

FOUNDATIONS FOR SPIRITUALITY: A 'HERMENEUTIC OF REFORM'
FOR A CHURCH FACING CRISES INSPIRED BY ST FRANCIS OF ASSISI

by

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To my loved parents Jacques and Mary who lived and shared with us their faith.
To those who walked the journey with me, and those who prayed,
and to those who together will still do so...
we give God thanks

ABSTRACT

Either *relational contact* with God is seen to be existentially attainable or God will become increasingly *irrelevant* to contemporary society. For Church identity and effectiveness as she serves the world, it is vital that God's initiating power can be seen to *impact* on this world. As response to fourteen symptoms the Church faces as 'crises,' an inclusive hermeneutic seeks fresh *categories* for a *foundational spirituality* capable of catalysing reform and transformation. This comprehensive *foundational hermeneutic* hypothesised is grounded on three foundational categories of experience, relationality and spiritual intuition. Any *reception* of such transcendence has to occur subjectively '*in experience*.' Evasive as it is, experience is posited as a foundational category that needs to be rehabilitated through fundamental philosophy and theology, as well as interdisciplinary explorations. It will be shown that the challenges facing the contemporary Church are rooted in lost experience of transcendence. However the entry point experience provides is never to become narcissistically self-referential but aims to establish a reciprocal *relationship* in faith. As an overarching category, dynamic relationality will need to be socially transformative. The deep 'God-person' relational mode, as it *synthesises* both human capacities and spiritual faculties, is experienced *interiorly* and as such is called *spiritual intuition*. It is argued that the notion of, and capacity for, intuition has been widely ignored and eroded. It is demonstrated that a 'reasonable intuition' is a more *synthetic* faculty 'naturally' open to *illumination* and *infusion* by the Spirit than an excessive traditional Church reliance on the workings of *reason-intellect*. Here the witness of the life of *St Francis of Assisi* allows simpler and accessible entry into the categories of *affective experience* and *spiritual intuition* under overarching *relationality*. Francis as model, when compared to other Saints, substantiates the three foundational categories. The conclusion chapter tests *the foundational* theory as it is *applied* to the fourteen challenges the Church faces. The results of this study, and its applications, offer a promising, fruitful *humble metaphysic* as 'solution' for the 'Church in the world' much in line with Pope Francis' recent approaches.

KEY TERMS DESCRIBING THE TOPIC OF THE DISSERTATION

Foundational spirituality, Church renewal, transformation, St Francis of Assisi as model, hermeneutics, spiritual categories of experience, relationality and intuition, universal mysticism, contemplation, a humble metaphysics.

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CHAPTER I INTRODUCTION

1.1 THE RESEARCH PROBLEM

1.1.1 PRELIMINARY NOTES FOR ORIENTATION AND DEFINITIONS

1.1.2 THE WAY THE THESIS CAME INTO BEING

The following more personal sharing will enable the reader to situate the thesis in a contemporary and more human world. (The first person is only used in these first sections). Undertaking a doctorate was never on my agenda and only entered the field of possibility at the suggestion of some past professors, superiors and friends - and later the encouragement of promoters. From thirteen years of continual work there has been a move from apprehension, to dogged research, to becoming openly enthusiastic about the possibility of a sound contribution. How so? Having been immersed in spirituality in youth, young adult work, adult faith formation, and training of young Franciscans, with spirituality as 'a great love,' the temptation emerged as to whether further study could perhaps throw some light on the *spiritual journey* in order to indicate a path for those in the world either suffering, lost, searching, or seeking orientation and meaning. In many places Christianity in this world is under duress and the world is straining for sustainability and stability and on numerous levels, even survival. Many kinds of answers are needed in complex scenarios. The thesis aims to demonstrate that it is spirituality that lies at the core of all the problem issues.

1.1.3 MOTIVATION FOR THE THESIS –FRUSTRATION WITH THE MEAGRE FRUITS OF SPIRITUALITY FACING PASTORAL CHALLENGES

1.1.3.1 FROM 'MODERN' IDEALISM INTO PERSONAL CRISIS

I am always empathetic to any struggle for meaning, direction and hope; for resonances of my own personal hard journey still reverberate within me. My earlier spiritual journey ended in a spiritual crisis that was thoroughly disillusioning. As a working architectural student in Europe in the mid-seventies, I observed a world sliding into an economy-driven and ever secularising culture¹ which wielded an all-imposing blanket influence: in contrast to a largely traditional and somehow out-of-step Church. World reality proved to be intransigently self-centred and irresistibly driven. The shock of a self-centered world reality caused a personal crisis of faith

¹ A simple working definition of secularisation is given by Bruce: 'the lives of fewer people are influenced by religious beliefs' (1992:6). Wilson and Shiner individually define and characterise the term (in Sheldrake 2006:570). Secularism can be understood better through what it *does*. Seewald deems secularisation to be a 'global catastrophe' (Benedict XVI 2010:42, 43). Bruce sees the decline in church affiliation and attendance caused by social fragmentation, the end of community, and rationalisation (in Smith 2008:45). Ionita provides an updated view of the state of secularism saying: 'While some European countries are postmodern and post-Christian, some societies aren't so secularised, while others can be defined as post-secular, said interim general secretary of the Conference of European Churches (CEC)' (Luxmoore & Mickens 2011:32; cf. Taylor 2007: 1, 299, 323, 423, 445 for a breakdown on the meaning of 'secularity').

and total deflation of a previously convinced (rather idealistic) life-mission for a better world. All now seemed to be 'vanity of vanities.'²

1.1.3.2 DISCOVERING A DISJOINTED AND POORLY GROUNDED SPIRITUALITY

Moving on from this broad disillusionment was, when beginning research for this thesis, I was astonished at uncovering a rather muddled and not very clear discipline of (academic) spirituality.³ On reflection, it was true I had never really found overall guidance in training or in guiding others in the field of spirituality - in fact directions were meagre in the Church, and few sound courses were being offered.

1.1.3.3 RECOUPING SOME CERTAINTIES

All the same, over the decades, pretty strong inner convictions of what 'worked' (such as the value of *direct experience of the spirit*) and what 'didn't work' in areas of evangelisation and spiritual growth were already formed within me. Youth work and confirmation teaching since university days, and later youth and marriage work⁴ opened me up to an alternate, dynamic *relational* world. This newfound dispensation was a change from a former 'ideological' enthusiasm of student years.⁵

Seminary studies six years later brought me full circle back to the same basic questions. What could in fact change the world? What could transform harsh world realities to peace? Ten plus years of systematic seminary and other studies dealing with these same questions did give time to study, to discern and 'work up again' a life-view supported by a more resilient and better informed faith. Later I was drawn into peace promotion through directing a peace project called *The Damietta Peace Initiative* from which much has been learnt.⁶

² One could sense that two previously religiously and thus also culturally wedded partners were distressingly on ever mutually alienating paths. There arose a deep distrust of rational and scientific optimism and scepticism towards Western approaches, including the means and aims of Western education. A personal religious belief system, which was stronger than most, could not at the time supply the 'great' answer capable of countering the 'profound negativity' residing deep within the human condition – one in which I was also swamped. I was thus interiorly embittered that optimistic energies trying to convert negative world forces had been so futilely consumed. Exhausted, I felt fooled by the world and foolish. As a result my held view of life was deeply altered.

³ The Catholic spiritual tradition surely had a number of treasures at its disposal as this author uncovered in seeking sources for various spirituality work, for instance, in the Saints such as Teresa of Avila (Peers [1946]1991), Thérèse of Lisieux or St Francis of Assisi and the like. These were though 'bits and pieces' of spiritual jewels dug up by personal reading.

⁴ A later thirty years involvement in spiritual work as a Franciscan friar and Catholic priest has sought ways to allow the 'movement of the Spirit' to bring renewal in people's lives. This was undertaken through the training of young men joining the Capuchin Franciscan Order, variously in apostolates in the Church such as youth ministries, 'teaching' confirmation candidates, guiding retreatants, forming seminarians, training formators in a holistic program (those 'specialised' in, and given the task of humanly and spiritually forming young men and women in religious life or the priesthood), work-shopping married couples, and in international peace work.

⁵ Many a university student expected and strove to bring about (rather idealistically one might say in retrospect in the hopeful positivism of the 1960's and 1970's) transformation in world society - 'a better world' or, in more cynical form, 'a brave new world.' Rohr's personal comment on the sixties is apt: 'We grew up really expecting things to be whole...We grew up expecting too much from institutions...What a recipe for disaster!' (2001:154).

⁶ See <http://www.damiettapeace.org.za>. My 'Life philosophy' grows in confidence out of lessons learnt here. Our experiences as team in the field opened us to relationships of trust and cooperation that was

1.1.3.4 THE WORLD'S MULTIFARIOUS GLARING NEEDS

Young people searching for sincerity and meaning, younger adults with great demands placed on them, and careworn older adults, all in their own way thirst for greater 'Christian depth' in a 'life of faith' well and fully lived, that is, with meaning, with sensed personal support and within hope-filled society.⁷ Such a longing for harmony though is often only partially satisfied.

1.1.3.5 DISAPPOINTMENT AT THE POWER OF APPLIED SPIRITUALITY

In being constantly and earnestly involved in the 'god-world' or 'god-humanity' intersection, I have been consistently perturbed at the lack of capacity of spirituality as a 'force for change' and the overall meagre results it seems to attain in 'interacting' with the world.⁸ Why do spirituality and the Church seem to be so ineffective?

To strike a humbling comparison, Ratzinger, later Pope Benedict XVI, as a student asked himself the same pressing question while studying fundamental theology. His astonishment revolved around (the Church's) 'apparent failure to transform man and the world'.⁹

At the same time new thrusts in gospel evangelisation are emerging, such as that which is called the 'new evangelisation.' Such evangelisation is new in that the Church pushes for a revived outreach to the world and especially those that have lapsed from Church affiliation. Success in such an outreach requires a fresh hermeneutic and theoretical base, and new methodologies as tools.

As the Church faced the dire needs of so many social dilemmas in the world, the impression is that efforts to convert, renew, transform or change (Ratzinger [1991]2010:69) seemed much too inept, outdated and slow in their effect.¹⁰ It was as if there were few if any clear methodologies, effective epistemologies, pedagogies, or courses offered in spirituality itself

experientially based. Refreshingly, encounter, 'under a spirit,' not application of any 'systems theory,' can be seen to bring about real social transformation.

⁷ One can clearly see the *loss of depth* in contemporary society as diagnosed by Tillich (Kourie 1998:434). See Schneiders on religion as being 'personal relationship' with God (1986:266)

⁸ 'World' means the totality of the real towards which humanity is slanted with all his needs, possibilities and burdens – i.e. in terms of self as 'the world of man,' more and more in terms of culture and history, which can be enchanting or suffocating (Rahner 1975:1837,1838). Cf. Vatican II *Gaudium et Spes* (no1 Flannery 1975:903) that speaks of; 'humanity,' 'the community of mankind' (no23 1975:924); 'the whole human family' (no2 1975:904); the 'community of men in our time' – 'a modern world' as a new age of history as socially and culturally transforming (no4 1975:905). Included in the term world be all the multiple disciplines that are currently offering a welter of input into spirituality studies.

⁹ Ratzinger shares that, 'the chief objection against Christianity seemed to me to be its apparent failure to transform man and the world' (2010:68). It was the loss of language of faith (the doctrinal and 'prepositional sense' was out of touch) in Rahner's time that also spurred him to look to more *personal* experience (as 'existential interiority' that is also found in Newman) as 'an inner adventure' of faith or a kind of 'depth theology' (Gallagher 2010:37, 38, 39).

¹⁰ Situating these lacunae historically, one has but to notice the slow progress that has been made in providing adequate spirituality studies. This is evidenced when considering that the last/second last generation of priests being trained in seminaries still used the dry scholastic tome of Tanqueray ([1930]2000; cf. Waaijman 2002:382). This work was for a long time the main textbook on ascetic and mystical theology providing spiritual guidance. Here an outdated theological anthropology was reflected in the designating of 'higher faculties' such as the intellect, which struggled against the 'lower appetites' (McBrien 1980:1070, 1071; Schneiders 1986:262). (Cf. one of the last overviews explaining the older traditional spirituality is Auman's *Spiritual Theology* 1980; cf. Ruthenberg's insights on spiritual theology 2005:12, 22, 25).

that could guide personal spiritual journeys¹¹ or provide some sort of more ‘socially orientated’ blueprint for transformation.¹² I have all too slowly, unevenly and frustratingly not found some compelling synthesis able to drive spiritual renewal. All too few promising ‘breakthroughs’ (cf. Waaijman 2002:32) by the Spirit of God seem to be evidenced.

In all there seems a disquieting disproportion between the crying and desperate needs of the world and the capability of spirituality to remedy and heal and supply at deep levels.

Still, for most in the Church empathy and inner zeal leads on to a relentless drive to ever find new avenues able to convert and transform, uplift and empower.¹³

Critically, the Church’s whole self-understanding, her philosophy, and her theology, together seemed tardy in ‘catching up’ with and accepting and understanding new *experiential* realities already evidenced ‘on the ground’ in the very same Church¹⁴ Was, perhaps, the Church Christ loves, too self-engrossed in her own systems and organisation?

How these underlying stances still affect one today and how to deal with these as underpinning spirituality¹⁵ will be seen in the first ‘theoretical part’ of this thesis (Chapters 3 and 4).

1.1.4 A THEORETICAL EXPLORATION AS FIRST ENDEAVOUR – UNCOVERING TOOLS TO APPLY TO TENDENCIES AND SHIFTS

An analysis and systematic exploration of the above is what the first half of this thesis attempts to establish in Chapters two to four. Where, at the same time, to find heuristic tools?¹⁶

Newly discovered phenomenology offers possibilities as well as evidences limitations and the subsequent need for expansion by hermeneutics. Through engaging various philosophies through critical examination and methodology, the thesis began to understand the resistances,

¹¹ Seldom was methodology or pedagogy ‘behind’ these retreats comprehensively offered. *Holistic and thorough* spirituality courses providing an overall understanding of the ‘spiritual journey,’ (a comprehensible ‘spiritual roadmap’) and what exactly constitutes ‘spiritual growth’ were scarce. See Waaijman for expansion of the spiritual journey or way, with parts (2002:675).

¹² This explains why Liberation theology reacted in the way if it did. If the Church was committed to another path of social transformation, with all its energies focused on this, another more profitable and balanced outcome could have arisen – suppression, even if necessary, remains negative.

¹³ Christ expressed this hope - ‘I have come to set the earth on fire, and how I wish it were already blazing!’ (Lk 12:49, cf. ‘Everyone will be salted with fire’ Mk 9:49; cf. Jl 3:1; Jn 14:26; Ac 2:17). Instead it seems as if the unremitting, narrow ideological hold of the world increases suffocation through materialist-economic survival strategies, and a kind of ‘limbo suspension’ in a driven but blind state of artificial self-elevation is held up by spiritual impoverishment and any alternative spiritually-based vision.

¹⁴ It is true that *individual* movements in spirituality were emerging through popular authors (e.g. reading the life of Thomas Merton; Merton 1961, 1972, 1985; cf. Bass & Stewart Sicking in Holder 2005:150); or a particularly focused spirituality (e.g. study of the Spanish mystics John of the Cross or St Teresa of Avila, cf. Burrows 1981 & 1987; Campbell [1951]1986); or as belonging to one movement or congregation (using the Ignatian method: Puhl 1951); new insight into the process of spiritual-direction (Barry 1987, 1990, 1990b, 2004; Reiser 2004); the advent of *Centering Prayer* (Keating [1992]1995 and Pennington 1986, 1990; cf. Bass & Stewart Sicking in Holder 2005:150), or the burgeoning Charismatic renewal (cf. Patte 2010:184-198).

¹⁵ As a studying seminarian, and later in my pastoral work, I have always been drawn to what the ‘realm the Spirit’ can offer this often disturbed, directionless and peace-less world. The Vatican II documents describe this disturbed world well, see a still valid Vatican II *Gaudium et Spes* no8 Flannery 1975:908, 909. see also no5 Flannery 1975:906; no8 Flannery 1975:908; no7 Flannery 1975:905-911.

¹⁶ Heuristics is understood to be the study of the methods and approaches that are used in discovery and problem solving. A ‘heuristic lies somewhere between the stark formality of logic and the seemingly random and irrational flash of inspiration’ (French 2007:25).

blockages, reactions, and counteractions that occurred historically in the Church. These negative inhibitors included, until Vatican Council II, the Church's overall slow response to the influence of modernity. However despite her deficiencies, the Church never comes to a standstill and ever grows. Thus in the midst of her tardiness, noticeable positive 'shifts' in approach, methods and aims are to be evidenced in the Church's self-identity and self-reflection. Such developing 'shifts' are movements explained through this thesis' flow. Indeed, as will be unfolded, many more crucial shifts are still required. A fully fledged interpretive hermeneutic is in fact necessary.

1.1.4.1 RELATIONS INVOLVED: SPIRITUALITY, CHURCH AND WORLD

Now immersed in spirituality, the next investigation needs to unravel what *relationships* exist between the Kingdom of God, spirituality, the Church, and the world. It needs to be asked who is served by what, and how. For example does spirituality serve the Church as primary reality or is the Church somehow *dependant* on her spirituality? Such interactive connections need surely to refer back to the efficacy, identity, and the capacity of Christianity and the Church. Such a 'complex' must then necessarily involve fundamental reflection on the nature and function of the Church itself. The important aspect of the grounding of the Church itself has traditionally been dealt with (separately, but not under spirituality) by what is called *fundamental or foundational theology*. As will later be seen, in more systematic theology this fell under what was called the *preambula fidei* (section 1.3.4.1 pg30).

The basic self-understanding of the Church's own *spiritual life* needs to be re-examined, namely, her own life of faith. The Church is 'faith alive' (cf. Schneiders 1986:270). Accepting that faith is core to her identity in turn means that that which seems most unreal and unattainable, namely that 'life of inner faith,' has somehow to be accessed and understood. After all it is this faith that must be nurtured and grown. The expansion of faith must extend in ways beyond the theoretical or theological. The Church needs to be able to harness ways practical and concrete that can implement faith. Immediately implicated is: the style of evangelisation taken up, the hermeneutic envisaged, and type of pedagogy and catechetical approach selected by the Church. Clearly one is delving into the difficult, yet very foundational, *source* of faith as font for the Church.¹⁷

1.1.4.2 THE OVERALL COLLAPSE OF FAITH: 14 SYMPTOMATIC PROBLEMS

Where faith fades, collapses, is confused or is inert, *problems* will manifest themselves in various ways in many domains of the Church's life and interaction with the world. To mention some major ones: the weak, disappearing faith of the youth, the slow spread of faith (unsuccessful evangelisation of especially the West), the problems attached to the growth and

¹⁷ Not unlike the thrust of this thesis seeking the subjective springing of inner revelation in faith, Rahner, too, was attempting to 'draw up a programme of a 'new fundamental theology' which ...aimed at raising to an articulate level the *pre-scientific* understanding of the faith...to produce evidence for the *inner credibility* of the truths of revelation and to investigate *the conditions under which* these truths *can be accepted* by men existentially at any given moment of their existence.' This similar effort, says Fries, 'is not directed towards the explication of the *content* of revelation in all its manifold aspects, but to concentrate it in the 'mystery of Christ'' (Rahner 1975:551 italics added), i.e. on the inner revelation of Christ as a personal epiphany received as mystery.

consolidation of faith (catechesis, faith formation), the living out of faith in just (world peace and justice) and moral (ethical) ways, and the secure and sound passing on of faith (seminary teaching and on-going formation).

The above types of 'collapse of faith' are seen through fourteen designated *symptoms* in the Church which ranges from: youth to issues of justice, from ethical norms to mysticism, from transformative structures to deep contemplation. Ameliorating fourteen problem areas will need to include reform, renewal, and transformation. Renewal as more positive and reform as more critical both need to be seeded out of a deeper spirituality. Any positive change of religious institutions and life needs to depend on a form of involved spiritual *power*. Spirituality will become central so that metaphorically speaking, when spirituality awakens to flex its 'spiritual tail' it should sweep all with it - grace, ecclesiology, sacramentology, Christology, pneumatology, eschatology and mission will fall under its arc.

1.1.4.3 FOUNDATIONAL SPIRITUAL CATEGORIES AS FOUNDATION FOR CHURCH

The 'grand hypothesis' of the thesis is that the *foundation* for the Church in this world is its spirituality. Persuasion to this end is gradually built up in the thesis presentation in the next three Chapters.

It follows that if the Church in her identity and mission rests on the foundation of spirituality, then this foundation called spirituality must itself be well-grounded. The foundations of spirituality need, so to speak, to be deeply embedded, solid, and lasting. To expect such foundations for spirituality entails aspects that are worthy, in that they: are orthodox (within the Church tradition including scripture); are spiritually (or mystically) grounded (have sound depths 'in the Holy Spirit'); are liveable (as realistic life-forms); are efficient (have pragmatic worth); are applicable (to life and Church demands); and are consistent (they become 'rules of life' that last).

The realisation the thesis arrives at is that grounding the Church requires consolidating *foundations* for spirituality required for that Church.

The crux of the problem is laid open in that Christian and Catholic spirituality is shaky, unclear, largely pluralistic and unsure of offering a holistic methodology or mystagogy. The next Chapter expands on these sticking points and problems. To be able to ground the Church in spirituality means first having to undergird spirituality itself. The next Chapter increasingly realises and elucidates that spirituality is very far from understanding its own identity, content and method so that 'foundation seeking' is precisely what spirituality lacks and needs. Foundations for spirituality are precisely what largely become the challenge and the goal of the thesis. (This goal stated, one keeps in mind the bigger picture and ultimate aim, namely that such foundations for spirituality will serve the Church, as the Church serves the world and the challenges it presents).

On the theoretical and methodological plane, foundations usually require a sound and systematic basis: in fact they depend on developing *categories* that substantiate the theoretical framework hypothesised.¹⁸

¹⁸ A category is a conceptualised area of attention that selects an essential aspect or segment of reality propositioned as class, cluster or qualified activity (such as 'substance,' 'animal,' 'experience').

Hypothesising foundations necessarily leans on the research method of *theory building*, and hereby, on employing useful *models*. These models supporting fresh categories can then, in the end, once consolidated, be tested against the fourteen symptomatic needs to see if they can indeed effect renewal and transformation.

1.1.4.4 THE HERMENEUTIC CIRCLE BEING UNDERTAKEN

In following the cycle of this thesis we will journey through an unfolding hermeneutic circle: from needs and concerns (the problem), to analysis (the research), to foundational solutions (the categories), through phenomenological models (St Francis), to macro-solutions (a foundational theory, and finally, a 'humble metaphysic'). This widely sweeping circle described will embrace the Church in the world sustained by spirituality as its foundation.

Any fuller metaphysical meaning must be born of this nexus.¹⁹

1.1.3.5 SPIRITUALITY RENEWING THE CHURCH AND TRANSFORMING THE WORLD

In terms of critical self-reflection, does one sense that the Church consciously seeks processes of growth to renew and reform itself?²⁰ Hopefully, with the new Pope Francis as a so-called 'reforming Pope,' the Church attempts renewal that also includes reform.

Such labours will surely require new hermeneutic tools - but they cannot be applied to challenges on an ad hoc or reactionary basis. Heuristic tools will surely need to fall under new *categories* under a fresh *foundational theory* that will guide and support any kind of transformation (whether this be more structural, administrative, legal, pastoral, theological or spiritual, see John Paul II *Fides et Ratio* no48 1998:48). Implied is an 'overall approach' and a 'methodology' (already evidenced in Pope Francis as he reforms the Curia) and also a theology, but above all, a spirituality.

This thesis maintains, as purposely put in an awkward, direct way, that it is 'spirituality' that is the most direct 'mediator' between God and the world or between God and 'man,' and it is 'spirituality' that can best bridge this God-world gap.²¹ It is always a 'spirituality in action' that

Alternatively a category attempts to capture an overall understanding of reality under what is a unitive synthetic compass that in a profitable manner interprets that reality as a whole (such as 'being').

¹⁹ Metaphysics aims to supply meaning to all reality. It deeply reflects into the truth in or of reality and the truth 'behind' or beyond ('meta-' cf. Lane 2003a:10) reality, so that this includes transcendence under what is called the transcendentals - the good, the one, the true and beautiful. Making sense of the world and reality has not been easy to accomplish. The great metaphysical hierarchy of medieval times attained a powerful synthesis. However its experiential applicability is hard to arrive at because of its abstract framework of thought based on Aristotle - as later reformed by St Thomas Aquinas (cf. McDermott 2007). A contemporary applicable metaphysics needs to be open to post-modernity, while promising renovation, reform, conversion, transformation, and growth. Foundationalism, as rejected by post-modernity, is once more called to find a *constructive* way of structuring all of reality.

²⁰ Pope Francis states, 'We must not focus on occupying the spaces where power is exercised, but rather on starting long-run historical processes. We must initiate processes rather than occupy spaces. God manifests himself in time and is present in the processes of history. This gives priority to actions that give birth to new historical dynamics. And it requires patience, waiting' (Spadaro 30 Sept 2013 <http://americamagazine.org/pope-interview> [accessed 20.12.13]).

²¹ As is expanded upon later, such a view that *spirituality* must be central to any attempt to make Christianity plausible is supported by Rahner (2004:3, 24). Rahner was interested in a 'foundation laying' within practical theology in a way that holds us open to a new possibility of 'presence' that would be new and unexpected, a 'conscious immediacy' (Rahner 2004:134,135) emerging from a 'charismatic

is working to heal, to restore, to build, to connect and unify: and any active 'spirituality' does so 'under the Spirit.' Thus a pneumatology will be consistently argued for, for it is the Spirit's power, 'spiritual power' or plainly 'spirituality,' that grounds the Church, her identity (mystery), her theory (theology) her worship (liturgy) and her activity (pastoral praxis and mission) in this world. The Spirit, spirituality, needs to be experienced as a life-giving stream of water that is productive, good and medicinal (Ezk 47:1-2, 8-9, 12). The theme of spirituality as motivating and transforming will be developed also through anthropological studies (see 5.3.1.4 pg327). There is a biological example depicting the flow and control of life in Christology. It is Christ that is the active head and the life of the mystical Body which is the Church.²² The meaning of headship must be more than a *theoretically* understanding for to be alive and active: persons must experience Christ's influence, in other words, we need to *be* continually changed, existentially and phenomenologically within, by Christ.

Any change requires an 'existential intrusion' – and in the larger scale of things this means allowing Christ and the Spirit to *affect* the world and humanity. We become involved in what is called spirituality because the Spirit and the spirit of Christ have involved us. Spirituality is no longer a noun or a discipline – it is a personal power that draws all in. This becomes *experience*. Where, or in whom, can such a process be evidenced?

What or who exemplifies such radical change that can also affect this world?

1.1.5 AN EXPERIENTIAL EXPLORATION AS SECOND ENDEAVOUR OF THE THESIS DISCOVERING ST FRANCIS

Whilst repulsed by the modern world (modernity) as student, I stumbled across an inspiring witness in the life approach of St Francis of Assisi.²³ He too was disillusioned by his fast changing world, and went through a similar trial and painful conversion experience (see Bodo 1972:1-35). Francis was caught up in the chaos of his medieval world not too unlike our own. In spite of his times and the setbacks it imposed on Francis, he was transformed to become one of the most radical spiritual agents this world has ever evidenced.

Caught up in our 'collapsing times,' I found Francis who had in his day found a 'breakthrough,' a certain path, and a joy. This thesis is also the fruit of the process of both a lengthy 'experiencing' and 'thinking' that 'lived-off' Francis' own journey. As existential pole for this study, Francis can thus become a mirror for our own spiritual journey, and as consistent Saints do, becomes a hermeneutic model that shines its light upon our dimly lit path (see Waaijman 2002:659-662; see section 5.1.8.4 pg285).

imperative,' and a 'charismatic 'instinct'' (Rahner 2004:138). In these inspired words of Rahner's, spirituality becomes the source of theology. In fact Rahner saw the two as identical (2004:142).

²² See ICor 3:9-11, 16-17. The 'foundations of foundations,' the 'sacrament of sacraments,' is the Mystery that is Christ. The Church participates in Christ, and thus the mystical Body of Christ (Pius XII 1943 *Mystici Corporis*; John Paul II 1990 *Redemptoris Missio* no18). This forms the heart of spirituality.

²³ Elizabeth Goudge's 1958 life of St Francis was touching. Francis' experiential intimacy with God spurred me to find a similar 'direct route' to God whilst living in true brother and sisterhood.

Noted here is that in headings the formal prefixed 'St Francis' appears, but to break the formality the more endearing 'Francis' is usually used elsewhere in the text.

1.1.5.1 SOME SOURCES OF RENEWAL FOUND – BUT SEEMED UNSUPPORTED

Against the trend of an ever ‘drifting away’ from religious meaning by the world, coupled to largely ‘dragging Church ineffectuality,’ the opposite was *at times* experienced: manifestations of ‘high impact’ instances of ‘spiritual experience’ within the Church’s bounds.

The Church seemed unaware of and poorly attuned to (Pope John Paul II *Fides et Ratio* no48, 1998:48) ‘spiritual mechanisms’ capable of bringing about the desired fruitful results in various pastoral areas.²⁴ How was it that these manifest ‘experiential’ phenomena of ‘vital spirituality’ that evidently made a strong impact were not evidenced as ‘the norm’ in the wider Church and were not more universally promoted as such by her.

1.1.5.2 MISSING DIRECTIONS APPROACHES AND PROCESSES

Basic questions arising set broad directions for this thesis. What effective methods, attractive approaches, effective pedagogical, deep mystagogical (see for example Holder 2005:231, 244-246) and psychologically attuned processes have been missing? What underpinning theologies and philosophies can be seen to have not contributed or even slowed the growth of spirituality, and what is there to augment or replace these weak theologies and philosophies?

1.1.6 WHAT KIND OF APPROACH FOR OVERALL REFORM IS REQUIRED?

Even more encompassing is the question that asks what *kind* of integrated approach effecting overall *reform* in the Church is needed so that her spiritual influence could in turn effect world transformation.²⁵

1.1.7 WHAT KIND OF SPIRITUALITY IS REQUIRED?

If these required ‘thrusts’ all concerned an underlying form of ‘spiritual renewal,’ what *kind* of spirituality is needed?

1.1.7.1 INGREDIENTS REQUIRED

The world cries out for answers, the Church is overly besieged and intently seeks new avenues for reform and transformation, but a *conscious and systematic* ‘possession’ of her spiritual richness is overall, still in a too tenuous and under-developed state of presentation. Spirituality’s poor identity, content, and method are the primary concerns of the thesis. However it will need to be the *inter-related* state of both the Church and her spirituality that is

²⁴ These include renewal movements, programs for change, ‘alive’ new directions, groundbreaking retreats and explanatory spiritual reading, charismatic programs, confirmation workshops and *Alpha* weekends, and *Marriage Encounter* (cf. Jones 1992:525 for a list of such renewal movements; see Benedict XVI’s positive response to these movements 2002:455). People encountered renewal movements, programs for change, ‘alive’ new directions, groundbreaking retreats and explanatory spiritual reading, by chance (that is, by word of mouth invitation) and, by and large, not through any Church encouragement, pastoral planning, or explicit training.

In times when the Holy Spirit was evidencing itself in powerful ways in Catholic communities, why was pneumatology not well taught at seminaries in a way that meshed with the on-the-ground phenomena so that it could inform, instruct and teach, and disseminate good pastoral practice? (For instance McDonnell 1975; McDonnell 1997; McDonnell 2003; McDonnell & Montague 1991; Montague 1994; Muhlen 1978).

²⁵ In addition: Why was the *theology* of the Church so ill-suited in responding to urgent challenges so as to provide solutions? Attached to this question it has to be asked why the *praxis* of the Church was so unaware and weak in responding to pressing problems.

investigated and clarified through the research undertaken especially in the next Chapter 2.7.4 pg84 & 2.8 pg87).

This spiritually and Church relationship begins to imply that the underlying power of the Church as an agent of transformation, also in the world,²⁶ must be a *spiritual* one. The Church's very identity²⁷ endures many forms of stress, and it is her *spirituality* which is meant to energise and support her, in what is ultimately a weakened condition. It is this loss of spirituality which renders the Church as helpless as she sometimes feels.

This inter-relation between Church and spirituality -also with the world- will become the nexus of the thesis problem.

1.1.7.2 TWO NARROWER FOCI DELIBERATELY SELECTED

As an explanation this thesis expands on the value in having twice narrowed its focus.

First of all there is the selection of *Christian* and not general (generic) spirituality. There is an unproductive tension, not always admitted or taken into account, between general and Christian spirituality which always requires some fundamental choices to be made.²⁸

Thus to be considered as part of the problem of spirituality is the vagueness, indistinctness and heuristic inability of too-wide a method in general spirituality that often tries to reconcile the spirituality of all religions into some comprehensive understanding. Although this line investigating inter-religious 'convergences' must still be diligently and earnestly pursued to see what may yet struggle to the surface and provide some fruitfulness, it is believed that little that is *at present* foundationally constructive can be expected from spirituality following this very broad an approach.²⁹

²⁶ The basis for asserting that the Church is mandated and empowered to be 'builder of the kingdom' is later made clear in Chapter 2, sections 2.7.2.2 pg83 and 2.7.3 pg83.

²⁷ Examining the Catholic Church in a general way, it can be seen that even as the 'centre' (the Vatican, Holy Father, and various 'congregations') consolidates itself to ensure a strong central identity, stable core faith and international 'hands-on' governing control (see Orsy 2009:2,3) there is all the same a disquieting loss of a unified Church commonality. There is in the Vatican a fear that the Church will increasingly 'fall into step' with a secularised mentality; in a 'dictatorship of relativism' (a phrase Ratzinger, now Benedict XVI, has coined, see Benedict XVI, 2010:23).

Pope Francis said, 'The curia 'has one defect.'...It is Vatican-centric. It sees and looks after the interests of the Vatican, which are still, for the most part, temporal interests. This Vatican-centric view neglects the world around us. I do not share this view and I'll do everything I can to change it' (Rocca 2103:4, 5).

²⁸ The tension between general and Christian spirituality needs to be examined. As gradually explicated in this thesis, an all too easily and all-inclusive approach by general spirituality often remains amorphous, and ends up offering a plethora of spiritualities, thereby weakening any fruitfulness of spirituality as a whole. Such an over-optimistic, syncretistic, all-embracing spirituality (often a cross cultural and inter-religious amalgam (cf. Schneiders, 1986:268) can widely engender an immature perception, shallow content and narrow grasp of spirituality (as seen in section 2.5.3.1 pg71; 2.5.3.2 pg71 & 2.5.3.7.3 pg77). Schneiders thus believes that, 'There is no such thing as generic spirituality or spirituality in general. All spirituality is necessarily historically concrete and therefore involves some thematically explicit commitments, some actual and distinct symbol system, some traditional language, in short, a theoretical-linguistic framework which is integral to it and without which it cannot be meaningfully discussed at all. But by focusing on the common experience of integrating self-transcendence within the horizon of 'ultimacy' one keeps open the possibility of dialogue among people of very different world views' (1986:267). We need common experience, but within a sound framework.

²⁹ Downey (1997:124) for one believes this to be unattainable. When they claim that theirs is an inherently *interdisciplinary* field, Holder reveals that scholars of Christian spirituality hope to 'minimize disciplinary losses.' He asks whether this 'interdisciplinary' or 'field-encompassing field' will be able to maintain 'its characteristic energy, its expansive vision, and its eclectic yet ordered approach to

It is precisely because the *centre* of spirituality (its foundations) has been theologically neglected that the now lost cohesive understanding is the more easily replaced by too much breadth and novelty.³⁰

The thesis rather selects an approach that wishes to consolidate the *very basis* of Christian tradition so that out of what has been solidly unearthed, foundations for spirituality can be distilled.

The principle is that a 'narrower' starting point, because it is more specific and grasped more clearly, can often produce more concrete fundamental results for a broader field that cannot yet find common agreement on content or method or application.³¹

The focus in this work is thus on *Christian* spirituality that has a tradition that can be engaged, critiqued, complemented and especially, be further developed.

Second, in concentrating on Catholic based spirituality there are advantages that the long and well documented tradition of Catholic spirituality offers, so that it can more directly be able to filter out *foundations* for spirituality. Respectfully and with some 'ecumenical regret,' it needs to be stated at this juncture that the thesis in Christian spirituality is undertaken in a Catholic context – one that already has both a long spiritual and theological tradition to engage and which can, where necessary, usefully be taken up again in critical dialogue (cf. Downey 1997:54).³² Thus the dissertation's specific problems lie particularly within a Roman Catholic context. Joint profit will surely still be attained.³³ It is very close to this author's heart that the applicability of this dissertation will be useful well beyond this Catholic based compass. A personal note of humility can readily admit that other denominations during younger years opened up more direct and personal avenues to God that Catholicism at that time could not.

research.' One wonders about the viable healthiness of such 'eclectic' trends when the Holy Spirit is instead a power that always promotes *order* and *harmony* (cf. 2Tm 1:7). Hay in Sheldrake (2005:296, 297) believes that research into the 'common core thesis' indicates that 'differences are too wide to be explained on this basis.' This author keenly supports inter-religious sharing, but it is envisaged that the multifarious factors in such a multi-religious, multi-traditional, cross-cultural approach are still much too divergent and too complex to allow any meaningful synthesis, at least for the time being.

³⁰ Cf. Downey 1997:118; Komonchak 1987:708; see John Paul II speaking about a *syncretism* that confuses and humiliates our own spiritual identity (*Message to The People of God of The XII Ordinary General Assembly of The Synod of Bishops*. no14).

³¹ As Thompson (2010:110) says, 'Everything is only fully understood in terms of the whole. But how is the whole to be understood. That is the cosmological question.' See Katz 1978 for an interesting connection between St Francis religious traditions. See Katz 1978 for mysticism and philosophy.

³² A nuance needs to be inserted, that despite a rich and available tradition, a problem has developed in the Catholic Church at large (cf. Jantzen 1995:338), in that an overall understanding of spirituality that is thoroughly deep-rooted and widely practiced is found to be wanting. One therefore has to acknowledge both the *potential* of the tradition and the present practical *lacuna*.

³³ If the Church faces crises, so do other denominations and faiths and Christianity as a whole. Indeed many parallel experiences and like challenges and common solutions must surely emerge.

1.1.8 THE THESIS PROBLEM IN ITS BROADEST TERMS

The Church lacks a foundational spirituality that can ground her own identity and mission, and that can provide the transformative power³⁴ for contemporary culture as ‘the world.’

To make sure that terms employed in the thesis are understood commonly, definitions of spirituality and Christian spirituality are offered at this point.

1.1.9 A WORKING DEFINITION OF SPIRITUALITY

Many academics and theologians have attempted a concise explanation or definition of spirituality in its broader sense.³⁵

The following is a working definition of spirituality that is not too timid to base itself on an interior ‘religious sense’ that every person possesses.

Spirituality is a psyche/soul-driven activity arising out of an innate religious intuition that seeks to befriend and belong to the transcendent, because, in some combination, it wishes to offer reverence for the wonderment of a dynamic and fecund creation, in response to what it discerns to be experiential ‘divine’ interventions revealing a profound care, and/or because it wishes blessing of that greater power so that life can be fruitful, better resolved and attuned to deeper meaning and happiness and more lasting value, and finally, so that community harmony is maintained, ideally, to extend into time everlasting.³⁶

1.1.10 FINAL ORIENTATION

It is believed that a Catholic foundational approach cannot be assumed to be appropriated even by many Catholics. It became clear that any premises used had first to be well consolidated step by step. For instance, the deeper connection made between the *Church* of Christ and the *world*, which can be said to ‘coalesce’ in the dynamic of the *Kingdom* ‘amongst us’³⁷, and this is an interface in which *spirituality* must function, may be agreed to be the ‘benchmark understanding’ by Catholic readers expert enough in such theological sophistication. However, even acceptance of ‘the fact’ of such a Kingdom-Church relation, can too quickly be a kind of mere notional ‘theological’ recognition. The scriptural *ideal* -as *ideas* do not usually impinge existentially to force a response- can all too easily be put aside.

³⁴ Eph 3:20-22 brings out the central theme of *power* (*dynamis*) in the New Testament, ‘Now to him who is able to accomplish far more than all we ask or imagine, by the *power* at work within us, to him be glory in the *church* and in *Christ Jesus* to all generations, forever and ever. Amen’ (italics added, see also Leon-Dufour [1967]1973:437-442).

³⁵ Ashley for instance (1995:13) believes it is not possible to define spirituality. To refine understanding of spirituality definition, see the bibliography in Lombaard, 2008. Present tensions need to be further unravelled. What then may be meant by a broad encompassing spirituality? See Giussani 1997.

³⁶ Says Benedict XVI, ‘The belief that love can reach into the afterlife, that reciprocal giving and receiving is possible, in which our affection for one another continues beyond the limits of death - this has been a fundamental conviction of Christianity throughout the ages’ (2007 *Spe Salvi* no48). Such an impulse is over four thousand years old and stretches back into antiquity, for the desire of afterlife is seen in the cultures of Ireland (Newgrange), Egypt and China (with burial tombs supplied with all necessities for the afterlife), cf. Downey 1993:24-30.

³⁷ Trickily though, the Kingdom and Church cannot be completely identified - the relation is subtle as footnotes throughout explain, cf. Schmaus 1977:153, 154; Hellwig 1978:68, 82.

Instead, placing spirituality in the 'hot' nexus called 'kingdom of God' fomenting between Church and world, calls for a *hermeneutical shift* the more far-reaching (theological) outcomes of which are not by far so easily envisaged.

What the 'crucible' can produce in the heated interaction between spirituality, Church and world will need to be delved into and further 'stoked' by pointed research so that unavoidable, intense categories will flame up to demand recognition – and active response. The first part of this thesis (Chapters 4 & 5) argues, and through 'theoretical' debate, stirs reflection so that the categories can emerge ever more strongly; and the second part demonstrates the categories' liveliness in a human existential, Francis himself (Chapters 3 & 6).

The thesis hypothesis therefore forwards that for spirituality to be *foundational*, requires it to be grounded on three foundational categories that are dynamic: namely, experience, relationality and intuition. Once these categories have been established, the consequences these bring with them will mean pressing modifications in comprehension of, and response to, a range of attached areas as surveyed by the thesis.³⁸

The fresh categories should provide new 'hermeneutic glasses' that transform one's perspective on these mentioned areas. In other words, this 'new view' influences not only how one would constitute the categories, but employs them profitably to the problem areas stipulated.

Overall, to attain this required *hermeneutic shift* the thesis method patiently builds an 'argument' through the phases of personal identification of the reader, patient growing awareness, shift in understanding, greater conviction, and eventually, clarity of synthesis.

In other words the foundations established will be seen to rest on core aspects that cannot seem to be epistemologically excluded.³⁹ Not only then will the foundations be seen to be useful, but be *necessarily* in place if one wished to approach spirituality in the Church systematically.

Religious *foundations*, it will be revealed, are essential for *grounding* spirituality - and indeed the fundamental theology of the Church.

³⁸ Included will be the right role of theology, how an underlying philosophy should contribute, the nature of revelation, the self-understanding of the Church in terms of ecclesiology, how soteriology unfolds through also the interaction of nature and grace, reason and faith, and intellect working with other faculties. Last, the approach (pedagogy, mystagogy) to be taken in catechesis, adult faith formation, and evangelisation so that these can be effective as part of the New Evangelisation, need to be changed. It is here seen that foundational theory as properly grounded claims much for itself.

³⁹ The definition of 'foundational' understands that foundational categories emerging should be able to 'stand' on their own feet without undue dependence on other categories or supporting structures.

1.1.11 A WORKING DEFINITION OF CHRISTIAN SPIRITUALITY

For now the following inclusive definition of Christian Spirituality is tendered.⁴⁰ This definition makes an effort to include the dimensions of community, tradition (Downey adjoins spirituality to tradition, and charism 1997:120) and a thorough rootedness in transcendence (as concerned with the Holy Spirit (Downey 1997:120)).⁴¹

Christian spirituality encompasses the whole mystery of the redemptive love relationship of God with humanity and his creation, as it is experientially participated in (as Revelation of the Father's plan⁴²), as it is intuited (in the gift of Faith) as a lived form of the objective relationship 'in Christ' (through Baptism into Christ's Body), so that there arises, intimate attachment (as *love* that abides), dynamic motivation (as *will* that serves), and inspired insight (as *mind* that believes), which are gained through the Power of the Spirit, in the dynamic life of the Church as 'sacrament of Christ,' through which, and in whom, one enters into communal belonging and service, and finally into a union all together will enjoy as everlasting participation in the Trinity.

Spirituality is therefore examined in its Christian ambit.⁴³ It is believed that a focus on such a specific and determinative Christian context⁴⁴ is valuable because this spirituality has two millennia of a living tradition (which cannot be diminished) that has formed, and reformed itself, precisely as '*Spirit in the world*,' (cf. Rahner 1968) responding to the 'signs of the time(s)'.⁴⁵

⁴⁰ Holder (2005:5) makes clear that the universal experience is located in a *definite* religion: 'Some suggest that spirituality is the universal human experience of transcendence that becomes particularised, and inevitably reified, in the forms and structures of any specific religion...' and therefore it is hard to avoid that this must but be deposited in forms and structures of that religion.

Ratzinger sees all religion as purified in Christ: 'I would say that if Christianity, appealing to the figure of Christ, has claimed to be the true religion among the religions of history, this means...that in the figure of Christ the truly purifying power has appeared out of the Word of God' (1996,1997:24).

⁴¹ Commonly, transcendence would indicate that which surpasses or excels (e.g. the Good). For a full understanding see Transcendence, Transcendental Theology, and Transcendental Philosophy in Rahner 1975:1735-1751. This definition simply includes: acknowledgement of supreme being itself, the absolute, supra-sensible 'beyond' that provides a 'non-temporal, non-empirical ground' (1975:1735). Traditionally this is all attached to *being* as it falls within the wide understanding of metaphysics.

⁴² Cf. *The Catechism of the Catholic Church* (henceforth 'TCCC' no50 1994:44; cf. Col 1:15-20).

⁴³ Turning to the *Christian* context, Schneiders' 1986 definition reads - the 'actualisation of that capacity for self transcendence (through the gift of the Holy Spirit) establishing a life-giving relationship with God in Christ within the believing community.' McGinn speaks of 'The lived experience of Christian belief' (cited in Collins 1996:89). Here one's entire life is...understood, felt, imagined and decided upon in relationship with God (Komonchak 1987:972). For sources and history of spirituality, see Schneiders 1989:681. For aspects of a profound and authentic desire for spirituality in the twentieth century see Schneiders 1989:696.

⁴⁴ Compare various stances to spirituality in Holder 2005:3; cf. Endean's discussion on the 'confessionally neutral' sounding term Christian *Spirituality* where *Christian* is the mere adjective, or alternatively 'the Christian study of spirituality' in Holder 2005:236,237.

⁴⁵ See Sheldrake in Holder 2005:461; Waaijman 2002:837; John Paul II 2000; see Schneider's discussion 1986:267. See John Paul II 2000 *Novo Millennio Ineunte* no33 for reference to social upheavals and cultural mutations.

1.1.12 THE DIFFICULT RELATIONS BETWEEN SPIRITUALITY, CHURCH AND WORLD AS COMPLEX SOURCES OF THE THESIS PROBLEM

The individual interlocutors, spirituality, Church and world will be examined in Chapter 2, but now their *relations*, as they affect each other, need to be analysed.

It is in the closer inspection of the relationships that counterproductive symptoms or ‘indicators’ of underlying problematic causes come to the surface.

1.1.12.1 ‘RELATIONSHIP PROBLEMS’ HONE THE PROBLEM DOWN TO 14 CONCRETE INDICATORS AS SYMPTOMS

The consequences of the kinds of problems drawn up above will present themselves in particularised concrete forms in the Church. Fourteen of these symptoms supplies a cross-section, not necessarily all-inclusive, of what is implied by *irrelevancy* for the Church is next listed. As stated earlier they basically all involve nurturing, consolidation, spread and application of the Church’s lived and believed faith.

These problem symptoms, as situated in her own context and daily struggle, become ‘core challenges’ facing the Church. Actual symptoms rather than broad problems are easier to recognise, and these help deeper diagnosis towards a solution.

1.1.12.2 THE MAJOR PROBLEMS AND RESPONDING HYPOTHESES EMERGING OUT OF THE DEPENDENCIES AND INTERACTIONS OF THE INTERLOCUTORS

These were seen to be: A. Spirituality-Church; B. Church-World and C. Spirituality-Church-World and D. Spirituality-World.

Presented here are the reflections of thus far significant challenges as symptomatic problems.

1.1.13 THE 14 SYMPTOMATIC PROBLEMS

THE CHURCH TO CHURCH (THE CHURCHED) RELATION [A. CHURCH TO THE CHURCH AND THE CHURCHED]

1.1.13.1 INDICATOR 1: AD INTRA WEAKNESSES IN TRAINING CHURCH LEADERSHIP THAT WILL PASS ON RELIGIOUS FAITH THROUGH FORMATION AND SEMINARY TRAINING

Many speak of inadequate formation of her leadership (in seminary training, resulting in clericalism, and even careerism. Cf. critiques by Ratzinger 1995:127, 128 and Pope Francis, see this thesis 16⁵¹).⁴⁶

The training and formation of future Church leaders, especially those in seminaries and religious houses of formation, evidences major difficulties not encountered previously.⁴⁷

⁴⁶ The Catholic Church in Ireland risks becoming *irrelevant* if it does not reform, according to the Archbishop of Dublin. He added that the ‘culture of clericalism needed to be eliminated and its roots should be addressed from seminary training onwards’ (*The Tablet*, 26 Feb., 2011:31). See also Schindler (1998a:268-271) and Sheldrake (2005:511) - priests who were ill-equipped for the challenges of their era ‘the cultic role of the priest.’ Scalfari reports Pope Francis saying: ‘It also happens to me that when I meet a clericist, I suddenly become anti-clerical’ (in Rocca 2113:45).

⁴⁷ John Paul II is concerned: ‘...note should be taken of the *lack of harmony between the traditional response of the Church and certain theological positions*, encountered even in Seminaries and in Faculties of Theology, *with regard to questions of the greatest importance* for the Church and for the life of faith of Christians, as well as for the life of society itself’ (1993 *Veritas Splendor* no4). Cozzens

This training of formation is a prickly domain as it is one that is also fundamentally *subjectively and interiorly* situated within the seminarian or formatee as she or he faces the world (Graham 2002).⁴⁸

It appears that the Church often unloads a huge store of content and abstract information on a seminarian, but finds it difficult to provide an always-supportive 'personal context of meaning' as a personal spirituality that should underlie and uphold this academic superstructure. Many seminarians, McGrath reproaches, are starved of the experiential and reflective dimensions of theology.⁴⁹

Revival of interest in philosophy as affecting real life issues cannot build on increasingly uninspiring and by and large directionless philosophical foundations. It is these philosophical foundations that should soundly ground the self-understanding and world view of the seminarian within various contemporary distortions and ever new challenges.⁵⁰ The present state of unrest and 'instability' of philosophy (loss of foundations, challenges to traditional schemas, lack of integration of modern philosophies and the problems they raise, and the many pluralisms) is also a serious 'spiritual challenge' in terms of promoting a meaningful and comprehensive hermeneutics in formation and seminary training.

Unfortunately, sometimes 'clericalism' is assumed by new clerics who harbour some complexes that are amongst others: reactionary, at times (ultra-)conservative and reveal a lack of personal identity, mature inner spiritual confidence, convinced breadth of vision, and a 'humane Catholic ease' (a broadness and generosity of spirit that is relaxed and un-defensive) born out of a strong personal tradition (e.g. gained in the family and in society).⁵¹

and McDonnell claim that the priesthood is in crisis (McDonnell 2001:32; Cozzens 2000 & 2000b). The editorial of *The Tablet* comments that the effort of the Catholic bishops of Wales and England to overhaul their seminaries is *the most important issue* they have to face, and also 'the most fundamental question facing the Church today' - also the 'most unfathomable' question. It comments that the *theory* behind the present inadequate seminary system that shelters from the world has not changed since the Council of Trent and a sharp question asks: '...to what extent is the clerical culture that the seminaries traditionally inculcate now more an obstacle than a help in witnessing to the Gospel in the modern age?' (*The Tablet* 29 June 2002:3 italics added).

⁴⁸ Growth requires sensitive and deep integration of many human realms, psychological, intellectual and spiritual - all simultaneously. This end is hard to arrive at, i.e. where academic productivity attached to obtaining degrees is often over-emphasised (see Rahner's critique 2004:18-19, 21, 23, 24).

⁴⁹ McGrath believes that personal spiritual formation is forced to the periphery by academics (1999:28). He shows that theology and spirituality have been forced apart in the last century by a shift towards an academic attitude; one that is often neutral and not necessarily highly committed.

⁵⁰ According to some such as Gill, philosophy is fragmented since the enlightenment and a theologian can no longer be expected to have a 'stable philosophical base' for the construction of a theology - a theologian often 'at best borrows a number of particular philosophical insights' (cf. Gill in Christensen 1991:22). In seminaries in the USA many philosophy courses have become secondary or been dropped altogether. John Paul II emphasises: '...many Catholic faculties were in some ways impoverished by a diminished sense of the importance of the study not just of Scholastic philosophy but more generally of the study of philosophy itself' (John Paul II *Fides et Ratio* no61 1998:59).

⁵¹ Refer to O'Donoghue's critical description of 'a cleric' (1994,1995:47). Says Freeman: 'At present priests face not only the crisis of numbers but, more pertinently, a crisis of identity, role and inner life' (in O'Leary 1997:64). Clericalism is a pattern of behaviour that seeks an unyielding identity by unhealthily adopting amongst others: the outward components of institution such as: the clerical role, status, external behaviour, safe (but often insecure) conformity, and unwittingly autonomous self-regard attached to any possessed pastoral and juridical power. Benedict XVI agreed there is a problem of a

Many, particularly the young, find it hard to identify with a religion that is associated with a 'structured' or institutionalised Church (cf. Orsy 2009:2, 3; Bass & Stewart Sicking, in Holder 2005:140) which they also judge to be authoritarian in her approach and out of touch with 'real life.'⁵² The *New Atheism's* reaction avows in a rather wild manner that religion is, 'forced' on people especially by oppressive or even violent means, or by encouraging a culture of unquestioning obedience (McGrath 2011:9, 10).

A stressed and often maligned priesthood (having no time for, and discouraged, possessing poor motivation to undertake healthy human and spiritual growth); widespread scandals within the Church (Benedict XVI 2010:34-41) have created enormous anguish (an often out of date, spiritual and psychological formation, lacking a holistic perspective in which spirituality should fit, has long been the norm in training for the priesthood).

1.1.13.2 INDICATOR 2: THE CHURCH'S LONG-TIME 'INADEQUATE' COMMUNICATIONS WITH HER FLOCK

Inadequate communication of basic spirituality and transmission of faith is involved here. There is increasing evidence, that a gap between God's representatives in the Church (the hierarchy), and the mind-set of people (the laity) in the world. Described here is more than a mere communication gap. Of concern is evidence of a basic inability of people to 'identify' at all with the Church. Benedict XVI and Pope Francis agree there is indeed a lack in the Church here (Benedict XVI 2010:136).⁵³

There exists a loss of confidence in the Church and her teaching with a 'shutting down' to any 'riches' she has to offer.⁵⁴ The language and communication breakdown between the world of

growing clericalism in the Church and comes out in favour of 'forcing the pace of dialogue with the modern world' (Pongratz-Lippitt 2011:29).

⁵² In addition some see such Church institutions as *imposing carte blanche* a collection of *teachings* and *moral norms* the rationale for which they often cannot appreciate. The *structural* aspect would include visible and influential manifestations such as seen in hierarchical ecclesial structures (papal primacy and collegiality), magisterial offices and teaching, canon law etc. In Sydney Benedict XVI responded firmly and rightly to such a strongly polarising accusation (*Address of Benedict XVI*. Sydney, 19 July 2008). Despite her long-standing creditable and consistent efforts, there is evidence of a general loss of appreciation and/or confidence in the Church as being a *meaningful guide* in moral social and political-economic situations. Pope Benedict XVI has said that her road will be, 'long and wearisome...Very hard times await the Church. Her own crisis has as yet hardly begun' (Benedict XVI in Moynihan 2005:144).

⁵³ Pope Francis clarifies that pastoral ministry cannot, 'be obsessed with the transmission of a disjointed multitude of doctrines to be imposed insistently. Proclamation in a missionary style focuses on the essentials, on the necessary things: this is also what fascinates and attracts more, what makes the heart burn, as it did for the disciples at Emmaus. We have to find a new balance; otherwise even the moral edifice of the church is likely to fall like a house of cards, losing the freshness and fragrance of the Gospel. The proposal of the Gospel must be simpler, profound, and radiant. It is from this proposition that the moral consequences then flow' (Spadaro 30.9.13. <http://americamagazine.org/pope-interview> [accessed 28.12.13]).

Lonergan saw great tension between two theological positions which he called 'classicist' and 'historicist.' He points out that only belatedly did Catholic theology 'come to acknowledge that the world of the classicist no longer exists and that the only world in which it can function is the modern world' (1974b:94 brackets added). Lonergan believes that, 'The differences between the two are enormous...(and) not immediately theological. They are differences in horizon, in total mentality. For either side really to understand the other is a major achievement...' (Lonergan 1974:2).

⁵⁴ 'When does a formulation of thought cease to be valid?' asks Pope Francis: 'When it loses sight of the human or even when it is afraid of the human or deluded about itself...The thinking of the church

the divine (as 'upheld' by Church authority and teaching) and the human world sees spiritual searchers thinking and feeling on another plane altogether.⁵⁵

1.1.13.3 INDICATOR 3: DEALING WITH DIFFICULTY THE SCANDAL OF ECUMENICAL SEPARATION THAT CONFUSES AND WEAKENS HER MANDATE

The scandal of Christian divisions seems outdated within what is already a global world that tries to reach out to each other. Many feel constrained to encourage urgent healing in this sensitive area.

THE RELATIONSHIP BETWEEN SPIRITUALITY-CHURCH [B. SPIRITUALITY-CHURCH]

1.1.13.4 INDICATOR 4: THE SEPARATION OF SPIRITUALITY FROM THE CHURCH
This separation of spirituality from the Church has weakened the Church's spiritual power as the 'bringer of the Kingdom.'

This study proposes that these fields, spirituality and Church, when separated cannot actualise themselves, and therefore also what is God's plan.⁵⁶ God's plan includes the Church as the recipient of all things of the Spirit.⁵⁷ This study has evidenced (Chapter 2 section 2.5.3.7.2 pg75) that through times in the Church's history, spirituality became separated to make it ineffective as a spiritual power. As shown, separation of spirituality from the ambit of the Church has weakened the Church on many levels.

must recover genius and better understand how human beings understand themselves today, in order to develop and deepen the church's teaching' (Spadaro 30.9.13. <http://americamagazine.org/pope-interview>[accessed 6.10.13]).

⁵⁵ For them, says Johnston somewhat harshly, the 'thrill of exploration' has been lost because the teaching authority or magisterium of the Church already has all the answers. In this sense the Catholic Church is 'deeply polarized' (2000:34, 35).

⁵⁶ The Fathers 'determined to call together in a holy Church those who should believe in Christ' (Vatican II *Lumen Gentium* no2 Flannery 1975:351). 'This 'family of God' is gradually formed and takes its shape during the stages of human history, in keeping with the Father's *plan*. In fact, 'already present in figure at the beginning of the world, this Church was prepared in marvellous fashion in the history of the people of Israel and the old Alliance' (Vatican II *Lumen Gentium* no2 1975:351 italics added; cf. Eph1).

⁵⁷ The 'Mystery of the Church' involves a Church 'both visible and spiritual' (TCCC 1994:210). These dimensions together constitute 'one complex reality which comes together from a human and a divine element' (Vatican II *Lumen Gentium* no6 1975:353, 354). 'The Church makes present the mystery of men's union with God'... 'It is in the Church that Christ fulfils and reveals his own mystery as the purpose of God's plan, 'to unite all things in him.' St. Paul calls the nuptial union of Christ and the Church 'a great mystery.' Because she is united to Christ as to her bridegroom, she becomes a mystery in her turn. Contemplating this mystery, Paul exclaims: 'Christ in you, the hope of glory Col 1:27' (TCCC no772 1994:211). 'To fulfil the Father's will, Christ ushered in the Kingdom of heaven on earth. The Church 'is the Reign of Christ already present in mystery' (Vatican II *Lumen Gentium* no5 1975:352, 353).

RELATIONSHIP BETWEEN THE CHURCH AND WORLD [C. CHURCH-WORLD]

(Inability to *witness* to the kingdom to the world – weaknesses and tensions that can accuse of irrelevancy)

1.1.13.5 INDICATOR 5: OF STRESSED RELATIONSHIP BETWEEN THE CHURCH⁵⁸ AND WORLD IN TERMS OF HER LITURGY AND ESPECIALLY THE EUCHARIST

The Church's struggle with herself *ad intra* and *ad extra* blocks her ability to provide access to transcendence. A Church under pressure makes for an ineffectual Church.

There is a problem with the reality of an 'oppressed,' flagging Church seen in the various symptoms of distress and demands she faces. These many challenges present a serious overall spiritual challenge.

Participation in the inner life of the Church in terms of liturgical worship, are all at this time insufficiently esteemed as a means to renewal in personal growth and communal unity, and wider service through divine power or what is also called grace.⁵⁹

There is a problem with a weak impact of the sacraments in general Church life, particularly the Eucharist.

1.1.13.6 INDICATOR 6: THE INABILITY OF THE CHURCH TO ADEQUATELY PROVIDE FOR CONTEMPORARY 'SPIRITUAL HUNGER/THIRST' OF THE WORLD⁶⁰

Humanity can be described as feeling with pain the 'gap' between God and the World as a 'lonely abandonment.' Such estrangement is somehow suffered as a vaguely understood 'anguish' or a gnawing in the heart. This mostly inner affliction is certainly tied to an unsatisfied spiritual hunger or thirst so many experience existentially.⁶¹

⁵⁸ So that she can fulfil her mission, the Holy Spirit, 'bestows upon [the Church] varied hierarchic and charismatic gifts, and in this way *directs* her' (Vatican II *Lumen Gentium* no4 Flannery 1975:352). 'The seed and beginning of the Kingdom are the little flock of those whom Jesus came to gather around him, the flock whose shepherd he is' (Lk 12:32; cf. Mt 10:16, 26:31; Jn 10:1-21 in TCCC no764 1994:208).

⁵⁹ The Eucharistic mystery particularly has power to transform consciousness and avail of spiritual power, but this 'warm effectiveness,' this 'rich source' has been somehow been 'misaid' by whole cultures and nations. Complaints of abuse and a reductive understanding of the Eucharistic mystery...stripped of its sacrificial meaning are made by John Paul II (John Paul II 2003 *Ecclesia de Eucharistia* no.10 http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_20030417_eccl-de-euch_en.html [accessed 20.12.13]).

⁶⁰ Cf. Ratzinger 2010:168 & 2010:57. Duquoc and Gutierrez radically assert that a 'certain allergy provoked by ecclesiastical institutions' is experienced by a large number of Christians. They maintain that, 'These institutions have fallen into disuse because of their failure to respond to the spiritual hunger that marks the end of our century. This desire seeks immediacy with God ... many people think that as a result of their dogmatic or practical intransigence the churches are a source of violence and do not encourage spiritual experience' (1994:11 in Kourie 1998 32(2)5.2.438). Endean indicates that, 'there is a rapidly increasing gap in the public imagination between spirituality and religion' (in Holder 2005:436).

⁶¹ Certainly all searching can have plentiful waters supplied as Jesus called out at the greatest day of the temple feast, 'Let anyone who thirsts come to me and drink' (Jn 7:37; also Jn 4:14). Peter points out that *responding* to such spiritual hunger is in fact the goal of *behavioural spirituality* (2001:36).

1.1.13.7 INDICATOR 7: THE CHURCH IS FRUSTRATED IN NOT BEING EQUIPPED TO RESPOND TO THE NEEDS OF TODAY'S YOUTH

The needs of the young are glaring as they foment all kinds of personal and social maladies and forms of unhealthy disconnectedness and estrangements and this presents a serious spiritual challenge – a personal, attractive, understandable, relevant, and human combination 'in faith' needs to be shared with the young that gives meaning, direction, purpose as well as material hope.

A chasm ever widens between this Church and an ever more disturbed and confused, culturally and often religiously alienated youth. Forming and building up the youth is a demanding mission. A holistic, effective dynamic, advanced in terms of pedagogy beyond rote teaching⁶², one that engages in human fashion, is required to provide a sense of belonging and draws into experiential faith.⁶³ Where breakdown of marriage and family life,⁶⁴ mental health⁶⁵ and social immorality is increasing, and social imbalances are causing crises, the ministry of instilling deeper values and providing Christian identity and solidarity in youth remains a mountainous challenge for the Church.⁶⁶ The question becomes whether a lost younger generation will cause the collapse of faith for future generations?

⁶² Pope Francis reverses the pedagogy: 'I say this also thinking about the preaching and content of our preaching. A beautiful homily, a genuine sermon must begin with the first proclamation, with the proclamation of salvation. There is nothing more solid, deep and sure than this proclamation. Then you have to do catechesis. Then you can draw even a moral consequence. But the proclamation of the saving love of God comes before moral and religious imperatives. Today sometimes it seems that the opposite order is prevailing' (Spadaro 2013:26).

⁶³ Tacey (recalling TS Eliot, in Hay 2004:19) reminds our inherited religious language is a, 'heap of broken images,' and, adds Hay, 'whose form no longer expresses the spirit as intuited by this age' It will be 'mercilessly discarded' by the youth. John Paul II said: 'The Council also encouraged theologians in particular. 'The faithful should live in the *closest contact* with others of their time, and should work for a perfect understanding of their *modes of thought and feelings as expressed in their culture*' (*Veritatis Splendor*, no29, 1996:32 italics added). Lonsdale says that the 'source' and 'heart' of all Church pedagogy, be it 'lecturing catechesis, sermons, encyclical letters,' lies elsewhere (in Holder 2005:240a). For instance the Catholic Education Service's *On the Way to Life* envisages development of a distinctive "Catholic modernity' as well as efforts to reclaim the confident spirituality of the past' (Pyke 2005:15). When Seewald asked Benedict XVI: 'Young Christians are looking for a religion that is more informed by feeling. They want to get back to the Church's origin of the mystery, and are demanding a renewal of spirituality, so that the neglected aspects of Christian tradition may be brought to life again. Does the Church need to be given a jolt that might make the silent Christian symbols speak again?' he replied, 'She does certainly need outbreaks of living spirituality. Forms of that kind, in which a new passion for faith emerges that is not politically contrived but has developed from within, have been important for the Church in every age' and needs to be accepted as 'gift'" (Benedict XVI 2002:455, 456). Orsy (2009:2) states: 'In the West, people, especially young people, keep drifting away from the 'institutional church'...hardly realizing that to abandon the visible body is to lose touch with its invisible soul, the life-giving Spirit of Christ. What is happening?'"

⁶⁴ Cf. Vatican II *Gaudium et Spes* in no9 Flannery 1975:909.

⁶⁵ Speaking of Western decline, Johnston points out that, 'Psychologists like Freud and Jung, both of whom were physicians, pointed to a spiritual or psychological decline. Western people had lost their sense of meaning; they had lost their myth; they were tired and effete; they were sick; they needed therapy' (Johnston 2000:3).

⁶⁶ Benedict XVI focused on the challenge of, 'Educating young people in justice and peace', acknowledging their new context in a 'rising sense of frustration at the crisis looming over society, the world of labour and the economy' (1 Jan. 2012). The need to provide youngsters with an 'all round value-based education' rather than mere technological instructions, was highlighted by Pope Benedict XVI, who said this was a 'decisive challenge' on which world peace depended (2012d:25).

1.1.13.8 INDICATOR 8: DIFFICULTY IN CREATING A BLUEPRINT FOR AN UPDATED, RELEVANT CATECHESIS THAT CAN MAKE FOR REAL TRANSFORMATION IN THE WORLD

Clearly, spirituality, insight and pedagogy are involved.

Especially in the more advantaged world the (at times baffling) difficulty of imparting ‘the faith’ to youth through catechesis is painfully evident. At present this undertaking often includes frustration with method and the meagre fruits produced over an extended pedagogical period. One cannot but be struck by the Church’s frustrated attempts to effectively bring across the richness of her own mystery and of her very being.⁶⁷

The author’s own partly international experience of this is that many pastors report that a high percentage of young people desert the Church straight after confirmation.⁶⁸ Irrespective of new catechetical courses being conceived, the work of catechetics somehow always seems inadequate for drawing young persons into a living and deeper faith engagement.⁶⁹

1.1.13.9 INDICATOR 9: THE PAST CHURCH’S GENERALLY INADEQUATELY FOCUSED EVANGELICAL THRUST INTO THE WORLD

Evangelical inefficiency has made for a wide spiritual challenge the Church currently attempts to respond to with greater focus.

The Church finds evangelisation increasingly difficult in a demanding and unnerving world. She generally struggles to find a relevant ‘language of faith’ with which to challenge and attract contemporary mind-sets, be it secularism, materialism, hedonism, anti-socialism, postmodernism, rampant capitalism or any other socio-political ideology.⁷⁰ The Church is aware of the urgency for what it calls the new evangelisation and to this end Benedict XVI in Sept. 2010 set up a special *Pontifical Council for Promoting New Evangelization* to foster energetic *new evangelisation* begun by Pope Paul VI in his Apostolic Exhortation *Evangelii Nuntiandi* (1975 no52) and taken up by John Paul II, who coined the term *new*

⁶⁷ Benedict XVI was amazed at the lack of depth of catechetics students in Germany - despite nine to thirteen years of teaching given; ‘so little sticks’ he complained (2010:140). Cf. Pope Francis 2013 *Evangelii Gaudium* no 105.

⁶⁸ Fr Deehan parish priest in Westminster Diocese says, ‘catechists and priests want to support parents of those young people not coming to Sunday Mass but who want their young to be confirmed quickly’ – these leaders are very much aware of the phenomenon which has, for at least 15 years, accounted for the sacrament of confirmation being called ‘the Sacrament of Exit’ – meaning the young stop going to church altogether after confirmation (2012:14).

⁶⁹ Pyke reviewing the Catholic Education Service’s *On the Way to Life* notes that it distinguishes a ‘*crisis of transmission*’ in the Catholic faith - a combined inability of home, parish and school to secure any form of commitment to the Church (2005:15). A frustrated O’Malley asks how one pre-evangelises at the same time trying to make *Catholics* of the young (2000b:15, 16).

⁷⁰ By this is meant a personally attractive faith as well as a faith that can convey fullness of truth. John O’Donohue is harsh in his criticism: ‘Much of the language of religion is caught in a ‘time warp’. It attempts to speak with the voice of a vanished age to a fragmented culture that has outgrown it’ (1994:266). It would seem that for too long the Church has advanced its vision within theological and spiritual models that no longer speaks to this world and are no longer effective heuristic tools in engagement with this world. See John Paul II on the contemporary ‘crisis of truth’ and ‘psychological and social conditioning which influences human freedom’ (*Veritatis Splendor* no33 1993:36).

evangelisation.⁷¹ After a decline in pneumatology⁷² the need for spiritual renewal under the Holy Spirit is acknowledged. However evidence of a freshly stimulating pneumatology as openness to the spiritual vigour of the Spirit in pastoral situations or in leadership is not widespread enough.⁷³ The Church therefore struggles with evangelisation issues, not so much on a theoretical level that analyses the problem at length, but one of finding a way of effective 'execution' 'on the ground' (Ratzinger 2010:168).

There is a problem with the need to revitalise a sense of mission.

Clearly the laity can play a much more important role in the modern Church.

1.1.13.10 INDICATOR 10: WEAKNESSES IN CHURCH LEADERSHIP THAT WILL PASS ON RELIGIOUS FAITH ARE APPARENT

In parts of the world there is significant demoralisation of a stressed priesthood where identity and battered confidence needs to be urgently sustained by a deeper uplifting and empowering spirituality.⁷⁴ *Where the Church's identity is most under pressure*, confused, pluralistic, and often relativistic views on what constitutes the 'Church' are often evidenced. This confusion of identity is exacerbated by plurality of types of theologies and philosophies. Egan states that by the 1980s, increasing 'fragmentation and pluralism in theology mirrored the same fragmentation and pluralism in philosophy' (Egan 2009:91; see Guarino 2001).⁷⁵

⁷¹ See Turner & Sullivan 1999:131-143. Paul VI said: 'On us ...rests the responsibility for *reshaping with boldness and wisdom*...the means that are most suitable and effective for communicating the Gospel message to the men and women of our times' (1975 *Evangelii Nuntiandi* no40).

⁷² In the Western Church a number of factors led to a decline in pneumatology (Losky 1974; Losky 1976; Farrelly, 'Holy Spirit,' in Downey 1993:492b). Hughes lays out the reasons for the decline of pneumatology in the West (in Holder 2005:208-210). He covers the theological systematic considerations that resulted in Western Christians thinking of the Trinity (and the person of the Spirit) as abstract and dimly related to Christian spiritual life so that eventually the Holy Spirit, 'virtually disappears from thinking about the Christian life in the West' (see Bermejo 1989:167-8; Jenson 1997:156).

⁷³ Cf. Pope Paul VI 1975 in Cantalamessa 2005:1-14; Hughes in Lonsdale 2005:208-213; Suenens 1976; Holder 2005:207-223.

⁷⁴ The Pope has recently in Germany 'sought to re-spiritualise demoralised Catholics (including a number of bishops) who want more reforms in order to realise the Second Vatican Council' (2011:8). In his lecture at the National Conference of Priests in London Sept. 2002, Radcliffe, former Master of the Dominicans traced the, 'apparent demoralisation and depression among priests to confusion about their identity after the Second Vatican Council' (2002:27).

⁷⁵ Allen points out, that methodical concerns have receded from view to some extent, to be replaced by a *more adept range* of theological proposals which marry method and theological identity. This marriage or fusion is being carried out in a *pluralistic world of scholarship* which is expressed in vastly differing degrees of ecclesial commitments...' (Allen 2012:208 italics added). Lonergan is one who called attention to, 'the shift' that has taken place from what he terms a '*classical*' to a *pluralist* paradigm...' and believed this warranted 'disengagement' and 'replacing' of the old system (Lonergan 1988:245, cited in Egan 2009:114). Egan says this meant moving from a classical ('a fusion of Greek philosophy and Roman juridical, military, and practical organization, with the Judeo-Christian religion') to a *historicist* and modern paradigm ('based on the new anthropocentric and rationalistic philosophies of the Enlightenment, empirical science, and secularism' and finally, 'modern critical scholarship,' Egan 2009:114). Egan notes that Lonergan's account of *cultural* shift was taken up widely in postconciliar theology by David Tracy (b.1939) and others and that Leslie Dewart, in his *The Future of Belief* (1966) argued that theologians needed to 'de-Hellenize' the church's thinking by 'abandoning concepts of God derived from Greek and medieval philosophy that are out of accord with contemporary human experience' (Egan 2009:115; cf. Tracy 1988). This is a view discredited by Benedict XVI (Allen 2012:221); see the argument of Benedict XVI in his 2006 *Address at Regensburg University* where he

1.1.13.11 INDICATOR 11: PROBLEMS WITH THE CHURCH IMPARTING AND DISSEMINATING A SOUND BASIS OF FAITH TO THE WORLD (AS EXACERBATING 'IRRELEVANCE')

The Church appears to be unable to have the direct, positive influence it would like on the problems of fast changing behavioural patterns, ethics and morality, medical ethics, social stresses and collapse, family disintegration, increasing marital problems and justice issues. Commentary in *The Tablet* (16 April, 2005:4) indicates that the decline of Christianity as a guiding force in culture is apparent.

RELATIONSHIP BETWEEN SPIRITUALITY AND WORLD [D. SPIRITUALITY-WORLD]

1.1.13.12 INDICATOR 12: STRUGGLES IN THE REALISATION OF SOCIAL JUSTICE ESPECIALLY WORLD POVERTY

The Church's strong record of social teaching, effective organisations and consistent and compelling witness is commendable.⁷⁶ Nevertheless she struggles with an extreme effort (as judged with prejudice and unfairness) to influence widespread injustice in terms of large scale marginalisation, imbalances, oppression, violence and ecological destruction.

Straining for justice has always elicited tension - an integrated approach to a theologically balanced liberation theory that includes both spiritual foundations and effective praxis is still to be satisfactorily attained.⁷⁷ Though the plight of the poor is undeniably obvious and requires a response, liberation theologians admit that their basic premises need re-evaluation and

dismisses the claim that, 'the synthesis with Hellenism achieved in the early Church was an initial inculturation which ought not to be binding on other cultures' as 'simply false'; cf. Egan 2009:116). Allen explains that whereas 'classicist views of culture assume a normative meaning for shared values and formulations of revelation,' while a modern view of culture 'sees the control of meaning as a process, containing the distinction between core meanings and changeable formulations' (Allen 2012:224). Egan notes rather expansively that after the eclipse of *Neo-Scholasticism* after Vatican II, a shift to *postmodernism* occurred (2009:114). When Vatican II used the key term *aggiornamento* Lonergan saw this as calling for 'a gradual, careful, yet thorough *disengagement* from classicism and the transposition of doctrine, life, and worship into the categories of modernity' (Egan 2009:114). There is, rightly Allen says, a danger in moving *too fast* in the direction of embracing the postmodern ethos of individual expression (Allen 2012:225). He logically fears that though *pluralism* will be 'a perennial state of theological reflection,' increasingly 'ad hoc interpretations of method carry the possibility of an inability to communicate,' especially mentioning dialogue between biblical exegetes and constructive theologians (Allen 2012:225). Rafferty comments that, 'There is nothing intellectually, theologically, or politically tidy in this long-delayed encounter between the church and the post-Enlightenment world' (12 Oct. 2012). Given theology's present state of flux Allen estimates that *theological method* will return as a major area for Christian theologians, and adds that the current 'fusing of theological styles is an interesting harbinger of new directions in theological method' (Allen 2012:228). It is evident from a survey of contemporary theology that discussions of method are becoming 'increasingly urgent' for it has 'not resolved to anyone's clear satisfaction of whether one method is better than another' (Allen 2012:1, 2). See Faix's (2012:8) contribution regarding *The Challenge of Multimethodology*.

⁷⁶ The Church can rightly be 'proud' of her extensive and ever pertinent social teaching. It is widely acknowledged by persons such as M. Gorbachev, and in public interviews with him and documentaries, that John Paul II's influence was one of the greatest reasons for the collapse of communism (Gallagher 1995:6; cf. Jones 1992:526, 527).

⁷⁷ Cf. Komanchak 1985:778; Ratzinger 2010:168, 169; Ratzinger 1995:107, 108; Benedict XVI 2010:75. Oelmüller in 1975 informatively exhibits the then major tensions between the philosophy of religion as existentialism and personalism (themselves correctives to neo-scholasticism), against the new scientific and social possibilities appearing in his day that emphasise 'mediating and objectified institutions,' and not just an otherworldly, socially out of touch, 'I-Thou relationship' (Rahner 1975:1370).

further development (cf. Gelpi 1994:36; Tacey 2003:18, 19; Allen 2012:217). *Spirituality and social analysis* seem to meet each other with difficulty and cannot be easily wedded to steer a commonly motivated course of action (*Spe Salvi* no24 2007:24). Thus the resolutions to pressing problems of war, strife, poverty, assistance in famine and natural disasters, economic exclusions, exploitations, refugee crises, endemic corruption and mismanagement seem to be unending and often insurmountable.⁷⁸

There is a problem with unmotivated, poor, weak, misguided or inefficient (Church) *praxis* [that is often in tension with the Church's tradition and sometimes with her orthodox teaching].

1.1.13.13 INDICATOR 13: THE CHURCH'S INCAPACITY TO DEAL ADEQUATELY WITH LOSS OF WORLD RESPECT (WITH ACCOMPANYING MALPRACTICES) FOR MACRO-DIMENSIONS (NEGLECT OF ECOLOGY, COSMOLOGY) AND MICRO-DIMENSIONS (GENETIC ENGINEERING, AND TOTAL CONTROL OVER LIFE PROCESSES SUCH AS ABORTION) OF THE WORLD⁷⁹

There is a problem in that the Church feels herself to be ineffectual in a threatened world in which various collapses and crises are evident

Loss of imaginative and insightful capacity that respects a God-created universe functioning always in a harmonious manner within its laws, has given the impression that man is master of all science and its accompanying technology, and thus duly lords it over all reality (cf. Ratzinger 2010:37-41; Gerken 1974:104). Loss of moral respect for laws built into human nature (natural law, conscience) means that crude human imposition has no limits regarding gross manipulation of *implanted, natural laws* (Pope John Paul II Encyclical Letter *Veritatis Splendor* no40 1993:41), for often suspiciously narrow or self-serving gains, and at times brutal abuse or exploitation.

People will selfishly abuse fine mechanisms that are meant to be respected as life-serving and life-giving (unethical genetic engineering, stem cell research and abortion etc., Ratzinger now Benedict XVI 2010:105; Clayton & Simpson 2006: 929, 930, 943).

1.1.13.14 INDICATOR 14: DEALING POORLY WITH FORMS OF FUNDAMENTALISM AND SUPERFICIALITY THAT DISTORT RELIGION

A wholesome and universally valued personal spirituality as imbibed in the Spirit underlies all sound theology and should if genuine, prevent aberrations distortions and misrepresentations of that theology.⁸⁰

⁷⁸ Indeed, the (Vatican II) council says explicitly that the new age has already come: 'The living conditions of modern people have been so profoundly changed in their social and cultural dimensions, that we can speak of a new age in human history' (Vatican II *Gaudium et Spes* no54 Flannery 1975:959) Johnston says that, 'today's culture is no longer static. Revolution is the order of the day' (2000:19).

He recognises that, 'Only belatedly did Catholic theology 'come to acknowledge that the world of the classicist no longer exists and that the only world in which it can function is the modern world' (2000:23).

⁷⁹ See John Paul II 1995 *Evangelium Vitae* nos11, 12, 13; Ratzinger & Pera 2006:75, 100-104.

⁸⁰ Schwartz points out how fundamentalism closes off opportunities seen in cosmology and the sciences, especially including the 'intra cosmic mystery of the genesis of the human being from nature' (evolution) (2004:8 & 7a; Sheldrake 2005:318, 319)).

1.1.14 SUMMATIONS OF RELATIONS AND CONSEQUENCES NOTICED THUS FAR
Having examined and discussed the above, the following can in principle be suggested.

Loss of spirituality means a crisis in the very foundation of the Church

Loss of spirituality results in the crisis of a Church that in an increasing manner finds herself interiorly weakened both in its identity and mission thrust (Spirituality and Church are always inextricably enmeshed and a separation is part of the problem in the spirituality/church/world nexus).

From the perspective of the world's needs, loss of spirituality results in the crisis of an increasingly irrelevant Church. Spirituality, Church and her 'service' to the world (see Vatican II Pastoral Constitution *Gaudium et Spes* no3 Flannery 1975:904) are always fundamentally entwined. The unravelling of this interdependency is part of the problem in the spirituality-Church-world nexus, as demonstrated later.⁸¹

A subsidiary problem arises, namely, a crisis for spirituality as it is unable to underpin Church theology. In all the above, it will be shown in the Conclusion Chapter 6, that it is spirituality that will remedy the above depicted fourteen problem areas.

1.1.15 FINAL SPELLING OUT OF THE PROBLEM

1.1.15.1 A SPIRITUALITY DEPRIVED OF ITS SPIRITUAL INFLUENCE AS THE FOUNDATION AND CENTRE

This study believes that it has been and is *spirituality* that supplies the depth for both understanding and the dynamics of graced activity of the Church. It is therefore this bedrock that underpins the truth, theology and doctrine, and hierarchical structure of the Church as well as her active sacramentology. In all, *spirituality* constitutes the basic faith of the Church. However this reliance on *spiritual* insight, intuition, discernment, vision and *spiritual* activeness-though never discounted and usually implicitly assumed - has not generally been explicitly expressed as an *always present* and *direct dependence*. It has already been indicated that theology has generally claimed itself to be the 'grounding discipline' in terms of *fundamental theology* (as the 'preamble of faith' etc., see 2.11 pg102).

The sacraments have often been approached as rote, automatic involvement (see 2.8.5 pg92; pg624²⁸²). Such inadequate Church theory and praxis have led to the undervaluing of spirituality as a specific field and dynamic in its own right. This study reveals that spirituality as part of the 'big picture' has often been largely kept at the 'back of the mind'; kept on the periphery; or been side-lined or lost⁸² (see next Chapter, section 2.8 pg87) so that: the overall notion of spirituality as being foundational is not yet at all *seen to be central and as 'core'* to the Christian faith⁸³ - and it is the potential aspects of spirituality, namely, its comprehensive

⁸¹ 'That the earthly and the heavenly city *penetrate one another* is a fact open only to the eyes of faith...' (Vatican II *Gaudium et Spes* no40 Flannery 1975:940, italics added).

⁸² There are a number of historical factors that have side-lined spirituality from a mainstream focus in the Church that privileged theology (Schneiders gives a good account of how theology overshadowed spirituality, 1986:262; see Schneiders 1993:12,13; Schneiders 1989:684; also Part III Holder 2005: 73-159 especially 106-120;122-137;150-155, and Part IV 2005:175-269 especially 207-210, 227-231).

⁸³ Popular as it may be on more personal levels, as being revived during some periods, and mentioned in Church documents. Chinnici (1990) states: 'It is this history, also, which we inherit, and the mutation

foundational role, its ability to provide a centre for graced dynamics, that the study addresses for the sake of the Church. The effect of spirituality having sure foundations and being the font of all dynamic impulses is the sustaining of her tradition particularly as always vivifying the Church's effectiveness in this world.

This introduction suggests that any study in spirituality needs to more clearly delineated towards the 'wider horizon' in which spirituality has always found itself as a background force. In the light of this comprehensive picture being drawn, it will be seen that spirituality has found it hard to *maintain* its own central and prime place through the two millennia beginning in the more self-aware Early Church struggling though its embryonic growth.

of our true mystical tradition accounts in large measure for the contemporary groping for a stable spiritual center' (cited in Fitzgerald in Culligan & Jordan 2000:348).

1.2. THE AIM OF THE THESIS

1.2.1 RESOLVING THE BASIS OF THE PROBLEM

The *sources* of so many tensions are consequent of the riddle of a world society evolving under its own independent drives of which it itself is seldom aware as it is carried by its own relentless (and restless) momentum.⁸⁴ There exists a 'knot' of reasons why religious faith has evaporated which is examined in section 2.5.2.3 pg66 & 2.8 pg87. The aim is to uncover alternatives to these resistant paradigms, for, not to learn from the past and grow out of experience of it, is for Jung, the West's sin: 'To be 'unhistorical' is the Promethean sin, and in this sense the modern man is sinful' (*Collected Works* (Routledge) pg152 cited in Tacey 2006:96). Consequently the foundational theory proposed must be able to *explain* why and how its foundational categories can *presently* respond to the fourteen symptomatic problems, born of the *historical past*, which face the Church.

1.2.2 SEEKING SOUND FOUNDATIONS FOR CHRISTIAN SPIRITUALITY

1.2.2.1 DEFINING THE THESIS AIM

In conjunction with philosophy, theology and the other disciplines, the thesis aim is to convincingly and systematically develop a sound foundation for the discipline of spirituality that might best contribute to the solving of the crises and challenges the Church faces. A foundation for spirituality can thereby facilitate the Church's transformative mission 'in the world.'

1.2.2.2 DEFINITION: THE END PRODUCT AIMED AT

The 'end product' aimed at by the thesis is a spiritual framework built on a foundational structure that is able to substantiate itself in terms of core categories useful for grounding both the spirituality of the Church, as well as the academic discipline of Christian spirituality.

1.2.3 BASIC AIMS

1.2.3.1 DISCOVERING A HERMENEUTIC ABLE TO UNCOVER SPIRITUAL DEPTH

Spirituality has to do with the profound spirit/pneuma within persons, that is, the soul.

The aim of this study is to provide methodological tools, more precisely, hermeneutics for foundations for spirituality at this deeper level.

1.2.3.2 DISCOVERING THREE FOUNDATIONAL CATEGORIES FOR SPIRITUALITY

It has been made clear that many theoretical exposés employ *categories*. This thesis again proposes the three foundational categories, namely, religious *experience* (existential contact with transcendence); *relationally* (the loving state of such a dynamic interchange); and *spiritual*

⁸⁴ Taylor for instance has made a study of this 'secular drift' in his *A Secular Age* where problematic departures and options have proliferated. It is not so clear in what our secularity exists: individualism, authenticity, humanism, new 'social imagery', free self-expression, and mobilisation, etc. (Taylor 2007:1, 299, 323, 423, 445). "Secularization theory" has been mainly concerned with explaining various facets of secularity: 1) 'the retreat of religion in public life,' and 2) 'the decline in belief and practice, but obviously, there is going to be a lot of overlap between these, and, secularity, 3), namely, 'the change in the conditions of belief' (Taylor 2007:423). The latter (which for Taylor must involve 'a humanist alternative') will obviously be close to, and effect on 2) (2007:423).

intuition (the graced capacity or faculty open to receiving and discerning the divine as active and present).⁸⁵

1.2.3.3 PROPOSING ST FRANCIS AS USEFUL HERMENEUTIC MODEL

St Francis, his person and life, has been selected as a person to whom the foundational categories can obviously apply. More than this, vice versa, his life demonstrates the existence and working of those categories and in this sense he can be a worthy *hermeneutic model*. His intense *relational experiences* as *intuited* at depth especially fit the phenomenological method employed by this thesis methodology.

1.2.3.4 HERMENEUTIC OF REFORM ATTAINED

Pope Benedict sought a 'hermeneutic of reform.' The final aim is to arrive at a grounded spirituality armed with the three categories that can be used to engage the various symptomatic crises the Church faces as outlined in the fourteen symptoms in this Chapter. The whole discipline of spirituality will thereby be developed into a 'new resource' for Church reform as well as social renewal.

1.2.3.5 SYNTHESIS: AN OFFERED FOUNDATIONAL MACRO-THEORY FOR SPIRITUALITY

The last Chapter of this thesis ascertains how the proposed hermeneutic hangs together synthetically and how others have contributed from their various point of view to the study's final macro-theory serving to construct a sounder spirituality for the Church.

1.2.3.6 MOVING ON: MAKING OTHER FUNDAMENTAL CONNECTIONS

From this vantage point, which better understands spirituality, and comprehends how Church and World are clearly seen in their dependent relations as they are 'stacked' successively on and for each other (next Chapter, Model R pg58), this study can thereupon focus more directly and at some quicker tempo on the divine *source* (next Chapter, Model S pg81), so as to retrieve that spiritual font that is colloquially called 'the spiritual' and thereupon obtain the positive results expected as a universal answer to the fourteen problems designated.

1.2.3.7 TRANSFORMATIVE AIMS

The discipline of spirituality is to be seen as the definitive *source* of Church and all personal and social renewal. In addition a well-grounded spirituality can in turn be harnessed to provide foundations for the disciplines of theology, philosophy, and psychology and skeletal foundations for other disciplines to various degrees.⁸⁶ For instance, *relationality* as a foundational category now appears core to (Trinitarian) mysticism - as well as physical science (see Brody 1993).

⁸⁵ See von Balthasar's lamenting of the 'loss of fertile receptive ground' (or crucial 'objective spiritual medium,' where 'spiritual consciousness could grow into doctrinal truth') (in McIntosh 1998:63).

⁸⁶ There is an envisaged *gestalt* to be achieved and this is the providing of a spiritual 'package' that can be sensed to be attractive, stimulating, meaningful, life-giving, and able to transform persons and societies. It will need to be shown that foundations in spirituality will also translate into *theological* foundations so necessary to aid reform or renewal.

1.2.3.8 CULMINATION OF RESEARCH: A SPIRITUALITY ABLE FOR 14 BASIC PROBLEMS

Once a 'simple' foundational theory has been constructed and corroborated, a 'hermeneutic of reform' can then critically and creatively engage this Church and her various 'crises' as employing a concrete application. With the application of new found hermeneutics to the fourteen concrete problems at the end of the study, retrospective objective verification of the foundational goals and achievements is thereby deemed obtainable through the thesis.

Therefore concrete and practical applications are projected to arise out of this foundational study. This means that the success of the application of foundational theory to concrete challenges in the last Chapter will be a type of successful test for the validity of the whole foundational spirituality hypothesised.

Once a helpful foundational is available, a more relevant and effective Church will be expected to be spiritually empowered to serve the world.

1.2.3.9 THE DIFFICULT SYNTHETIC AIM: THE GREAT CHALLENGE FOR THE CHURCH

The synthetic solution, where foundational categories are seen to work together to underpin an effective spirituality, it is tendered, sums up the greatest challenge for the contemporary Church.

What is presented for resolution is a 'complex' the Church has only recently better understood, has as yet not extricated itself out of, and is seeking a sublation for resolution (see 101¹⁷⁰ and 99¹⁶⁶).

In a nutshell, the problem of a weak dispersed and poorly grounded spirituality which is ineffectual for an embattled Church facing a chaotic and disturbed world, needs to change to a situation where a deeply appropriated spirituality is everywhere instilled.

The solution aims to be that a sound, comprehensive, foundational spirituality will be effective in reforming the Church as she serves to transform the world.

1.2.3.10 FINALLY SPIRITUALITY OFFERING FOUNDATIONS TO METAPHYSICS

In other words spirituality, when it has a foundational language and content, can, besides contributing to contemporary theological trends, speak to the wider and deeper philosophical-theological ground called metaphysics. Spirituality, constituting the very divine-human connection, lies at the heart of any metaphysics.

1.3 THE IMPORTANCE OF THE THESIS.

1.3.1 THE URGENCY OF THE CONTEMPORARY SITUATION

The following has already been well stipulated. A grounded Christian spirituality is pressingly sought in order to revitalise and reform the Church. The dependence on the Church upon her spirituality will be confirmed through a comprehensive method (see next Chapter 2). It is this spirituality that requires grounding in foundational theory. In turn a spiritually re-energised Church is empowered to confront the *crises* presently facing both herself and the world.

1.3.2 THE CRITICAL NECESSITY A FRESH SPIRITUALITY FOR CHURCH AND WORLD

If transcendence is to be rediscovered this will mean that there is a need for an attractive (as offering relational intimacy and unity), accessible (as comfortably availed of through inner 'spiritual senses') and truly transformative spirituality (bringing change that is deeply and widely experienced).

1.3.3 UNCOVERING PAST BLOCKAGES (SPIRITUAL, CULTURAL, PHILOSOPHICAL AND THEOLOGICAL) IN THE CHURCH SO AS TO BE ABLE TO ADVANCE

To enable arrival at the foundational aims, it will be important to comprehend the nature of the blockages past and present in the Church's self-understanding, and vis a vis the World, as expanded in sections 2.8 pg87 and 2.9 pg99.

The Church herself, in her self-appraisal and her administrative and philosophical and theologically based approaches, facilitates or inhibits hermeneutic advancements.

For instance, as a foretaste, the past emphasis in the Church has been in favour of superior mental or intellectual faculties (as these seemed closer to the spiritual when compared to baser instincts, such as emotion) since they were attached to foundational constructs that were assumed in terms of Aristotelian-Thomistic frameworks.⁸⁷ In response, this study certainly does not entertain an anti-rational or reactive stance favouring 'experience over reason' or 'feeling over objectivity,' but it does expect redress for all that experience (human and spiritual) that has been under-emphasised or neglected or even suppressed, in a thorough, freshly re-evaluated philosophical-theological foundational framework.

The thesis tries to fill-out, at least in sketch-form, potentials for an alternative foundational metaphysic.

⁸⁷ Contemporary brain studies demonstrate how wanting, liking and pleasure use chemistries that are wired into a holistic system using many parts of the brain in a manner more complex than realised some decades ago say Kringelbach & Berridge (August 2012. *Scientific American* 307(2):28-33). Hedonistic hotspots are connected to sophisticated parts of the brain that moderate their pull. At least, when Aristotle saw that happiness has two key ingredients namely *hedonia* or pleasure, plus *eudaimonia* as a sense of meaning he may have hit on two areas of the brain that cooperate (*Scientific American* 307(2):33) The Franciscan approach, this author would like to believe, insists that happiness is meant to be part of spirituality and religion. The thesis sees that happiness born within and given by the Spirit needs to be employed as a major draw-card for evangelisation. The cost of the cross anyway inevitably looms ahead.

1.3.4 ASPECTS OF VALUE

1.3.4.1 INTERCONNECTIONS BETWEEN SPIRITUALITY, PHILOSOPHICAL FRAMEWORKS AND THEOLOGY - THE PROBLEM AS A DEEPER ONE

The problem of interconnections between spirituality and philosophical frameworks and fundamental theology goes deeper than just stating the more obvious inter-complexities and cannot, even if this was undertaken (as all the same, a not un-worthwhile project) be simply resolved by *systematising* the whole of spirituality in a more orderly manner under clearer headings or historical phases. If this were attempted *every* 'Spirituality Institute' or academy would have its own angle of approach, historically formed traditional slant and emphasis. 'Battles of approach' already occur in the academies (cf. Endean in Holder 2005).

What is tendered as helpful is that spirituality be situated back into the 'heart' of what the Catholic Church is. The Church is more than an organisation that exerts teaching and power. She is above all a divine mystery and such *mystery* suggests opening up avenues for, as here expressly put, re-integrating the Church into (her) *spirituality* (not, spirituality into Church).

A *ressourcement* on a more perennial basis is sought that once more provides a ground beyond the specialisations and complicated divisions the Church has drifted into. Without the help of deeper *categories*, the Church approach has been to try to enlighten by systematically *dividing* up the contents and then clearly explaining the parts.⁸⁸ For instance the *preambula fidei* (taught as introduction to dogmatic theology in those days) sought to propose and establish a *reasoned basis*⁸⁹ with which to approach belief in God (see Gründel's divisions of natural theology regarding the existence, essence and attributes of God in Rahner 1975:1025; see, keeping philosophy and theology distinct in Pre-Conciliar Thomism, Roland 1010:15). However once well covered, the *preambula fidei* could then be put aside as an 'abbreviated' (1975:1023), (and thus somewhat artificial and specialised) part of theology, so that specific dogmas and doctrines could then be entered into. Neither the rational suppositions, nor the precise explanations of the broken-up 'specialised' parts, or the controlling results attained in doctrines, feel convincing or whole. There is no thrust as loving plan behind it that gives warm cohesion as loving salvation as gift. Unlike the kind of systematic theology described, spirituality will bring both wholeness and inspiration.

Thus seeking a required *synthesising* foundation grounded in spirituality is turned to next.

⁸⁸ Take as example of ever more explained divisions the baffling many 'types' of grace traditionally propositioned (see Waaijman's study 2002).

⁸⁹ See natural reason; for natural theology see Gründel in Rahner 1975:1023; and natural law as knowable to 'metaphysical man' see Gründel in Rahner 1975:1018, to be complimented by 'historicity,' 1975:1020. See the problem presented by God as 'knowable' via 'natural theology': here God as 'a special object' of metaphysics lying 'beyond' the world with 'no relation' to it (Rahner 1975:1023). A way beyond this was offered in transcendental philosophy and existential ontology (Rahner 1975:1023). Still, it will be metaphysics that asks the most fundamental questions regarding existence, being and meaning in terms of 'origin and purpose,' what is called the 'absolute ground of the whole' that will always revert to the question of God (Rahner 1975:1023). Fundamentally though, such metaphysical thinking is tied to the *illumination* of 'receptive *spiritual perception*' as its epistemological foundation (Rahner 1975:1024). Only in this spiritual way can justice, truth and the good be given to the mode of (spiritual) experience (Rahner 1975:1025).

1.3.4.2 A PROSPECT OFFERED BY SPIRITUALITY: A 'BRIDGING THEORY' FROM THE SIDE OF SPIRITUALITY TO THEOLOGY

A 'bridging theory' from the side of spirituality to theology⁹⁰ would be a most helpful undertaking. If theology is indeed largely in crisis as demonstrated (pluriform, individualistic, specialised, as too narrow and reactionary, as seeking its soul etc.), where spirituality can help theology will bring welcome relief (Komonchak 1987:1011).

This bridging premise, if soundly and acceptably in place, would, through the three foundational categories, make it easier for a useful 'translation' from spirituality to theology. Historically and at present this connection has broken down (see next Chapter 2.8.7 pg94). This will occur through a bridging from what the spirituality can offer as foundational starting points, or as a catalyst, so that spirituality can re-inspire and re-ground theology.⁹¹

1.3.4.3 A NEEDED RETURN TO WIDER, DEEPER PHILOSOPHICAL UNDERPINNINGS

To be able to rehabilitate spirituality needs for it to be positioned back into the very origins of religion itself, into the profoundest and deepest questions about meaning and purpose, namely an original 'philosophical basis' (John Paul II *Fides et Ratio* nos103, 106 1998:92, 93, 94).⁹² This 'ground' is certainly available in the Church's tradition but needs to be 're-phrased' and 'reworked' in more contemporary, less dry terms and intellectualist frameworks.

Such basic questioning around meaning is the equivalent to delving into life's core questions

⁹⁰ Theology is the Spirit-guided, reflected, self-understanding of the Church standing before the mystery of God and God's self-revelation to her. An overview is provided by Komonchak (1987:1011). He shows how theology swayed between a more spirituality inclusive approach and a more systematised (scientific) method. In a more 'spiritually attuned' emphasis the early Greek Fathers used *theologia* in correlation to *oikonomia*; the former referring to the *inner mysteries* of the Godhead, the later to *God's plan* for the world manifest in the Christ event. Informatively not until Abelard in the twelfth century will the word 'theology' be explicitly used in our sense of signifying an *intellectual* discipline. The introduction of *dialectics* replaced the earlier procedure of relying almost entirely on authority of recognised authorities. Dialectics engaged the subject matter of classical sources: 'contrasting opinions one with another on the basis of *intrinsic coherence and illuminative power*' (one notes this requires *intuitive* processes) – again opening up a more *spiritual* door. But this was soon closed in the thirteenth century when another radical change occurred with the reintroduction of Aristotle into the West which made of theology a unitary *science* either in, 'the strict deductive sense of Aristotle's *episteme* (Thomas Aquinas) or in the broader sense of a *salvific practical science of the love of God* (Bonaventure).' After the Enlightenment theology became, to this day, increasingly an aggregate of multiple, *highly specialised* disciplines: 'exegesis, church history, patristics, dogmatics, ethics or moral theology, pastoral theology, spirituality, comparative religion, etc.' The upshot of all this is that theology today finds itself in 'a state of crisis, called upon to define itself anew.' Metaphysical thinking of neo-scholastic period (late nineteenth and twentieth centuries), has given way first to existential thinking (Bultmann and Rahner) and subsequently to historical thinking (Pannenberg & Metz). Theology no longer traces, 'an objective dynamism from the cosmos to its Transcendent Cause but turns to the subject and the immanence of thought in an avowed anthropological emphasis; the latter in turn has tended towards a radical historicity and a focus upon praxis' (extracted from Komonchak 1987:1011).

⁹¹ Vice versa, as they now have categories in common, and can both comprehend the processes involved, what theology can offer to spirituality can now also be more bridged in a productive manner (as has been the attempted in a rather limited way through *Spiritual Theology* over the last decades. See 3¹⁰; section 2.8.2 pg89; section 5.3.3.9 pg376; cf. Schneiders 1986:264).

⁹² Cf.: Hefner (1996) for six trajectories on the religion/science interface in postmodernism; Helminiak, 1996. A Scientific Spirituality: The interface of Psychology and Theology; and Wolff-Salin, 1989.

through a philosophy involving metaphysics (which asks: 'what lies beyond,' 'why am I here,' 'what is the purpose of life' and 'why is there suffering'). More than relentless, plodding reason, that 'spiritual sensitivity' that is an intrinsic part of religion needs to find a new position for itself in this greater scheme of 'seeking and finding meaning.' Spiritual sensitivity, spirituality, needs to help people ask the same questions regarding life but in a simpler more existential manner. Spirituality needs to open people up to reflect so that before they realise it they are thinking 'metaphysically' (about the meaning of all reality. See John Paul II *Fides et Ratio* No26, 27 1998:30, 31). In this way spirituality can 'entice' into religion. Re-finding such a 'metaphysical orientation' to life is something that Pope John Paul II has been longing and asking for (*Fides et Ratio* no83 1998:77, 78; also section 2.10.2 pg100). Benedict XVI too yearns for a new synthesis of meaning through reason-logos (a sound meaning of the proper unity of all things in God) that carries with it a new power to draw through affectivity or love.⁹³

Fresh, more simple, and stimulating foundational categories (as experience and relationality supply) for re-grounding metaphysics would show a way ahead as categories 'renegotiated' out of a long religious heritage, but which can shake off the rationalist tenor, anthropologically incomplete and often forced, and too inward looking dross of many scholastic emphases and excesses, while holding to its traditional core metaphysical truth.

1.3.5 ASPECTS OF MAJOR IMPORTANCE

1.3.5.1 A NEW SYNTHESIS AND SUBLATION UNCOVERED – NOT ANOTHER NOVEL THEOLOGY

Helping people find meaning to life (i.e. metaphysical 'answers') requires the Church to assume an original 'shift' in approach and method. It is believed that such a (metaphysical) endeavour can be imaginative and creative and not disruptive by taking the good of the past and *sublating* it (see Chapter 2, 106¹⁸⁹). This author believes it is spirituality that is well situated to offer such impetus because it more than anything possesses that supreme spiritual thrust of the Spirit as source for renewal. To believe that some 'new theology' will carry a convincing reform forward is a 'tired' belief (even as theology will always lend its balance and rich wisdom). Theology will always be expected to provide basic doctrinal schemas, frameworks, methodologies and be a comparative sounding board for orthodoxy so that in *this* respect spirituality has always to be dependent on theology. However it will be demonstrated that theology itself is more dependent on spirituality than realised (see Model S section 2.6.1 pg81). Theology must surely rest on an inner *illuminating* vision, the inner drive of *inspiration* born of some 'contact' with God, and a sense of 'fittingness in the Spirit' - as this must also serve the needs of the times. Theology is always dependant on spirituality that is, at base, that primary stance towards God, and the world, and everything between (cf. Ratzinger's special

⁹³ Says Benedict XVI: 'We can get an *inkling* of God's greatness in the greatness of the cosmos. We can make use of the world technically because it has been *built rationally*. In this *great rationality* we sense something of the Creator Spirit from whom it comes' (Pongratz-Lippitt 2011:27 italics added). The term 'inkling' suggests insight or intuition into a rationality (logos) behind creation. As indicated, a sound vehicle for *new evangelisation* and *reform* is repeatedly appealed for by the last Popes, and the role of philosophy is seen to be part of this (see section 1.6.1 pg47; John Paul II *Fides et Ratio* no103 1998:84; see section 2.10.3 pg101).

contribution here, 1995:57, 59).⁹⁴ Theology, it is believed, needs to serve spirituality as that dynamism which has been elected to lead to God most directly.

1.3.6 PRELIMINARY OFFERING OF THE CATEGORIES AS PERSPECTIVE

1.3.6.1 PRELIMINARY DESCRIPTIONS OF THE THREE FOUNDATIONAL CATEGORIES

Relationality includes all *origins* motivated by love as well as the final desired end or *telos*⁹⁵ that consummates love, and is thus, as ultimate meaning, the 'holder of all meaning' in all reality, a meaning that is ultimately to be found in affectivity-love as it emanates out of the life of the Trinity.

Experience is the revelatory *event* carrying and conveying meaning that is of an affective relational nature - as it shares in the very loving and creative interaction between the persons of the Trinity.

Intuition is the human as well as an innate capacity of the *transcendent* faculty that is, under the Spirit, able to receive and absorb transcendent meaning as bestowed in the experiential inner event, as it falls under the universal web of the category of Relationality.

Impactualisation, a coined term to designate the event of some impact, in this context between persons and God, as it participates in the metaphysical 'potency-act' of God, is an *experienced manifestation*, often intense, of the potential obtainable, as it is expressed in agency, action, and effect, that is integral to the comprehensive human/divine interchange.

This interaction results in a form of communion. This union is able to deliver to feeling and discernment the *affective relational qualities* contained and expressed in these dynamics. This in turn is able to arrive at the fullness of religious meaning as it is intentionally encompassed in the immediate event.

1.3.6.2 DEFINING THE THREE CATEGORIES AS AN EARLY HELP

1.3.6.2.1 EXPERIENCE

Experience is the phenomenological *event of interaction* between things, persons and/or God as imbued with *qualitative meaning* in a fecund unfolding that is *felt as impact* by the anthropological capacities or faculties of the whole human subject (including the spiritual).

As experience reflects the dynamic, generous interaction of the three persons of the Trinity, it has a metaphysical dimension to it in terms of divine energy or divine life (traditionally called 'uncreated energy,' see 273²⁶⁷ and 333⁴⁰¹) in which all creatures already share in this earthly life.

Thus implied in this study is that fuller experience which always includes divine infiltration and must therefore somehow always be a type of 'spiritual experience.'

⁹⁴ This has in a general sense been called by Häring, the 'fundamental option' - a total Christian disposition that carries with it all sensitivity of conscience, prayer relationship with God, all forms of relations, attitudes, beliefs and motivation for action. For full in-depth study of 'fundamental option,' see Häring 1978:164-218.

⁹⁵ Definition of *telos* sees the teleology coming from the Greek *telos*, goal: 'The theory that all events, human actions, historical processes and natural phenomena have a purpose. While for Heraclitus the *logos* and for Plato the *ideas* represent the highest purpose or goal (*telos*), Aristotle and the Scholastics were of the opinion that things contained their purpose or goal within them' (Delius 2000:116).

However the aim is to avoid a too quick 'spiritualising' of experience, not only as 'too divine' in an 'otherworldly' sense, but that should also involve many or various (human) faculties harnessed in the 'real' experiencing. Such religious experience is divine gift and human discovery at once.

Experience as rehabilitated in the theology of the Church will be seen to be a category in its own right. This is expanded in section 5.1.6 pg262.

1.3.6.2.2 RELATIONALITY

Relationality expects that all *experience* of others (and other things and creatures) is ordered in a divine manner for right and loving relations as already reflected in the Godhead. Thus relationality can fittingly be said to be an *arch-category*. The summit of spiritual experience is full loving relationship as intimate *union*. Union is the traditional end of spirituality and mysticism. Arriving at this end presupposes a drawing of all beings to that goal. Relationality is intrinsically metaphysical as it directly reflects the relationship of the three persons of the Trinity. It follows that as it is grounded in the Trinity, truth is never objectively and abstractly distinct, but is essentially *relational* in nature (see Pope John Paul II *Fides et Ratio* no32 1998:33). Thus all truth is relational. Approaching truth as relational and through relationships is a fresh approach that Pope Francis is recently encouraging as against legalism, lack of mercy and inhumanness.⁹⁶ Relationality will make for a paradigm shift in the Church.

Relationality has manifest social implications centred on mutual respect and harmony and the *peace* of the Kingdom that needs to be more fully expanded upon. Vatican II also speaks of the importance of relationships, 'by his innermost nature man is a social being; and if he does not enter into relations with others he can neither live nor develop his gifts' (Vatican II *Gaudium et Spes* no13 Flannery 1975:914). Relationality is expanded in Chapter 5 section 5.2 pg296.

1.3.6.2.3 SPIRITUAL INTUITION

Spiritual intuition is the innate, integrative process of discernment that harnesses: all faculties of mind/reason, heart-psyche/emotion, and soul-spirit/spiritual sense, by which a person comes to be exposed to and find deeper meaning and purpose in all creation, all events and history, in all attempts to find personal identity and all endeavour, and in all social movements, in all life shared with God and all activities emanating from God. It is in this holistic reality, already always in which, and always towards which, God can be intuitively felt as lovingly directing his activity in marvellously creating, mercifully regenerating and generously sustaining ways (impelled by spiritual power), to guide providentially, so that all may be 'filled with all the fullness of God' (Eph 3:19).

All this is intuitively sensed under the influence of the Spirit who infuses love and truth. It is ordered towards God's predestined glorious eschatological end in his plan for all creation. Spiritual intuition as partaking in logos and as wisdom subsumes and adequately includes all forms of reason hitherto considered.

⁹⁶ Francis Pope, 2013. *Lumen Gaudium* no 188.
http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.html [accessed 2.2.14].

Spiritual intuition is tied, through pneumatology, to the depths of the Holy Spirit residing within the self and as divine action this more direct influence of the Spirit upon innate, *natural intuition* this study calls this process *Spirit intuition*.⁹⁷ Though it incorporates and uses every natural, human 'depth dimension,' and also all the mind's complex capacities, as the natural is truly interpenetrated with Spirit, spiritual intuition's synthetic and deep worth lies profoundly beyond any form of psychologising or neurobiology or philosophy of mind or isolated reason (cf. Vaillant 2008). A schema of the range and interpenetrations of the various levels of intuition (natural intuition, spiritual intuition or Spirit-intuition as being Spirit-imbued) is provided in Chapter 7; see model Q-Q pg538).

The traditional vexing bifurcations of nature and grace, mind/reason and faith can in the category of spiritual intuition (as carefully developed to safeguard the transcendence of God) find a foundational integration that will be orthodox, and more fruitful than a pure rational or mental or intellectual attainment to God as often (unwittingly) promoted in the past.

The forms of intuition are expanded in Chapter 5 section 5.3 pg320.

1.3.6.2.4 FURTHER DEFINITION OF 'FACULTY'

The Catechism of the Catholic Church (henceforth *TCCC* 1994:41) defines faculties as follows: 'Mans faculties make him capable of coming to a knowledge of the existence of a personal God.'

⁹⁷ Loving experiences as *intuited* makes for real relationship with God. Thus 'Human experiences of intimacy serve as *pathways* to intimacy with God' (Downey 1993:554 italics added). '*Something in the nature* of humankind, fashioned in the image and likeness of God, *indicates* that God desires to *live in* the human *heart*' (1993:554 italics added). 'Indicates' is vague (one would have to be able to be *open to an intuition* that others have such an intimacy, or *intuit directly* in one's own inner life such an intimacy, latently potential or real) and is better served by the term 'intuits' that God desires to *live in* the human *heart*.'

1.4. RESEARCH DESIGN AND METHODOLOGY

1.4.1 RESEARCH DESIGN

This work will include: use of models, metaphysics, hermeneutics, epistemology, multi-methodology⁹⁸ and categories as defined. The process intends to move from evident categories, to hermeneutics, to foundations for spirituality and finally assesses the possibility of evolving a 'humble metaphysic.'

1.4.1.1 THE RESEARCH QUESTION AND THE POINT OF DEPARTURE

The research question is: 'Can contemporary spirituality discover foundations which can serve to transform the Church and renew the world?'

The point of departure is described as follows. If there is a collapse of faith in Christian religion, then, as one is dealing with the 'issues of faith,' one is engaged with spirituality as it cooperates with issues in *fundamental theology*. When seeking foundations for belief in the domain of faith it is the *discipline of spirituality* that increasingly needs to take on the mantle of constructing and sustaining such grounds. The task of providing grounding for Christian belief has usually been assigned to fundamental theology or foundational theology (see sections 2.10.1 pg99; 2.11.1 pg102; 2.11.2 pg103 and 2.11.3 pg103; also Komonchak 1987:408). Currently, belief more easily finds a partner in the philosophical dimensions that are part of individual sciences, e.g. philosophy of history, philosophy in sociology, psychology and lately, physics.⁹⁹ Surprisingly to many, belief can more naturally be tied to, and imbedded in, the thinking behind and contents of, these fast expanding interdisciplinary fields.¹⁰⁰

This thesis is for instance indebted to Brody for his epistemological cycles as developed in his work *Philosophy Behind Physics*, 1993:10-23.

Appeals have variously been made to common human experience, to natural philosophy, to historical demonstration or to universal transcendent reason (cf. Komonchak 1987:411).

1.4.1.2 THE RESEARCH DESIGN - THE LOGIC OF THE RESEARCH

As comprehensively stated, all research focuses on and builds theory towards an unearthing of three *foundational categories* that can construct a *foundational theory* for spirituality - which in turn will provide foundations for the Church's *identity* (her theology and philosophy also) and *mission* in the world.

This thesis method uses a 'hermeneutic pragmatic-conception' of spirituality as it continuously correlates with fundamental theology, seeking 'broad reflexive equilibrium' amongst different elements, such as: hermeneutic reconstruction (the combining of the three categories relationality, experience and intuition); retroductive warrants (in the experimental and research evidences gathered for understanding the three categories); and background theories' (such

⁹⁸ Faix indicates that the association of several methods can provide a 'more holistic view of the expected results' (2012:8).

⁹⁹ Cf. Oliver's Chap.1 *A Relational Metaphysic* 1981:11. Oliver as scientist set out what he calls, 'A Relational axiom: The doctrine of Universal Internality' (1981:101).

¹⁰⁰ Creation by God can be stimulated (and is not negated) by contemporary research in cosmology with physics and astronomy. These disciplines, such as philosophy, psychology, physics and biology can lend insight and help theory building in the field of spirituality and religion (see a host of valuable articles in Clayton & Simpson 2006, *The Oxford Handbook of Religion and Science*).

as phenomenology, existentialism and pragmatism used as they fit into a Franciscan base of *experiential realism* and *realistic idealism*) - and as including or criticising traditional approaches¹⁰¹ (cf. Komonchak 1987:411).

These resolutions are achieved with the help of Peirce's, Donald Gelpi's, Marion's and others philosophical research.

The core or basic paradigm of this thesis falls under the category of *relationality* as the goal towards which all creation points.

The major auxiliary hypothesis is the category of *experience*: the high-impact, inner-empirical pole in which contact with the transcendent occurs.

Last, *intuition* as the inner capacity by means of which such experience is received and which allows full emergence of relational meaning in that divine-human contact made.

The thesis' holistic argument will show its attempt at a reconstructed foundational framework has not fallen prey to a narrowly restricted, prejudiced and humanly flawed kind of foundationalism (subjectivism, relativism). In this thesis the case for a *possible metaphysic* is one inducted 'from below' and not an imposed a priori through a meta-theory 'from above.'

The thesis is a rather heavyweight attempt to explore a creative hermeneutic in such a short space, so its central premises and ramifications, especially the modest hermeneutic, need to be further expanded by dedicated research in the future.

1.4.1.3 THE KIND OF METHODOLOGY REQUIRED

1.4.1.3.1 A 'THEORY, OR MODEL BUILDING' DRIVEN METHODOLOGY (A COMBINED MODEL)

A description or definition of such a *theory-building or model-building* study includes the development of new models and theories (cf. Mouton 2001:176).

The 'design classification' of this thesis is thus of a *hybrid nature* (using at times various philosophical methods, psychology, neuro-biology etc.), rather than the gathering of vast empirical data. As expected of this type of study, it will have a rather *low level of control* using other models and dependable informational inputs from various (hybrid) fields and disciplines (cf. Mouton 2001:176). Undertaken is thus (despite the hybrid, low level of control) a disciplined method seeking *foundations* for the discipline of Spirituality - but also (as they in fact all intermesh) possible foundations for the other disciplines.

As such the thesis is of a *specialised design type* using *grounded theory approaches* (Glaser & Strauss 1967). Although the thesis suitably employs a number of ever more reinforcing sources, its path is always *systematically* guided by a *methodological overview* and all its investigations are consistently focused on the end results sought, namely, the foundational theory. This will mean that the reader cannot at first mentally hold all the data together at the same time, but has to 'go along' (flow) with the unfolding presentation to 'at last' see the whole synthesis that was always the planned end-objective. Too much explaining in this Chapter will confuse, for in involved, many-stranded theories there are no data or facts or

¹⁰¹ The leading traditional positions/paradigms are encountered. What is shown to be deficient in these paradigms is confronted, and this again has suggested response.

examples to bounce complex theory off so as to simplify and grasp them.

Under the scope of this *reflexive methodology* (Alvesson & Skoldberg 2000:6) a combination of methods is used in this thesis. Faix (2012) too offers valuable insights into and tools for the use of *multimethodology*.

As stated, primarily, the thesis uses a 'theory, or model building' driven methodology. (In this sense, the hermeneutic as based on the categories of experience and intuition under relationality, is an 'inspired theoretical model' emerging out of the author's own experience and research).

The following is specifically included: foundational thought as already surmised by theology; foundational thinking which philosophy deems core to wider theory of reality; examining some broad interactive fields; the contribution of phenomenology and hermeneutics in philosophy; the contribution of past and latest metaphysics; what spirituality has already implied as being foundational, namely experience; the contribution of scriptural anthropology, St Francis as model; and finally, the collaborative contribution of the mystics and saints.

The resulting scope of the theory is wide and inclusive aiming at *universal* Christian application and is not at all specialised in a particular focus as theses often tend to be.¹⁰²

1.4.1.3.2 KINDS OF EVIDENCE REQUIRED TO ADDRESS THE PROBLEM ADEQUATELY

More than adequate research has been done in distilling the thesis problem of loss of spirituality in the Church. Research has been undertaken in ascertained foundational theory, macro-theory, metaphysical foundations, and philosophical grounds - as far as some of these have reached.

Plentiful research has been undertaken in gathering data that enables populating of the theories postulating the three foundational categories.

Grounds, theory and hard data from many sources and disciplines are gathered to build the viability of the three categories of experience, relationality and spiritual intuition as working cooperatively.

¹⁰² The suggestion is that the reader leaves this rather abstract sounding explanation of methodology and, if so wishes, revert to it again after a completed reading when the thesis approach has explained itself through a cohesive presentation of more graspable concrete examples found in the Chapters themselves.

1.4.1.4 THE METHODOLOGY EMPLOYED

The next five approaches and methods make clearer the methodology used.

1.4.1.4.1 A BROAD, INCLUSIVE AND ENCOMPASSING METHOD

Alvesson and Sköldbberg's theory of *Reflexive Methodology* offers an elucidation of what this thesis is trying to achieve in terms of a rather inclusive, broad and deep approach.¹⁰³

This thesis type is indeed, as they explain, an 'insight driven' research, based on hermeneutic constructs and processes (Alvesson & Sköldbberg 2000:258). Reflexive-interpretive research such as used in this thesis employs different catalysts or departure points and weaves them into a cohesive interpretation (*gestalt*) that will make holistic sense. Psychology, philosophy and theology and other disciplines have been used in this interdisciplinary way to build and structure spirituality on a stronger foundational footing.

1.4.1.4.2 AN IDIOGRAPHIC APPROACH

In the study approach, exploration using a flexible method of data collection is undertaken. This flexibility means that even preliminary concepts have been continually revised along the research and will likely need further refinement and modifications. The method also attempts to *sensitise* concepts so that new relations, perspectives and world views can be stimulated (Alvesson & Sköldbberg 2000:14). An *idiographic* approach allows the surfacing of deeper underlying categories or influences by intensive study of unique phenomenon.¹⁰⁴ In this work there will be instances within the cognitive, psychological, mystical and intuitive process, that impels one to stand back, reevaluate and enlarge typical traditional boundaries (e.g. between nature and grace, experience and theory, cf. Knight 2005). An *idiographic* approach is different to a *nomothetic* approach that collects large amounts of data in order to arrive at general laws. In this case various theories *synthesise* to build a *meta-theory* that has its own tendencies or laws as is seen next.

1.4.1.4.3 AN 'INTERPRETIVE-SYNTHETIC' METHOD

Another way of describing such an approach would be an '*interpretive-synthetic*' method, (i.e. that understands and combines), that picks up on major formal ingredients, in what might seem at first to be an unsystematic approach (for instance that draw on all of the philosophical approaches such as: epistemology and faculty theory, psychological approaches such as Object Relations, anthropological presuppositions, and brain studies), but one that is

¹⁰³ Empirical reflexive method, as an interpretation of interpretation, shifts the centre of gravity by a reconstructive reviewing of the perceptual, cognitive, theoretical, linguistic, (inner) textual, political and cultural that forms the (naively accepted) backdrop. Elements are variously emphasised by researchers and put together so that they must 'impregnate' and influence any interpretation (Alvesson & Sköldbberg 2000:6). Researchers in fact create and select images for themselves from particular material, giving particular interpretations, which selectively highlight their own approach to larger underlying questions not asked, such as, what this material actually *means* in the bigger picture. They have elevated 'certain claims as to how conditions and processes -experiences, situations, relations- can be understood, thus suppressing alternative interpretations' (Alvesson & Sköldbberg 2000:6).

¹⁰⁴ For instance, 'transpersonal psychologists are interested in studying higher or altered states of consciousness and potentialities that extend beyond what can be experienced or accounted for by the operation of ordinary or personal consciousness. It is thus an approach that takes seriously mystical experience...' (Downey 1993:800).

nevertheless able to unite or sublimate them into a *synthesis* that turns out to be more inclusive and persuasive than another previous, rigid and systematised approach promoted.

For example, St Bonaventure's inspired and intuitive methodology (the theologian consolidating the paradigm of St Francis), is quite different from the approach taken by St Thomas - which had long-lasting effects on the Church to this day.¹⁰⁵

Assurance and direction in this study is gained by comparing with and critiquing earlier interpretative approaches employed by the Church which were not productive to an adequate enough level (such as the scholastic method, Neo-Thomism etc.). The hermeneutic approaches of contemporary negative postmodern attitudes, and Peirce/Gelpi, and this thesis stance are paralleled. Various contributions from Saints, mystics or spiritual writers are compared within a foundational model for spirituality.

1.4.2 RESEARCH METHODOLOGY

1.4.2.1 SOME CONSIDERATIONS

Spirituality has to open itself up to broader concrete contributions, and especially so in philosophy. Spirituality has to be able to dialogue with theology (cf. Holder 2005:175-269). Spirituality has to find ways (applied categories) by which it is enabled to critique theological methodology of the past (Scholasticism, neo-Thomism, Modernism etc.).

1.4.2.2 THE POINT OF DEPARTURE FOR RESEARCH METHODOLOGY THE INDIVIDUAL STEPS IN THE RESEARCH PROCESS AND THE MOST 'OBJECTIVE' PROCEDURES TO BE EMPLOYED. SPECIFIC TASKS WILL INCLUDE:

Concrete theory that asks for change, shifts in theory and approach that offers new ways forward and substantiates this, is delved into. Different disciplines are investigated to provide contributions.¹⁰⁶

Such process and procedure entails investigating the individual disciplines for data that will contribute. Thereafter the data collected, through a *hermeneutic process* employing also philosophical method, are systematically built into a *synthetic* theory.

These syntheses are moulded into a *foundational theory* for spirituality.

1.4.2.2.1 CONCEPTUAL QUESTIONS, DEFINITIONS, AND DESCRIPTIONS OF CATEGORIES

To be asked is: What is the meaning of the concept 'spiritual experience?' What is the meaning of the concept 'relationality?' What is the meaning of the concept 'spiritual intuition?'

¹⁰⁵ Bonaventure's methodology, that seems to be incomplete, could be positively compared in this manner above, to St Thomas' stricter, organised metaphysic that at first seem utterly convincing and indispensable (Carpenter 1999:7, 8) but reveals restrictions and shortcomings later. Bonaventure, rather than Thomas, will in the long term it is believed, hold out more fruitful foundational promise for future directions for the Church as discussed in this study (see MODEL A-B pg639).

¹⁰⁶ Neurobiology; intuition (cf. de Paul & Ramsey etc.); psychology (Gendlin and the expanse of holistic experience; Object Relations, etc.).

1.4.2.2.2 THEORETICAL QUESTIONS seeks the theories that are available and help make sense. Which are the most plausible and thorough theories making sense of *spiritual experience*? (E.g. Lonergan, Rahner, Gendlin, Peirce, Gelpi and others).¹⁰⁷

Which then are the most plausible and thorough theories making sense of *relationality*?

Which are the most plausible and complete theories making sense of *spiritual intuition*?

1.4.2.2.3 MOST CONVINCING EXPLANATIONS OF THE CATEGORIES AND THE COMPETING THEORIES

The most convincing explanations as well as the competing theories surrounding experience, relationality and spiritual intuition are researched.

There is evidence of competing theories of spiritual experience that are researched.¹⁰⁸

1.4.2.2.4 PHILOSOPHICAL/ NORMATIVE QUESTIONS

Asked is: what is meant by foundational categories for spirituality? What is meant by foundational spirituality?¹⁰⁹

1.4.2.2.5 JUDGING AND TESTING THE FOUNDATIONAL THEORY

A critical review at the end of thesis will judge whether the hypothesis as foundational theory, with its three foundational categories, can be *applied* in order to address in an adequate fashion the thesis fourteen symptomatic problems. If the foundational theory can be *universally* applied and consistently be seen to have the desired results (for the thesis problem) then they can, as an ever valid resolution, be confirmed as being foundational.

¹⁰⁷ The most widely accepted models dealing with spiritual experience are St Thomas, Rahner, Lonergan, Smith, Alston, Schneiders, Plantinga, and others (Saints etc.) as listed. See Rahner 1966a, 1966b, 1975b, 1981, 1983a, 1983b.

¹⁰⁸ For competing approaches: see Schneiders versus Endean (theological) and also others who disagree with Schneiders; St Thomas Aquinas based on Aristotle & faculty theology that is hard to employ using modern philosophy; Mouroux as using an admixture of Thomistic thinking *and* existentialism and personalistic spirituality; shifts occurring (Heidegger), or occurring through Phenomenology (Husserl etc.), or occurring in Marion; and finally St Francis and St Bonaventure's approach versus St Thomas' schema (compared to Rout's and Delio's approaches; see also MODEL A-B pg639).

¹⁰⁹ Covered is whether spiritual experience researchable as one category, or whether it fits into a wider foundational schema. If one goes beyond mind/intellect then what other categories emerge such as relationality and intuition. Does some hermeneutic method emerge as helpful? Do intimations of a 'humble hermeneutics' emerge.

5. DEMARCATION OF CHAPTERS

The outlines of Chapters are as follows:

5.1 CHAPTER 1 INTRODUCTION

The challenges facing the Church in serving the world in terms of fourteen symptomatic areas, are introduced.

5.2 CHAPTER 2 A CONTEXT FOR SOLUTIONS

It is argued that *spirituality* needs to be rehabilitated in order to be able to respond to the fourteen problems and effect reform of the Church and transformation of the world. Spirituality itself is surveyed and its place cemented in the context of the Church in the world. Spirituality is valued as the Church's foundation (not a mere part of the Church).

5.3 CHAPTER 3 ST FRANCIS AS AN INSPIRATION AND MODEL

St Francis' life as experiential is introduced so that it can be seen that Francis himself can become a hermeneutic as he reveals a 'direct way' to God. However his experiences, as much as they can lead into spirituality, in turn require interpretation by hermeneutics.

5.4 CHAPTER 4 ORIENTATION PREPARING THE GROUND

The purpose of this Chapter is provide an orientation able to deal with the multi-methodological methods that will be able to 'receive' Francis' experience. Theory building, methodology used, the aims and likely outcomes of the three categories, the disciplines called upon in the multi-methodology (philosophy, hermeneutics and phenomenology as well as transcendence, reason and faith) and multi-disciplinary methodologies are drawn upon and expanded on for later use.

The *disciplines* required for constructing a method uncovering foundations and developing Francis experience are broached and expanded as far as possible. Some difficult (traditional) conundrums are settled in this Chapter. Francis will be able to supply directions for the major religious questions of Christianity concerning God's existence, reason, and faith. If Francis is to open universal possibilities for spirituality, many shifts in attitude and in fundamental theology will be required.

5.5 CHAPTER 5 HYPOTHESISING THE CATEGORIES AS FOUNDATIONAL THE HERMENEUTICS TO BE APPLIED TO ST FRANCIS OF ASSISI I.E. THE CATEGORIES OF EXPERIENCE, RELATIONALITY & SPIRITUAL INTUITION

Weighty theoretical investigations undertake to ground the three foundational categories of experience, relationality and spiritual intuition individually, while surveying why they were blocked in the past, and how they can be consolidated by past, present and new philosophical and theological approaches as well as contributions from modern disciplines (such as psychology, physics and neurobiology). Chapter 4 moves on *theoretically* in pointing out major shifts in thinking that are required for acceptance and development of the foundational categories.

5.6 CHAPTER 6 APPLYING THE HERMENEUTICS TO THE LIFE OF ST FRANCIS RESULTS GAINED

Chapter 5 develops a methodology in terms of hermeneutic phenomenology as the *theory* building foundations for the thesis and the life *experience* St Francis engage each other.

The first section consolidates the phenomenological method to be applied to the experiences of Francis. The second part applies the method so as to analyse and interpret the experiences of Francis. This part then collects the results under a synthesis universally useful for the discipline of spirituality.

Theoretical method and the life experiences of Francis are correlated so that they can produce a synthesis for spiritual application to the problems of the Church in Chapter 6.

In simple terms, the basic, methodological and orientating Chapter 3, and the expansive Chapter 4, are offered as a theoretical 'pregnant framework' for Francis who fructifies them in terms of existential events in the second half of Chapter 5. (See 3.3 pg113 A TWO-WAY DIALECTIC BETWEEN: THE THEORY OF THE CATEGORIES AND ST FRANCIS' EXPERIENCE AS MODEL).

The thesis method is multi-methodological in that it employs rather weighty *theory building* (through the foundational categories) as well as *phenomenological* investigation (through the *experience* of St Francis, and at times, others).

If it is true that epistemology progresses cyclically through insight via *theory* (Sternberg & Davidson 1995) as well as through the unavoidable evidence of *experience* of 'what works,' then the thesis method cannot in some *clean cut* way divide the study in half, first dealing with theory, and then with the experience of Francis. Ideally for the reader to understand the connection between theory and experience as at all times mutually involving, the cyclical *entwining* and *progression* between *theory* of spirituality and evidence in *experience* of Francis should be discovered along an unfolding process. In this cyclical process, Francis experiences explain the theory in concrete terms so it can be more easily grasped, and the theory provides the tools that can investigate and interpret the Francis' experience. Bouncing theory off experience and vice versa, helps explain each other and this is done throughout the Chapters either through mini-cycles turning round theory and experience, or through major epistemological cycles as elucidated.

Therefore Chapters 2 and 3 use epistemological 'mini-cycles' of reinforcement employing *both theory and Francis' experience*. In Chapter 2 one has an overview of the *experience* of Francis that will become a model, but also sees that, as Francis introduces experience, his life requires interpretation through hermeneutic *theory*.

As both the methodology and the theory is further developed, in Chapter 3 the reinforcing and evolving cycles become ever more clear and expansive. Theory building, methodology used, the aims and likely outcomes of the three categories, the various disciplines called upon in the multi-methodology (philosophy, hermeneutics and phenomenology as well as transcendence, reason and faith) are drawn in and expanded on.

However towards the end of Chapter 3 Francis again contributes as he is the one to be interpreted so that he too becomes part of the hermeneutic. There is here again evidence of cyclical reinforcing.

Chapter 4 can be said to be a *basic orientation* suggesting *methodological tools* that sharpens understanding of the three categories so that they can be fully developed in Chapter 5.

Chapter 5 moves on *theoretically* through pointing out major shifts in thinking required for acceptance and development of the thesis' foundational theory. Chapter 5 is theoretical as it deals with the three categories specifically, in how they have been blocked and how they need to be developed.

In all, the worth of the three categories has been appreciated in advance so that they can receive Francis' more concrete contribution in Chapter 6.

5.6.1 REGARDING FRANCIS AS EXPERIMENTAL MODEL

In Chapter 3 (*Francis the Inspiration and the Model*), Francis' life is spelled out so as to be ready to receive the categories as applied to him, particularly *experience* as a whole, in at first a preliminary way. Francis then, in Chapter 3 (partly 4 and 5) and 6 is confirmed as a model showing 'how' it is *existentially possible*, psycho-spiritually to *live out* the journey of spirituality. The *model* of Francis is expected, through its own contribution, that is from Francis' side, to reveal the necessary essential ingredients of spirituality, that is, the foundational categories of *experience*, *relationality* and *spiritual intuition* as these categories are seen to 'work' in his life.

5.6.2 REGARDING THE THEORETICAL CATEGORIES

As stated, the three categories are advanced theoretically in the next Chapter 4 and individually in Chapter 5. They are filled in and amplified by Francis himself in Chapter 6.

A *methodology* developed in Chapter 4 (as advanced through Chapter 5) and as finally forged in the first part of Chapter 6 has to be applied to Francis in the second part of Chapter 6 to elicit these categories systematically from Francis.

Francis next ushers the reader into the cycles of experience and the required interpretative theory.

5.7 CHAPTER 7 A FOUNDATIONAL SYNTHESIS FOR THE DISCIPLINE OF SPIRITUALITY

By synthesis is meant that the three foundational categories are synthesised into a cooperative foundational theory where each category is increasingly seen to support the others.

To demonstrate how the three categories mutually interact charts and models are offered as explanation (see Model C-C section 4.9 pg155; Model Q-Q section 7.1.24 pg538; and Model T-I section 7.1.5 pg510).

This foundational theory, as it claims to be comprehensive for the discipline of spirituality, is applied to the fourteen symptomatic problems of the introduction Chapter to test its usefulness. The three foundational categories are seen in the experiences of St Francis and in return his life too reinforces the three categories.

Suggestions for future research are offered in terms of further models. This part of the thesis provides a kind of summary as addendum of that which could not be included. In some broad sweeps the thesis theory is consolidated against comparable schemas of other thinkers in spirituality and some saints. A final type of confirmation is offered in a quick overview that can be expanded by future research. As reform for the Church has been surveyed, it is hoped that

the paths the Church has followed in the past and what is opened up for the future has been placed in a useful polarised form so that clearer and more fruitful choices can be made.

5.8 CONCLUSION

The results gleaned will require a revision and synthesis of Christian anthropology and theology, and philosophy.

The final aim is to synthesise the three categories so that they can be seen to be necessarily working in conjunction through a thorough functional synthesis. Such a *foundational synthesis* will help understand the dynamics of the Discipline of Spirituality making it relevant and applicable.

A final synthesis will attest to the validity of the macro-hypothesis constructed. The models, methodologies and foundational theory attained are shown to have arrived at accessible and attractive foundations for the discipline of spirituality.

Testing the validity and usefulness of the three foundational categories and foundational theory will come about through the *application* of that theory to concrete problems. These are the fourteen problems symptomatic of the challenge facing a crisis-threatened Church attempting to serve the world. Suggestions for a *humble metaphysics* are submitted.

The success of this application to reality will determine the overall value of the thesis' 'hermeneutic of reform.'

A concluding overview of what has been attained is given.

Areas of research to be followed up on are suggested.

1.6 CLOSING REMARKS

The next 'more original' Chapters (5, 6) explicating the three categories could not have been offered if the prior foundational framework established in this Chapter had not yet been gradually built up as an approach and methodology. Also spirituality could not be elevated to be a unique domain unless shown to be rooted in the Church and her tradition.

Therefore soundness of such a framework here determined allows spirituality more freedom to express its uniqueness because the most basic questions concerning spirituality and the Church are already out of the way and well settled. It follows that where spirituality has 'a home for itself' it can more freely be permitted to spread its potential impact.

For instance experience can be allowed greater scope once it can be shown to fit well into the orthodoxy of Models R and S. Originality can meet and fit into the *continuity* of the tradition bestowing greater *confidence* in the freshness the contributions of the category of experience is making.¹¹⁰

1.6.1 SPIRITUALITY AS CATALYST WILL CREATE TENSION THAT BECOMES PRODUCTIVE

It is posed that only *in* new tensions or dialectics created between spirituality and the Church (and her self-understanding, theology/philosophy, and praxis), where specific categories proper to spirituality are allowed to claim their place and ask pressing and difficult questions, that the role of spirituality in the Church (mystically and socially) will be recognised as crucial. Indeed, the result will be that spirituality will no longer be relegated as a side-domain that is appealing and fruitful but on merely a personal plane.¹¹¹

For foundational thinking to arise in consciousness and reflection, *newfound categories* will need to create a catalyst for spirituality that will bear valuable fruit if their impact is allowed and followed through. A list provides only a taste of stimulating tensions to be faced.¹¹²

The categories will not only help bring these strong issues to the surface, they will supply the foundation through which answers can be unearthed.

¹¹⁰ MacIntyre (2013:257) says pithily: 'traditions when vital, embody continuities of conflict.'

¹¹¹ Theology does not always have to feel the need to always assume the 'right questions' – it should recognise that spirituality can do so in a more fundamental, flexible, interactive, penetrative and enlightening way than the restrictions the very discipline of theology might allow.

¹¹² For now, thought provoking examples of this, which arise in the dialectics of the following pairs: faith opposed to reason (an incomplete and misleading designation in more ways than the obvious critique circulating. Cf. John Paul II *Fides et Ratio* nos36-48 1998:37-48 especially nos45-48); the fundamental role of experience in forming faith; inner experience as inspiration as compared to outer 'objective' revelation; imagination, will, creativity versus rationality; motivation compared to duty/obedience of faith; faith as attachment to Christ, passion, feeling and commitment compared to adhesion to truth as doctrine; and the role of inner subjective faith in theology (cf. Ratzinger 1995:93).

1.6.2 A WORTHWHILE SYNTHESIS OF A FLOATING AND TRUNCATED SPIRITUALITY

This thesis makes for a bold attempt at fresh synthesis. The challenge the thesis problem presents may seem wide in scope. If the foundational synthesis as theory fails¹¹³ then it needs to be *shown* to have failed and only in this way can it be said to be falsified.¹¹⁴

Theory building requires perseverance, remodelling, and reworking as a demanding, ongoing process, only started by this venture in foundationalism. If this theory building lies between disciplines even more patience is required in a teasing out that has not often been attempted at such fundamental levels and depths.¹¹⁵

The real life example of St Francis will provide more concrete ways of engaging the three categories so helping to 'settle down' the heavy theory.

Seeing how concrete application in the conclusion Chapter works in reality will also aid.

A thorough, well established, and correctly harnessed foundational spirituality will be able to deliver ample concrete results, as will be seen in the last Chapter.

1.6.3 EXPECTATIONS OF SPIRITUALITY – FUTURE DISAPPOINTMENTS?

Everywhere the finger is placed expectantly on spirituality to produce. This *insight* into the promise of spirituality is somehow confident, but the 'how' of it all is still missing. So far, finding a 'method' as a means to such centred (spiritual) integration has been hard to uncover, never mind construct in systematic form. This synthesising task is but begun here in a humble grappling.

1.6.4 FINAL OUTCOME

The success of his research will depend on the outcome of his thesis and how what is offered as a spiritual foundation, as it is systematically applied at least to the thesis' fourteen symptoms, can make for deep and effective impact in the real-life situations of the Church, and the Church as leaven in the world (Congar 2011:147).

¹¹³ However the author is confident that much more adequate research is still to be more fully undertaken by future researchers in the various theories and categories emerging here, and that there is not enough evidence to *falsify* the three foundational categories in cooperation as posing a foundation for spirituality. French enlightens that starting off faced with a problem 'we come up with a bold conjecture.' From that we 'deduce some observational consequence' on the basis of an experimental test. If the hypothesis passes the test, the conjecture is 'taken to be corroborated -*not confirmed or taken to be true, merely corroborated* and accepted as *the best we have for now*.' Furthermore, 'it is accepted only *provisionally* as we devise more stringent tests. Once the conjecture fails such an experimental test, we take the conjecture to be falsified and so we have to come up with a new one' (2007:55). This means that if there is unresolved difficulty, say with the category of spiritual intuition, the potential of such a theory is not deflated by some as yet un-resolved objections.

¹¹⁴ Foundations should by nature never be, completely 'tied up' - in fact inclusive and broad categories and foundations resting on dynamic *presence* and *providence* (not as structurally predetermined) will be able to keep questions open rather than having already decided on potentials and applications (Endean in Holder 2005:227; cf. Ratzinger 1995:23).

¹¹⁵ French says, it is true that the *best* hypotheses -in view of the more rigid falsification theory- are precisely the ones that are *highly* falsifiable because of the fact that they are not vague but specific and make precise predictions and hence it is they that dare tell us more about the world. These are the hypotheses, that 'stick their necks out', and make bold conjectures. It is not a problem that they might fail, as no surmising has been hidden and nothing is lost - but if they succeed, great progress has been made. In falsifying 'our bold conjecture and devising a new one we learn about the world, about what doesn't work and on that basis we make progress' (2007:55).

For now one has to 'flow with' the development of insights, hypotheses, research and analysis, and syntheses undertaken to determine whether the emerging categories of experience, relationality and spiritual intuition are combined in a productive enmeshment to be able to structure the foundational synthesis envisioned.

1. A WIDE FIELD OF RESEARCH

Mouton (2001:95) states that in meta-*analytic* studies the primary aim is to review the literature (while this study concerns *interdisciplinary meta-field*), so that one is likely to end up with a very long list of references. He also mentions that in theoretical and conceptual studies more extensive bibliographies are common. This expansiveness is indeed the case in this study.

The reason for many references is that theory building requires just that, an array of other's theories from many disciplines that are all academic 'arrows' or markers all making somewhat different kinds of contribution (in various disciplines and fields) but all of which 'point to' the final synthesis aimed for. Metaphorically, as in a basic science class experiment, the magnetic field (that is, the forceful thrust of the *whole synthetic argument*) effects the numerous loose-lying individual metal filings (diverse *inter-disciplinary matters* under investigation) to *align* all of them by the magnetic force (by the impress, weightiness of the theoretical argument, convincing of a 'common bearing') so that they all point in the same direction (a same, final theoretical *synthesis* as unitive goal).

Obviously, the more *pertinent* data (that testify directly and thus speak convincingly) collected, the more reinforcing they will be of the foundational categories and the final theoretical framework (simpler *bulk* data such as surveys or statistics collected via a nomothetic approach is not gatherable in such *original* explorations). Much supportive background data is given in references to research done as indicated in the footnotes.

An insightful synthesis and conclusion, is 'distilled' as it were, and probably not always meticulously constructed section upon section.¹¹⁶ All research and experimentation has at times to 'leap forward' (induct and abduct, and not deduct, cf. Mouton (20012:118) to a new previously unthought-of hypothesis, using at times, hypothetical 'models' (cf. Einstein's ground breaking theory of relativity, cf. French 2007:11-13). Such 'filtering out' of new theories through intense study of what are clearly very pertinent aspects is called an idiographic approach.¹¹⁷

2. A SINGLE-MINDED SYNTHETIC THESIS AIMING AT A GESTALT

Each category, experience, relationality, and spiritual intuition is really deserving of a distinct study by a thesis or in book form. Space does not allow this, so sacrifice must be made in not providing exhaustive reinforcing arguments possessing of totally comprehensive

¹¹⁶ Because of this wide visionary and interdisciplinary approach taken, texts, books and theories cannot always be systematically and in steady linear manner be built-in through a progressive program (through a *nomothetic* approach using systematic data collection, surveys or statistics, ethnographic research etc.). There is therefore in this idiographic approach, some back and forward movements with some (useful) repetition in the unfolding. More inclusive charts and Models are used instead, as these can better show progressions, shifts and developments in one idiographic overview.

¹¹⁷ An idiographic approach allows the 'surfacing' of *deeper undying categories or influences* by intensive study of unique phenomenon (in the various fields – such as awareness/intentionality or consciousness in the fields of philosophy, psychology and spirituality). One can now also see why the 'design classification' of this thesis is of a *hybrid nature* (not narrow specialisation, but using at times *various* philosophical methods, psychological insights, and neuro-biological knowledge etc.).

corroboration. It would take a number of works to build a fully cohesive argument inclusive of the three categories and across all the disciplines at the same time.

3. RESEARCH MATERIAL COVERED AND MANNER OF EMPLOYMENT

The extent of reading and research, 900 works that have been perused or studied as background research, cannot be communicated even through the bibliography. They have been studied in part or fully. Some have remained background information, some been cited in the text as being a corroborative study, or been used as an explanatory footnote, or been thoroughly engaged in discussion within the Chapters. In this multidisciplinary work more than 8000 read and annotated photocopied pages were used as basis for all areas involved.¹¹⁸ Thus footnote references, or review around extracted parts as enlightening, or reinforcing of points or hypotheses made, or supportive of new connections, are often used to enhance the overall theory building.

4. PRELIMINARY READING IN THE LITERATURE, FURTHER REFINEMENT AND FOCUSING

The original title read *Relational religion: a foundational hermeneutic for contemporary challenges in the Church inspired by St Francis of Assisi*. However the inter-connection between *spirituality* and the *Church in the world* did not emerge clearly enough here, thus the introduction had to be rewritten to steadily clarify the interrelations of these three interlocutors to reveal their fruitful inter-dependencies. The category of *experience* cried out for equal recognition and the association between it and the category of *relationality* had to be well established within a right hierarchy. Gelpi's works helped in terms of situating experience as a rich alternative schema critical of the 'artificial' past meta-theories.¹¹⁹ Marion too opens another approach employing phenomenology that begs for spiritual consolidation. Many have contributed most helpfully, but no other author has been used as a *major* basis for theory. Various research lines have opened doors and offered sophisticated possibilities for understanding how the human (nature) and spiritual (grace) can cooperate in terms of *intuited synthesis*. Increasingly, spirituality and the world (through the Church) are thus able to dialogue.

A cross-section of sources and texts have been researched in a fruitful manner.

This cross-section includes the proper place and promising input of: the emotions (Hillman 1960; Goleman 1995 & 2003); meaning (Richard 1997, Fuller 1990); eros and passion

¹¹⁸ This covers a stack 1.2 meter, or 4 foot, high of UNISA and other collated seminary articles, or extracts from periodicals and books, that have been individually titled, ring-bound, and cross referenced for easy access. These have all been read and highlighted, often with side-notes added, and many parts have been scanned into the computer as preparatory texts accompanied by serious notes. This is said not to impress but indicate the breadth of information that was aimed to be condensed in this interdisciplinary work.

¹¹⁹ The 'how' (type of process) and 'what' (qualitative content) of experience in turn demanded special attention through continuous research. If this is religious-come-spiritual experience, it does not primarily arise out of some stimulation through the *senses*, or by means of introverted thought, but must primarily consist of a deep *spiritual* movement – as both innate and accessible through plain, human modes, but as being of divine origin. Could, and if so how could, both a human capacity and divine spiritual influence be reconciled in terms of faculties available, any cooperative processes enabled, and meshed results gained?

(Benedict XVI *Deus Caritas Est* 2005 see no4 pgs10, 11); motivation, the affective life and love (Dominian 1985 etc.); relationality and the place of trust (Curtiss 1991); object relations theory, psychic conversion (Doran 1981); intersubjectivity, brain studies (Carter 2009); neuroscience (see physiology, brain-mind); psychology and religion (Janov 2000); genetic dispositions (Hamer 2004); the biology of belief, works revisiting intuition (de Paul & Ramsey 1998, Myers 2002, Gladwell 2005, Forman1998, Bealer (intuition and experience) Davis-Floyd and Arvidson), the nature of conscience (Hogan 2000, Newman, Ratzinger 1991); integrating empathy (Stein 1989); and imagination (Kemper 1995); the nature of mind (Dalai Lama et al 2011); philosophy of mind, philosophy of religion, epistemology (Martin 2010); ways of knowing (the Trinity, Buckley & Yeago 2001); philosophy of knowledge (Houde & Mullaly 1960); theological epistemology (Allen 2012); psychology, integral psychology (Wilber 2000); psychology of religion (Dyer 2000); psychology and religion (Hillman 1994, Wilber 2001); philosophy of psychology (Macdonald & Macdonald 1995); theological anthropology, philosophical anthropology, the influence of postmodern thinking, critiques of traditional philosophy (Schwartz 2004, Shults 2003, Plantinga 1999, McNeerney 2003); experience (de Nicolas & Moutsopoulos 1985, Blahnik 1997, Alston 1998, Clouser 1999, Gelpi, Rahner, Tomka 1999, James 1902, Leech 1985); and belief (Plantinga and Wolterstorff 1983); and the psychology of experience (Gendlin 1962); Phenomenology (Sokolowski 2000); the interplay of soul and psyche (Garret 1995, Rollins 1999); scripture and psyche (Brown, S 1988); Christian anthropology (Montague 1994, Viladesau 1984); the interplay of body, mind and spirit (*The New Jerome Biblical Commentary*, henceforth *NJBC*); the concept of person, grace and theology (Rolnick 2007); the influence of the unconscious (White 1952, Jung); symbolism and semeiotics (Peirce); cognition theory (Keltner and Haidt 2003, Russell 2003); and the essence of and difficulties attached to consciousness (Carruthers 2005); integral spirituality (Wilber 2006); and scientific spirituality (Helminiak 1996).

These researched sources all substantiate various hypothesis offered, and how they might have contributed to the thesis' theory-building efforts.

These enabled greater human anthropological input into the spiritual and began to modify the controversial place of so called *intellect and 'reason'* as related to the interior spiritual realm. The idea of intuition being a faculty that could integrate the human faculties and spiritual movements appeared to be very necessary, for without it both the kind of *experience* involved and the type of *relationship* entered would never be comprehensible and ever fall back into an all too human, anthropologically tainted misunderstanding.¹²⁰

All three categories were increasingly seen to be developing into a thoroughly integrated hermeneutic that could be progressively more supportive of each other. This in turn offers the

¹²⁰ Right up to the final writing, new research surfaced augmenting the theory building envisaged. For instance leaning on evidences from neuro-biology (e.g. Beauregard & O'Leary 2007; Jeeves & Brown 2009; synthetic aspects of the self, Hermans & Kempen 1993), and insights from phenomenological philosophy (e.g. Husserl) into the possibility of using intuition gave increasing confidence that the category of spiritual intuition could be presented at least in an outline that has sound potential. Often the human just assumes origins of what is in fact deeply spiritual.

possibility of a *synthesis* for spirituality, that may offer foundations which can remedy the fourteen challenges the Church is facing.

Behind all this process, the 'theology' of St Francis as distilled over 33 years of local and international study in Franciscanism was consistently convincing that such a holistic integration could be discerned in the real life of Francis, as it were, as already evidenced in a phenomenological way.¹²¹

This much needed hermeneutic approach (cf. Sheldrake 2005:4) arrived at, fitted well into helping, as already hinted at, resolve the many dichotomies plaguing the Church's past.¹²² Increased reading in metaphysics has tempered the author's view of its worth as a foundational font – though 'arguments towards proof' should nevertheless not be isolated in the *intellectual* domain. Metaphysics can all the same be presented more sympathetically in human and contemporary relevant ways (cf. Thompson 2010:106-112; Allen 2012:220 on Ratzinger; von Balthasar 1991b:10-17; Rowland 2010:110-112; Kilby 2004:15-16 and Lafont 2007:36-43).

A re-hashing of classical metaphysics will not help real postmodern concerns.

In this thesis' progress the Church's identity is, it has been felt, through the unfolding theory, being steadily stabilised, and with this, her dynamic spiritual power is gradually being reinstated.

All along, *philosophical* resourcefulness and insights from many sources, advancing in a steady manner, provide understanding of the past and ways into the future, helping to reinforce the new hermeneutics.

A new synthesis would require multiple shifts in understandings that is, a paradigm shift. Such a shift facilitating synthesis will make room for spirituality as a whole to flex its pneumatological powers so that the whole challenge of collapsing faith, the central issue core to Christian tradition and the Church, can be confronted.¹²³

For this collapsing faith to be redressed spirituality itself has been seen to need a *multiple* shift in understanding, as a whole called a paradigm shift.

It can be said that with constant reading even during writing, the newly discovered foundational theory made ever increasing sense – the opening of a 'new vista' is hoped for the reader.

¹²¹ Kiefer (1988:104) for example speaks about Franciscanism as a, 'spontaneous leap into the arms of God' rather than 'gradual progress.' See St Francis in bibliography.

¹²² Such as nature-grace, intellect-heart, reason-will, inductive-and-deductive methodologies, universals-dynamics, metaphysical essence versus history and postmodernism versus foundationalism, splits. A dialogue between metaphysical thought and transcendental experience can be begun. As Sheldrake (2005:11) insightfully says, what is needed is a 'heuristics that moves from a Cartesian-Kantianism dualism to search for integration and wholeness.'

¹²³ A spin off will be that the associations such a synthesis will intimate in a creative unfolding will make it easier to unravel in progressive fashion, the interdisciplinary cooperation involved. See Keating 2007.

5. THESIS METHOD EFFECTING LITERATURE USED

Because this thesis employs a ‘theory, or model building’ driven methodology (a combined model, see section 1.4.1.3.1 pg38; see Mouton 20012:176-178) that formulates original categories into a creative *hermeneutics* it does not rest on any major works that have already lain out any such unique process.¹²⁴

6. MAINTAINING THE THESIS GOAL DESPITE BROADNESS OF THE FIELD

There is therefore an inbuilt disadvantage the reader may take into consideration and have some sympathy for that in proposing a *foundational* theory in the scope of a mere thesis, it must be the entire flow of the argument as a whole, in the very type of connections built, the convincing intuitions made, and the creative synthesis proposed, that, precisely in this way, as ‘insight driven’ research, based on hermeneutic constructs and processes (Alvesson & Sköldbberg 2000:258), must convince of the worthiness of the *gestalt* in the initiative.¹²⁵

After the successful or not application of the theory to concrete symptoms of the Church, it is the reader that can judge if the attempt at a *gestalt* that makes sense and has been convincingly held together by the macro-theory offered. Much can still be developed further by future research as the concluding Chapter suggests pg635.¹²⁶

7. ORIGINALITY IN THE SELECTION AND EMPLOY OF LITERATURE

There are no determining works to build on that provide foundations for spirituality – never mind a theology. As stated, an ever underlying problem is the disconnected plurality of what is on offer in every field (spirituality, philosophy, and theology, see 7.1.10 pg517) and between every field (including psychology, neuro-biology). What then is used?

There are specialised extracts and works unearthed in *many* fields that this thesis draws on in a creative way. This multidisciplinary approach largely constitutes the original aspect of the study.¹²⁷

¹²⁴ The idea and indeed even the possibility of *foundational theory* is currently much debated and its possibility is denied by postmodernism. The study has used the concept of fundamental or foundational *theology* as discussed by Dulles and Komonchak (cf. Kilby 2004:2-11 see Chapter 2 sections 2.10 pg99 and pg102¹⁷²) and from there has argued for transposition of this type of theology into the discipline of spirituality. This is permissible because pains have been taken to show that spirituality is always tied in with theology: in fact spirituality will be shown to provide the basis for theology and not vice versa as has been traditionally maintained.

¹²⁵ Expectedly, the method will thus employ a rather *low level of control*.

¹²⁶ The point is that the dire need to find a sublation and fresh approach that is more fruitful for spirituality serving the Church overrides any final clean-cut resolutions of most complex and technical specialisations (which are not, as far as possible, totally ignored). Take for example, one specialised area, the place of philosophy as a support to spirituality and especially the value of traditional metaphysics. The contribution that metaphysics *can* possibly make in spirituality seems to elicit sophisticated debate and will for some foreseeable time not yet be a fully resolved complex. This thesis indicates what is not being productive, and in a quick-fire way, gives reasons as to why this might be the case, and creatively leaps (philosophically) to an opposite intuited solution, for instance the need to relocate lost experience (through the faculty of intuition) back in the heart of the (traditionally abstract) ‘overall metaphysical formula’. It will then be shown how experience will make the difference in any metaphysics.

¹²⁷ The study locates what ‘discovery’ can contribute (e.g. a seminal aspect of phenomenology, or an insight through neuro-biology) and whittles this down to what will become *decisive* for further progress in the theory building when taken into consideration (e.g. contemporary research into the neuro-biological *synthetic* function of the brain suggests, as empirical evidence and a realistic model for wider

Then when all the collected arguments are placed together in a freshly fashioned comprehensive *synthesis* (reason is remodelled in a newly proposed *synthetic* process) that makes meaningful sense (see the employ of reflexive methodology of Alvesson & Sköldböck, 2000:6 in section 1.4.1.3 pg38), what has emerged will hopefully *change* hermeneutical understanding and approaches used in the future (e.g. an approach to coming to faith can never employ reason as if it works separately without affective, relational, emotional, imaginative-creative and aesthetic faculties).

The thesis thrust is instead held together more by explicated (simultaneously wide and inclusive) 'models' that 'capture' the fullest possible spectrum of the area under current review. From understanding that useful *ground* arrived at (see grounded theory approaches section 1.4.1.3.1 pg38) a process can move on to build a more fully encompassing meta-theory (e.g. spirituality as ground constituting the Church's identity).

The wide approach and multi-methodology employed clearly has had repercussions for both the literature survey and the bibliography – which is wide-ranging and large.

8. CONTENT TO BE FOUND IN THE CHAPTERS THEMSELVES

For economy sake, the very few significant authors' vast contributions, and the very many authors' unique offerings need to be expanded *in the Chapters themselves* – their theories are too complex and lengthy to describe in a paragraph or two of a literature review. They can make some sense as affixed to a pertinent development of the thesis being covered. Some contributions these make are covered in detail in the Chapters, other in shorter form.

In this case Peirce's and Gelpi's and Marion's contributions are rather quickly applied in passing. To be fully understood, further reading needs to follow up research. It is trusted that Model L-L offers a summary (section 7.3.14 pg628) as help.

application, that reason as previously elevated in scholasticism, is not a prime or separate area of human thinking processes so that any form of reason needs to be integrated with other faculties).

2.1 THE AIM OF THE CHAPTER

This Chapter provides a correct context in which to place spirituality. This context is the Church which spirituality serves. It provides two models: first Model R (pg58) entitled SPIRITUALITY AND CHURCH AS 'BUILDING': A MYSTERY OF INTERPENETRATING DEPENDENCIES in which we can distinguish the inter-dependencies of the interlocutors.

The contemporary situation of spirituality in its context is examined through the three interlocutors, world, church, and spirituality.

MODEL S (pg81) then examines more closely WORLD, CHURCH & SPIRITUALITY AS OVERLAPPING RELATIONS and sees this to be AN ORGANIC MYSTERY OF RELATIONSHIPS.

The thesis investigates how world, church, and spirituality have individually caused problems but also sees how they have affected each other through disjunctive and damaging relations. Into this is drawn the Church's grounding philosophy, her entire theology as well as the tradition of mysticism.

The models reveal how spirituality provides the foundation for the Church in the world. However if spirituality is to be rehabilitated, it needs its own clear and sound foundations. The three categories of experience, relationality and spiritual intuition provide the foundations but they provide this as they cooperate. As the study of the complex problem seeks a synthetic solution a hermeneutic arises for the thesis.

2.2 INTRODUCING THE INTERACTION BETWEEN SPIRITUALITY AND THE CHURCH

What is the assumed relation between spirituality and the Church?

Here a context is already provided by standard Catholic theology as taken up.

It is believed that the weight Catholic theology places on the central *mystery of the Church* is not fully appreciated and taken into account in the structuring of fundamental theology by other denominations. Such a view held in faith has little to do with the Church as a human institution and much to do with divine commissioning of the Church as the bride of Christ by God. It requires faith to discern what the inherent, divine mystery is that affects all reality.¹

2.3 AN INTERACTIVE SCHEMA OF SPIRITUALITY, CHURCH AND WORLD

It is opportune to place into some more easily understandable schema the way the interlocutors of spirituality, Church and world *interact* and to this end the following model is provided. The interlocutors spirituality, Church and world have to be examined one by one, but it is important to see them as problematic not only in themselves, but in their dependencies

¹ Vatican II *Gaudium et Spes* states: 'Made one in view of heavenly benefits and enriched by them, this family has been 'constituted and organized as a society in the present world *by Christ*' and 'Provided with means adapted to its and social union.' Thus the Church, at once 'a visible organization *and* a spiritual community, shares same journey as all mankind and the same earthly lot with the world: it is to be a *leaven* and, as it were, the soul of human society in its renewal by Christ and *transformation* into the family of God. That the earthly and the heavenly city penetrate one another is a fact open only to the *eyes of faith*; moreover, it will remain the *mystery* of human history...' (no40 Flannery 1975:939, 940 italics added).

as they impact on each other - and so one can see how they exacerbate their own maladies. Attention to this mutual conundrum is given in the next section.

2.4 A PRELIMINARY HYPOTHETICAL MODEL R: DISTINGUISHING THE INTER-

DEPENDENCIES OF THE INTERLOCUTORS (not yet 'interrelationships' - see MODEL S) Model R and S offer an inclusive model that can meaningfully hold together the interlocutors of Church and world in which spirituality finds itself located: indeed a model out of which spirituality is expected to 'produce' its fruits.

Model R offers a hypothetical model of the different levels of *interaction* of the world, Church and spirituality within a type of 'hierarchy of dependencies' where ever deeper levels (for example, faith, spirituality as deepest) can be seen to offer support to the more obvious 'superstructures' (for instance, the sacraments, or the Church's administrative mechanism). Comprehending 'interdependencies' then in turn help simplify understanding of the value and role of the three individual interlocutors. For instance, recognising how the sacraments are a 'supportive column' of the Church shows how the support provided by the sacraments is able to uphold the 'superstructure' of the Church as a whole.

To simplify, the 'players' that encompass the field of spirituality (namely, *Church* with her theology/philosophy, the *world*, and depth *spirituality*) are here presented in preliminary way. This helps see how spirituality *relates* to the roles of the other interlocutors (the more *distinct* sacraments, liturgy, theology and philosophy).

The interdependency of the players involved is understood through an image of a *building*, a model that suits well the idea of *foundationality*, even if this is a more *static* model that needs the dynamic and organic compensation of the later Model S (pg81).

Indeed the Church has already often formally and officially depicted itself through the model of a 'building' (see 1Cor 3:9-17²; 1Cor 14:12; 2 Cor 5:1; cf. Eph 4:12; Vatican II Dogmatic Constitution on the Church *Lumen Gentium* no5 Flannery 1975:353-354).³

Jesus' insistence that the Christian structure of the obedience of faith be built on the solidity of rock and not sand to withstand destructive forces⁴ here seems fitting for reinforcing the need for a *foundational theory* in Christian spirituality. The building type here selected for the model is of one of the most elegant and harmonious constructions ever conceived – the Greek temple (see Pevsner 1963).

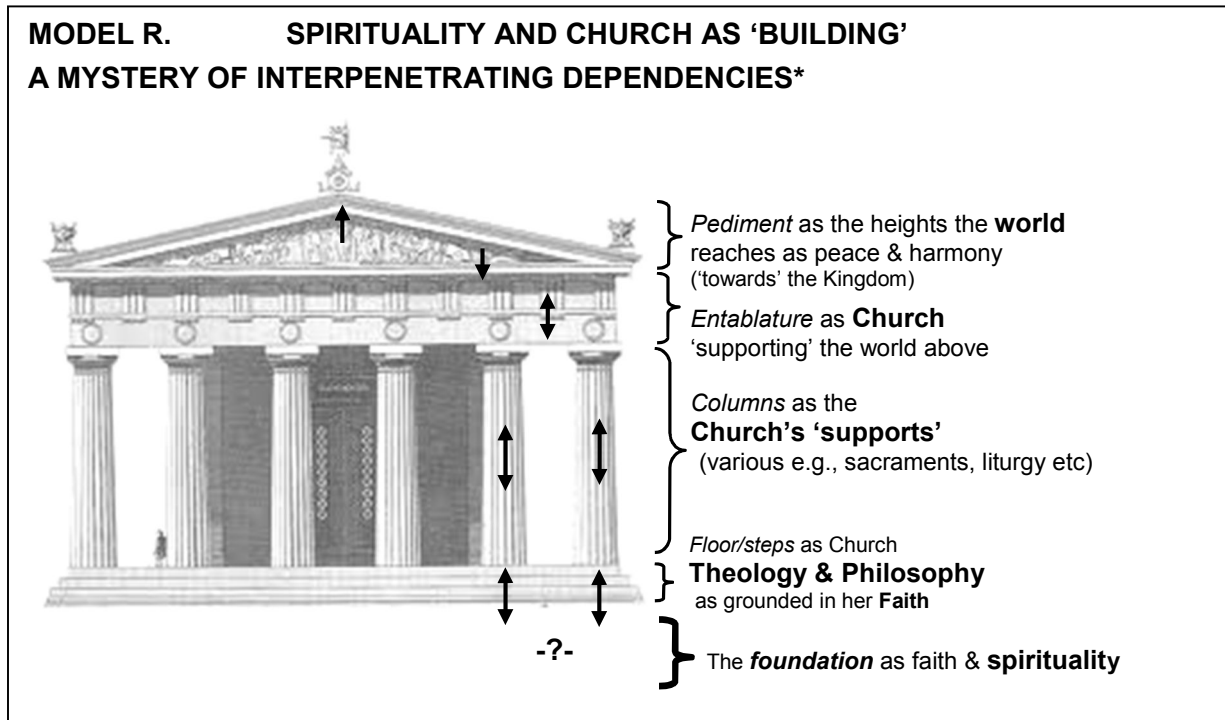
² 1Cor 3:9b,10-13a, 16, 17 reads: '...you are God's field, God's building.' According to the grace of God given to me, like a wise master builder I laid a foundation, and another is building upon it. But each one must be careful how he builds upon it, for no one can lay a foundation other than the one that is there, namely, Jesus Christ. If anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw, the work of each will come to light, for the Day will disclose it.' Verse 16 and 17 read: 'Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys God's temple, God will destroy that person; for the temple of God, which you are, is holy.'

³ Von Balthasar believes that even as the Church in its human side cannot ever fully attain the transparency expected when measured against Christ's love, 'the structures of the Church already contain something of the quality of the structures of the New Age, and one cannot say that they will not attain fulfilment in the risen life to come' (1986:76, 77).

⁴ Lk 6:49 reads, 'But the one who listens and does not act is like a person who built a house on the ground without a foundation.'

The proposed 'temple structure' helps one to envisage, in a type of *mutual dependence*, those components that will structure a proper and complete context for Christian Spirituality. This is then the thesis' *hypothesis*: the theological basis of which is later thoroughly substantiated - at least according to the doctrinal self-understanding of the Church.

2.4.1 MODEL R



*Note: Osborne in his study based on ecclesiology shows that the interpretation of the Church as *mystery* has abided from the time of Prof. Drey at the Tübingen School 1817-1846. Möhler his student also emphasised the mystical aspect of the Church presenting it as a, '*living* entity and *organic* unity' that Model S better takes account of. Congar took up these approaches and presented them into the discussions of Vatican II (Osborne 2009:3).

2.4.2 THE WORLD AS 'PEDIMENT' IN MODEL R – 'MOVING TOWARDS' THE KINGDOM

The theory proposed is described through the *interdependence* of its various levels. If the final goal that Christianity formally wishes to arrive at is represented by the beautifully carved panel, the *tympanon* sitting within the triangular *pediment* at the top height of the building's successful finishing statement – this 'end product' might be seen to be the harmonious Kingdom of God – even if this is only eschatologically fully realised at the end of time (1Tim 4:1; Eph1:10). The crowning by this harmonious pediment then is what one might envisage as the final *telos* which all 'spiritual energies' work towards,⁵ namely, 'the peace of a harmonized world.'⁶

⁵ *Ergon* is seen by the Septuagint to be the work of the divine creator. Later the verb *ergazomai* meant to actively bring about, ultimately God's salvation in history (Brown Vol.3 1971, 1978:1148, 1149, 1154).

⁶ This is against the pessimism of contemporary postmodernism that spurns any cohesive macro-theory as meta-narrative (Lyotard 1984, Bass & Stewart Sicking in Holder 2005:1151); others talk positively of an 'elegant universe' and 'an enchanted world' (cf. Schwartz 2004:10,2); indeed as Genesis says God

Humanity however in a self-inflated way attempts to aggrandise itself so that it fools itself into believing that its independent autonomy can bring its own full emancipation and complete progress (Vatican II *Gaudium et Spes* no20 Flannery 1975:919, 920), and even utopia (Ratzinger 2007:112; von Balthasar 1986:76,77).

Often 'self-elevating' forces such as ideologies, varieties of materialism and secularism and over confident pride in rationality (Vatican II *Gaudium et Spes* no8 Flannery 1975:352; Ratzinger 2006:41, 79) or technical prowess (Vatican II *Gaudium et Spes* no35 Flannery 1975:934), have proclaimed themselves in phases of history as just such 'proud pediments' of achievement, but have nearly all steadily eroded or self-imploded.⁷

2.4.3 THE CHURCH AS 'ENTABLATURE' IN MODEL R IDENTIFIES HERSELF AS SUPPORT AND AGENT OF RENEWAL

Next for consideration is the question in what way the Church can be seen to 'support' and 'sustain' the world. The temple's rather heavy horizontal cross-support, the *entablature* (as frieze and architrave) might be imagined to be the Church that *supports* the weight of the *pediment* as the world. This term (lending) 'support' depicts how the Church officially understands and 'defines' herself vis a vis the world.⁸ The Church formally considers herself to be a spiritual force supporting and renovating the world (cf. 66³⁴).

created all to be 'good' (good is mentioned seven times in Gn1:4, 10, 12, 18, 21, 31) and 'loving' (see Ward 2010:85; Mackey 2007; Sacks 2011:24; see Greene 1997).

⁷ A prideful, self-confident and sometimes naive world is currently shocked that 'winds of change' (culturally, ideologically or politically motivated or technically driven, but financially fragile, and ecologically inflamed) can be treacherous, in that they can cause a knock-down effect collapsing all lower and dependent levels of civilized existence. Pope Benedict XVI (2010:5) told diplomats that a 'self-centred and materialistic way of thinking' which ignores the fact that human beings are creatures, triggered the current global economic crisis and is also the attitude behind the devastation of the environment'. One can but think of nationalistic socialism and communism and their mighty military parades of power and their grandiose propaganda, see Ratzinger & Pera 2006:74; Ratzinger 2007:111). Benedict XVI analyses the influence of Francis Bacon to this day in terms of a rationalist/scientific utopia, 'Now, this 'redemption', the restoration of the lost 'Paradise' is no longer expected from faith, but from the newly discovered link between science and praxis. It is not that faith is simply denied; rather it is displaced onto another level...This programmatic vision has determined the trajectory of modern times and it also shapes the present-day crisis of faith ...Thus hope too, in Bacon, acquires a new form. Now it is called: *faith in progress*'...'a totally *new world* will emerge, the *kingdom of man*' (*Spe Salvi* no17 2007:28 italics added). The question becomes whether this world can wake up in time to survive? Ratzinger, uses the phrase 'the *crumbling* of man's original' certainties 'about God, himself, and the universe' in Ratzinger & Pera, 2006:74 italics added; Ratzinger refers to Europe needing to take responsibility destroying traditional culture, and ethical foundations ([1994]2010:132); Vatican II *Gaudium et Spes* no1 Flannery 1975:903; cf. Kourie's observation of this, 1998:437).

⁸ As 'an instrument of communion'; a Church built on the keystone of Christ; in fact, resulting in an 'edifice' (Vatican II *Lumen Gentium* no6 in Flannery 1975:354; as 'bearer of salvation' (Vatican II *Gaudium et Spes*, no1 1975:901); 'fostering a sense of brotherhood' (no3 1975:905); to 'renew mankind' (no3 Flannery 1975:904); '...the Church was founded by Christ in time ... now present here on earth and is composed of men...[who] are called to *form* the family of the children of God even in this present history of mankind and to *increase* it continually until the Lord comes (no40 1975:939); 'but this [Church's] religious *mission* can be the source of commitment, direction, and vigor to establish and consolidate the community of men according to the law of God' (no42 1975:942).

2.4.4 'SUPPORTIVE' BASIC ASPECTS OF THE CHURCH AS 'COLUMNS' IN MODEL R AS ALREADY ALWAYS INVOLVED

The Church represented by the solid horizontal *entablature*, however, cannot be imagined to be an un-nuanced, independent and static objectified 'block' of reality, but is carried by the dignified *columns* standing for 'core' dimensions or aspects of that Church. These 'columns' all bearing the Church's 'substance' and usefulness may be seen to be: her community sense, her mission commitment, her sacramental life, her tradition of liturgical practice, her social responsibility, her cohesion as a teaching, priestly and administrative organ (that is, her hierarchical structure), her legal heritage (canon law), her store of moral wisdom, her long tradition of leadership, her biblical heritage, her catechetical and evangelising functions, and so forth. This list is not meant to be exhaustive.⁹ Pertinently it is these individual columns as various aspects of the Church just described that reveal stress fractures or cracks.¹⁰

2.4.5 THE SELF UNDERSTANDING OF THE CHURCH AS 'FLOOR' IN MODEL R IN TERMS OF HER TRADITION OF THEOLOGY WITHIN A PHILOSOPHICAL FRAMEWORK

Thus far it has been decided to employ the schematic form of a building. However, it is to be recognised that the Church herself employs various biblical images that capture her identity ('images' are used as theological departure points, see Vatican II *Lumen Gentium* no6 Flannery 1975:353; and Dulles (who died in 1980) refers to the use of *models*).¹¹

Now in this thesis' model of a building, if the image of the firm floor with further layers of steps (as *crepidoma*) consists of the *theological and philosophical base* on which the Church has so much depended for her 'supporting' self-understanding over the millennia, then the deeper foundations, hidden under the ground, might be adjudged to be her faith or, in other terms, her whole *spiritual life*, that is, the way the entire Church is invigorated by the Spirit. The profundity of her mystery can be considered to be contained in her life of faith, or her lived life 'in the Spirit' (Rm 8:9; Gal 5:25), or, more simply, her 'spirituality.'

Any structure recognises the foundations to be the essential first 'building blocks' – (hence foundation stones gain significance with formal ceremonies marking their planting). See explanation of foundationality, section 2.10.1 pg99.

2.4.6 SUMMARY OF PRESENTATION

The image of the 'Church as building' as presented here provides a formal hypothetical frame of reference that introduces more easily many crucial dimensions in complex relations. These are: the world at large, the (often misunderstood) place of the Church, the numerous 'structural' aspects of the Church involved, the 'theory' (philosophy/theology of the Church) implicated throughout and a deeper 'spirituality' (of the Church) at work all the way through. If the entire 'structure' of the Church is to stand, there is a need to mend the various 'cracks'

⁹ See also *Vatican Council II* Flannery 1975; *The Catechism of the Catholic Church* 1992; Küng 1968/1981; Dulles 2003:40-96; Dulles 1992b for systematic presentations.

¹⁰ Collins expands the idea in a positive way: 'Despite the obvious cracks in some of the structures of contemporary Irish Catholicism and the apparent decline of institutional religion, more and more people who stay with their faith are yearning for a living experience of God. There has never been more interest in 'the spiritual' as a category' (Collins 2010:229).

¹¹ Dulles 1992a; see *The Problem of Method: From Scholasticism to Models* in Dulles 1992b:41-52.

in the Church's supports once and for all¹² so that they no longer threaten the whole superstructure as a cohesive 'family.' Thus Christians, and the Church, will want to ensure that the *pediment* can develop into (Ratzinger 2007:49), and stand securely as the 'Kingdom of God.' The Kingdom fulfilled, the final *telos*, Revelation claims, is the purpose of all creation, of God's original and final involvement in the world, and his consummating plan for that world in Christ (Eph 1:9, 10).

Hopefully the 'overall picture' of the model having been well enough captured, now the grounds for claiming the connections, crucial dependencies, disconnections, strains and cracks, dangers of collapse and necessary foundations will need to be authenticated in an academic, systematic manner - that is, by properly studying all that lies between *spirituality*, and all that is *Church*, and everything that is connected to the *world*.

The resultant end that will be arrived at through studying these above 'relations' between spirituality, Church and world provides the thesis with fruitful connections and sound content able to contribute to the sought fundamental or foundational theory as this is fully resolved later.

The interlocutors of spirituality, Church and world are now individually examined.

2.5 STUDY OF THE CONTEMPORARY SITUATION OF SPIRITUALITY IN ITS CONTEXT: EXAMINING THE THREE INTERLOCUTORS, 'WORLD, CHURCH AND SPIRITUALITY'

2.5.1 UNDERSTANDING THE INTERLOCUTOR 'WORLD'

Though of course the world was created good by God (Gen), where it is the place of solidarity and redemption, nevertheless, discernible movements, currents or forces in this world can also be recognised as being *negative* in causing suffering and alienation of all kinds. The challenges, threats, opportunities, effects and dangers these present are systematically examined.

The term 'world' means the totality of the real towards which humanity is slanted with all its needs, possibilities and burdens – that is, in terms of itself as 'the world of humanity,' more and more in terms of culture and history, which can either be enchanting or suffocating (see Rahner 1975:1837, 1838). The world reveals a concurrence of all that is full of potential and at the same time that which is unproductive and oppressive (the latter concerns, in Trower's

¹² Many have tried to 'patch up' (fix temporarily, suppress – one thinks of recent sexual scandals), or, metaphorically, bind together with steel hoops (with ever more 'tight' theological/doctrinal measures) the 'supportive columns' of the Church showing wear and tear, such as, by her doctrinal teaching, her liturgical practices, her teaching and disciplinary organs as the *magisterium*, her strict hierarchical structure, her strong ethical positions and moral standards (all of which, one agrees, *must* be in place, and function appropriately). It has been steadily postulated here that the real causes of these 'cracks' lie much deeper down in *spiritual* grounds at foundational levels the instability of which cause failures in the superstructure.

(2003:196) understanding, the more industrialised world).¹³ The Vatican Council II documents give a variety of insights of what is meant by the *world*.¹⁴

Pressures, misunderstandings and also potentials exist simultaneously in the world but the question is whether they can be looked at with 'a single eye' so as to instead work the ingredients good or bad into a synthesis for the good.¹⁵

The world is not that 'innocent' and has drifted in various ways to find itself in muddied and turbulent waters, as is recognised next.

2.5.1.1 DISJUNCTIONS CAUSED BY THE WORLD

In the world, many destructive agencies in the world antithetic to religion can be demarcated.¹⁶ Ratzinger/Benedict XVI has contributed numerous penetrative works on the impact of the world, culture, and civilisation on the Church, and what her required response should be.¹⁷

2.5.1.2 'THE MODERN WORLD' AND THE ECLIPSE OF GOD - A CHALLENGING MILIEU FOR THE CHURCH

Many cultures and parts of the world, especially in the West, are increasingly dismissive or dispassionate of Christian religion as their heritage.¹⁸ Pope Benedict XVI gives a summary corroboration of the major thesis problem by saying: 'Religion today is considered an archaic relic to be left alone...What religions say or do appears totally irrelevant; they are not even a part of the world of rationality, their contents ultimately count for nothing' (Benedict XVI in Moynihan 2005:138 italics added).¹⁹ Consequences of the presently felt 'eclipse of God' for

¹³ As well as brewing the 'sin of the world' (as a form of solidarity in sin based on Jn 1:29 where sin is a power (as contamination and infectiousness) in this world (Rahner 1975:1584); cf. John Paul II: 'The Sin of Man and the 'Sin of the World,' General Audience Nov. 5, 1986, no2.

¹⁴ Vatican II *Gaudium et Spes* (no1 Flannery 1975:903) offers the following group of expressions: 'humanity,' 'the community of mankind' (no23 Flannery 1975:924); 'the whole human family' (no2 Flannery 1975:904); the 'community of men in our time,' 'a modern world' as a new age of history as socially and culturally transforming (no4 Flannery 1975:905). Included under the umbrella term *world* are all that the multiple disciplines engaged with the world are currently offering as a welter of scientific and human input into spirituality studies (psychologically, anthropologically, biologically, genetically, neuro-biologically, see Clayton & Simpson 2006).

¹⁵ Cf. Wilber's use of the term, '*The Eye of the Spirit*' in his book so entitled, where he encourages, as he always does, an 'integral' view of the 'whole' (2001:1).

¹⁶ These are trends of atheism, secularisation and materialism, hedonism or ideology, collapse of Christian based cultures (Benedict XVI 2011:8; Ratzinger 2006, 2010); weakening of moral conscience and loss of values (Ratzinger [1994]2010:21); religious (Benedict XVI 2010:22-26) and cultural plurality and diversity (1995:73-98 especially 76, 77, 80, 82-85, 95); damage done by still influential modernity (Benedict XVI 2010:64-66); the lack of confidence shown by postmodernity (Sheldrake 2005:498-500); disillusionment and 'loss of enchantment' (see 1.3.2 pg30; 68⁴³); excessive individualism (Holder 2005:241); and the threat of relativism (Jankunas 2011; see thesis sect 1.1.5 pg8 & pg67³⁸); which blights health, stability, growth and a spirit of cooperation (cf. Vatican II *Gaudium et Spes* nos4-8 Flannery 1975:905-909). Postman adds a humorous note on hedonism saying as a culture: 'we are amusing ourselves to death, that is, distracting ourselves into a bland, witless superficiality' (Postman 1985; cf. Benedict XVI 2010:61; see the 'experience society' defined in Lechner 1999; Tomka 1999).

¹⁷ Ratzinger 1997; Ratzinger 2002; Ratzinger [1994]2010; Ratzinger 2002; Ratzinger 2007; Ratzinger 2006; Moynihan 2005; Ratzinger & Pera 2006; Habermas & Ratzinger 2006; Ratzinger 2009; Benedict XVI 2010.

¹⁸ See definition of religion in Hinnells 2005:6, 7.

¹⁹ Cf. Benedict XVI 2010:56, 134. Similarly Pope Benedict XVI said as Cardinal: 'The new situation of the world makes faith more complicated, and the decision for faith is becoming more personal and more difficult, but this situation *can't leave Christianity behind as an antiquated institution*' (Ratzinger

future generations are exceedingly troubling (Schwartz 2004:8). It can be asserted that many Christian communities and persons are living in an unsatisfying limbo of 'inconsequentiality' where all is equally *relative* or even *irrelevant* so that nothing can enthuse.²⁰

Worse, peoples may display ever more aggressive antipathy to what is increasingly reacted to as mere outdated mythical imagination (see Benedict XVI 2010:134) that primitive cultures duped people into believing.²¹

2.5.1.3 A PROBLEM IN HUMANITY ITSELF VIS A VIS WHAT THE CHURCH OFFERS THE WORLD

Humanity feels the heaviness of being increasingly out of control of 'world forces' and is progressively more anxious of the future, as authorities such as Girard, Tarnas, Hillman and Sardello indicate.²²

1997:164 italics added). Modern culture under the impression of *progress* (Ratzinger 1997:43) assumes that it has outgrown the need for what it perceives to be an antiquated religious worldview. Indeed culture undermines itself in this way as it has the self-important overconfidence to posit itself as the only cohesive reality (see section 2.4.2 pg58).

²⁰ Some displaying an easy-going 'lethargy' may still regard what the Church believes to be 'somehow true' - but nevertheless for many, all remains un-enticing, remote and unattainable and thus not of any consequence that warrants effort. These persons can over time take on an ever more extreme end-disposition - of greater disinterest and disbelief, and complete dismissive apathy in what clearly does not matter in any case. O'Malley adds that the 'greatest obstacle in the search for God is *indifference*: that which George Eliot more forcefully called 'unreflecting egotism'" (2000a:4; Benedict XVI 2010:51). John Paul II agrees, 'Nor are *difficulties* lacking *within* the People of God; indeed these difficulties are the most painful of all.' As the first of these difficulties Pope Paul VI pointed to 'the lack of fervour [which] is all the more serious because it comes from within. It is manifested in fatigue, disenchantment, compromise, lack of interest and above all lack of joy and hope.' Other great obstacles to the Church's missionary work 'include past and present divisions among Christians, dechristianization within Christian countries...But one of the most serious reasons for the lack of interest in the missionary task is a widespread *indifferentism*, which, sad to say, is found also among Christians. It is based on incorrect theological perspectives and is characterized by a religious relativism...' (1990 *Redemptoris Missio* no36).

²¹ The Postmodern disposition is signified by: loss of confidence, inability to be convinced, loss in nerve, and includes at times its deconstructive mode, namely the reactionary forces to the good, of scepticism and cynicism, that can approach despair and nihilism (Dawkins and the New Atheists, McGrath 2011:65; cf. John Paul II *Fides et Ratio* no81 1998:75-76). Archbishop Nichols of Westminster points to the '*increasingly aggressive nature of secularism*,' and that secularists are 'just as dogmatic as the worst religious believer and sometimes more stridently so' (2010:1 italics added).

²² Cultural theorist, Rene Girard, according to Bailie (1977:5, 13) writes in terms of 'the disintegration of conventional culture, a process that is irreversible and one that constitutes humanity's moment of truth. Coming to grips with the depths of the crisis (the greatest anthropological challenge in history precipitating a major epochal shift) is a daunting task, but it is also one that is full of promise, and the price to be paid for shrinking from it is too horrendous to seriously contemplate' (cited in Culligan & Jordan 2000:347). In a similar vein Tarnas indicates that, 'Today we are experiencing something that looks very much like the death of modern man...Perhaps, the end of 'man' himself is at hand' (1991:445). Adds Hillman: 'The terms 'collapse,' 'functional disorder,' 'stagnation,' 'lowered productivity,' 'depression,' and 'breakdown' are equally valid for human persons and for objective public systems and things within the systems' ([1992]2007:96, 97). Sardello suggests that the 'patient suffering breakdown is the world itself...The new symptoms are fragmentation, specialization, expertise, depression, inflation, loss of energy, jargoneze and violence. Our buildings are anorexic, our businesses paranoid, and technology manic' (cited in Hillman [1992]2007:97 see. <https://groups.google.com/forum/#!topic/james-hillman-imaginal-world/iIMmjkbOu8k> [accessed 20.1.2015])

Without pride, rather with a sense of heavy responsibility, the Church sees world renewal, growth and sustainability on deeper levels as dependent on her divine mandate²³ or, better, on her *mediating* the divine power that can instigate much needed inner renewal and effectiveness. The Church's mediation is expected to deliver concrete transformation in a society that is seen to be the beneficiary of God's providential goodness.

2.5.2 THE CRISIS OF AN INCREASINGLY IRRELEVANT CHURCH²⁴

The increasing sense of irrelevancy of the Church is largely due to the problems or crises she faces *ad intra* and *ad extra*.²⁵

The Catholic Church does openly acknowledge that a 'crisis of our times' is confronting her.²⁶ Church leadership will admit that the Church is in tension as she faces insurmountable looking challenges or various crises. Statistics which confirm this crisis are available through Vatican sources and do not have to be supplied in an exhaustive way.²⁷

²³ John Paul II makes clear that, 'This is why the Church's mission derives not only from the Lord's *mandate* but also from the profound demands of God's life within us' (1990 *Redemptoris Missio* no11; cf. '...through the Church' and '...the Holy Spirit comes in order to remain from the day of Pentecost onwards with the Apostles, to remain with the Church and in the Church, and through her in the world' (1986 *Dominum et Vivificantem* nos.3, 14). Benedict XVI confirms: 'through his love, Jesus Christ attracts to himself the people of every generation: in every age he convokes the Church, entrusting her with the proclamation of the Gospel by a mandate that is ever new' (Benedict XVI Apostolic Letter 2011 *Porta Fidei* No7).

²⁴ See Holder (2005:239-252) on the context of the Church for spirituality.

²⁵ The above recognition is not saying that the Church herself is in such a total state of crisis that she faces a collapse leading to her demise. The 'human' Church faces problems and undergoes challenges. The Church believes, as the 'mystery of Christ' (Eph 5:23; Rv 21:9), she will always be animated and guided by the Holy Spirit (Jn 14:16). She will come through her *ad intra* crises more purified. Despite the present paedophilia and homosexual scandals (Benedict XVI 2010:23), demise of faith in parts of the world, and divisions within her body that is at times open dissent, she firmly believes the Lord has promised to always be with her 'till the end of days' (Mt 28:20). ('The Holy Spirit... will ensure that in the Church there will always continue the same truth which the Apostles heard from their Master.' John Paul II 1986 *Dominum et Vivificantem* nos4, 5, 9). The Church has been commissioned by Christ to be the seed of transformation which steadily, if slowly and painfully at times, will grow to perfection at the end of time. Vatican II *Lumen Gentium* announces: '(The Church's) mission is to be salt of the earth and light of the world (Mt 5:13-16) see No9, Flannery 1975:360; no5 Flannery 1975:353 italics added). Christians (St Irenaeus *Pastor Herme* Vision pg899) of the first centuries would declare: 'The world was created for the sake of the Church' (cited in *TCCC* no760 1994:207). Regarding 'dissent,' see the rebellion by 400 priests in Austria with their 'appeal to disobedience' (*The Tablet*, 25 Feb., 2012:39 and Pope Benedict's recent response, *The Tablet*, 14 Apr., 2012:27). This does not take away from the still effective powerful example, the resilience of the Church, and loyalty within it (consider the 'silent majority' in Jones 1992:529).

²⁶ 'Just before his death in Sept. 2012, Milan's Cardinal Carlo Martini 'lamented the institutional and pastoral paralysis gripping the European and American Church. He cast a sorrowful eye on 'pompous' liturgies, 'empty' religious houses, and the church's stifling bureaucracy. 'Where are our heroes today who can inspire us?' he asked, 'who can galvanize young people by being willing to try new approaches' (Martini 12 Oct 2012. <https://www.commonwealmagazine.org/vatican-ii-continued> [accessed 1.2.15]).

²⁷ What do the social sciences tell us about the state of Christianity in the world? In 1998 Kourie stated that, 'Many sociologists of religion point to the fact that particularly in Europe church structures are evaporating, organised Christianity is in decline and the future of religion itself is at stake' (Kourie 1998:437). Though the situation is severe, in parts of the world, there are also reviews and surveys showing trends that modify such a radical secularist theory predicting doom and gloom. Not all social scientists assess that the Church is close to a state of collapse and indicate trends showing moderate decline with signs of hope. Fahey is one such discerning person that expresses more hope (2011:535-539).

Cardinal Kasper (1976:15) expresses two central concerns relevant to this study trying to remedy the Church's needs between an introverted protectionism and a flexible response.

In such a scenario between more cautious conserving and a bold reaching out, no doubt wisdom and balance will be sorely needed, and this will be debated in the thesis conclusion.²⁸

These may be called her current 'deficiencies' which will be revealed in *fourteen symptomatic problems* of the Church individually described.

Some more confirmative information will next expand these symptomatic problems.

2.5.2.1 CHRISTIANITY AS A WHOLE, AND ENTIRE CULTURES ARE UNDER THREAT

We see that the Church faces various crises, but Christianity as a whole finds herself at a critical defining moment. Whole cultures are under threat as Lord Sacks, former Chief Rabbi of the United Hebrew Congregations and Pope Benedict XVI demonstrate.²⁹ Ecological and social problems, are not reducible to economic, social, political and health issues alone but concern an underlying *spiritual disorder* that is the deeper cause of these more external predicaments. It will be clearly shown that social structures, religion in general, and theology in particular are all underpinned by religious realities and ultimately, *spiritual values and realities*.³⁰

The following information gives a brief overview. Statistics bear out that the Church, most significantly in the West, is losing numbers and has a shrinking priesthood. The Vatican's Central Office of Church Statistics has reported that over the period 1978 to 2001 the required priesthood replacement ratio of 12.5% is not being met in the United States, Canada, Oceania and most countries in Europe, and is thus in decline. In the United States and Canada the number of priests has declined by 20% (The Vatican's Central Office of Church Statistics document: 'The Catholic Church: An Entity in Slow but Constant Growth' in *The Southern Cross* July 2 to July 8, 2003:9 italics added). In the United States the overall defection rate from the formal religions is 'astronomical' says Tacey (2003:14). Respected leaders of the Church have added their assessments as warnings: Cardinal Murphy-O'Connor, speaking at the launch of the Catholic Agency to Support Evangelisation of the English and Welsh bishops, has said that the Church is often seen as 'out of touch and irrelevant' (2004:33). Cardinal Cladio Hummes, Archbishop of Sao Paulo, said at the Synod of Bishops in Rome that the whole of Latin America may be drifting that way (2005:32).

²⁸ Benedict XVI sees the point that there is a problem of a growing and at times needless control taken by Church authority so that lay efforts at evangelisation in the dioceses are stifled and paralysed (Pongratz-Lippitt, Sep. 2011:29).

²⁹ Hunsberger for example, talks of, 'a fundamental crisis...one of great magnitude and consequence' (1996:334). Lord Sacks (17 Dec. 2011) together with Benedict XVI, 'expressed his concerns about the collapse of faith and the loss of soul in Europe, warning of the consequences if a godless society dominated its future.' Both men agreed on the urgent need to *reclaim the soul of Europe*...The future health of Europe, politically, economically and culturally, 'has a *spiritual dimension*' (17 Dec. 2011). Benedict said that societal woes represented 'a profound crisis due to the loss of the sense of God and the absence of the moral principles that must govern the life of every man,' and urged them to preach the Gospel more effectively as an antidote to 'social sins' (2011b:8). John Paul II (1988) stated: 'The separation between the faith professed and daily life of many is one of the most serious errors of our times.'

³⁰ Benedict XVI believes, 'that godlessness and religious indifference' undermine the moral foundations of society (2011b:8 italics added). He points to the *spiritual foundations* of European culture that will be ignored at its peril: 'Where positivist reason considers itself the only sufficient culture, and banishes all other cultural realities to the status of subcultures, it diminishes man... (and) where (it reduces) all the other insights and values of our culture to the level of subculture' the result is that, 'Europe, *vis-a-vis* other world cultures, is left in a state of culturelessness' (2011c:11). See Benedict's Chapter 1, 'Europe: Spiritual Foundations Today and Tomorrow' (2007:11, 17, 25, 30, 34). Ratzinger, in his *A Turning Point for Europe* (2010:21) has subtitled the first Chapter *Faith's Answers to the Crisis of Values*.

2.5.2.2 SUMMARY OF INDICATIONS OF CRISIS FOR THE CHURCH

It can be generally concluded that the designated term *crisis* fits the Church's challenge in major parts of the world.

It can then be unquestionably established that the Church is under severe stress.

Benedict XVI while in Australia uses the description of a religious-cultural 'desert.'

Such consternation occurs either within widespread apathy or an often aggressive secularism,³¹ both of which are hard to re-inspire, so that they lead to a pervasive and increasing marginalisation of religion and increasingly weaker attachment to the Church.³²

The challenge is emerging ever more assertively: ever more apparently it is a crisis ridden Church that a fresh spirituality will need to reform.³³

2.5.2.3 EVAPORATION OF FAITH

The problem of disappearance of faith and a widespread public distancing from the Church, as seen in terms of sober and wide trends, is considered to be a *crisis* by the Church. Benedict XVI understands that a 'profound crisis of faith' has affected 'large swathes of society' (2011 Apostolic Letter *Porta Fidei* no2).³⁴ The dilemma is both the loss of all 'experience of God' and, attached to that, any natural accessibility to a comprehension of 'what faith entails.'³⁵

³¹ In a sense, as an ingrained but inexplicit cultural phenomenon, secularism is more of an atmosphere or mood sweeping postmodern cultures.

³² Regarding being out of touch with teaching, see the survey of the Van Hügel Institute, Cambridge University, of practicing Catholics in England and Wales. Only 26% were fully aware of Vatican II, and 16% were fully aware of the Church's teaching on sexual matters (*The Tablet*, 19 July, 2008:9, 10). Rafferty (2012) notes that Vatican II evolved its thinking and proclaimed its teaching in, 'the context of a crisis of authority that became a hallmark of the 60's generation'...'The turmoil in western culture was also reflected in the culture of the Church. Ecclesiastical authority was called into question, as was the Church's teaching if it did not seem to make sense to people's experience.'

³³ This *foundational* expectation of the Church is based on recognising the Church as Christ's bride where *Christ's sacramental* presence as the Church, and in and through the Church, ever works towards *God's Kingdom* in this World (Vatican II *Lumen Gentium* no5 Flannery 1975:353; no9 1975:359; Congar 2011:16, 69, 72; Ratzinger Ch.2, section 3, *The Social Responsibility of Faith*, 2010:76, 77).

³⁴ John Paul II in his 1990 encyclical *Redemptoris Missio*, gave perhaps the most succinct diagnosis of the felt need for a 'New Evangelization. John Paul II lamented the fact that in both older Christian countries and younger Churches 'particularly in countries with ancient Christian roots, and occasionally in the younger Churches as well, where entire groups of the baptized have lost a living *sense* of the faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and his Gospel. In this case what is needed is a 'new evangelization' or 're-evangelization' (1990 Encyclical *Redemptoris Missio* no33). At the conclusion of the Assembly for the Middle East Synod of Bishops, Pope Benedict XVI (4 March 2011) clearly placed the topic of the new evangelisation at the top of the agenda: '*The Urgency of a New Evangelization*. 1. During the work of the Synod what was often underlined was the need to offer the Gospel anew to people who do not know it very well or who have even moved away from the Church.' Pope Benedict XVI again pointed out, 'As we know, in vast areas of the earth faith risks being extinguished, like a flame that is no longer fed. We are facing a profound crisis of faith, a loss of the religious sense that constitutes the greatest challenge to the Church today. The renewal of faith must therefore take priority in the commitment of the entire Church in our time' (Benedict XVI Jan. 2012).

³⁵ Benedict XVI says: 'Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy' (2011 *Porta Fidei* no7). This double disappearance is well enunciated by Taylor who says that, 'the rupture in the transmission of faith between generations:...including in many cases, the very opening to religious meaning, [and] the minimal comprehension of what an act of faith consists in, the simple experience of the sacred, or God'...the 'very act of exhilaration itself' is missing' (Schwartz 2004:1; cf. Dupré 1976). In the 1930's the loss of a 'living experience of God' led to many speaking of a 'post Christian age' (Leech 1985:1).

A diagnosis indicates that faith is drastically disappearing as Pope Benedict has recently severely warned and that viable spiritual responses will be hard to attain (2012a:25).³⁶

Spirituality has very much to do with this fundamental impulse of *faith*. Both Chenu and de Lubac indicate that the *foundations* of faith require important study.³⁷

Spirituality is a discipline well situated as being potentially foundational for the regeneration of faith as it deals with the possibility of contact with transcendence.

2.5.2.4 THE PROBLEM OF LOSS OF TRANSCENDENCE – OR, THE COMPLETE DISAPPEARANCE OF THAT WHICH WAS CALLED GOD

With the threats of ever increasing secularisation, atheism and materialism,³⁸ amongst other factors, comes what one can term the 'loss of access to the transcendence of God (that 'no longer seeks the mystery, the divine,' Benedict XVI 2010:134; Ratzinger 2002:27), especially as evidenced in recognition of and exposure to the basic biblical terms of the *glory* or *radiance* of God³⁹ in the world as these are intuited by a *spiritual sense* of *awe* or attitude of *praise*.⁴⁰ Enough has been written about the 'death of God' so that this social phase does not need expanding at any length.⁴¹

³⁶ Cf.: 'But when the Son of Man comes, will he find faith on earth?' (Lk 18:8). There is always hope for a swing back of the metaphoric pendulum that returns to a balanced 'religious sensibility' – even if the source of the impetus that will attain such wisdom is not yet clear.

³⁷ Chenu states: 'There is a need for psychological and theological analysis of the first and most important steps taken by the soul in its search for the proper object of the formal motive of divine faith...one can discover in this way, at its very source, the élan vital of faith' (1968:8; cf. Bergson 1946). The 'nature of faith as arising in the natural through the supernatural,' says De Lubac, 'must be clarified with all the means available to this age. Humanity's relationship with God is the underlying issue. Faith must provide the needed answer before it is too late to be of help to many for it is a question of ourselves and all that we have' (De Lubac 1967:xiii).

³⁸ Benedict XVI says: 'Modernity is a threat also for Christians, bringing the dangers of materialism, practical atheism, relativism and indifference and threatening our families, our societies and our Churches' (10-24 Oct. 2010). Pera unveils the common belief that the school of relativism (post-enlightenment thinking, post-modernism, 'weak thought,' deconstructionism) promotes the notion that 'cultures and civilizations, cannot be judged by comparison to one another,' and sees the cause stemming 'from an irrefutable fact, the existence of a plurality of values...' The 'labels have changed, but the target is always the same: to proclaim that there are no grounds for our values and no solid proof or argument establishing that any one thing is better or more valid than another' (Ratzinger & Pera 2006:11, 12).

³⁹ God as 'Other,' the uniqueness of God's absolute independence, God's almighty *glory* - originally in Hebrew *kabod*: glory, honour, the luminous manifestation of his person expressed in creation, salvation history and God's *great acts*. Personal *doxa* means the presence of salvation tied also to *action* as transformative power as an attribute of his being (Brown Vol.2 1976:44-48; cf. Wright 2010:86). Von Balthasar in his many volumes tried to redress focus back on to God's splendor beyond the reach of humanity (Komonchak 1987:1023). Being needs to have a sentiment that is imbued with *mystery* – the personal 'ultimate Good' to which we can bow. Here theology turns into praise.

⁴⁰ A reverential sense of awe of God (e.g. as almighty, everlasting power, see Otto (1923,1976), the idea of the holy as numinous and as mystery (*mysterium*) that is both terrifying (*tremendum*) and fascinating (*fascinans*) at the same time, in *The Idea of The Holy* [1917]2010) is a fading attainable possibility for many, especially in a post-scientific age (cf. John Paul II *Fides et Ratio* no81 1998:76) in which whole generations grow up without any aware, awe-filled, deeply reflective, or attached to, world-view that integrates the divine.

⁴¹ See Nietzsche in Leech 1985:5; Altizer & Hamilton 1968 (cf. Osborne 2009:267); also God's 'self-annihilation' (Altizer), the 'eclipse of God' (Buber 1957:65), the 'loss of God', his silence and impotence (all cited in Leech 1985:5, 6, 7).

However this described lacuna of orientation to the divine, of a most basic faith, can be couched in various ways.⁴² General belief in the existence God, at times captured in terms of the question of the existence of God, or simply the 'God question,' or the 'God issue' (see Bass & Stewart Sicking in Holder 2005:141; McGrath 2000:204, 205; Alston 1991,1998) which was very topical 30 years ago (see Leech 1985:1-26), now no longer even presents a 'problem' for much of contemporary society. The 'fundamental question' (or the 'big questions' regarding a 'grand meaning') within contemporary culture (see Wright 2010:4) of a 'divine dimension' existing beyond this world no longer falls within the possible horizon of a secularist's 'world-view'⁴³ (by contrast, a perspective the medieval world took so much for granted⁴⁴).

A situation of a complete vacuum is not at all easy to remedy by a 'filling' of that which is not at all available, namely through a person's *spirit* - that is, a meaningful notion of God⁴⁵ and the slightest opening of a nascent faith.⁴⁶ The idea transcendence or the notion of it (called 'God'), but, even more fundamentally, a deeper living 'sense' or 'intuition' of transcendence, is what has 'gone missing.'

Persons, and whole cultures, can no longer believe they possess inward capacities open to receive 'touches of transcendence' so that God will be real for them. If they do not believe that they possess such inner faculties they can hardly attune this innate receptivity to anything transcendent.

⁴² Such as the increasing absence of the notional, or rather 'sensed,' or 'felt,' reality of God (all of which are part of faith) precisely *as transcendent*. The Annual Letter to Priests from the *Congregation for The Clergy* (2012) said that, 'one of the most serious problems unfolding today is people losing all *sense* of God's love and hope' (<http://www.zenit.org/en/articles/letter-to-priests-from-clergy-congregation> [accessed 16.3.13]).

⁴³ Lane confirms many like views that a situation of apathy and indifference of today results in the loss of transcendence is more threatening than atheism (2003a:94&30, 31; Gallagher 1995:4; cf. John Paul II *Ecclesia de Eucharistia* 2003:10). Unbelief today is not militant atheism; rather it evokes a kind of confusion and doubt accompanied by a sense of unreality. Religion is simply marginalised and is robbed of the social consciousness that it should have (cf. Gallagher 1995:4). Cf. atheism through scientist's eyes in Beauregard & O'Leary 2007:6-9. See anti-Catholicism in Hinshaw 2000.

Where before, as Weber saw it, the world was the 'enchanted place' for God to reveal himself, the world seems presently to be thoroughly *disenchanted* (Weber 1946:139 as quoted by Bass & Stewart Sicking in Holder 2005:139; cf. McGrath 2000:203), so that 'the spell that disenchantment casts is such that it even causes the world to 'forget' it is disenchanted.' Thus in Kosky's words: 'Transcendence is so far lost that we don't even know it is gone' (Schwartz 2004:13).

⁴⁴ This Medieval stance where God ruled the cosmos is graphically depicted in the BBC's *Civilisation, A Personal View by Lord Clark*. BBC 1996, BBC Worldwide Ltd 2011 (BBCDVD 1607L)

⁴⁵ Leech points to a 'spiritual ice age' where not only God is lost, but where the *concepts* of God lack warmth and life, and can no longer speak (1985:1). This also means that the ontological possibility of the real possibility of the existence of God has gone to rest beyond the horizon of reachable *thought*.

⁴⁶ Brown contributes, 'The *spirit* of man is that aspect of man through which God most immediately *encounters* him (Rm 8:16; Gal 6:18; Phlp 4:23; 2Tm 4:22; Phlm 25; Heb 4:12; Ja 4:5), that *dimension* of the whole man wherein and whereby he is most *immediately open* and *responsive* to God (Mt 5:3; Lk 1:47; Rm 1:9; 1 Pt 3:4), that area of human awareness *most sensitive* to matters of the spiritual realm (Mk 2:8; 8:12; Jn 11:33; 13:21; Act 17:16; 2Cor 2:13; 7:13)' (Brown Vol.3 1978:693, 694).

In addition, if a superficial sense of God may still reside in many societies⁴⁷ all too often no responsible and thoroughgoing *thought* is fixed upon this modicum of faith that remains.⁴⁸

A *synthesis* able to mediate between the *experience* of God and *thinking* about God is fashioned later in the thesis.

Recognising this lacuna of any 'God orientation': How can the thesis *problem* be further investigated in other ways that offer insight?

2.5.2.5 LOSS OF THE IMMANENT ACTIVITY OF GOD IN HISTORY – THE 'GAP' BETWEEN GOD AND THIS WORLD

With the decline of faith and practice of faith, disillusionment and apathy, and loss of nerve regarding positive possibilities of transcendence, there is an obvious loss of immanence (or active insertion) of God being involved in human reality and history.⁴⁹

In today's milieu God is from the outset discounted from the 'equation' of the accepted dynamics of 'real life' and its meaning.⁵⁰

In other words this résumé encapsulates the disappearance of any meaning-bestowing connective mode (as felt intimate quality)⁵¹ that will make possible some 'alive attachment' of people (as persons, as well as whole societies) to a 'real' God acting in history.

Such poverty of faith means that any appreciative insight into his *providential activity* in this world is dismissed (cf. Delio 2011:58; Wright 2010:96,156, 258-278).

This dividing 'chasm,' has for simplicities sake, termed the 'gap' between God and the world.⁵²

⁴⁷ As Hay (in Holder 2005:429-434) points out is attested to in a number of surveys, such as undertaken by Oxford Zoologist Hardy and others (see also comments by Sheldrake 2005:296). Certainly at least a background belief in God is never totally foreign or absent in Africa or Asia.

⁴⁸ To explain this loss, if God is sometimes still 'vaguely believed in,' there is a deep-seated disjunction between this *real* entity (the medieval *ens reale*) and that entity *thought of* as a cognitive entity (*ens rationis*, cf. Osborne 2009:140) which speaks of the poverty of contemporary depth-reflection as any kind of metaphysical thought. Under various influences of deconstructive postmodernism people have by and large lost trust in their own logical capacity to think (of God) as Benedict XVI laments (2010:15-22). If increasingly the conviction of God's existence is weak, then, as blatantly seen in many societies, serious thinking of God remains at a wretched level of reflection.

⁴⁹ Loss of immanence is evident also in Postmodernism. See Sheldrake 2005:7 for a definition of Postmodernism. For an un-involved God see Sheldrake in Holder 2005:461; and as part of this world upholding its depths, Rahner (1966b:161). God is not seen to be 'at work' in this world in any real way - and crucially, is no longer a reality expected to do so.

⁵⁰ As Schwartz charges: 'The modern subject is no longer open to the universe as were those that lived in an enchanted world' that 'feels' and engages obvious spirits, magical forces, and spiritual forces (2004:10 & 2).

⁵¹ O'Malley demonstrates that, 'The Latin root of religion is *religare*, 'to bind fast.' Therefore, genuine religion is 'a connection to the Ultimate Reality' and thus 'to one's fellow worshipers. If there is no real, felt connection to either, but merely pro forma endurance of a ritual, there is no religion' (2000a:6, 17).

⁵² The gap as the evaporation of a sociologically based mental stance (a restrictive, personally held, and culturally impoverished world-view) *vis a vis* possible *closeness* to God, is often beyond any imagination (cf. McGrath 2000:185). O'Malley calls this an abyss - 'the philosophers can lead us to the brink of a chasm' (2000a:69) 'on this side' dealing with what our minds can discover - but only God can reach across the chasm to show he is merciful and provident (2000a:72 & 39). Various mystics such as Catherine of Sienna and Thérèse of Lisieux also saw the God-human separation in terms of a chasm, gulf or divide.

In finding herself caught in this distressing 'gap' between God and humanity, the Church, as representing Christ, often feels she is under duress and at times attack (vehement protests, make this not an unsuitable word) but seems to carry on regardless.⁵³

The overview of research, opinions and views of foremost Church leaders attests to the fact that the general starkness of the above situation can be thoroughly asserted.

God can no longer be seen as involved in an imminent manner in this world because such 'spiritual sight' has dimmed and even any such expectation to be able to see 'spiritually' has often disappeared.

The plausibility or actual possibility of God is not even on the horizon of much of contemporary awareness.⁵⁴

2.5.2.6 THE MANY 'CRISES' WORKING AGAINST A POSITIVE 'GROUNDING CONTEXT'

Reviewing the concerns regarding the Church and her concomitant philosophy and theology (cf. Osborne 2009:xi, xv, 33), and its place in the world, it cannot but be recognised that situations of *crisis* is presented as a repeated recurrence in the various expressions of the Christian faith, so that the expression 'crisis' is currently being used in numerous contexts. Many domains are thus seen to be in serious crises.⁵⁵

2.5.2.7 MOVING ON SLOWLY TO SPIRITUAL SOLUTIONS

Despite all the crises, lacunae and frustrations mentioned thus far, the hypothetical *goal* is that spirituality can emerge to provide solutions for the Church as a whole, namely, with answers that address her foremost fourteen *symptomatic problems* (see sections 1.1.4.2 pg5 and 1.1.12.1 pg15).

The next section deals directly with the problems *spirituality* itself presents.

⁵³ McGrath explains that the New Atheists take a dualist turn saying that humanity is divided into two camps: those who rely on reason and science, and 'those lesser mortals who are credulous and superstitious' (McGrath 2011:65). For Dawkins science represents reason and religion represents superstition (McGrath 2011:11).

⁵⁴ This is the case even as it is acknowledged that encouraging renewal movements, pockets of authentic spirituality, increase in literature and academic revival of interest in spirituality studies are emerging (see Tacey, 2003:11, 14) in what nevertheless remains an *overall lacuna*, particularly the West, and for the Church at large. Cf. the lost dimensions of 'depth' and 'the basic universal meaning' of religion (Kourie 1998:434, 435).

⁵⁵ Christianity itself is in crisis (section 2.5.2.1 pg65; 64²⁷); faith (*The Messenger of St Anthony*, April 2012:38-39; Ratzinger 2005:27); the Church (see sections 1.1.13 pg15; Osborne 2009:7; Kourie 1998:435-439); spirituality and mysticism (section 2.5.3.8 pg79); the discipline of theology (Lane 2003b:3; cf. Allen 2012:208; Egan 2009:145, 146); and the discipline of philosophy. Then there is a group consisting of: cultural identity (see Ratzinger & Pera 2006:viii); social cohesion (Gaybba 2004:146-149; Benedict XVI talks of 'the gradual disintegration of Western society' (2010:144), morality and (medical) ethics and values (see section 1.15.2 indicator 14); international political situations and monetary systems; ecology (cf. Waaijman 2002:204-210; Benedict XVI, 2010:36-49); health issues, and food security. Many kinds of *relationships* are under severe stress: national, tribal, ethnic, local, religious (Vatican II *Gaudium et spes* no6 Flannery 1975:907), family, marriage, gender and concerning children (cf. no8 1975:908, 909) and also in the economies of the world (see 2.5.2.1 pg65 & 65²⁹).

2.5.3 PROBLEMS WITH THE INTERLOCUTOR 'SPIRITUALITY'

2.5.3.1 A WEAK-ROOTED SPIRITUALITY AS SOURCE OF THE PROBLEMS

Spirituality if one of the most popular and attractive conceptions on the international scene is simultaneously one of the most enigmatic. There is poor consensus of what spirituality is, includes or covers that precludes it consolidating a sound identity. It is simultaneously taken up with enthusiasm that is often superficial, as it still lacks foundations. It is being vilified by atheism. Spirituality is often taken for granted in an indifferent way. Though it has *roots* in the depths of Christendom, its overarching influence is not built-in in any systematic enough way by the Church in the context of Church – historically it has often been 'neglected.' Neither is spirituality's fundamental *activity* acknowledged in the unfolding of concrete world *history* under God's will and plan called *providence*.⁵⁶

Resolution of these aspects requires that spirituality needs to be re-grounded and rehabilitated for the service of the Church.

2.5.3.2 A MAJOR WEAKNESS: THE UNRESOLVED ISSUE OF WHAT SPIRITUALITY IS

Spirituality is undergoing thorough ferment. Much current debate on what exactly Christian spirituality is in terms of its whole spectrum (its historical tradition, as various 'schools' of spirituality, as very much part of the Church,⁵⁷ and in the academy) needs to be better defined and sharpened. Downey will therefore speaks of the 'slippery' nature of the term spirituality (1977:13; cf. Lonsdale in Holder 2005:240; cf. McGinn Vol.I 1991:xi).

What spirituality entails within a more defined format has not yet been attained (Downey 1997:117; see section 2.5.3.1 & 2.5.3.2 pg71).⁵⁸ Spirituality is generally so pluralistic and vague⁵⁹ that it struggles to contribute maturely and unless this is urgently and systematically redressed it can quite possibly turn out to be seen to be a 'Cinderella discipline' - hard as that sounds on the ears.

⁵⁶ Pope Francis acclaims: 'But the 'concrete' God, so to speak, is today. For this reason, complaining never helps us find God. The complaints of today about how 'barbaric' the world is—these complaints sometimes end up giving birth within the church to desires to establish order in the sense of pure conservation, as a defence. No: God is to be encountered in the world of today' (<http://americamagazine.org/pope-interview> [accessed 19.10.13]). See Wright 2011.

⁵⁷ For explanations of phases of Christian spirituality, see: Downey on monastic stability moving to mendicant spirituality (1993:408, 940-944; McGinn 1998:70-153; Bouyer 1963:303; McGinn 1991:131); Greek apophatic mysticism (Downey 1993:940; Bouyer 1963:331, 395); twelfth century mysticism (McGinn 1994,1996:149-157) based on St Thomas Aquinas; Franciscan spirituality (McGinn 1991:305); Spanish mystics (McGinn 1991:417); reformation spirituality (McGinn 1991:809 & 944; Cornick 2008:11-22); and later, Lonergan and Rahner (Losinger 2000:23-27, 76, 77); phases of unfolding spirituality (e.g. Downey 1993:945; cf. Liberation spirituality in Komonchak (1987:570-576).

⁵⁸ Spirituality needs to be more comprehensively understood in terms of its identity or essence, its content and also its method. Lonsdale is one who disbelieves that there is such a thing as a generic definition of spirituality that can encompass all instances of itself within an 'essence' or a 'common core' (Holder 2005:242 & 241). See Downey (1997:41 and 118, 119) regarding the 'imprecision' and 'ambiguity' of the term spirituality and experience.

⁵⁹ See Lonsdale in Holder 2005:243. Bass & Stewart Sicking (Holder 2005:148) hold that pluralism should not be seen as a 'decline.' However, even a defence against such term as 'decline' betrays just such a wide existing notion that is *already* critical of pluralism.

2.5.3.3 THE UNRESOLVED ISSUE OF WHAT SPIRITUALITY COVERS

The *context* of spirituality, and what it should cover, is also a widely debated area which is at times contentious. What should spirituality include?

What spirituality should include, and work in degrees of partnership with, has neither been resolved in any adequate manner.⁶⁰ The thesis then from the outset recognises with others the problem of the lack of defining the 'meatiness' of content of spirituality as well as the lack of its right 'situational place' amongst the disciplines.

Overall one can say that spirituality is still striving to find its rightful place - its identity in both the reality called world and the Church.

Why is arriving at a necessary context for spirituality so important? The reason is that the Church⁶¹ and her mission is tied into her being constantly animated by the Spirit – fundamentally by her living 'spirituality.' Spirituality therefore needs to always be seen in such a context.

2.5.3.4 THE OVERALL CONTEXT FOR SPIRITUALITY: BETWEEN (NEW) ATHEISM AND APATHY

A good place to begin investigating the relation between God and humanity can well start from central biblical evidence. *Salvation history* shows that God's providential *wish* is to be lovingly connected with the world he created.⁶² If God's intention is the 'revealed' case, then, on the whole, his 'reaching down'⁶³ is not widely enough anticipated, yearned for enough, or encouraged. When God can be stated to be in fact 'immanently involved' (such as in confirmed miracles alleviating the human lot), this is not even noticed or discerned by humanity.⁶⁴

⁶⁰ For example what has been debated is: the independence of spirituality from theology (cf. Schneiders 1989: 687-689; cf. Downey 1997:60-63; Waaijman 2002:392-396); the *relation* between spirituality and theology; how philosophy impacts on spirituality (cf. McGinn Vol.I 1991:291-325); the overlap of spirituality and theology (e.g. Aumann who sets conditions for the correspondence, 1980:17); this overlap was explored by Rahner's 'integralist theology' (with de Lubac and von Balthasar. See Bass & Stewart Sicking in Holder 2005:1480), as well as by Congar (Gabriel 2003), Chenu, and also Lonergan as he broadened theology insisting on its *affective* dimensions, as this was again pre-empted by St Augustine and by Edwards (See Bass & Stewart Sicking in Holder 2005:143); the relation between mysticism and theology (cf. McGinn Vol.I 1991:266-290); the relation between mysticism and philosophy (cf. McGinn Vol.I 1999:291-326); the relation between mysticism and psychology (cf. McGinn Vol.I 1991:326-343). But spirituality has not been addressed with vigour and with insight as to its *fundamental* importance (as for instance, in a bolder parallel way, that *fundamental theology* attempted to investigate). In 1989 Schneiders assessed that the developing relationship of spirituality with other disciplines is not yet clear (1989:696).

⁶¹ In terms of her ecclesial identity 'in Christ' understood through her ecclesiology and Christology, see Osborne 2009:ix, xiv; cf. Lane 1990.

⁶² God's aim: as the, 'fullest possible sharing of life and love' says Delio (2011:58); as God's providential action (Wright 2010:4, cf. 85, 86, 155-159); the idea of a *new creation* in the Hebrew bible (Henneken in Rossi 2009:79, 80, also the covenant theme 2009:85-87) out of his self-diffusing good, as per Bonaventure (Osborne 2009:237-239), and completing all of creation in Christ's coming as Scotus believed (Osborne 2009:130-136).

⁶³ Cf. 'He reached *down* from on high and seized me; drew me out of the deep waters' (Ps 18:17; cf. Ps144:7); '...my salvation may reach to the ends of the earth' (Is 49:6); 'I waited, waited for the Lord; who *bent down* and heard my cry' (Ps 40:2); 'the Lord's mercy *reaches* all flesh' (Sir 18:11).

⁶⁴ McBrien's view is that few theological questions are treated so unsatisfactorily as the question of *miracles*. Some modern theology avoids the practical problems (1980:325-328). Metz shows that God's involvement in history, as assessed by foundational theology, needs revival: 'Today above all, when men's world-view is dominated by the categories of natural science, the *vital relevance* of the historical

When God is assumed to be distant, doesn't care and doesn't involve himself, it is not difficult to move to the simple corollary, namely, that God in his totality is extraneous.⁶⁵

Such a realisation brings the research to the views of contemporary *atheists* - those publically anti-God and anti-Church.⁶⁶ The problem does not lie in such crass reductionisms at all of course. There are universal and ancient, ('self-correcting' one might add), traditions better thought through that provide hefty counter theories.⁶⁷

Many people though still have inner searching questions that have not been followed up upon systematically or reflectively.⁶⁸

When spiritual faculties remain deep within, all is never completely lost.⁶⁹

2.5.3.5 OTHER DISJUNCTIONS AFFECTING THE FIELD OF SPIRITUALITY

The history of the development of spirituality therefore cannot avoid critical review levelled at it from a number of sources. There is the widely accepted spiritual 'sprawl' mentioned by Downey (1997:13). Often only superficial energies are spent on engaging such a *wide* spirituality, which frequently makes for a number of negative results.⁷⁰

has been largely lost sight of. Hence theology, in the form of *fundamental* theology, part of whose subject matter is the miracle-stories of the Bible, must try to reveal to man his fundamental and to some extent a priori openness to the miraculous' (in Rahner 1975:963).

⁶⁵ This stance presuming God is 'not about' is one root of atheism. Atheism judges such belief as childish and a kind of old-fashioned brainwashing. This has been phrased in different ways: 'the loss of God'; 'God is seen to be distant and uninvolved'; 'God is absent, not alive in this world' (Schwartz 2004:15); 'eclipse of God' (2004:8); 'God is a god of a structured church that teaches unattainable abstractions'; and even, as has been repeated in history, 'God is dead' (cf. 2004:14. See thesis section 1.2.3.1 pg27).

⁶⁶ Avowedly science based, and often strident, the New Atheism is represented especially by Dawkins, Dennett, Harris, and Hitchens (McGrath 2011:3). Dawkins pronounces faith to be fundamentally irrational as there is a total absence of supporting evidence for the existence of God (McGrath 2011:9, 75). Those believing in God are therefore judged to be running away from reality, seeking consolation in a make-believe, fairy-tale world (McGrath 2011:9). The New Atheism believes it is naive humans that invent God. Hitchens' anti-theism rests on final moral values such as 'religion is evil' or 'God is not good' (that he is unable to justify) (McGrath 2011:61). New atheist strategy argues that humanity has 'grown up' since the age in which irrational religion flourished (2011:65). The natural world may have the appearance of design, but this appearance of design or intentionality arises from random developments (McGrath 2011:12). Believing in God is an 'accidental by-product of an evolutionary process; religion arises from a misfiring of something useful' (McGrath 2011:11; see Eco & Martini [1997]2000).

⁶⁷ These can be argued in a serious way from either philosophical, or historical (thus, 'empirical') study domains, or on the other hand experiential points of view (i.e., as this-worldly phenomena, thus again 'empirically' based). However none of these are seriously engaged by these authors.

⁶⁸ Lane speaks of a 'spiritual vacuum' that is all around, with its increasing levels of religious apathy (2004:81), and it is thus *spirituality* in lacking any *response*, that has to be 'fundamentally overhauled.' As Gallagher summarises: 'God is missing but not missed' (Gallagher 1995:4). At base there is a loss of a kind of 'spirituality' about which Taylor says, 'that as a result of the *denial of transcendence*, of heroism, of *deep feeling*, we are left with a view of human life *which is empty*, cannot *inspire commitment*, offers *nothing really worthwhile*, cannot answer the craving for goals we can dedicate ourselves to...' so that we are left with a 'nothing but ennui, a cosmic yawn' (Taylor 2007:717). Kasper is, 'acutely aware of writing in a period where the real ravages of unbelief show themselves as a nihilist loss of direction and desire...(this is a culture) that is harder to confront or reach' (cited in Gallagher 1995:43 brackets added).

⁶⁹ Even if it is not too deep and may be piecemeal, where there is *any* real residue of living 'religious sense' (faith) remaining in the present spiritual vacuum this desperately needs even more *spiritual* effort to enkindle once more.

⁷⁰ These include: loss of spirituality's traditionally *central place* in the Church (Sheldrake 2005:10); spirituality going through a marginalising crisis (Sheldrake 2005:24, 25; Bass & Stewart Sicking in

Weak and superficial syncretism is another such consequence.⁷¹ However such critique does not have to be discouraging as it also helps focus into what directions and areas, and what kind of solution, is to be sought.

2.5.3.6 A YOUNG, STILL LARGELY LACKING SPIRITUALITY WITHOUT FOUNDATIONS
Schneiders rightly said in 1986 that spirituality is, ‘an immature discipline (Downey 1997:117) certainly well past the initial stage of an emerging field – but not fully equipped with kinds of generalised theory that make it a fully developed discipline’ (1986:270, 271). She concludes that spirituality is a phenomenon that has not ‘yet been defined, analysed, or categorized to anyone’s satisfaction’ (1986:253). Many, such as Schneiders, agree that spirituality itself as a discipline is currently deficient in her methodology, and worse, wanting in her identity.⁷² Taylor for one points out that spirituality has ‘splintered’ (Schwartz 2004:8).⁷³

The following point is arrived at: if the young *Discipline of Spirituality* desires to be an effective ‘player in the field’ of Church reform (and world transformation) she needs first to find *foundations* to begin to ground both her own identity and her method. Simply, a presently unsure, pluriform and widely scattered spirituality has to solidify, or even reconstitute, her own foundations (cf. Downey 1997:13; see section 2.5.3.5 pg73).

Holder 2005:148); unhelpful vagueness of definition of spirituality (Sheldrake 2005:1; Lonsdale in Holder 2005:239; ‘controversy as to what is meant by spirituality and (as associated) a vagueness of what is meant by theology’ (Endean in Sheldrake 2005:75 brackets inserted; cf. Lonsdale in Holder 2005:240); a confusing and often conflictual pluriformity in spirituality (Sheldrake 2005:vii, 24, 25); a too wide and syncretistic general spirituality (e.g. Christian spirituality as ‘one sort of spirituality among others’ in Sheldrake 2005:76; Downey 1997:13, 118; Jantzen 1995:338); an academic discipline of spirituality which is still in its infancy (Sheldrake 1995:32-55; Downey 1997:117); as very much still seeking its identity and foundations (see section 2.5.3.1 pg71); and dealing with the influence of an overpowering by rational trends in the Church’s development that has been suppressive of spirituality (Sheldrake 2005:24, 25; cf. Allen 2012:3, 4; see also Ratzinger referring to Bonaventure’s ‘*violentia rationis*’ 1994:71).

⁷¹ Cf.: ‘eclecticism’ and ‘hybrid spiritualities’ in Sheldrake 2005:10, McDermott in Komonchak 1987:708; The Synod Fathers (Synod of Bishops 28 Oct 2008 no14) noting the possibility of a loss of spirituality’s original centre; cf. Komonchak 1987:1011. McDermott indicates the problem of too expansive a width: ‘the diversity among actual religions has discouraged attempts at identifying a natural kernel common to all religions and accessible to all men through reason or ‘religious experience’” (in Komonchak 1987:708). Others attempt more universal approaches.

⁷² Schneiders contributes by saying that, ‘Spirituality is by no means a full-grown participant in the academy. Neither its self-definition nor its relationship with other disciplines is clearly established. It has not arrived at a commonly accepted vocabulary nor developed a sufficiently articulated approach to its subject matter to allow for the steady accumulation of research results that marks a mature field of inquiry’ (1989:696).

⁷³ Such splintering occurs despite some flowering of spirituality in recent times - this though is partial. Greater advances have been made in *historical* studies of spirituality - with some excursions into philosophy and psychology such as by McGinn 1991 Vol.I.

2.5.3.7 LAST REFLECTIONS ON THE LOSS OF SPIRITUALITY AS A WHOLE

2.5.3.7.1 THE CASE FOR THE INFLUENCE OF SPIRITUALITY ON THE DEVELOPING HISTORY OF THE WORLD

Historical aspects of religion were lost during certain phases of the development of philosophy and theology.⁷⁴ Metz shows that God's involvement in history, as assessed by foundational theology, urgently needs revival (in Rahner 1975:963).⁷⁵ It is noted that foundational theology has also been called 'historical theology' that explores symbol and common experience (Komonchak 1987:1019). Ratzinger has included history as one of the 'critical fronts' to be faced by contemporary Catholic theology.⁷⁶ The development of the God-humanity relationship and its real effect upon world history urgently needs to be married to an understanding of eternal being wishing to share itself *personally* in the *present* (cf. Waaijman 2002:428-432). If there is no 'contact' with God, a sharing in his life, and his direct guidance through the Spirit, Christianity will fall back on either (self-manufactured, less than perfect) ideological-theological constructs, or merely lean on (the 'limited' influence of) dogma.⁷⁷ The result will be that personal attachment to God will have no foothold.⁷⁸

2.5.3.7.2 A FORGOTTEN SPIRITUALITY DURING HISTORICAL PERIODS

It can be said that a major contributing factor for many Church crises and scandals was the *lack* of a genuine and thoroughgoing spirituality and a spiritual stability – that is, a widely disseminated and deeply lived Gospel spirituality held in a vital tradition of spiritual wisdom.⁷⁹

⁷⁴ Is this history as change: event as effected by humanity, or as having its own momentum, or history as providentially guided by God (Eph 1:11-14)?

⁷⁵ Egan shows there has already been a shift from a classicist to a historicist and modern paradigm (2009:114).

⁷⁶ He describes the absence of history as one area that has created the 'severest crisis,' and which is likely the most fundamental and far-reaching, namely 'that of presenting a Catholic understanding of the mediation of history in the realm of ontology' (Ratzinger 1987:158 in Rowland 2010:1). The Church has to get beyond the ahistorical sense of scholasticism (Rowland 2010:1, 2).

⁷⁷ Why this is pertinent is that if there is no *historical* aspect of religion occurring in place and time then any looking out for immanent experience of God will be outside the range of possibility for any person. There have been serious responses though. Rowland (2010:10) says that in Germany the theologians Johann Drey (1777-1853), Johann Möhler (1796-1838), and Johannes von Kuhn (1806-1887) followed the lead of Schelling in 'rejecting Kant's project of stripping the *positive and historical* from Christianity, of proclaiming Christianity as a pure religion of reason.' They also rejected the post-Kantian tendency 'to reduce Christianity to the level of an ethical framework.' These men were at centre of Catholic engagement with Romantic thought found at the University of Tübingen. In *The Church Ecumenism and Politics* published in 1988 Ratzinger described Möhler as, 'the great reviver of Catholic theology after the ravages of the Enlightenment' (Rowland 2010:4). Drey emphasised that 'the Catholic faith is a religion of 'sentiment' (*Gemüth*) as well as of reason (*Verstand*) and that revelation is itself an historical event.' This in turn says Rowland, highlighted the importance of 'the *individual* in the reception of revelation' (Rowland 2010:10 italics added) important to this thesis. See Corkery (2012) for excellent insights into the dialogical, personalist and experiential aspects of revelation.

⁷⁸ In order to be salvific, augments Rowland, the saving truth of Christianity must have been 'historically alive and present, even in a truncated form, for every generation of believers.' This is because access to the truth occurs 'by living the truth' (2010:10). It is a living faith in living salvation history that needs resurrecting.

⁷⁹ One still has to ponder however, if there were so many 'holy leaders' throughout the Church's development (e.g. the influential Saints, and lately Cardinal Fulton Sheen, Cardinal Henry Newman, Cardinal Suenens, Archbishop Romero, John XXIII, Paul VI, John Paul II, Benedict XVI, and one can add Mother Theresa, Thomas Merton, and many others), why these could not have helped to 'reattach' a more appealing vibrant, and orthodox *spirituality* to more routine mainstream Church belief and life?

'Spiritual deficiency' must surely be one of the major reasons why Church history bears the obvious scars it does (e.g. corrupt papacies, religious wars, the manner of the inquisition, the crusades, and the response to the reformation cf. Johnston 2000:212, 215). One would then expect that the consequences of such a *spiritual lack* in historical spiritual-come-theological approaches used by the Church should be evidenced across the board in much turmoil and their longer lasting consequences.⁸⁰

Thus that 'scandalous' times of negative witness did exist is, historically speaking, hard to avoid. That some kind of sincere and systematic reform very often went side by side in times of want is also true (e.g. Gregory the Great 540-604).⁸¹ Therefore these historical observations do not apportion judgement or blame, but try to approach thorny past times within a fair 'balance of judgement.'⁸² Often a deep Gospel-spirituality was just not being lived out.

That spirituality was not accorded the (ecclesiastical and social) 'breathing space' (see Ratzinger's use of the term (1995:73) so as to engender the 'spiritual impetus' it might have had in the continuum of Church history, today means that *all* persons remain affected or 'tainted' to some degree or the other by this mal-development of the more spiritual life of the Church as tradition 'lived it' and 'passed it on.' It follows that the after-effects of this lacuna in spirituality applies to present situations in the Church with all its world challenges and ecclesial/theological blockages.⁸³

A case for a general lacuna in well-developed and widespread spirituality in the Western Church has hereby been reasonably made. That the influence of spirituality did and will make a difference in historical situations has to be taken up as a serious factor.

The argument then comes full circle, and has again to admit that the then 'currents' gripping Church life, (social, cultural and historical as part of her then inescapable identity; see also McGinn's consideration of other influential factors, Vol.I 1991:xv) were so strong that spirituality, mysticism, and holiness, even if laudably witnessed to, was in a large measure not able to rise above many magisterial, theological, and cultural 'encrustations' of the Church and was not powerful enough to shape and direct that deeper spiritual life so that it could more fully maintain that vibrant apostolic impetus that the Church needs always to champion as primary (cf. Ratzinger 1995:48, 57).

⁸⁰ It is more certain than not that future historical research will show this to be the case, and such periods can be well documented when historical and spiritual research will in future work more hand in hand. Cf. Joachism (see McGinn Vol.III 1998:72-74) and its effects on Bonaventure (McGinn Vol.III 1998:96-98); Jansenism (and its lasting effects on influence on French, Irish, Mexican and U.S. Catholicism see McBrien 1980:638, 639; Osborne 2009:9; Jones 1986,1992:396-405); Integralism and Fideism and later Ultramontaniam (cf. French distrust of rational reflection in McBrien 1980:642); Absolutism, post Tridentine enthusiasm (McBrien 1980:635-637) and Quietism (McBrien 1980:934, xliii) brought with them, as well as pre-reformation, reformation (cf. McBrien 1980:631-634; Leclercq et al 1968:506-543); and counter reformation communities (cf. McBrien 1980:635-638) as many turned at least partly violent against 'the enemy' and against 'each other' (cf. the persecution of the Anabaptists, Patte 2010:28). Cf. an overview by Waajmans 2002:392, 393.

⁸¹ For an introduction see Jones, Wainwright & Yarnold, 1992:277; and Leinenweber 1990.

⁸² Such a fair-minded approach shows that the Church will still have to painfully recognise times in which the opportunity for spirituality to be able to rise to a level and depth that *could* have been more salvatory for her than history was not engaged thoroughly enough. Further research would be helpful.

⁸³ Of course the opposite 'good' always unfolds at the same time as it is the Spirit that has engendered powerful traditions (such as the Church's social teaching) and these certainly offer more hopeful promise.

How well-grounded spirituality might provide *categories* that when in place would point to alternative courses of action (in time and history) is a part of the outcome this foundational work surveys.

Acknowledging spirituality to be a new phenomenon and discipline, spirituality has never been fully promoted en bloc 'as spirituality' by the official Church in the history of the Church.⁸⁴

What this finally comes down to is a potent argument that spirituality as a discipline in its own right needs to be rehabilitated, revived to be more self-reflective, and so once more become central to the Church precisely as potentially fruitful in terms of its foundational promise that will be evidenced in time and history.

Rahner calls insightfully, 'to a 'new spirituality.'⁸⁵

The thesis aims to at the very least offer some foundational possibilities for such a productive direction.

That St Francis was a 'revolutionary mystic' in his times in Church history, and is depicted as a model delivering foundational categories, will be developed later (see Chapter 3 section 3.6).

2.5.3.7.3 SPIRITUALITY'S CONTEMPORARY APPROACH AS INSUFFICIENTLY DEEP, INCLUSIVE OR GROUNDED

The Church is required to face up to uncovering the *fundamentals* of Christian spirituality so as to rehabilitate it as the intended 'power of God.'⁸⁶

⁸⁴ See section 3.4.4 pg119, that is, in the manner that catechesis has recently been condensed and represented (TCCC 1994); cf. section 2.8.4 pg91.

⁸⁵ These are concerns having wide implications, and Rahner in his breadth of thought was an early prophet of such a vision. Rahner is one theologian able to provide a wide enough overview of the relation of spirituality-mysticism within a complete theological self-understanding of the Church. Rahner perceptively grounds all theology in its deeper spiritual and mystical depths. By this he means that fundamental and systematic theology inescapably needs to find their rootedness in what he calls a 'theology of mysticism' that is still developing. A theology of mysticism and a foundational spirituality will tend to merge in the systemised reflection of the spiritual and mystical life (Rahner 1975:1004, 1005).

If socio-political revolutions battered the Church's faith over the centuries, maybe it is not too much of a stretch to believe a type of 'spirituality revolution,' as indeed envisaged by St Bonaventure and the Franciscans (McGinn Vol.III 1998:96-98) is required in a form that the Spirit inspires. Rahner believed a 'new spirituality' which is to be 'inspired by the inward dynamism and charisms of the Church, and undoubtedly' means: 'theologians, preachers, pastors and lay-folk must seek to rekindle a mystagogical piety' (Rahner 1975:1006). See Benedict XVI's debate on the future possibility of Toynbees' idea of 'true progress,' not of a technological-material kind, which he called 'spiritualization,' where it is in our power to 'reintroduce the religious dimension through a synthesis of residual Christianity and the religious heritage of humankind' (Ratzinger & Pera 2006:67, 68). From the outset of trying to *systematise* study of spirituality-mysticism, Rahner recommends that spirituality-mysticism immediately seeks reinforcement by attaching itself to *theology*: such as the theology of grace (1975:1009).

⁸⁶ This thesis' approach, deems that incessant debate about what spirituality needs to include or not, and how it may be, or should not be, related to other disciplines (such as theology or philosophy, see section 2.8.6 pg93 and 2.8.7 pg94) misses the more major and pressing issue at stake, namely, the need to go beyond 'side issues' (Schneiders 1989:696). Cf. Rm 1:16; Lk 24:49; Lk 9:1; Lk 10:19. Waaijman soberly thinks that a theology falling under *spirituality* has not in any way been reached, adding, 'However noble this option may be, it does not make much sense to upgrade a discipline which still has to acquire its place within theology and make it into an all-embracing renewal factor. This upgrading inflates the discipline' (2002:395). This may be true thus far but a process of spiritual renewal of theology can always start at some humbler point.

Playing humorously on Ryle's words, spirituality is virtually so unrecognised in itself that it is almost 'a ghost in the Church'⁸⁷ In this virtual 'dualism,' spirituality is notionally acknowledged to exist, often appealed to in other problem contexts, but is not well connected in itself and as itself to the workings of the Church on all levels.⁸⁸

This study holds that the whole temple 'superstructure', the Church (and her 'specialised columns,' such as the 'science' of theology) in the world, has taken the foundation of spirituality too much for granted (see sections 2.8.2 pg89; 2.8.6 pg93).⁸⁹

Though a bit harsh, spirituality itself can be accused of floating along in a comatose state in the side eddies of a Church determined to steer a course through administrative capacities and orthodox theology.⁹⁰ Sidelined from mainstream Church focus it took some time before spirituality awoke to her bearings again and begun to reassess and reclaim her own strength and place.

Still, new tools and fresh hermeneutic categories are needed and sought for the reconstitution of spirituality.

In fact in Chapters 4 and 5 a dialogue will be entered into as to the place of *particular* experience with the need for *universal* foundational theory.⁹¹

On this basis, as reinforced throughout this presentation's researched understanding of the contribution spirituality was given room for by the Church -or was otherwise neglected, or inadvertently suppressed- it is proposed that it is spirituality that needs to be rallied, unified, and re-directed as a whole - in sum, to be rehabilitated.⁹²

⁸⁷ The 'ghost in the machine' is British philosopher Gilbert Ryle's depiction of René Descartes' mind-body dualism as introduced in Ryle's book *The Concept of Mind* (1949). It was meant to demonstrate the absurdity of dualist methods where mental activity carries on in parallel to physical action, but where their manner of interaction remains perplexing.

⁸⁸ This lack of comprehension of the connectivity, it is held, contributes largely to the *separation* of spirituality not merely from the Church as a whole, but from ecclesiology (see Holder 2005:239-254), as connected to sacramentology (see Holder 2005:254-259) and soteriology (including Missiology, ministry and social teaching). Because the 'natural' bonds, as biblically and philosophically and theologically and otherwise appraised, between spirituality and the Church, and the world, have not been established in an effective manner, this is the direction the thesis needs to explore.

⁸⁹ Benedict XVI adds that the Church at large continues to think 'of the faith as a self-evident presupposition for life in society' but in reality, this presupposition can, 'no longer be taken for granted.' Thus he says: 'This will be a good opportunity to usher the whole Church into a time of particular reflection and rediscovery of the faith' (Benedict XVI 2011 *Porta Fidei* no2). Therefore, reflection on the faith will have to be 'intensified,' so as to help all believers in Christ to 'acquire a more conscious and vigorous adherence to the Gospel, especially at a time of profound change such as humanity is currently experiencing' (*Porta Fidei* no8).

⁹⁰ In this vein Klein (1990:104) helpfully makes us aware that any discipline inevitably loses sight of whatever it 'chooses not to notice,' and is in fact 'unable to study whatever does not respond to its tools and methods' (Holder 2005:10).

⁹¹ Schneiders is right in one sense -and she may be trying to protect such inimitability- that the intensity and personal donation of an experience should never be watered down by general theory. Love speculated on too much may well be love lost.

⁹² Such a process of reintegration was set in motion toward the end of the 19th century in which, says Waaijman, one can detect five options. These are: spirituality as subdivision of moral theology (2002:393); spirituality as an aspect of dogmatics (2002:394); spirituality as a function of theology (2002:395); and spirituality as an independent discipline (2002:395, 396).

2.5.3.8 SUMMARY OF INDICATIONS OF CRISIS FOR SPIRITUALITY

Therefore the descriptions of the above impediments is judged to be a wide-ranging case (even as there is evidence of encouraging spiritual groundswells in some places⁹³). There remains a generality displaying 'vagueness' that does not convince of a 'sure footing' (Downey 1997:6) or a lack of 'precision' in this wave of spiritual interest (1997:13 see section 2.5.3.6 pg74). Literature on offer can often be a lightweight and superficial (cf. Downey 1997:6).⁹⁴

All the same, it is believed that any resurgence in spirituality needs to be taken seriously as an advantage offered. Surely any good fruits, interest and growth is to be encouraged, purified and better guided. It does therefore need to be asked *what* new pseudo-spiritualities, such as New Age (cf. Johnston 2000:75) movements are offering, and thus what vitality and attractiveness the Church is lacking despite her tested font of spiritual richness as a source and medium for spiritual growth. The Church has admitted spiritual failings in this area.⁹⁵

2.5.3.9 A WAY FORWARD: THE RIGHT CONTEXTS NEEDED FOR ARRIVAL AT THE PROBLEM

The thesis now aims to investigate, connect, and in a special way, *relate* the three nexus areas (spirituality, Church, world) which are weightily interlinked. Once the right *context* of spirituality *as nested in the Church* as she is in the world (see an overview, section 2.10.3 pg101 & 2.11 pg102) is well resolved (and there are serious *disjunctions* also caused by the Church herself as seen in sections 2.5 pg61 & 2.8.1 pg87 that contribute to stressed relationships between spirituality, Church, and world as spelt out in detail in section 2.8 pg87 & 2.9 pg99), the *thesis problem* (sections 1.2.1 pg27 & 1.2.2 pg27) can be refined in a gradual manner so that productive avenues and sounder foundations (as elucidated in sections 2.10 pg99 & 2.11

⁹³ See Wakefield 1983:384; Sheldrake 2005:572; Tacey 2003:11, 19; John Paul II adds: 'Is it not one of the 'signs of the times' that in today's world, *despite* widespread secularisation, there is a widespread demand for spirituality, a demand which expresses itself in large part as a renewed need for prayer' (John Paul II 2000 *Novo Millennio Ineunte* no33. Cf. similar views of Rahner's in van Nieuwenhove 2004, *Louvain Studies* 29:94. Also see Tacey 2003:11, 19. See also Tacey quoted by Hay, 2004:19. See Schneiders referring to the 'Spirituality Phenomenon' 1989:676, 696; 1986:253). Tacey (2003:28) provides sober equilibrium pointing that in the midst of paradoxical increase in spiritual interest there is also much naivety, 'innocent enthusiasm,' and gullibility to be found in emerging spirituality revolutions. Such groundswells if well meaning, are often hazy, popular and pluralistic (including: esoteric, self-help, pop psychology and ersatz religion), immature, too accepting and superficial, and are often presented as 'alternative' or novel, and finally, are often not very open to deeper *dialogues* or *integration* with sound Christian traditions.

⁹⁴ A 'feel good' spirituality inter-mingled with 'happiness and success' psychology, to be found under 'inspirational' or esoteric bookshop sections. Interestingly Beckford & Walliss (see also Wilson 1982,2001) believe the burgeoning new market for new age and occult books, is actually indicative of the 'triumph of secularisation' *because* it is part of 'the 'trivialisation' of religion' – and, 'not so much that the significance of religion as a force in social life 'is structurally impaired,' or irrelevant (Beckford & Walliss 2006:108, 105, 107).

⁹⁵ A relatively recent official Church document admits it is not finding it easy to hold all her faithful: 'The success of *New Age* suggests that people 'are not satisfied by the Church'. People feel the Christian religion no longer offers them – or perhaps never gave them – something they really need...a deeper spirituality, for something which will touch their hearts (cf. Benedict XVI 2006:52), and for a way of making sense of a confusing and often alienating world...(expressed as an) often-silent cry in people's hearts' (3 Feb. 2003. *Pontifical Council for Culture Pontifical Council for Interreligious Dialogue*).

pg102) can begin to open up for spirituality in the Church and the world. To this end a model for clarifying the *relations* between spirituality, Church, and world is next offered.

2.6 HYPOTHETICAL MODEL S FOR OVERVIEW (A *RELATIONAL* MODEL) A SCHEMA FOR INTERRELATIONS - WORLD, CHURCH & SPIRITUALITY AS OVERLAPPING RELATIONS - AN ORGANIC MYSTERY OF RELATIONSHIPS

Three levels are always *interactive* and cannot do without each other (see 2.9 pg99). This means that a renovated and re-grounded spirituality must be deemed to *interrelate* in various complex ways to Church and world. Such a foundational spirituality is required for the reviving of the Church. Then both spirituality and Church needs to be applied as transformative of the 'world.'

Such relations can bring out the *identities* (of spirituality, Church and world) that is, through the *relationships* they establish with each other. It is a tenet of this study that relations are always ordered to greater meaning (than the individual interlocutors cannot supply 'on their own'). Relations point to a meaningful 'more,' rather than mechanistic (causal) effects that empirical philosophers have suggested in the past.⁹⁶

Another, more refined model than the temple Model R (pg58) is offered, that is, this Model S (pg81) using the organic type of overlapping a Venn diagram can indicate.

Model S thus submits a model of the degrees of various relationships -some primary and some shared contributions, as inter-relations between spirituality, Church, and world and her disciplines. The model (as their relationships are clarified and filled out) can form a framework always employable in coming to understand the different dimensions involved. This includes intricate and deep relations such as the connections between philosophy/theology and the Church at large, between theology and spirituality, between philosophy and spirituality, and lastly the combined stance of philosophy, theology and spirituality to the world.

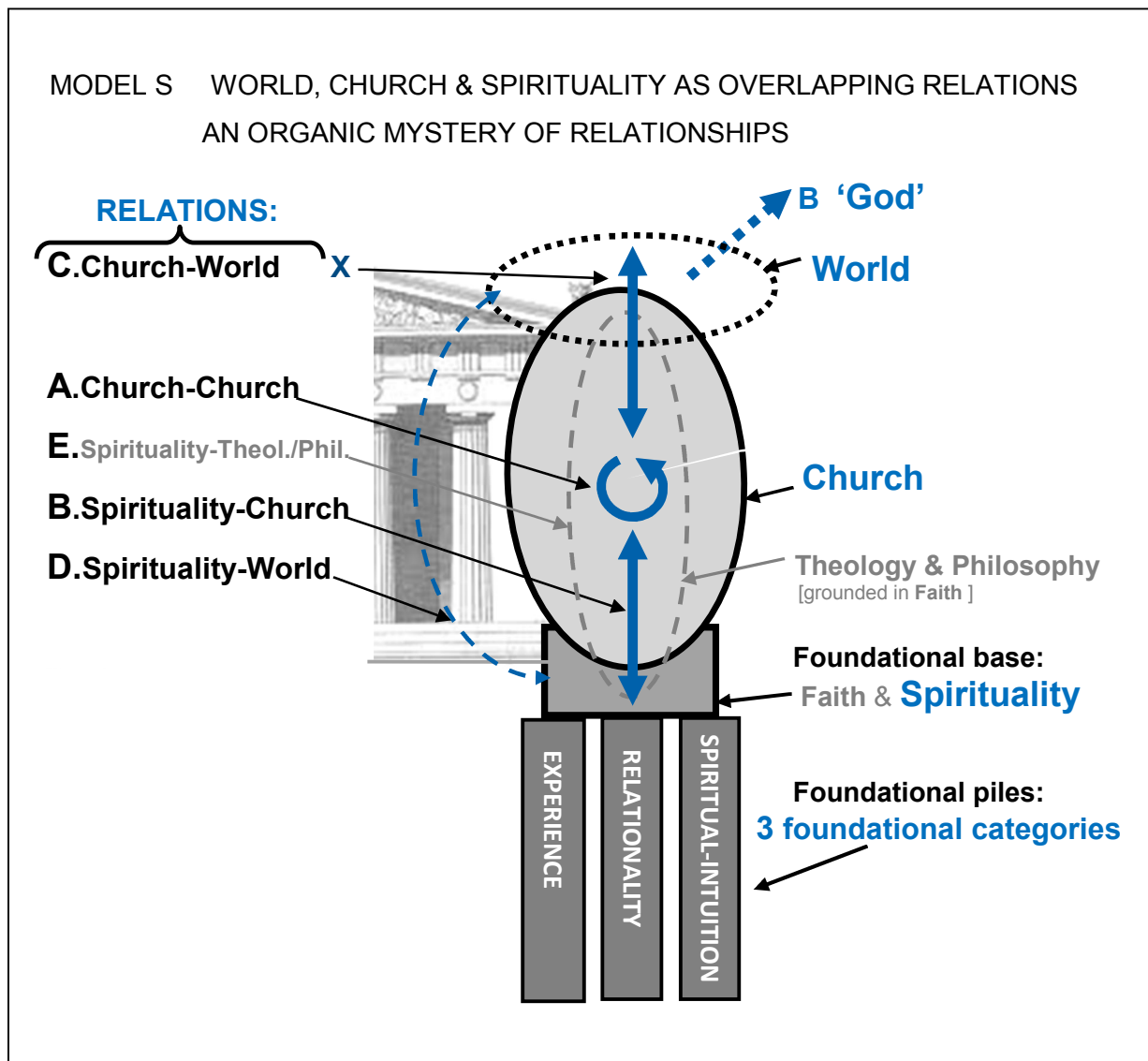
As a 'hard' example, a thorough and deep 'philosophical-spiritual reference' would certainly be beneficial for the failed *economic* ideological philosophy employed by today's world.⁹⁷

The *gap* between 'God'/Spirit/Transcendence and the 'World' is noted (as depicted by the broken arrow B); and the B. Church-World chasm (arrow X).

⁹⁶ Pope Francis says: 'Finding God in all things is not an 'empirical *eureka*.' When we desire to encounter God, we would like to verify him immediately by an empirical method. But you cannot meet God this way. God is found in the gentle breeze perceived by Elijah (19:9-13). The senses that find God are the ones St. Ignatius called spiritual senses (see Rahner 1979a, 1979b, 1979c). Ignatius asks us to open our spiritual sensitivity to encounter God beyond a purely empirical approach. A contemplative attitude is necessary...' (<http://americamagazine.org/pope-interview> [accessed 10.10.13]).

⁹⁷ See: 'What has driven the world in such a problematic direction for its economy and also for peace? However, if we are to think clearly about the current new social question, we must avoid the error – itself a product of neo-liberal thinking – of regarding all the problems that need tackling as exclusively technical in nature. In such a guise, the problems evade the discernment and ethical evaluation that are urgently required' (*Pontifical Council for Justice and Peace*, Oct. 24 2011).

2.6.1 MODEL S



Presented is the gathered evidence of problems within spirituality itself, the Church and the world but more specifically between the relations:

- A. CHURCH-CHURCH & CHURCHED
- B. SPIRITUALITY-CHURCH
- C. CHURCH-WORLD
- D. SPIRITUALITY-WORLD
- E. SPIRITUALITY-THEOLOGY/PHILOSOPHY

2.7. OVERVIEW: THE RIGHT PLACEMENT OF SPIRITUALITY IN THE FULLEST CONTEXT POSSIBLE

How spirituality in the Church with her roles and her theology, (with other multidisciplinary partners), can be seen to held 'together' by this broad thesis will certainly be a profitable introduction.

2.7.1 SPIRITUALITY TO BE DIRECTED AT THE CHURCH'S PROBLEMS

As the title suggests, it is the Church that has the problems, and the thesis problem thus finds itself residing in that Church. It is for the Church that this thesis attempts to rehabilitate and consolidate Christian spirituality.

The thesis problem addresses many crises the Church faces. She herself as stated, will admit to numerous identifiable concrete problems.⁹⁸ It will later be shown that underlying these crises are basic missing or weak spiritual forces, energies or powers.

This thesis' efforts in uncovering what is understood by the *Church* (and the Church's philosophy and theology) and her interlocutors, namely, the *world*, and *spirituality*, and in addition how these interlocutors are interdependent and relate to each other, will shed light on the *content and role of spirituality*, that is, as she engages with or is approached by these interlocutors or domains.

It is now clear that the thesis will engage spirituality in the Church for the Church – as she serves the world.⁹⁹

Researched grounds (gathered views) next describes the problem in its most basic form; loss of faith, disappearance of transcendence and lost human capacity for the divine. In this manner the thesis presents the full grounds for the statement of the thesis problem.

2.7.2 A PRELIMINARY SITUATING OF AN INTERACTIVE CONTEXT IN WHICH SPIRITUALITY CAN BE SEEN AS AN UNRESOLVED SOURCE

2.7.2.1 SPIRITUALITY TO BE DIRECTED AT CHURCH REFORM

Any 'action' stimulated by this study is aimed at the Church and concerns *reform* of that Church and by that Church. 'Reform' may initially sound over-critical but it is the designated term explained by Pope Benedict XVI himself.¹⁰⁰ What is meant by the phrase seeking a 'hermeneutic of reform,' he introduced, is that a serious, reflective but also critical way¹⁰¹ of

⁹⁸ Osborne (2009:7) rather dramatically assesses that, 'at the beginning of the third millennium Christians from all churches live in a world of ecclesial tension caused by the current renewal in ecclesiology...the Christian Church is experiencing in this first decade of the new millennium a positive renewal that brings holiness and wholeness to a church that, in the past five hundred years, has been literally torn apart.'

⁹⁹ Vatican II *Gaudium et Spes* states: 'That the earthly and the heavenly city *penetrate one another* is a fact open only to the eyes of faith; moreover, it will remain the mystery of human history, which will be harassed by sin until the perfect revelation of the splendour of the sons of God' (no40 Flannery 1975:940 italics added).

¹⁰⁰ Komonchak commentates 'that on 22 Dec. 2005 Benedict XVI at that year's end talked to the Roman Curia, reviewed the fortieth anniversary of Vatican II to speak of the *alienation* of the Church from the world significant in recent centuries. He referred to Paul VI's closing speech at the Council that Benedict stated could indeed provide some foundation for a 'hermeneutic of discontinuity' (Komonchak 2009:5 italics added; cf. Osborne 2009:3, 36). Benedict thus maintains that the *needed 'reform'* as the heart of the Council's achievement needs to be a 'novelty in continuity, of fidelity and dynamism' (Komonchak 2009:6). A 'hermeneutics of reform acknowledges some discontinuities' (2009:5); cf. Osborne (2009:2) and the repeated call for renewal of ecclesiology; for a discussion on continuity and discontinuity in *spirituality* see Waaijman 2002:406-410.

¹⁰¹ Egan reviews that when Vatican II used the key word *aggiornamento* it was attempting 'a gradual, careful, yet thorough disengagement from classicism and the transposition of doctrine, life, and worship into the categories of modernity' (2009:114), but Lonergan (1988:245) more radically held that classical culture (in the Church's liturgy, organisation, and thought) 'cannot be jettisoned without being *replaced* and what replaces it cannot but run counter to classical expectation.' There is bound to be formed a

rethinking assumptions (fundamental, theological and doctrinal) of the past is to be undertaken in order to arrive at revised approaches and methods bringing renewal to, or on a more fundamental level, reform of the Church. This conceptual development will be filled out such as in sections 7.3.2 pg618 and 7.3.3. pg619.

2.7.2.2 CHURCH REFORM FOR A CHURCH SERVING THE WORLD

With loss of faith, decline in Church practice, and evaporation of a religious culture, the Church is frustrated in its mission of offering 'kingdom induced' transformation to the world. In solidarity with the world the Church with pain (Vatican II *Gaudium et Spes* no1 Flannery 1975:903) sees the world in various states of distress and crises and offers it her service.¹⁰²

2.7.3 THE CHURCH: INTERMEDIARY BETWEEN THE WORLD AND THE DIVINE

This study posits and supplies the rationale for asserting the Church as intermediary based on the understanding of the Church itself as this has been often and clearly expressed, though this not always appreciated or couched in its conventional official teaching (see 1.1.10 pg12) that the *intermediary* between the humanity of the world within creation and that which is transcendent, is meant, or more specifically, intended and mandated by the God to be, the *Church* as the effective 'sacrament of Christ.'¹⁰³ Osborne makes the case that the Church is a

'solid right' that is determined to live in a world that no longer exists. As Lonergan surmises, also forming will be 'a scattered left, captivated now by this now by that new development, exploring now this and now that new possibility.' What will count most, 'is a perhaps not numerous centre, big enough to be at home in *both* the old and the new, painstaking enough to work out one by one the transitions to be made,' while 'strong enough to refuse half measures and insist on *complete solutions* even though it has to wait' (1988:245 cited in Egan 2009:114, 115 italics added). Egan significantly sums up that it is this 'activity of disengagement' (discontinuity) Lonergan averred, that more than anything has, 'created a sense of crisis within the church, a crisis not of faith but of *culture*' (Egan 2009:115 brackets, italics added). Better hermeneutics (such that of Vatican II) can naturally displace older ones without any necessary confrontation. The thesis offers an alternative foundation as fresh starting point with criticism of the past in order to clarify what is not productive (see Pottmeyer 2002).

¹⁰² John Paul II clarifies that 'one may not *separate* the kingdom from the Church. It is true that the Church is not an end unto herself, since she is *ordered toward the kingdom of God* of which she is the seed, sign and instrument. Yet, while remaining distinct from Christ and the kingdom, the Church is *indissolubly united to both*. Christ endowed the Church, his body with the fullness of the benefits and means of salvation. The Holy Spirit dwells in her, enlivens her with his gifts and charisms, sanctifies, guides and constantly renews her. The result is a unique and special relationship which, while not excluding the action of Christ and the Spirit outside the Church's visible boundaries, confers upon her a specific and necessary role; hence *the Church's special connection* with the kingdom of God and of Christ, which she has 'the *mission* of announcing and inaugurating among *all peoples*'... 'Pope Paul VI, who affirmed the existence of 'a profound link between Christ, the Church and evangelization,' also said that the Church 'is not an end unto herself, but rather is fervently concerned to be *completely of Christ, in Christ and for Christ*, as well as completely of men, *among men* and *for men*'...'The Church at the service of the Kingdom: The Church is effectively and concretely at the service of the kingdom' (1990 *Redemptoris Missio*, nos18, 19, 20 italics added).

¹⁰³ Development of this proposition: Downey 1997:119; the Church as a 'mystery in Christ to which all is tied' (Vatican II *Lumen Gentium* Flannery 1975:350-358). *TCCC* explains that, 'The Greek word *mysterion* was translated into Latin by two terms: *mysterium* and *sacramentum*. In later usage the term *sacramentum* emphasises the visible sign of the hidden reality of salvation which was indicated by the term *mysterium*. In this sense, Christ himself is the mystery of salvation: 'For there is no other mystery of God, except Christ.' The saving work of his holy and sanctifying humanity is the sacrament of salvation, which is revealed and active in the Church's sacraments (which the Eastern Churches also calls the 'holy mysteries') (*TCCC* no.774 1994:211). John Paul II adds: 'The kingdom of God is meant *for all mankind*, and *all* people are called to become members of it...The liberation and salvation brought by the kingdom of God come to the human person bothin his physical and spiritual dimensions' (1990

'gifting of God,' so that the institution is not necessarily but freely given by God (2009:186, 187).

It is within this basic understanding of Church that Christian spirituality will be engaged.

2.7.4 SPIRITUALITY IN THE CONTEXT OF THE CHURCH

How then can the state of the relation between spirituality Church and world begin to be described? What research and sound data can support such a direct assertion regarding the connectedness of spirituality to the Church?

Surveying available literature confirms that, despite excellent relatively recent studies in the *history* of spirituality (cf. Downey 1997:53; Holder Part III 2005:71-156)¹⁰⁴, and Downey agrees that history is valuable 'as history' (Holder 2005:63): but it must be said that history itself (as 'collected' spirituality) cannot provide the full answers required for today.¹⁰⁵

Spirituality is a process.¹⁰⁶ Thus as it 'unfolds under the Spirit' in the very growth of the life of the Church, spirituality needs to be seen to be moulded by that Church, and, as always moulding it in the present.¹⁰⁷ This study therefore increasingly aims to reveal that the Church is not merely a 'neutral' context (as receptive, obedient organ; or a loose grouping of disciples)

Redemptoris Missio no14). Also: 'The Church is the *sacrament* of salvation for all mankind, and her activity is not limited only to those who accept her message. She is a *dynamic force* in mankind's journey toward the eschatological kingdom, and is the sign and promoter of gospel values' (1990 no20 italics added). Finally, 'Whether it aids the world or whether it benefits from it, the Church has but one sole purpose -that the kingdom of God may come and the salvation of the human race may be accomplished. Every benefit the people of God can confer on mankind during its earthly pilgrimage is rooted in the Church's being 'the universal sacrament of salvation,' at once *manifesting and actualizing* the mystery of God's love for men' (Vatican II *Gaudium et Spes* no45 Flannery 1975:947 italics added).

¹⁰⁴ Amongst others, McGinn 1991,1994/1996,1998,2005, 4 vols. The series *The Presence of God*; McGinn, Meyendorff & Leclercq 1985; Raitt 1988; Dupré & Saliers 1999, 3 Vols. *World Spirituality, An Encyclopaedic History of the Religious Quest. Christian Spirituality*; Bouyer et al 1963, 1968, 1969, 3 Vols. *A History of Christian Spirituality*; Aumann 1985 *Christian Spirituality in the Catholic Tradition*; Arinterro [1949]1978 *The Mystical Evolution* 2 Vols, see Vol. I 1991:xii, xv; and Farina the series, *The Classics of Western Spirituality*. Useful also are, Holder 2005. *The Blackwell Companion to Christian Spirituality*; Sheldrake 2005. *The New SCM Dictionary of Christian Spirituality*; Hinnells 2005 *The Routledge Companion to the Study of Religion*.

¹⁰⁵ Because any Christian spirituality ever 'emerges' over time (as tradition) in the unfolding of the self-reflective consciousness of the ecclesiology of that Church (as concretised in her theology, teaching and doctrine), spirituality can very obviously never present itself as some separate, readymade 'package' of spiritual *gnosis* (cf. Ratzinger 1995:29).

¹⁰⁶ Pope Francis expands, 'Unfortunately, I studied philosophy from textbooks that came from decadent or largely bankrupt Thomism. In thinking of the human being, therefore, the church should strive for genius and not for decadence' (<http://americamagazine.org/pope-interview> [accessed 8.10.13]).

¹⁰⁷ See also definition inclusive of tradition 1.1.8; cf. Downey 1997:256. For now it is important to note that by *Church* is meant her whole development (unfolding tradition), that includes her self-understanding (doctrine, dogma), as lived out in her worship (liturgy), through her authority (her *mandate* in Christ, and *infallibly* acting in Christ, as magisterium, see Vatican II *Lumen Gentium* no25 Flannery 1975:352; cf. Benedict XVI *Deus Caritas Est* no19 2005:25). By spirituality's context, is more inclusively meant the reality in which, it 'finds' itself situated in (the formative *sitz im leben*. See Downey Ch3 1997:53-75) that develops (see tradition in Komanchak 1987:1037-1941; Rahner 1975:1728-1734), and through which it understands itself (authoritative interpretation of that tradition), that is, the Church and simultaneously that which is usefully drawn from the world (language, exegetical method, methodologies, see Dulles 1992b, Allen 2012; hermeneutics see Chapters 5 & 6, and metaphysics see section 5.1.6 pg262; 7.1 pg499 and 7.1.14 pg522). Rescher 1996:21 argues for a 'process metaphysic' and thus 'activity over substance; process over product; change over persistence; and novelty over continuity.'

but is truly the living 'womb' in which the Church's spirit, her spirituality, is formed and nurtured through the activity of the Holy Spirit (cf. Downey 1997:2). The agent of fertilisation and of growth is always the Spirit. As expanded upon later, there is a need to see spirituality being born in deeper fonts of the Spirit in the Church. Expediently, such an overview will bring pneumatology back to the centre of the Church's identity.¹⁰⁸

Thus it is in, and more so, out of this context of God's *Church* (between God and the world) that the deeper root of spirituality (as spiritual source/font) is to be unearthed, that: its living energy emerges (the life of the Church as 'lived in the Spirit'); and its functional effect on reality is discerned (as its transformational effect on the world¹⁰⁹); and that finally, that understanding of what spirituality is, and does, too emerges (as foundational theory). Only through this insightful 'teasing out' of spirituality as embedded in the *Church*, that requires thoroughly focused hermeneutical effort, can what spirituality consists of, calls for, and results in, be gradually formulated in a more systematic way.¹¹⁰

The consequence of this systematic unravelling is that Christian spirituality can never at any stage be understood outside the mystical Church in which it is born and grows and through which receives its power.¹¹¹ The proposition is that it is only in this understood context, that the essence of spirituality will come to light.¹¹²

Spirituality certainly needs to be studied from the 'experience of spirituality' from within a tradition, from the 'bottom up' as it were (or better, 'from the inside out') – but there is also another approach that works from *universal* or *general* principles and categories 'downwards' (even if these categories are partly elicited out of the concrete experiences of spirituality as a kind of underlying 'birthing process').

Therefore the expanse of a lived Church tradition and its many levels is the demanding *context* that any attempt at foundational synthesis is to emerge out of, and be challenged by, in a retrospective process.

One has to balance the heavier context of tradition with the personal living subject.

¹⁰⁸ We see below that the idea of *growth* also brings us to understand that a set of beliefs and values moulds a culture that shapes a tradition – one that 'grows in that Spirit' (cf. Delio in Saggau 2002:5).

¹⁰⁹ That is, within its concrete pastoral challenges and these again, are linked to the greater evangelical *mission* of the Church. See Ruthenberg's increasing awareness of this, 2005:11; see Ratzinger [1994]2010:168.

¹¹⁰ Regrettably, academic spirituality studies in specialising on single spiritual authors, schools and texts have not always made the Church's tradition the necessary breadth.

¹¹¹ Cf. Lonsdale in Holder 2005:239-253. John Paul II says: 'The *Church* contributes to mankind's pilgrimage of conversion to *God's plan* through her witness and through such activities as dialogue, human promotion, commitment to justice and peace, education and the care of the sick, and aid to the poor and to children. In carrying on these activities, however, she never loses sight of the priority of the *transcendent and spiritual realities* which are premises of eschatological salvation' (*Redemptoris Missio* 1990 no20 italics added).

¹¹² A difficulty emerges in that if spirituality develops within an unfolding *tradition*, that that tradition is so, diverse, multi-layered, and unique in the various stages of the tradition that it becomes extremely *difficult* to uncover and designate common trends, patterns and core categories in spirituality. Waaijman who has with success brought the many developments of this tradition together in one major work *Spirituality* (2002), that is, aspects of what he sees as part the 'living tradition' to be well studied, attempts such a synthesis and arrives at a comprehensive overview with weighty headings pointing to essential dimensions (e.g. 2002:398-402).

2.7.5 RESOLVING THE SPIRITUALITY AND MYSTICISM RELATION

A RENEWAL OF DEPTH THROUGH CONFLUENCE OF SPIRITUALITY AND MYSTICISM

According to Rahner, and others, lately including Tuoti, every Christian person has the potential of being a (natural) mystic.¹¹³ Mystics are said to have more direct, less mediated, personal access to God (cf. Dupré 1981:24, 26; Eagan 1982). Then again, it is said that every Christian is expected to be 'spiritual,' or live spirituality, or think spiritually, or 'move in the Spirit' (2Pt 1:21; Rm 8:9; Gal 5:25) to a rather developed mature degree - as is duly evidenced in the Scriptures. It is tendered that both mysticism and spirituality are uniformly spiritual paths.¹¹⁴ This study maintains that, despite the variety of etymological roots of the term mystic or mystical and its variable emphases in the spirituality tradition of a growing Church (Rahner 1975:1004), that mystics and spiritual people refer to the same, and that spirituality and mysticism are interchangeable terms: all true spirituality is about mysticism as the interpenetration of the human world and *God himself*. Both mysticism and spirituality concern the activity of the Spirit drawing persons in the same way to God. Repeated revolving around nuances between the two terms will weaken the meaning of both (cf. Jantzen 1995:316-319).¹¹⁵

Thus the mystics and spiritual persons in the Church can be expected to exhibit experiencing very similar traits. If union with God, particularly an intense form of 'union of absorption or identity' (McGinn Vol1 1991:xvi) presenting the 'consciousness' of 'direct presence' that is immediate awareness of 'loving and knowing' (1991:xvii & xviii) then what is there is left to speak of but the *degree* of that intensity. Perrin anyway defines mysticism as 'the experience of *oneness or intimacy* with some absolute divine reality' (Holder 2005:9 italics added).

¹¹³ See Rahner 1975:1004, 1005, 1007, 1010; Maloney1973:9, 73; Merton 1981:11; and Tuoti 1997:27, see Ch1 titled *Mysticism as Ordinary*. Tuoti simply attaches mysticism to intuited love: 'To be a mystic is to experience God in a gifted intuition, charged with gentle love and a penetrating, though obscure knowledge' (1997:27). The following scriptures apply to all: '...we speak God's wisdom, *mysterious, hidden*, which God predetermined before the ages for our glory, and which none of the rulers of this age *knew*; for if they had known it, they would not have crucified the Lord of glory.' Says Rm 1:7, 'to all the beloved of God in Rome, called to *be holy*'; 1Cor 2:15, '*The spiritual person*, however, *can judge everything* but is not subject to judgment by anyone... we have the mind of Christ'; and 1Cor 2:13, 'And we speak about them not with words taught by human wisdom, but with words *taught by the Spirit*, describing *spiritual realities in spiritual terms*.' Cf. the *universal* call to holiness in Vatican II *Lumen Gentium* nos40, 41 Flannery 1975:396-400).

¹¹⁴ Cf. 2Cor 4:13, 'Since, then, we have *the same spirit* of faith...'; see also 1Cor 12:4; 1Cor 12:11; 2Cor 12:18. It is thus inconceivable that the mystics and spiritual persons can be considered to be different groupings in early Christianity. One cannot countenance assemblies that function differently and live different kinds of Gospel life whilst living under the same divine Spirit of harmony and unity (cf. insights by McGinn 1991 Vol.1:xvi). See Johnston's works on mysticism: 1978, 1984, 1988, 1993, 1995, 2000.

¹¹⁵ Merton is perfectly clear about the connection of *normal Christian life* to mysticism, 'To be a Christian is to be committed to a largely mystical life...to live within the dimensions of a completely mystical revelation and communication of the divine being' (Merton 1963 Ch2 section 4, cited in Tuoti 1997:21). Garrigou-LaGrange, was a preeminent French Dominican dogmatic/mystical theologian (d.1964) and was renowned for his syntheses of the mystical theology of Thomas Aquinas, John of the Cross, and Teresa of Avila. He vigorously insisted on the *universal call* to infused contemplation and the mystical life as the *normal* development of the Christian life.

This connection of all spirituality to depth-mysticism has been made so as to employ (a more 'demystified'¹¹⁶) mysticism as a means of bringing out the more *intimate* and *intense* dimensions (of love) that equally belong to Christian spirituality. These dimensions can be all too easily lost in a too wide, technical and academic forays into spirituality often without any hint of mystical contribution (see section 1.1.3.5 pg3 and 3¹⁰).

The study now more thoroughly investigates the relationship between the Church and spirituality.

2.8 THE CHURCH IN RELATION TO SPIRITUALITY

THE CHURCH AS PART OF THE PROBLEM FOR SPIRITUALITY

2.8.1 DISJUNCTIONS CAUSED BY THE CHURCH

In the Church many contributing factors will need to be taken account of in assessing reasons for her 'crisis' as related to spirituality. These factors include: a lack of widely disseminated attractive and vibrant spirituality ('spirituality' in the 1950s was still clearly a branch of theology,¹¹⁷ often classified under the subheading of moral theology,' Sheldrake 2005:74; see Schneiders 1986:262; Schneiders 1993:12, 13; Schneiders 1989:684; Downey 1997:117; Waaijman 2002:393, 394).

Spirituality was usually seen to be an aspect of dogmatics (Waaijman 2002:394).

A crisis in foundations for theology and the dearth of a broad and relevant metaphysic prevented opportunities for opening up space for a 'broader' spirituality (see sections 2.5.3.7.2 pg75 and 2.5.3.7.3 pg77). Theology and philosophy were thus unable to contribute to spirituality.¹¹⁸

See also excellent insights by Trower (2003) on *Modernism* in the Church.

The Church witnessed an underdeveloped pneumatology.¹¹⁹

¹¹⁶ Rahner says: 'The special character of mysticism leads from a diversity of themes to one single theme whose simplicity is such that it is open to everyone...' (1975:1004). (The Church) 'has never made any universal and binding declarations on the exact nature of true mystical experience' (1975:1006). Rahner inadvertently gives a good-enough 'theological definition' of mysticism when he says that, 'From the theological point of view, mysticism may be regarded as consciousness of the experience of uncreated grace as revelation and self-communication of the triune God' (1975:1004).

¹¹⁷ Waaijman wisely holds that, 'Spirituality cannot be classified under other 'sciences' - it is something like an 'umbrella science' in which the foundations and the results of many other sciences are combined' (2002:395). Sudbrack (1966) states that, 'one can even understand spirituality better as a 'crosssectional science' which gathers up all the contributions of the other sciences as in a concave lens and brings them together in the focal point of a person's encounter with Christ' (cited in Waaijman 2002:395). Thus, 'This pivotal function of the study of spirituality within the field of theology presupposes that it is itself a consistent discipline which, on top of this, integrates the other sciences.' Waaijman concludes rather pre-emptively that both assumptions are 'inflated and rejected by most scholars in the field' (Waaijman 2002:395).

¹¹⁸ See Komonchak 1987:1011; the lack of understanding by theology of the place of spirituality: the first half of the twentieth century spirituality was seen as being psychological, or 'as aberrant psychic states, or as a suspect phenomenon' (Sheldrake 2005:25; likewise Aumann 1980:17). For philosophy being unable to contribute to and support spirituality, see Tacey 2003:11.

¹¹⁹ See Hughes III, in Holder 2005:208. Zizioulas (1974(1):144) 'shows how seriously theology has failed to assimilate the synthesis between Christology and pneumatology with which the Early Church tried to solve its problems.' Ganoczy (1979(8):50) believes that the Reformation was probably necessary because of a 'pneumatological deficit.'

Past theologies and pastoral practices have inhibited spiritual growth, a living community and alive worship (see 'suppression of spirituality' in Sheldrake 2005:24). This will include an outdated basis for faith.¹²⁰

The Church has worked with an outdated pedagogy (see 120¹⁷; sections 2.8.5 pg92; 3.4.4 pg119; 5.1.4.7.2 pg247).

Egan sees a current of *experiential theology* running throughout from the first century onwards, which was then taken up by doctrinal (4th century as collected in Neuner & Dupuis 1976), systematic (12th century where theology became a critical academic discipline) and historical theology (19th century; cf. Egan 2009:23).¹²¹

On a more grave level, Lonergan rather forces a polar distinction (and if taken too literally, this will be potentially problematic) between the, 'cultural superstructure *and* the mystical core of a religion.'¹²² In a similar vein Johnston warns of institutional collapse where 'people whose faith was pinned to the cultural superstructure find themselves rootless and lost' ... (so that) they are 'like hungry sheep who look up and are not fed' (Johnston 2000:67; cf. 24).¹²³

However, deeper examination will reveal that structure and depth are in fact *connected* so that the so called structures themselves become 'channels of grace.'

The thesis' aim is to provide steady counter-movements for these 'stresses' with positive foundations.¹²⁴

¹²⁰ That is, faith as routine obedience and practice until the 1950's and lingering thereafter. Trower too believes greater attention should have been placed on renewal in recent times: 'So much for *aggiornamento* in the past. That there *should have been* a special need for it in *recent times* is easily understood when one considers the *tremendous changes* over the last 150 years in the way people live and the cataract of new ideas and ideologies they have been exposed to' (Trower 2003:13 italics added).

¹²¹ Egan elucidates how modern philosophy reveals the 'historically and culturally conditioned nature of all truth,' thus highlighting the 'complex relationship between truth and history, permanence and change'...All areas of theology today are 'permeated with a historical awareness, arguably absent from the Neo-Scholastic theology that dominated Catholic thought prior to Vatican II.' Egan sums up that Roman Catholicism in general gives this historical differentiation within theology 'a qualified acceptance' (2009:23-30).

¹²² Johnston argues that, '...the cultural superstructure' can simply become the 'irrelevant, outdated product of another age.' (People) 'look elsewhere for nourishment, wisdom, truth and meaning' (2000:67). The reaction against the Reformation meant that the Church fought hard to stabilise faith in the institutional, in an authoritative magisterium. The Church managed to do this, 'very successfully against the personal faith of Protestants.' This led to an 'ecclesiastical faith' that was not alive. This type of faith was not of private illumination or of love, but a docile obedience to a rule. The Church was the, 'confident custodian of faith – personal light can possibly come afterwards' (Chenu 1968:9, 10). It is important to see the influence of this formal approach. Chenu emphasises that this mentality was still in effect in the late 1960's as 'a systematic expression of modern spirituality' (1968:11). This formal stance is widespread and is still propounded. One example is evidenced in right wing reactionary movements within the Church, and again, evidence of *clericalism*.

¹²³ Congar states that *reform* can encounter dangerous types of resistance: he identifies 'an excessive attachment to the historical forms that give the Church its cultural expression' as the Synagogue tradition reveal also. The 'synagogue' acted out of fidelity to its tradition... *a cultural form* (that was merely an imperfect and historical realisation) became an infidelity with respect to the principle (the origin) of the cultural form. Israel refused the new disposition, the new forms ... which Jesus fulfilled. By false fidelity to the letter, Israel, 'lost its true fidelity to the spirit' (Congar 2011:149).

¹²⁴ Surely for every lack and ill, compensating commitment, costly sacrifice and excellence can be found but this does not take away from the various strains, ad extra and ad intra, the Church struggles to confront, and continually suffers from.

To reform, and to heal,¹²⁵ it is necessary to know what lacunae and weaknesses exist that will be addressed – thus what is ‘infirm,’ unstable, and undermining, in fact helps inform this study as to what redress is required.

2.8.2 THE LOST ROLE OF SPIRITUALITY IN THE CHURCH

Recognising that spirituality needs always to have been an integrated part of the Church’s inner life, even if not always studied in an explicit way as such; and well appreciating the contribution spirituality has made in various historical phases and movements such as the eremitical life and monasticism (cf. Johnston 1995:2, 23-25; Waaijman 2002:264-269) as especially crucial for the effective endurance of the spiritual tradition in these times (with their drawbacks and contributions, cf. Ratzinger 1995:116); the following verdict can nevertheless be generally maintained: The unique overall role of spirituality as underlying impetus of the wider Church has been largely lost sight of over the centuries.

Waaijman (2002:392, 393) supplies a comprehensive historical background confirming postulations as to the evaporation of spirituality. His pointed information (2002:392, 393) shows the historical ‘swings’ between abstract intellectualism and corrective mysticism, ultimately to the demise of spirituality. This trend is worth summarising in the footnotes which reveals a diminishment of spirituality.¹²⁶ In addition the various relationships possible between

¹²⁵ Vatican II, *Gaudium et Spes* contributes that, ‘In pursuing its own salvific purpose not only does the Church communicate divine life to men but in a certain sense it casts the reflected light of that divine life over *all* the earth, notably in the way it *heals and elevates* the dignity of the human person, in the way it *consolidates society*, and endows the daily activity of men with a *deeper sense and meaning*. The Church, then, believes it can contribute much to *humanizing the family of man and its history* through each of its members and its community as a whole’ (no40 Flannery 1975:939 italics added).

¹²⁶ Lonsdale says that, ‘the debate around these and other such questions is conditioned by previous developments in the history of Western theology since the twelfth century, the time most often identified as marking a ‘split’ between theology and spirituality, or between the reasoned expression of faith and its lived experience’ (Holder 2005:4).

Waaijman explains: It was in the ‘second half of the 11th century’ that a ‘change occurred in the early-medieval manner of doing theology’ (2002:392). Till that time Scripture had supplied ‘the basic categories and inner logic for doing theology.’ Instead of scripture Philosophy now supplied the ‘basic categories, while the syllogism shaped logic’ so that this ‘new rationality was incapable of understanding the area of spirituality properly’ (Waaijman 2002:392). As a reaction mystical theologies arose in Islam, Judaism, and Christianity (Waaijman 2002:392, 393). At ‘about 1400 the increasingly one-sided practice of dialectics led to estrangement between theology and spirituality’ (Waaijman 2002:393). Dupuy maintains, ‘Toward the end of the 13th century Western theology, which had become exclusively abstract and technical, was no longer interested in the problems of the spiritual life’ (1990:1165 cited in Waaijman 2002:393). The rupture between ‘the experience of faith and theology,’ which is regarded as ‘the great schism of the 15th century’ (Axters 1956 cited in Waaijman 2002:393) ‘became antagonistic’ in the 16th century, ‘a development which even Christian humanists who wanted to restore the unity between theology and spirituality (Waaijman 2002:393) could not stop’ (e.g. Erasmus). Influenced by ‘the Reformation and the political-religious consequences of a torn Christianity, theology, especially in Catholic countries, became the guardian of objective orthodoxy over against the subjective faith-experience of Protestants and spirituals within the Catholic fold’ (Waaijman 2002:393). At the beginning of the 16th century a conflict erupted in Spain, Colunga shows, ‘between the mystics and the intellectualists’ (1914:209-221 cited in Waaijman 2002:393). On the whole ‘all the great mystics of the Spanish golden age were ‘targeted’ by the theological inquisitors’ (Waaijman 2002:393). ‘Toward the end of the 17th century as a result of Bossuet’s victory over the mystic Fénelon, Madame Guyon’s (1775) quietism spirituality became ‘a questionable business.’ Waaijman adjudges: ‘Virtually all mystical literature disappeared from the scene till deep into the 19th century’ (2002:393).

theology and spirituality indicate the wide and unresolved disparity of opinion as to the place of spirituality in the greater scheme of things (cf. Waaijman 2002:392-396).

This 'loss' regarding the place of spirituality concerns spirituality's *realising both* in a pragmatic and theoretical way its real scope and capacity to function freely and effectively as it can and should in the Church (as seen in Early Apostolic times for instance). It needs to be questioned why spirituality has not been able to actuate this potential as freely and expansively as it should have.

The historical pressures have been exposed by Waaijman. In addition, taking into consideration repeated attempts at reform, and many kinds and methods (such as various 'devotions,' cf. Jones 1992:525) at promoting the interior life by the Church, the balance of the history of spirituality 'as spirituality' has shown that it has often been left to its own unguided trains of development in the shifts of the times and has suffered major loss of definition and effectiveness because of this.¹²⁷

As shown spirituality has also docilely followed after, and has been absorbed by, rather 'unfortunate partnerships' - sometimes with or under theology, morality, spiritual theology (cf. Pourat's analysis, in Schneiders 1986:264), and to a lesser degree mystical theology, and the theology of mysticism, so that its power to contribute and potential to direct has often been overpowered and wasted (cf. Schneiders 1989:687-689; cf. Downey 1997:60-63; Waaijman 2002:392-396).

2.8.3 THE PRESENT MISPLACED SITUATING OF SPIRITUALITY

The dearth of writing on spirituality as part of the Church and for the Church, and by this is meant in terms of sound *foundational* study, not 're-presentations' of classical spiritualities (e.g. Russell 2009 *Spiritual Classics*), or prominent mystics and original spiritual pioneers, or anthologies (e.g. Egan 1991), or spirituality in the tradition of the Church (e.g. Aumann 1985), greatly helpful as they are, generally reveals a low-level awareness of what spirituality needs to contribute in the *direct* consciousness of the Church. This will include her *overall* public teaching (*mentioned* consistently by Pope Benedict XVI) and method of evangelisation in which spirituality needs to be systematically presented as an entire 'discipline' with its own content and force of power.¹²⁸

Ratzinger's 1995 *The Nature and Mission of Theology* is one work that directly takes on the deeper relation of spirituality itself not only with the theology of the Church but also fundamental for the Church's identity, mission and authority (see conclusion, Chapter 7).

¹²⁷ Strikingly a woman in the Church, the visionary (she writes volumes of interpretation of her visions) Hildegard of Bingen was sure she was chosen in order to instruct the faithful in the ways of God - a task which she believed 'would not have been laid upon her had the male clerics been doing their jobs properly' (Jantzen 1995:339).

¹²⁸ See as useful, TCCC 1994, Section One, *Prayer in the Christian Life*, Chapters 1-3, 1994:585-626, see also, 1994:39-53. Benedict XVI is one who constantly refers to the need of spirituality for reform and transformation but these are appeals and references with some argument, and not *systematic* and not yet *full* presentations of the foundational role of spirituality in the Church. Some valuable works also indirectly advance the understanding of the sought foundational connection to the Church by becoming aware of trends (e.g. Gallagher 2010), comparing spirituality to faith, and linking it to theology (amongst others McGrath 1999; McIntosh 1998; Johnston 1995; Ratzinger 1995:57 see scientific theology 1995:78).

If spirituality is mentioned it is generally done so obliquely in another context, such as the need for renewal or evangelisation.¹²⁹ Spirituality as a discipline in its own right needs promoting.

2.8.4 AN UNDER-DEVELOPED VISION OF THE ROLE OF SPIRITUALITY IN THE WESTERN CHURCH

Astutely, Benedict XVI did say that, 'reform that was most desperately needed was a spiritual one. Catholics needed to... be less concerned with trying to reorganise (or over-organise) the Church. We must honestly admit that we have more than enough by way of structure, but not enough by the way of Spirit'... 'If we do not find a way of genuinely renewing our faith, all structural reform will remain ineffective'¹³⁰ (Benedict XVI 2011b:8, 31).¹³¹

In a broad view, the main precept of the thesis problem is that the Church does not consciously and systematically enough own a depth-spirituality (possessed as a 'hidden treasure,' cf. Benedict XVI 2010:57). This cannot even be generally recognised to be the situation by the Western Church because there is little confident notion of an entire spirituality that can then be deliberately grounded in such a foundational manner (with systematically explicated foundational categories, see Model S pg81) – and which can then be more effectively deployed (e.g. for the New Evangelisation, Benedict XVI 2010:56).¹³²

This orientation (Model R and Model S) demonstrates that spirituality is by and large not distinguished as something that possesses a 'weighty centre,' as 'a grounding domain' that is required to be an indispensable foundation for the Church.¹³³

If an attained foundational theory were in place for spirituality then it would surely be seen to be better developed, solidified, presented and integrated into all of the Church's life. Instead spirituality has been seen to be 'something in the background,' to be discounted says Downey, as 'fluff and murky methods' (1997:116, 117). It is often the case in the West that persons tend

¹²⁹ E.g. Benedict XVI *Spe Salvi* nos24, 25 2007:36 & nos27, 28 2007:38; John Paul II's Apostolic Letter, *Novo Millennio Inuente*, speaking of a supreme friend in Christ, no9 2001:11 & no29 2001:25.

¹³⁰ The head of the Central Committee of German Catholics, rightly added that was a false dichotomy: 'It's not a question of either promoting introspection and prayer or changing the Church he said. 'We have to link both these things'' (cited in Mickens 2011b:8).

¹³¹ Pope Francis says of the Church: 'the structural and organizational reforms are secondary- that is, they come afterwards. The first reform must be the attitude' (Radcliffe, T. *A New Way of Being Church*. Pope Francis encourages us to be comfortable with uncertainty. <http://www.americamagazine.org/new-way-being-church> [accessed 13.9.13]).

¹³² Cf. the Eastern Church. Johnston (1995:88) says: '...the reaction of Western theologians was quite different from that of Palamas. The scholastics felt no obligation to defend the mystics against their critics. They did not attempt to *build a theology* on their experiences. For them mystical experience had little theological significance. And this was true of the mystical theologians of this century like Joseph de Guibert, Garrigou-Lagrange, Alphonse Tanqueray and the rest. They revered mystics but they drew *no theological conclusions* from what they wrote and said' (1995:87 italics added). In the middle of the twentieth century, when Orthodoxy and Catholicism began to dialogue, the problem of 'two opposing theologies' arose... Jugie, sums up the Palamite controversy: 'Two methods or two ways for arriving at knowledge of God met and faced one another; one, a scientific method drawing its principles both from a sound philosophy and from the sources of revelation interpreted by the ancient doctors, and clinging to these principles; the other a mystical method directed towards the experience of contemplatives devoted to the hesychastic life' (*Theologia Dogmatica Christianorum Orientalium* II, pg57 in Johnston 1995:88). Theology and mystical experience need to be reconciled, which this work attempts.

¹³³ Meant here *for* spirituality is the *equivalent* past traditional efforts by *theology* to arrive at what was called foundational or fundamental theology.

to adhere in a personal manner to some particular spirituality through specific opportunities.¹³⁴ This means that because of inattention by the Church, spirituality has in a sense been 'allowed' to become privatised.

We see below that it is because spirituality is so weak and uneven a tradition, that such individual types of Christianity become so pluriform and are at odds with each other. Types can range from New Age reincarnation beliefs to right-wing Catholicism.¹³⁵

The point being made is that 'spirituality' is not usually seen in its more profound and weighty light, namely, as essential for *grounding* the Church in her *identity*, and thereby also her *activity* which would be useful and effective and would provide concrete applications for the Church, and further, for the world (cf. Ratzinger 1995:45).

This 'economic task' has been traditionally ascribed to theology which in fact must necessarily always be 'second development' growing out of spirituality that deals specifically with deeper motivation (see section 5.2.4 pg298).

2.8.5 CHURCH SPIRITUALITY UNABLE TO COMMUNICATE ITSELF DIRECTLY – A PRIVATISED SPIRITUALITY AS RESULT

Spirituality, over the last centuries, even if implicit as background devotion in all her practices, has generally been isolated from the public life of the Church (as monastic, religious forms of life) especially as a sharable, expressible, teachable, attractive, affective, self-appropriated and deeper interior life. Right practice and conforming obedience were often sufficient hallmarks of a good Catholic life.¹³⁶

An isolated spirituality also began to shrink into individualist introversion (Downey 1997:59; Lonsdale in Holder 2005:241; cf. Ratzinger 1995:59, 91)¹³⁷ and thereby cut itself off from social

¹³⁴ This as using personally tailored methods as sometimes an eclectic, mixed spiritualities (see referral to the personal concoction of a spiritual 'cocktail' by Ratzinger 1995:77); and within personally preferred groups (e.g. as 'one's own' prayer group, bible study, method of prayer: such as 'centering prayer,' or chosen form of Eastern prayer); or as falling within a more specific or unique spiritual heritage (basically of an Ignatian, Franciscan, Benedictine etc., kind of spirituality).

¹³⁵ One must be aware that such a 'moral' pragmatic type of approach has in some forms led to a reduction of spirituality where it is seen only or primarily in terms of values and a morality that needs to be adhered to. Such a stance can be seen in earlier times, as Downey points out, where the discipline of spirituality developed out of 'moral theology's concern for the *agenda* of Christian living' (1997:119). Living 'a sound moral life' was thus determinative of the fact that one was 'a good Christian.' Unfortunately this is a segmented view of spirituality and truncates the very personal motivation of spirituality as an approach that misses an anchoring in attachment to the person of Christ in a more holistic affective and passionate way (cf. Ratzinger 1995:50-52, 57, 58) that will as an *inwardly* driven translate itself into good living and moral actions as a *result*. Kant's *categorical imperative* was just such an orientation (Stumpf 1966,1993:315-320).

¹³⁶ This mind-frame has only changed in the last fifty years and has not been analysed well enough in terms of: difference in hermeneutic approach; the pedagogy purposely employed; the type of sharing methodologies implemented; and overall reasons for the fresh results attained through various renewal movements (see Benedict XVI 2002:455¹²).

Far reaching reaction to this traditional routine life of faith is clearly seen in countries such as Holland and Ireland. Indeed the Church considered herself to be the 'perfect society' (Maloney, O 2012:411). MacNamara cuttingly describes this stance, 'the confusion of timidity and holiness, of subservience and loyalty, the cold eye cast on questioning in my Church, the docility before authorities, the canonisation of the 'safe man' are antimoral and anti-Christian' (2004:68).

¹³⁷ 'Philosophically, individualism means: the denial that the human self is internally related to other things, that is, the denial that the individual person is significantly constituted by his or her relations to

involvement and a wider conscientisation about the needy 'real' world around (Bevans 2007:3).¹³⁸

A personally tailored, subjective 'pick and choose' spirituality (cf. Ratzinger 1995:77) has created a dilemma in Church religious practice. Commonly today, dry or 'stale' religion, together with the dismissal of rational, dogmatic religion, is contrasted with attractive current spirituality. Therefore 'The reaction has come,' says Jesuit spiritual theologian Johnston, 'We hear it said that spirituality is necessary, but religion is not' (2002:12).¹³⁹

Thus the even more profound and testing question would be to ask how spirituality became to be considered to be so weakly a part of the religious tradition of the Church that people have begun to look outside of that Church for it.¹⁴⁰

A large part of the painful answer is that, even if the Spirit was always to be found in the Church and sacramental structures were always seen to be 'operational,' a promotion of accessible personal spirituality was not always part of that conscious tradition and strategy of the Church.

Recognition of spirituality as the missing factor is next examined.

2.8.6 A SPIRITUALITY THAT BECAME TRUNCATED FROM THE CHURCH

Historically, spirituality from the seventeenth until the twentieth century had been, in the main, left in a limbo as a 'separate domain' in the Church's self-identity (Raitt in Holder 2005:131; Schneiders in Holder 2005:23). This marooning of spirituality was unlike a 'softer' spiritual 'retainment' held in the Eastern Church tradition.¹⁴¹

Ratzinger quoting Alberigo (1995:116)¹⁴² makes very clear that the danger is *still* present for the Church, one that caused a break-away of theology from core spiritual experience and led to a truncation from the earlier more animated Church tradition.

other people, to institutions, to nature, to the past, even perhaps to a divine creator' (Griffin 1988:3; cf. Descartes: the human soul needs nothing but itself to be itself (Griffin 1988:3; cf. Honderich 1995:405).¹³⁸ Cf. Lonsdale referring to a 'pick and choose' product disconcerted from social concern, politics and economics, rooted in Western especially American individualism (in Holder 2005:241). Cf. Vatican II *Gaudium et Spes* no43 Flannery 1975:943.

¹³⁹ Johnston then places blame on a religion that should have been able to hold people in an attractive and straightforward Gospel spirituality, 'How did religion get so far from the Gospel?' (2002:12; cf. Holder 2005:5; Lonsdale in Holder 2005:241).

Jung's, at first terrifying, dream as twelve year old, in which the local cathedral's roof was shattered (by a turd falling from heaven), which then later gave him great personal liberation and joy, was an unconscious repudiation of the dry, lifeless Church religion attached to his father's Church. This presents an instinctual rejection of a numbing, life-bereft tradition – a lesson that remained with Jung all his life (Jung in Jaffe 1961:39-40; Tacey 2006:39,40).

¹⁴⁰ *The National Conference of Priests* in Britain 2001 observed that there is now a new culture emerging where it is said that, 'I'm a spiritual person not a religious one' (*The Tablet*, 15 Nov., 2003:9). For many people adds Downey, 'the institution has failed to provide them with the kind of support and resources necessary for their spiritual survival'...exasperated they 'go it alone' in their spiritual quest (1997:22). Tacey says that there *seems* to be a *contradiction* in that, while professing secular attitudes, society is also, 'on the brink of a rise in spiritual interest'...It sees we can repress religious form (traditional practice) but not spiritual feeling (spiritual longing)' (2003:30 italics added).

¹⁴¹ For example more inclusive of the Spirit and mystery, Stewart in Holder 2005:80, 81; McGuckin in Holder 2005:91; Jones 1992:160, 162 see 'deification.' Cf. John Paul II 1994:28, 29.

¹⁴² Ratzinger says: 'The orientation of theology toward a scientific status initiated a movement tending to divorce theology from the life of the Church: an ever more pronounced 'hiatus develops between the Christian community and the institutional Church herself, on the one hand, and the guild of theologians,

2.8.7 A SPIRITUALITY THAT BECAME CUT OFF FROM THE THEOLOGICAL LIFE OF THE CHURCH

Spirituality as a serious field or discipline has been isolated from mainstream self-reflective and living theology of the Church.¹⁴³ Möhler in 1825 (in Osborne 2009:3) ideally emphasised the Church as a 'living entity and organic unity' (cf. Benedict XVI 2010:137).

Rather, the theological impulsion largely took precedence with exceptions (such as Newman, Rahner and other theological movements).¹⁴⁴ This truncation of spirituality from theology meant that on the one hand that spirituality with its dynamic impetus as sourced 'in the Spirit' could no longer *underpin* theology. On the other hand theology could no longer *feed and moderate* spirituality with insight, broad perspectives and methodological tools.

Both disciplines were thereby impoverished and a balanced and productive mutual understanding between these estranged partners has as yet not been fashioned.¹⁴⁵

2.8.8 A SLOW EVOLVING OF CHURCH TRADITION AND THINKING: A GENERAL BLOCKAGE OF RENEWAL OF INNER LIFE, SPIRITUAL THINKING AND DEEPER WORSHIP

For the Church, Trower well notes, 'making the faithful holier and more apostolic remains the first consideration. The purpose of everything else - reform, *aggiornamento*,¹⁴⁶ inculturation - is to reshape the faithful's inner dispositions, and revive or release their spiritual energies, hitherto partially blocked or thought to have been, by bad habits, the spirit of routine, an inadequate grasp of the implications of their beliefs, inefficient or no longer effective ways of conducting Church affairs, or failure to take advantage of new opportunities' (2003:13, 14).

on the other. The fact that the university became the new seat of research and of the teaching of theology without a doubt enervated its ecclesial dynamism and furthermore severed theology from *vital contact with spiritual experiences*" (Alberigo 1990:272 in Ratzinger 1995:116). 'Yet another important consequence comes into view: the intensity of the change which had taken place *distanced* Christian thought drastically from the *pattern of the first millennium* and from *Oriental and Greek* culture. 'Scientific theology soon found itself Western and Latin, far beyond its conscious choice.' All these dangers are in large measure present even today" (Alberigo 1990:272 in Ratzinger 1995:116 all italics added).

¹⁴³ According to von Balthasar a *separation* of theology and spirituality, in other words, community founded ecclesiological studies and spiritual interiority, occurred in the Middle Ages (McIntosh 1998:63). Others say about the 1300's. Apparently apologetic and scientific theology coupled with 'disturbing power-relations' (Jantzen in McIntosh 1998:64) caused spirituality to drift off into 'variant forms of popular devotion.' There was also a growing cultural interest in 'self-knowledge and inner feelings' leading to 'conflicts in motivation and psychology' (McIntosh 1998:64). Compare the distortions *expected* from anthropomorphism by *ground-of-being* theologians versus others who judge *lack of usefulness* of metaphysics, as well as anthropomorphic projection *critiques* directed by Feuerbach, Freud, Marx, Durkheim and Nietzsche (Wildman in Clayton & Simpson 2006:613, 615, 619).

¹⁴⁴ One can list in this: 'the new theology' as *la nouvelle théologie*, i.e. Garrigou-Lagrange, de Lubac, Daniélou, Congar and Chenu (see Trower 2003:14); the Tübingen School (see Rowland 2010:10; McBrien 1980:642); and the 'reform party' at Vatican II (Trower 2003:15).

¹⁴⁵ Cf. Endean is most dissatisfied with the recently submitted relation where a 'trivialised' theology poorly serves spirituality (Holder 2005:230, 231; cf. von Balthasar's views in McIntosh 1998:63).

¹⁴⁶ *Aggiornamento* means an updating in the thinking of the Church that was begun by John XXII and Paul VI in what Osborne calls an 'epistemic change' in the 'standard, dominant, and operative, ecclesiology' that 'opened up' to the world (2009:36). Osborne adds, as we well know, that this is an ecclesial change that has been, 'deeply affected by contemporary factors external to theology such as globalization, multiculturalism, and modern science' (2009:3).

It needs to be confessed, while holding fast to the need for doctrine and systematic theology, that the worldliness, rigidity, formalism and legalism of the Church's thinking during phases of its development have not always been conducive to the personal growth of the inner life of faith or spirituality, or a life of distinguished Christian witness. It should be conversion that comes after such confession.

Thus Benedict's 'hermeneutic of reform' is a clear and bold call for reform. Dulles also encourages the Church to 'passionately' and creatively face up to the challenges our mystery brings with it.¹⁴⁷

2.8.9 OTHER FACTORS: THEOLOGY, SPIRITUALITY, PRAXIS AND EXPERIENCE

These factors are touched on but are corroborated and are discussed later (see section 2.9 pg99, sections 4.15.3 pg163, 5.3.3.2 pg361).

The thrust in the past has often been about theology spelling out and dictating the pace lifestyle, and renewal of the Church (cf. Ratzinger 1995:71). Theology is very often accused by theologians, especially liberation theologians concentrating on *praxis* (cf. Ratzinger 1995:79), of being too abstract to be useful.¹⁴⁸ What way forward then?

It is surely a form of *dynamic foundational* spirituality that can provide *bridging* from the spiritual mystery that the Church is (*with* her theological self-understanding) to her effective *praxis*. However such a 'crossing' is at present not free-flowing enough, and fashioning such a link is surely what a foundational spirituality study must help bridge.

To reiterate, Benedict XVI has commented on the fact that (a remark not demeaning the rightful place of theology) that a movement from an often 'over-structured' Church to a life bestowing spirituality presents itself as a pressing need for the contemporary Church.¹⁴⁹

2.8.10 UNHEALTHY SEPARATION

Allen (2012:4) points out that the concern over the relationship between the demands of rationality and the distinctive spiritual basis for theological reflection remains a constant methodological concern. McIntosh (1998:10) has explained this difference, and too asks for a better synthesis of theology with spirituality. Benedict XVI has eruditely and prophetically made the link (1995:22-27).

¹⁴⁷ She must do so with 'creative innovation' that breaks through 'traditional frameworks' whilst ensuring dynamic equilibrium between such continuity (as fidelity to the tradition), and innovation. Such a 'plausible, comprehensive, and appealing' 'vision' is very necessary to ensure the vitality of the Church (Dulles 1992b:15). Dulles ascertains that, 'The critical program *lost sight of the creative dimensions* of theology, and the *defensive theology* of the countercritical movement shared the same blindness. Some romantic theology of the paracritical variety cultivated beauty and sentiment at the expense of, truth. Postcritical theology seeks to reunite the *creative* with the cognitive, the beautiful with the true' (Dulles 1992b:15; cf. French 2007:8-12).

¹⁴⁸ For an insight into current lacks, contemporary philosophy says John Paul II has many 'blind alleys,' especially because of the 'decline of metaphysics,' which in turn had been caused by a 'loss of confidence in the ability of human reason itself.' Any philosophical position adopted for use within Catholic theology must, he argued, acknowledge 'implicitly or explicitly that human knowing is possible and that the truth can be affirmed.' A 'realistic' epistemology is required...' (Egan 2009:93).

¹⁴⁹ See *The Tablet*, 1 Oct., 2011:8; *The Tablet*, 31 Dec., 2011:35; *The Tablet*, 31 Jan., 2009:5.

2.8.10.1 THEOLOGIANS AND THEIR EXPERIENCE OF GOD?

Spiritual or religious experience is often cited by theologians to differentiate theological reflection from *other* forms of reflection or knowledge. This in an unavoidable manner begs the question whether theologians ever consciously use as serious reference their own 'fundamental experiences' of God to fashion their approach to theology. Objective thought is always based on, and unavoidably tends towards, satisfying or completing, some underlying subjective premise - as a preference, attachment and thus basic orientation to life and ultimately God as a 'fundamental option.'¹⁵⁰ Indeed *thoughts*, even if they do so unconsciously, are always under the impulse to seek fulfilment and joy as part of a *basic* life impulse.¹⁵¹ Do theologians, as self-aware, ground their theology enough in their personal spirituality as lived - or is there always a breach in this so that they venture forth abstractly into what they think all should be thinking (and doing).

This thesis holds that in some natural manner, right or wrong, all thought is intrinsically tied to personal orientation as shaped by personal experience. This tie, of thought to experience, needs to be uncovered (see Wilber's explorations 2001:33, 52, 76).

2.8.10.2 AN AWKWARD QUESTION - THAT OPENS UP OTHER AVENUES

Allen argues perceptively whether the more subjective acts of praying, worship or contemplation are indeed the kinds of acts that *question* whether one can only approach theological method through an *epistemological* process (2012:4; cf. Ruthenberg 2005:31 and 32³). This conversation, as it delves into deeper grounds for epistemology, opens up many further questions regarding the scope of epistemology and profitable possibilities of hermeneutics that will be dealt with in the next Chapters (see sections 7.2.1.10 pg555 & 7.3.10 pg623).

Though such thorough explorations is what will help open up theology as coupled to spiritual searching and philosophical questionings to much greater potentialities, it is precisely such foundational explorations that have unfortunately in the past often been too contained and overall, overlooked.¹⁵²

¹⁵⁰ See Häring 1978,1979:164-218, for a full in-depth study of 'fundamental option.' McBrien defines a fundamental option as: 'the radical orientation of one's whole life towards God or away from God akin to conversion. Our destiny is determined by this fundamental 'choice' and not so much by individual acts, unless those acts are such that our basic relationship with God is fully engaged' (McBrien Vol. 2 1980:xxx). The question today as Osborne (2009:241) points out should not be: 'do you believe in God,' for, assesses Kasper, 'controversy about God does not interest people much today. God-talk has lost its 'evidence.' Apparently men articulate their experience of God in the experience of meaning differently than before' (1970:127). But then we rather need to first ask: 'what kind of god are *you* asking about?'

¹⁵¹ Cf. Weil 1951:105-16, by connotation, reflections on the right use of school studies with a view to the love of God (cited in Holder 2005:10, 11).

¹⁵² Technology and ever-increasing specialisations (e.g. human engineering, Reber & Reber 2001:327; linguistics, descriptive versus emotional meaning, and humanism, history and philosophy of science including Aristotle, Darwin and Newton and Kant in Honderich 1995:541, 225, 375; 806-812) has split the disciplines and made the hard sciences distrustful of the humanities (French 2007:11-13). See the new humbler humanism, in Brockman 2008:11-18; integrations by Vailliant 2008:185-192. See expansion of thought throughout science in Clayton & Simpson 2006:291-407, 549-576, 667-731.

2.8.10.3 A 'SUPPRESSED' SPIRITUALITY: OVERLY STRONG COUNTER-REACTIONS TO SPIRITUAL TRENDS AND MOVEMENTS

Unfortunately (as occurring in complex times) past *defensive* historical stances by the Church attempting to retain her identity in some stage of her development has caused further separation of spiritual tendencies and movements. These 'upwellings' of reform or change could instead have provided *opportunities* for exceptional insight that could have nurtured advantageous spiritual trends (even if not yet always refined so as to be completely correct or orthodox). Such a mature approach could have better retained such nascent opportunities and then dialogued with them to gradually hinge open new horizons.¹⁵³

The fact that what has seemed 'troublesome' at times has turned out to be the most precious is to be kept in mind.¹⁵⁴ This principle, where unwanted complexity delivers unexpected new directions, can well have been applied to outstanding theologians that have often been initially suppressed. This wisdom needs also to some extent have been applied to the Church's response to the Reformation (see valid aspects concerning Luther, as shared by Benedict XVI),¹⁵⁵ and particularly, much later, the reactive and harsh response to Modernism and its basic problems.¹⁵⁶ Benedict XVI is quite forthright in this respect and some overzealous 'conservative' students and theologians need to pay heed: 'Nowadays, particularly among the most modern representatives of Catholicism, there is a tendency toward uniformity. Whatever is alive and new, anything that does not conform to the academic outlines or to the decisions of commissions or synods, is regarded with suspicion and is excluded as being reactionary' (2010:455 brackets inserted).¹⁵⁷

Under fear of severe condemnation of that which was much too quickly bundled under the banner of Modernist heresy, as being frightened off¹⁵⁸, much needed further and deeper

¹⁵³ That the Church has at times been theologically narrow to an exceeding degree, is evident in the dramatic suppressions of, and later vindications of, luminous theologians such as Newman, and Congar, etc. (see Dulles on Newman 2002:10, 11; Congar 2011:xi).

¹⁵⁴ Pope Francis judges that, 'Humans are in search of themselves, and, of course, in this search they can also make mistakes. The church has experienced times of brilliance, like that of Thomas Aquinas. But the church has lived through times of decline in its ability to think. For example, we must not confuse the genius of Thomas Aquinas with the age of decadent Thomist commentaries' (Sardello, <http://americamagazine.org/pope-interview> [accessed 6.10.13]).

¹⁵⁵ Cf. 'Luther's thinking, his whole spirituality, was thoroughly Christocentric: 'What promotes Christ's cause' was for Luther the decisive hermeneutical criterion for the exegesis of sacred Scripture. This presupposes, however, that *Christ is at the heart of our spirituality* and that love for him, living in communion with him, is what guides our life' (Meeting with the council of the Evangelical Church in Germany, Address of Benedict XVI, Erfurt, 23 Sep. 2011, italics added http://www.vatican.va/holy_father/benedict_xvi/speeches/2011/september/documents/hf_ben-xvi_spe_20110923_evangelical-church-erfurt_en.html [accessed 20.9.13]).

¹⁵⁶ Trower 2003:170-177 and 178-183, 190, 191; McBrien 1980:644-646. See section 5.1.4.2 pg226.

¹⁵⁷ 'Of course,' Benedict XVI adds, 'there are always dangers, distorted developments, narrowing of vision, and so on. All that always has to be put right by the gardener, the church, but it has at the same to be welcomed as a gift' (Benedict 2010:455, 456). Such a rather reactive response by the overzealous theologians or the magisterium has often left very crucial spiritual tendencies (or categories) theologically suppressed or perpetually isolated, and in this way delayed progress in spirituality. Allowing spirituality a more fruitful dialogue with theology can lead to a deeper self-understanding of the Church. Pope Francis' open style has encouraged a more frank debate.

¹⁵⁸ Or on the other hand, being theologically sure and complacent yet spiritually unimaginative or incisive, see Ratzinger 1995:47, 48.

research in the more *existential* and *subjective* dimensions of faith and spirituality, such as *experience* (an issue that had become extremely contentious), was sadly neglected.¹⁵⁹ Only later in 1955, a mere seven years before the comprehensive reform of the Second Vatican Council¹⁶⁰ did Mouroux, with his *The Christian Experience* have the courage and insight to reopen the Pandora's Box of religious 'experience.'¹⁶¹ It is therefore hardly surprising that Cardinal Kasper, after taking a new look at the whole question in the period straight after the Council, should affirm the necessity of 'critically reconsidering the issues at stake in the nineteenth century debates' (1975:121).

As a historical tendency in the Church, critical spiritual dimensions that held the key to faith were left wallowing in 'theological sands' for too long with the result that the tides of cultural, social and political changes swept over the now half-buried kernels of those valuable faith insights. This neglect of spirituality meant that as forgotten over time, ways of resurfacing these treasures became problematic. Having lost touch with spiritual depths, what was later unearthed would appear to be 'foreign,' so that this 'strangeness' would even make for contentiousness.¹⁶²

For these reasons, namely, near or total loss of crucial new directions because of conservative narrowness, fear and reactionist tendencies, a *rehabilitation* of spirituality as a 'foundational endeavour' seems a most apt contemporary direction to undertake as corrective of the past. The connectedness of spirituality and the Church and the world have been briefly mentioned but to understand spirituality a fuller context at this point needs to be explicated, namely, spirituality in the Church - which also includes the world.

¹⁵⁹ The issue of experience was merely left unsettled as falling between the stools of older doctrinal Council statements, which were less capable of being freshly productive, and what could have been a new theological insertion point into what faith needs to include. McBrien judges that the reaction to Modernism was 'excessively narrow' and disciplinary in nature, and that 'the Church could today concede many points to the modernists' (1980:219). See section 5.1.4.2 pg226 and 227¹²⁷.

¹⁶⁰ As opened under Pope John XXIII on 11 Oct. 1962, and closed under Pope Paul VI on 8 Dec. 1965.

¹⁶¹ The issue of experience had already in fact evidenced many crises such as, in Jansenism as predestination, Protestant thinking in terms of justification, Traditionalist thinking setting 'experience against reason,' and the Modernist crisis with 'head versus heart' experience (Mouroux 1955:vii, viii).

¹⁶² Vatican II laid a sound 'theological grid' through which the mystery of the Church and salvation is well ordered in wholesome and clear teaching, but did not really show the way to unearth the deeper spiritual treasures (cf. Benedict XVI 2002:455). The Council indicated that a full participatory life of faith was available to every person (Vatican II *Lumen Gentium* nos 40, 41 Flannery 1975:396-400). It seems that *spiritual* dimensions remained all too well hidden in the liturgical routines and more structural presentations of the sacraments of the Church, so that when suddenly bereft of the more external aspects (cf. Johnston 2000:24), many left the life of faith as being too disconnected and alien (many could not cope with the newness and fresh scope of Vatican II and left the priesthood. Cf. Jones et al 1992:528). Maybe the life of faith, the spiritual life as experienced, should have been 'allowed to' expose, through the proceeding decades, the promise of deep faith and mysticism in those outward structures more genteelly and also more spontaneously and effortlessly. Other deep-seated socio-political changes simply swept over (or by-passed) religion such as in the Netherlands and France, as it does more presently in Ireland, in parts of the West, and in another way, in South America.

2.9 A NEXUS OF INTERLINKED INTERLOCUTORS: THREE ALWAYS INTERACTING LEVELS - SPIRITUALITY, CHURCH, WORLD

THE DIFFICULT RELATIONS BETWEEN SPIRITUALITY, CHURCH AND WORLD AS COMPLEX SOURCES OF THE THESIS PROBLEM

This thesis has demonstrated that all these domains, spirituality, Church with its theology and philosophy,¹⁶³ the world and the secular disciplines such as psychology, anthropology and the sciences, are to various degrees and in differing ways, always extensively, *interlinked* or *intertwined* (see multidisciplinary approach, literature survey section 4 pg50; Faix 2012).

How this overlapping and intermingling is the case, and what investigation of these complex relations brings to the surface, needs to be unravelled next.

These various interlocutors, Church, spirituality, world and the disciplines, are *together* expected to contribute to studies in spirituality.¹⁶⁴ The Church is relevantly recently beginning to appreciate such *interactions* (e.g. between science and faith) as being valuable.¹⁶⁵

Although a hierarchical understanding of the Church's role needs to remain core (cf. Vatican II *Lumen Gentium* Ch3 Flannery 1975:369-387), that all creation is bonded *organically* through ordered sequential dependencies and by means of 'spiritual energies' working harmoniously, is another model for comprehension that needs to be better integrated.¹⁶⁶ Such an approach will sorely need to include the feminine.

The individual interlocutors have been examined, but now their *relations* as they affect each other need to be inspected.

It is in the closer inspection of the relationships that counterproductive symptoms or 'indicators' of underlying problematic causes come to the surface.

2.10 FINAL SPELLING OUT OF THE PROBLEM

2.10.1 A SPIRITUALITY DEPRIVED OF ITS SPIRITUAL INFLUENCE AS THE FOUNDATION AND CENTRE

This study believes that it has been and is *spirituality* that supplies the depth for both understanding and the dynamics of graced activity of the Church. It is therefore this bedrock that underpins the truth, theology and doctrine, and the hierarchical structure of the Church as well as her active sacramentology. Spirituality constitutes the 'basic faith' of the Church. However this reliance on *spiritual* insight, intuition, discernment, vision and *spiritual* activeness

¹⁶³ McGinn rightly adjudges that, 'It is impossible to make a hard and fast discrimination between generally theological approaches to mysticism on the one hand and philosophical and psychological approaches on the other' (Vol.I 1991:291). That these are inextricably related is part of the thinking of John Paul II and Benedict XVI as exemplified in their many works (John Paul II 1998 *Fides et Ratio* nos57-79, nos56-73).

¹⁶⁴ They will contribute through ever more defined and deeply understood holistic research into what they each represent. Research into what Church, spirituality, world and the disciplines stand for will more clearly circumscribe them so that their 'value' can be best employed. Understanding will also grow through grasping how they affect each other through newly emerging networks and exciting dynamisms.

¹⁶⁵ Cf. Benedict XVI 2005. Address to the Members of the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences. http://www.vatican.va/holy_father/benedict_xvi/speeches/2005/november/documents/hf_ben_xvi_spe_20051121_academies_en.html [accessed 22.10.12].

¹⁶⁶ Ratzinger sees such logos and order, as well as the idea of the 'whole,' or captivatingly as a *symphonia*, as an inherent principle in any macro-thinking (1995:83-85, 95. Cf. Ratzinger 2006:49).

-though never discounted and usually implicitly assumed- has not generally been explicitly expressed as an always *present* and *direct dependence*. It has already been indicated that theology has generally claimed itself to be the 'grounding discipline' in terms of *fundamental theology* (as the 'preamble of faith,' see section 2.11 pg102 and 102¹⁷²). The sacraments have often been approached as rote, automatic involvement.

Such inadequate Church theory and praxis have led to the undervaluing of spirituality as a specific field and dynamic in its own right. This study reveals that spirituality as part of the 'big picture' has often been largely kept at the 'back of the mind,' kept on the periphery or been side-lined or lost¹⁶⁷ (see subsections of section 2.8 pg87) so that the following becomes true. The overall notion of spirituality as being foundational is not yet at all seen to be central and as 'core' to the Christian faith,¹⁶⁸ it is the potential aspects of spirituality, namely, its comprehensive foundational role and its ability to provide a centre for graced dynamics, that the study addresses for the sake of the Church. The effect of spirituality having sure foundations and being the font of all dynamic impulses, will be the ability to sustain her tradition - particularly as always vivifying the Church's effectiveness in this world.

This introduction suggests that any study in spirituality needs to be more clearly ascertained and delineated towards the 'wider horizon' – one in which spirituality had initially found itself as an overall force.

In the light of this comprehensive picture being drawn, it will be seen that spirituality has found it hard to maintain its own central and prime place through the two millennia that began in the more self-aware Early Church struggling through its embryonic growth.

2.10.2 SPIRITUALITY AND CHURCH SELF-UNDERSTANDING AS INCONGRUENT

This research has not come across a *comprehensive* study in which the rise and fall of spirituality in its multi-fold dimensions has been measured against the *developing history* of the Church in any explicit manner. The influence of spirituality has not been gauged against other forces, not always clearly stipulated, at play in the Church. One must ask in what ways and for what reasons it was spirituality, or instead: the Church's political movements, the influence of the papacy, the various traditions and movements such as the structures of monasticism, her intellectual weight, her intra-cultural policy and so forth, that had the greater proportionate influence in the Church as a whole. Was spirituality suppressed by the more powerful trends within the Church in certain eras, and was spirituality given more room in others times to contribute more freely. One must adjudge how such influences have directly affected the *capacity* of spirituality in the Church either helpfully or obstructively. See an (unpublished) assignment by this author as to the ebb and flow of spiritual charism versus

¹⁶⁷ There are a number of historical factors that have side-lined spirituality from a mainstream focus in the Church that privileged theology (Schneiders gives a good account of how theology overshadowed spirituality, 1986:262; see Schneiders 1993:12,13; Schneiders 1989:684; also Part III in Holder 2005: 73-159 especially 106-120, 122-137, 150-155, and Part IV 2005:175-269 particularly 207-210, 227-231).

¹⁶⁸ Even if spirituality may have been popular on more personal levels -it was revived during some periods- and was sometimes mentioned in Church documents. Chinnici (1990) states: 'It is this history, also, which we inherit, and the mutation of our true mystical tradition accounts in large measure for the contemporary groping for a stable spiritual center' (cited in Fitzgerald in Culligan & Jordan 2000:348).

hierarchical-institutional influence.¹⁶⁹

Within a comprehensible review, spirituality has not been given room to be able to grasp her own universal scope, consciously possess, and apply her long and rich content because of more 'centrally controlled' phases of the Church's history. Meant here are 'controlling' periods such as the reaction of Absolutism in a politicised and institutional Church against 'spiritually renewed' rebels and heretics, and Joachimism in the 12th century, or during the time off Boniface VIII where the papacy was at the height of its power. Naturally there were reforming popes thereafter such as Nicholas II, Leo IX, Hildebrand as Gregory VII and especially Innocent III (1987:49-56). Pius XII's 1943 Encyclical *Mystici Corporis Christi* ushered in opportunities for a more spiritual understanding of the Church. This period met a spiritual phase where Post Tridentine Enthusiasts promoted new devotions that reacted to lifeless liturgy and scriptural poverty. As a whole, spirituality has been *discouraged* from promoting herself so as to consciously and systematically offer her fruitfulness back to the Church at large.¹⁷⁰

2.10.3 POORLY UNDERSTOOD COLLABORATION BETWEEN SPIRITUALITY, CHURCH AND WORLD

The research undertaken thus far exposes that by and large a poorly understood collaboration in what was often a situation of impaired relations between spirituality, Church and world, that resulted in the fact that spirituality could never fully establish its rightful context in the Church and could not fully contribute its powerful potential to the Church in the world.¹⁷¹

On the ecclesial level, there is evidence of *estrangement* between what the Church offers in her life of faith, teaching and spirituality, and the world. The Church and world or contemporary culture exist as two spheres of living that are so different, that the world cannot resonate with the Church and the spiritual riches she offers (cf. Dupré 1994). [It is by now clear that the Church is always expected to be involved in any change in the world].

With the awareness of the richness and potentialities it possesses, it can be assumed that spirituality should be seen to be a required catalyst effective between Church and the world that is able to transform both the Church, and Church-for-the-world.

The hypotheses is seen to return, in a cyclical movement, to the very basic supposition, namely, for spirituality to become a catalyst between Church and the world it will need to discover her own sound *identity* and fundamental *ground* in order to be able to offer something substantial that can be effective.

Spirituality will need to recover a capacity, which it already intrinsically possesses, to connect the world to the Church's spiritual 'capacity for depth.'

¹⁶⁹ *The Catholic Charismatic Renewal and the Church*, St Joseph's Scholasticate. June 1982:12-15.

¹⁷⁰ Bass & Stewart-Sicking comment that spirituality in the modern period, over the last three hundred years (as mystical tradition and spiritual disciplines) has often been shown to be in a *decline* as the 'spiritual impulse has been continuously dislocated and relocated, disorientated and reorientated, undermined and reorganized by a series of intellectual, political, social and moral challenges' (in Holder 2005:153, 154). In this light, though they admit there is a 'plethora of multivocal spiritualities,' they prefer to say that spirituality has 'changed.'

¹⁷¹ This remains so even if the Spirit was always active as far as allowed and obeyed – and even if one allows for the fact that God's plan was always executed despite human 'resistance' and inadequacy.

The research has narrowed down reasons why spirituality was not permitted to do so, or in the author's belief, has largely been overlooked as possessing such an effectual capacity. Insight into reasons for both blockages and oversight helps not only to reverse the trend that considers spirituality to be a 'side discipline' (a 'Cinderella relative'), but will help to gather arguments as to why spirituality should be foundational in the first place.

2.10.4 SPIRITUALITY AS AN UNDER-DEVELOPED ACADEMIC DISCIPLINE

Moving on from this intra-Church line to more academic considerations, it can be stated that the situation of spirituality as a discipline in the academic field has not demonstrated well enough that it has solid grounds, sound content, and a clear method to have well enough established its identity, precisely as a discipline. Because so much is ambivalent and caught up in endless debate, Christian spirituality as a discipline is left 'hanging' as to content and potential, failing to settle in a secure framework, and befitting of a responsive strategy that should emerge out of a strong 'calling.'

In other words spirituality, to its detriment, has not thus far been systematised in any thorough enough inclusive schema to warrant it being bestowed the title of a distinct *discipline* in the academic domain.

Academic debate undertaken here has uncovered a number of obstacles in substantiating spirituality as a worthy discipline. For this reason research needs to be undertaken that can in a *systematic* way provide basic resolutions that involve fresh fundamental categories that can thereby build on the adequate foundations these offer. Such a project falls under *foundational theory or theology* which is defined and taken up in the following sections.

2.11 SYSTEMATIC BUILDING OF A FOUNDATIONAL RESPONSE WHAT IS MEANT BY SEEKING 'FOUNDATIONS'?

2.11.1 WHAT FOUNDATIONALISM CAN OFFER - DEFINING FOUNDATIONALISM

In terms of definition, *foundationalism* seeks the founding of content that does not need corroboration by other material or sources.¹⁷²

This thesis hypothesises that it is the *discipline of spirituality* (in engagement with theology and other disciplines) that can deal with foundational *categories* in the most suited manner.¹⁷³

First of all it is necessary to understand the meaning of what has been called foundational or fundamental theology for the general *discipline of theology* (also called systematic or dogmatic

¹⁷² Fundamental theology sometimes interchangeably called foundational theology (the latter is also called philosophical or historical theology that explores 'symbol' and 'common human experience,' where fundamental theology uses critical and rational argument, and has again been replaced with *foundational* theology that seeks 'basic categories' for developing systematic theology (Komonchak 1987:1019)), suggests either the 'basics' or 'essentials' of theology or the 'ground,' support,' or 'basis' as the foundations of a building supporting a whole edifice. Foundational theology deals with the foundational basis or ground of theology (Komonchak 1987:408). Fundamental theology is 'theological because it is not a mere preamble but an integral part of the critical and methodic reflection on Christian *faith*. Beginning with the Christian tradition it seeks to seek out what is implied by the *stance of faith*' (Dulles 1992a:xvii italics added). McBrien defines Fundamental theology as: 'that area of theology that deals with the most basic introductory questions: e.g. revelation, faith, authority, the ways of knowing God, the nature and task of theology itself' (Vol. 2 1980:xxx).

¹⁷³ Lakeland will say that 'the depth structure of the Church is patterned according to the divine life' (1997:173).

theology), and as a parallel, see the *same* need for foundations for the discipline of *spirituality*. It is supposed that the task to establish foundations is not a 'stretched adaptation' taken from theology as then applied to spirituality.

As well realised by now, the young discipline of spirituality as it currently 'wanders ahead' without clear guiding principles is acutely in need of foundations. Fiorenza (Komanchak 1987:408-410) with the same instinct, reinforces this thesis' attempt so that it is worth emphasising at this juncture that some sort of fundamental theory should *similarly* provide the reason d'être for *any* major discipline such as spirituality or metaphysical philosophy.¹⁷⁴

2.11.2 JOHN PAUL II AND NEW FOUNDATIONALISM: FOUNDATIONAL CATEGORIES

John Paul II explicitly seeks a new foundationalism when he asks that our, 'speculative thinking must penetrate the *spiritual core and ground from which* it (our belief in the reality of a transcendent God) arises' (Pope John Paul II *Fides et Ratio* no83 1998:77, 78 italics & brackets added). Also in *Fides et Ratio* (no83 italics added) he sees the need for, 'a philosophy of genuine *metaphysical range* capable...of transcending empirical data in order to attain something absolute, ultimate and *foundational* in its search for truth.'¹⁷⁵

2.11.3 FOUNDATIONS IN BENEDICT XVI 2005 - A HERMENEUTICS OF REFORM

Many have, even if their arguments are convincing, in sometimes a rather aggrieved style (for example Küng) or with exaggeration of theological emphasis (for example, Tyrell) attacked the Church and expected some 'total reform.' Any destabilising of the foundations of the Church herself will mean that it will be less possible to build constructively on 'disturbed' foundations. A wise balance is required between a necessary *discontinuity* that needs to be critical, and at the same time positive creative reform which always builds on a fundamentally understood continuity.¹⁷⁶

¹⁷⁴ It is debatable whether faith itself (see also 1987:411) provides the foundations, or if faith in turn rests on other foundations such as experience (as spiritual exposure) or inner transcendental capacities (spiritual intuition). One can say that faith as a dynamic is a divine gift that works through cooperative transcendental faculties and that such faith also needs to be reflected on theologically. However the foundation must be laid in the process of gift and response which deliver depth-meaning, and not in a 'prefabricated' theology.

¹⁷⁵ John Paul II in 1998 *Fides et Ratio* expects all to discover, 'a call to the absolute and transcendent, the metaphysical dimension of reality' seen in 'truth, in beauty, in moral values, in other persons, in being itself, in God.' He implies the challenge can start with using phenomenology, but expects all to be grounded on a foundation, 'We face a great challenge at the end of this millennium to move from *phenomenon* to *foundation*, a step as necessary as it is urgent. We cannot stop short at experience alone; even if experience does reveal the human being's interiority and spirituality,' and to repeat, 'speculative thinking must penetrate to the *spiritual core* and the *ground* from which it rises. Therefore, a philosophy which shuns metaphysics would be radically unsuited to the task of mediation in the understanding of Revelation' (no83 1998:77-78 italics added).

Looking broadly, Ferré (1996:2) lays out for us that metaphysics includes: *consistency* (it means something without cancelling other concepts out); *coherence* (more than non-contradiction, things must hang together smoothly without gaps – all theory is better the close the concepts fit together); *applicability* (of the theory to its subject matter); and *adequacy* (all relevant evidence is required from the external side so that it demands evidential completeness).

¹⁷⁶ The approach taken should be loyal and the effort a *constructive* attempt in the face of so many 'poverties' in philosophy and theology as falling within postmodern challenges. In short, any sincere deconstruction needs to offer alternatives built on thought-through foundational reconstruction. Demolition is easy, foundations are 'carefully' built (cf. ICor 3:10).

Benedict agrees that 'discontinuity' is necessary and that the Council wished to 'set aside the oppositions that derived from error or had become superfluous in order to present to our word the demands of the Gospel in its full greatness and purity.'¹⁷⁷ He believed that the Council left behind the 'one sided and obsolete stances' adopted by Pius IX and X.¹⁷⁸ Indeed, such a novel and freshly critical stance was the Council's way of dealing with the difficult relationship between faith and reason (Komonchak 2009:6; cf. Fisher & Ramsay 2004.).

Benedict thus clearly maintains that the needed 'reform' as the heart of the Council's achievement needs to be a 'novelty in continuity, of fidelity and dynamism' (Komonchak 2009b:6).¹⁷⁹

This reform moves forward in a cyclical manner, not in a one directional drive as fast as possible away from its past; its cycles 'loop back' to the past to sublimate what is valuable from the past; but discarding that which is not. It is thus, ideally, a 'self-purifying,' 'cyclical advance.'¹⁸⁰

2.11.4 DISCOVERING FOUNDATIONAL CATEGORIES FOR SPIRITUALITY

This thesis focuses directly on the foundational categories of relationality, experience and intuition, making observations on their philosophical origins and working with the potential of rooting them more fully in philosophy. It further believes that an implicit if not explicit philosophy of relationality already exists 'in essence' in all of life. Consolidating an underpinning

¹⁷⁷ We are again reminded that on 22 Dec. 2005, Benedict XVI at that year's end talk to the Roman Curia, reviewed the fortieth anniversary of Vatican II, and referred to Paul VI's closing speech at the Council that could provide some foundation for a 'hermeneutic of discontinuity' as he spoke of the *alienation* of the Church from the world significant in recent centuries (Komonchak 2009:5 italics added).

¹⁷⁸ In this light Komonchak suggests that Benedict's 'counterpoised hermeneutics' in the midst of tensions that remain after Vatican II, would maintain that, 'A hermeneutics of discontinuity need not see rupture everywhere; and [but] a hermeneutics of reform, it turns out, acknowledges *some discontinuities*' (2000:5 italics added). Ratzinger (Benedict XVI) deems a macro-theory result as essential: '... there is one fundamental point that seems obvious to me: where everything, and the *foundations of everything*, are involved, the one who endeavours to comprehend is inevitably challenged to get involved with the totality of his being, with *all the faculties of perception* he has been given. And his search for knowledge must aim not only to collect a large number of individual details, but (as far as is possible) to *grasp the totality* as such' (Ratzinger 2006:90 italics added). Such is the aim of this study: to seek 'the foundation of all rationality' (Ratzinger 2006:90).

Congar offers four conditions for application for the discernment and realisation of *genuine reform* in the Church: 'First, it must make charity and pastoral care a priority and thus avoid purely rational system-building. Second, it must demonstrate an abiding commitment to communion with the entire Church. This includes ratification by the Church's hierarchy. Third, reform must be patient, but the hierarchy must not try the patience of reformers through inattention or unnecessary delays. Finally, reform must operate from a profound fidelity to Catholic tradition. This tradition is not merely static, the accumulated treasury of the past, but dynamic': 'the continuity of development arising from the initial gift of the Church' (Congar Part Two 2011:215-304).

¹⁷⁹ Cf. Lash (2008:30, 241) regarding *aggiornamento* as renewal or 'bringing things up to date' as the disposition assumed by Vatican Council II. Groome in *Reclaiming Catholicism* states to reclaim 'the faith' requires all of appreciation, being critical (reservation) and constructive (imagination) (Groome & Daley 2010:xii). In returning to and faithfully re-studying the *sources*, called '*ressourcement*,' to enable them to be new wellsprings again (especially the Church Fathers, Patristics) will need to be included the theologians Henri de Lubac, Jean Daniélou, Yves Congar, Karl Rahner, Edward Schillebeeckx (cited in Lash 2008:11).

¹⁸⁰ It is believed that a productive cyclical process is set up in that the dynamic of the reform itself begins to renew the disciplines at more fundamental levels. In now knowing how to *strengthen* the cycle it will also *suggest and generate* foundational categories that can play their part.

philosophy of experience under the arch category of relationality will be most crucial.¹⁸¹ Rahner (2004:26) asserts that 'grace transforms a human reality that is relational.' Gelpi has previously explored these directions in his works (see Gelpi throughout Chapters 4, 5 & 7) which will all be reviewed in the thesis' last Chapter 7, *Synthesis and Application*.

2.11.5 A DECISIVE RECOGNITION: THE CHURCH AND WORLD CRISIS IS AT BOTTOM A SPIRITUAL CRISIS

This thesis' essential finding is that it is above all, to repeat, a *spiritual crisis* that is being faced. A reminder by Pope Benedict XVI is appropriate: 'the reform that was most desperately needed (for today's needs) was a spiritual one' (Benedict XVI 2011b:8, 31). O'Murchú, estimates opportunity in the fact that, '...large numbers of people are outgrowing the need for formal religion. They seek spirituality but not religion.'¹⁸²

The problem of retrieving a *spiritual reform of faith* is one which both Pope John Paul II and Benedict XVI agree is the most pressing challenge to be faced by the Church.

Concurring fully with Pope Benedict's opinion above, this study has gone further and points out that a deeper spiritual lacuna needs to be analytically diagnosed as fundamentally *underlying* the Church's more concrete problems and that this requires disciplined research through hermeneutical, theological, and academic method.¹⁸³

The multiple challenges which the Church faces, at bottom is always falling back on underlying *spiritual principles*, constitute the endeavour of this thesis in terms of the thesis problem.

2.12 CONCLUDING ASSESSMENT FOR A SPIRITUAL CHURCH

It is evident that the Church is struggling to formulate her theology, teaching and praxis in more personally significant, emotionally affective, inclusive, socially relevant, historically in-tune and creatively foundational, forms.¹⁸⁴

The result is that she is not able enough -as effective as she might still be- to be a 'leaven' for society. All this is very obviously tied in to the *spiritual power* to be found in spirituality.

¹⁸¹ We now speak no longer 'it-knowledge,' but behold that meaning which is knowledge 'as something actual and active between men,' says Buber (1970:91), as 'the kind of event of an 'unfathomable act' in which one 'has the feeling that the Two have become One' (Buber 1970:134).

¹⁸² O'Murchú thus similarly follows the line taken by this study in his own way highlighting the ultimate prospect (and test) for the contemporary Church: 'The retrieval of spirituality as the primary dynamic of human, spiritual growth may be the supreme challenge facing humanity in the next millennium,' and adds to this study's thrust that, 'It is an exciting but daunting prospect' (1997:34).

Ratzinger ([1991]2010) contrary to Tacey (2003), believed this 'vague yearning' for spirituality and for religious experience could not be seen as 'the beginning of a new turning to the Christian faith.' He frames this in too pessimistic a tone, even if he admits this tendency should not be dismissed. The universality of this desire means it should be followed up on positively. Hay indicates that the difference between 'institutional religion' and 'spirituality' is a gulf in British people's minds, and the United States seems to display the same tendencies (in Holder 2005:431).

¹⁸³ Benedict XVI agreeably completes the scenario saying: 'Catholicism in fact can never be merely institutionally and academically planned and managed, but appears ever again as a gift, as a *spiritual vitality*' (2002:455 italics added).

¹⁸⁴ An exception is John Paul's including of the following as being useful in the reason-faith debate: 'penetrating analysis of perception and experience, of the imaginary and the unconscious, of personhood and subjectivity of freedom of values, of time and history' (John Paul II *Fides et Ratio* no48 1998:48. For the place of emotions see Cosgrave 2005).

2.12.1 FOR THIS A STRONG EFFECTUAL CHURCH IS REQUIRED

It becomes apparent in the nexus exposed, that the world requires a strong Church to be the 'yeast' of transformation (in Christ, and through the power of the Spirit. Col 1:17, 19, 20; Eph 1:9, 10; Mt 13:33) so that it increasingly reflects God's desired Kingdom of peace, justice and common good¹⁸⁵ to an, at present, groaning cosmic creation (Rm 8:22) as it struggles to evolve into a 'new creation' through the liberation brought by Christ.¹⁸⁶

The world also needs a Church with a robust spirituality that can make 'high impact' as it offers that world hope for 'salvation and renewing' of humankind (Vatican II *Gaudium et Spes* no3 Flannery 1975:905).

This study researches exactly the potential of this *foundational* aspect for spirituality (as *also* part of fundamental or foundational theology or, the preamble of faith,¹⁸⁷ see section 2.10 pg99). Can all the Church is, and represents, effects, and builds, stand firm on the proposed foundational 'base.'

2.12.2 THE MAJOR METAPHYSICAL CHALLENGE OF FOUNDATIONALITY FOR THE CHURCH

Metaphysics¹⁸⁸ and thorough theology are here immediately involved in asking the following major 'ground questions' (such as seen in Rahner's mystical theology, 1975:1009; and also, but less so, in his 'formal fundamental theology,' Komonchak 1987:410). Another question thus naturally arises and formulates itself, asks:

Has the Church's own metaphysical 'ground' been understood sufficiently well and has it been explicated in terms of a distinct 'spiritual realm' and 'spiritual power' that is expected to possess, and demonstrate, its own explicit foundations.¹⁸⁹

¹⁸⁵ For a more complete discussion on the *difference* between the world progress, the kingdom of God and the Church's mission, see Ratzinger 1995; Dulles 2003; Ratzinger 1997; and Benedict XVI 1010.

¹⁸⁶ What can begin a required redress? It is well know that a closer reengagement with the 'modern world' was already begun in a new way by the Second Vatican Council in her *Pastoral Constitution* called just that, *The Church in the Modern World*. Positively, the present world is also providing pertinent critique through some forms of (constructive) *postmodernism* (postmodernism does make us take more sober stock. Cf. Rohr 2001:11; Olthuis 1999:144, 149). The recent impressive discoveries in the sciences and humanities is an opportunity for Christianity to show the sophisticated complexity, richness, foresight, beauty, and creativity that is wondrously *part* of the God-envisaged cosmic picture (Ward 2010:85; Mackey 2007; Murphy & Ellis 1996; Clayton & Simpson 2006; Hay 2006, cf. also Behe 2007).

¹⁸⁷ Cf. Levada, Cardinal, April 29, 2010 no.1, 'Classical apologetics and the 'preambula fidei,'" especially comments made by Latourelle, and the closing remarks.

¹⁸⁸ The Church has to very *honesty* estimate whether her whole metaphysical edifice based on Greek categories ever detracted from such a vibrant and self-presenting (more biblical) spirituality. Can 'a humble metaphysics' 'from below' possibly replace or modify a traditional heavyweight metaphysical construct?

¹⁸⁹ The Church is presently at an impasse that looks for: integration, a fresh paradigm; a way of reviving philosophy that is searching for some inner drawing together that will integrate past traditions within the discoveries of modern philosophy - what must still be a unified approach. She strains to seek for spirituality, that spirituality herself as an emerging discipline also seeks, a stronger *foundational centre* that can offer cohesion. The Church and for all theory to attain a form of *sublation* as Dulles calls it, that indeed can more simply and straightforwardly, provide fresh ways forward for the sought after religious renewal (Dulles 1992a:127, see Downey regarding spirituality as related to tradition 1997:49c). The thesis seeks a synthetic hermeneutic through *sublation* - that is, to produce something new by a fresh synthesis of the old, so that a new hermeneutic model emerges. Dulles quotes Lonergan: 'I would use

Any fresh metaphysical direction will need to involve a foundation that well comprehends the ingredients, admixtures, interactive forces and whole cohesiveness as the '*spiritual cement*' of that 'foundation.'

But does the Church explicitly 'ground' herself on, take pains to thoroughly explain herself in terms of, and ever refer back to, such a deeper level, a foundation called Spirituality?

If the Church does refer explicitly to use of her spirituality, as she presents in some of the her better documents, one must ask whether such a deeper grasp is *at all times* and *integrally* the pre-eminent self-possessed attitude, the fundamental stance taken by Church leadership as an attitude of faith.

The thesis believes that the Church often does not consciously or explicitly approach her many problems employing *spirituality* as the 'spearhead' and the 'backing force' required to make impact and the difference.¹⁹⁰ In such many ways (applying these to all fourteen symptoms), *spirituality* has not always been seen to reveal the deeper cause, and offer the remedy.

It has here been demonstrated how essential the contribution of *spirituality* must be for the Church, and indeed, for all her various 'supports' (for example, her sacramental system, see Model R p55) and ultimately, in her service to the world.

2.12.3 A CRUCIAL FOUNDATION SPIRITUALITY HAS NOT YET PROVIDED

Besides the imposing foundational work by Waaijman (2002 *Spirituality: Forms Foundations and Methods*), and the advancement of this theme by Benedict XVI's (1995 *The Nature and Mission of Theology*) no clear-cut foundational theory employing original categories based on philosophical/anthropological and transcendental starting premises have been sought or found for *spirituality* as a 'theological entity' or as a discipline.¹⁹¹

this notion [sublation] in Karl Rahner's sense rather than Hegel's to mean that what sublates goes beyond what is sublated, introduces something new and distinct, puts everything on a new basis, yet so far from interfering with the sublated or destroying it, on the contrary needs it, includes it, preserves all its proper features and properties, and carries them forward to a fuller realisation within a richer context' (Lonergan cited in Dulles 1992a:127).

¹⁹⁰ Then again in terms of injustices the Church has always tied imbalances to social sin. The 1965 Vatican II Pastoral Constitution *Gaudium et spes* of Vatican II (no10 Flannery 1975:910) is a prominent example where modern maladies are tied to sin (no10) which only Christ can remedy (no10 1975:911). In this manner, spirituality is indeed involved. Spirituality though, must be expected to make a difference to all fourteen symptoms the Church faces.

¹⁹¹ Most tellingly, Lonsdale attests that his research for his essay *The Church as Context for Spirituality* (in Holder 2005:239) did not unearth any book published in recent times which 'addresses directly the topic of the church as a context for spirituality.' Rahner's approach has broken through barriers tied to older deductive scholastic traditions. Waaijman's splendid work comes close: introduction as to approach, 2002:7; revealing potentialities for foundations which could be developed, 2002:385-389; interdisciplinary viewpoints, 2002:394-397; laying out what is meant by science(s) of religion 2002:403-405; explains possibilities in the role and contribution of philosophy 2002:397-401; design for the discipline of spirituality 2002:516-593; defines systematic research 2002:830-867; but largely deals more concretely with forms (2002:9-212), developments, practices and persons/groups/schools involved – but does not engineer a theological development of *foundational categories per se*. Marion opens the door further ajar to such explorations (cf. section 7.1.4 pg502; Marion 2002:ix, x).

2.13 FINAL DIAGNOSIS

It is really the dearth and disconnectedness of spirituality as a whole that lies at the heart of this thesis' and the Church's problem. Clearly as the Church is *reliant* on spirituality as her inner impetus and power, the Church cannot reform herself until her spirituality is reformed.

This study has looked at the symptoms (the thesis' fourteen indicators that are symptomatic of the thesis problem) of the stressed Church and sees 'behind' them (Pope Benedict XVI 2011:8, 31) that which is an underlying, deep *spiritual* problem.

In other words, it has been assessed by this study that spirituality has not been deeply enough assumed to be a strong and primary 'background influence' in the historic and cultural ebb and flow of the multifarious life of the Church as held together by her (theological) self-awareness.¹⁹²

In a larger remit, it is a fair statement to make that a 'foundation theory' for the spirituality of the Church has never been *systematically* postulated during the Church's long tradition and that this becomes the crux the thesis begins to address.

This research thus far comes to the conclusion that a *synthesis* within spirituality is sought through a study reviewing the very *fundamentals* of spirituality itself.

Furthermore it is envisaged that any such synthesis is done in a reconnection with and in conjunction with the Church, her spirituality tradition, philosophical grounds and her theological self-understanding. A *sublation* is hereby sought. What has arisen is that some 'synthetic cooperation' is required through a study looking at a foundational meta-theory that can rehabilitate both spirituality and the Church in a 'new' united dispensation.

It is concluded that the underlying power of the Church as an agent of transformation must be a spiritual one.

What has thus far been brought into focus is the dire need for uncovering, making clearer the nature of, for understanding and development of, the existence of a real 'spiritual substrate' or, as per the thesis title, a 'foundation for spirituality,' that, in empowering the Church, can beneficially impact on the world.¹⁹³

The development unfolded brings us to the next hypothetical assertion for spirituality

2.13.1 SPIRITUALITY – A CATALYST FOR REFORM OF THE CHURCH AND FURTHER FOUNDATIONAL POSSIBILITIES

As implied in the thesis title, it is the discipline of spirituality that has to stimulate and sustain the 'hermeneutic of reform' for the Church in the world.

The major hypothesis running throughout the study is that spirituality can provide foundations for reform for the Church's identity and mission, and collaterally, her theology also (with its

¹⁹² In what as above Osborne (2009:1, 36) calls, her 'standard, dominant, and operative,' systematic ecclesiology' – meaning this to be a systematic ecclesiology as an 'operative episteme in a culture at a given time' that has been 'given official status by the respective ruling ecclesiastics and that one finds dominant in their intellectual discussions on church issues, and that are operative in the day-to-day life of the respective official church structures.' The renewal of ecclesiology means that gradually, another episteme begins to challenge and in place of this a new episteme slowly becomes 'standard, dominant, and operative.'

¹⁹³ Furthermore it is envisaged that a synthesis by spirituality can unite the disciplines in a way that not only facilitates 'loose' and various 'cooperative' endeavours as 'sporadic sallies,' but gives a serious and constant impetus that generates a movement of spiritual renewal that is able to carry reform.

underlying philosophy).

Naturally, posing any such foundation will constitute a weighty claim that needs to be well substantiated in the restricted space of some next few Chapters.

St Francis life and spirituality provides a retrospective inspirational confirmation of the thesis' foundational methodology, categories and the practical results obtained (Chapter 5).

Last, fresh *fundamental categories* will reveal *universal foundations* (Chapter 3, 4) which, when applied to the fourteen problem symptoms (Chapter 6), will offer productive results.

2.13.2 FACING-OFF ONE-SIDED PHILOSOPHIES AND THEOLOGIES OF THE PAST

One so often sees philosophy and thought (theology) skewing the interpretation of reality into a one-sided, myopic, overly certain, proud, pragmatic, empirical, rational, ethereal, type of world view and thinking (John Paul II *Fides et Ratio* no45 1998:46). The Church in her spiritual wisdom has always been confronting erroneous mass movements (and heresies).¹⁹⁴

The thesis tries to unravel the way the Church has been hindered by past interpretative and theoretical frameworks, resurrected herself again and then been limited again, by her world view, in repeated hermeneutical cycles.

The context called 'Church' makes up the way people live, are forever changing and being reshaped. Such a lived process is at all times very real and becomes binding as its forms 'habits' of action and vision. Because society changes, shifts in horizons, personal and communal, are likewise needed. People evolve *slowly* and that means that the Church's past mistakes (or gains) will still very much effect present generations. People cannot act in a new way, or face problems afresh, if they cannot see other avenues, other means and methods, other epistemologies, mental thought frames or paradigms, pedagogies, and mystagogies, that are different to what they have been 'formed' and are 'fixed' in.

It is self-aware, critical evaluation that is required to break open fresh, creative and productive hermeneutic paths ahead. Moving ahead should ideally be undertaken while respecting past growth over time that still offers valuable tradition. Thus one can see that 'stripping' as deconstruction, but also 'en-fleshing' as reconstruction, is required in any critical hermeneutic effort (see Waaijman 2002:406-410 for further insights).

An inclusive context of, vital ingredients (categories), competent framework (macro-theory), and an overall theory of foundationalism (rooted metaphysically) are required for a spirituality that will be more revealing of its unique nature, content and task.

2.14 BIRTHING A CHALLENGING HERMENEUTIC

A new way of perceiving, interpreting and understanding, that is, a new *hermeneutic* (interpretive mind-set or approach), that can engage and draw contemporary humanity into dynamic religious faith is urgently required if 'religion' wishes to be renewed to some level of relevancy.¹⁹⁵ This will need to include a new spiritual vision, fresh imagination, deeper

¹⁹⁴ Philosophy is often floundering as 'weak reason,' seemingly discouraged and directionless, and lacking of confidence, displaying lack of will, often being trapped and turned against humanity (John Paul II *Fides et Ratio* no46 1998:46, 47 & no48 1998:48).

¹⁹⁵ John Paul II at the Pontifical Council of Culture in 1985, asked: 'How is the message of the Church accessible to new cultures, to contemporary forms of understanding and of sensitivity?' (2005:20).

spirituality, new frameworks, and an alternative foundational approach by philosophy and theology.¹⁹⁶

2.14.1 OUTLINES OF AN URGENT HERMENEUTIC

For the Church, a shift in interpretation of method and direction, that is a *hermeneutic shift* that is based on experience is required.¹⁹⁷

New options arising out of an original way of perceiving, interpreting and understanding, first require a fresh hermeneutic as a tool.¹⁹⁸

Hermeneutics asks for an interpretation under a key method that can weave together the uniqueness spirituality tenders, and the fruitful consequences that might result.¹⁹⁹

It becomes apparent that such a foundational approach is what is lacking - not only in spirituality, but in all contemporary foundational method, and therefore also in theology.

2.14.2 THE EFFECT OF THE ABOVE ON THE THESIS METHOD SELECTED

It is for lack of any 'foundational focus' in spirituality, more specifically: lack of a full context (in the Church), poor situating of spirituality in a sound tradition taken as a comprehensive whole (not only as neutral historical survey retelling the contents of spirituality or differing spiritualities), and a limited and thus limiting multidisciplinary effort (making only piecemeal inter-disciplinary forays), that the method of the thesis will need to be one that systematically at some depth re-addresses these various losses of foci. The opposite of such an insubstantial and splintered approach to spirituality has to be harnessed, namely, one that will have to

Once we wonder about intelligibility and understanding we enter the field of *hermeneutics*. The thesis uses Richard Palmer's (1969) work on Hermeneutics as basis. See Plantinga in Hinnels 2005:91.

¹⁹⁶ Maloney as early as 1978 has called for a 'new vision' to complement the Church's *rationalistic* framework (1978:15). Lane states as criticism: 'If the Church is to address the ethical deficit that now exists in society, if it is to fill the *spiritual vacuum* that is all around, and if it is to transform the increasing levels of religious apathy, then it will need to operate out of a *new imagination*' (2004:81). This thesis is not alone in calling for such a fresh drive - it is manifest at the very heart of the Church. John Paul II at the start of the new millennium expected a '*new evangelisation*.' Such a push is evident in many other commentators and theologians also outside the Catholic Church (e.g. Tacey). Hunsberger adds, 'The fundamental crisis we are facing is...a theological crisis, one of great magnitude and consequence' (2015:31). It is merely noted that Liberation theology is attempting to 're-ground' its theory (and praxis) in sound orthodox theology.

¹⁹⁷ Already in the seventies the Church has been challenged by a farsighted Karl Rahner, to 'expect a *swing* towards another type of future theology' in which, 'the question of *hermeneutics* and the *epistemology of theology* in general will be in the foreground'. Such *theological hermeneutics*... will, he forecast, provide 'the *starting-point* and *structural principle* for theology in general...' (Rahner 1975:612 italics added). Rahner's forethought reverberates with this thesis's aims as nested in the *discipline of spirituality*: 'The future may also hold a *counterpart* to the technical *rationality* of today which is reflected in a theology of the practical reason and political theology with its social criticism. There may be a swing over to a theology of *contemplation*...of initiation into a *mystical experience*, of a rightly understood 'aesthetic'. Transcendental theology...will again cut across these perhaps foreseeable theologies' (Rahner 1975:1701 italics added).

¹⁹⁸ Hermeneutics is the science of interpretation (cf. McBrien Vol. 2 1080:xxxi). Hermeneutics concerns the development of criteria for interpretation (Komonchak 1987,1990:462).

¹⁹⁹ 'New languages, understanding and practices need to be sought' says Tacey (2003:28). A 'complete' hermeneutic that maintains that it can explain the *totality of reality*, and one that grounds such an interpretation in transcendence, in fact approaches what is called metaphysics - as will be seen (see 1.2.3.10 pg29 & 7.4.1 pg629).

consist of *theory building* that eventually aims at *synthesis*.²⁰⁰

A sound theory needs to be fashioned that can make a case for Christian spirituality to be taken seriously as a discipline with depth in its own right. Only then will spirituality be seen to be crucially underpinning all aspects of the Church engaging the world. (For example, work in the field of world justice cannot be undertaken without possessing a 'spirituality of justice and peace').

This is the same as to say that foundations for spirituality itself need to be consolidated to arrive at a synthetic theoretical or theological framework available for the Church.²⁰¹

It is proposed that *spirituality* grounds the Church as a whole, including her whole theology, thus a 'method that grounds' the Christian Church needs to be consolidated through spirituality.²⁰² Again, plainly, to provide the Church with foundations in this manner, spirituality needs first to be well grounded.

The overall systematic aim then is to give body and seek expressive contours that will help to reveal the very identity of spirituality in terms of an 'outline' or thorough theoretical framework for spirituality.

In more detail, it needs to be shown that an always underlying spirituality can be expressed and understood in terms of basic foundational categories within such a proposed foundational *macro-theory*.

To repeat for emphasis, it is a rehabilitated spirituality which will in turn be able to re-empower the Church as this Church serves the world.

²⁰⁰ Of course *building* such a theory requires effort by many over time. The thesis only argues for the need for a foundational theory and offers foundational categories that can provide a ground for such foundationality. It is pointed out that the very fundamental *experience of faith* (in the category of experience, as this is intuited by the category of spiritual intuition) immediately implicates *reflection* on faith in terms of theology and philosophy. Reflection and thinking is imbedded in the way the brain functions (neuro-biology) to discover meaning (philosophical hermeneutics) in a relational type of reality (the category of relationality), which again draws on psychological aptitudes (psychological theory). The three foundational categories are already here seen to provide impetuses *linking* the disciplines in a *gestalt* beyond the standard links to a few theological themes (e.g. creation and evolution), revised anthropology (e.g. unravelling the mind-body connection), or interesting inter-disciplinary discoveries (e.g. results of dual brain studies) as they 'accidentally' emerge. A fresh metaphysical effort starts with *experience finding meaning*, not primarily an a priori ('provable') God-schema (cf. Kasper 1970:128).

²⁰¹ This is the thesis's aim - keeping in mind and continuity feeding off spirituality's *relations* with its other interlocutors, the world, and Church with her theology, as well as *all* the disciplines with which it is always interacting. Like theology, it has been said, spirituality cannot 'go it alone' and is dependent on these other various dimensions, be it philosophy, anthropology, psychology, or (neuro)-biology etc.

²⁰² It is said that the superstructure of a modern high-rise building sometimes has foundations almost as deep as the structure is high. In this study's Models R and S, it is proposed that what is visible rests on the invisible, the spiritual, so that the temple, metaphorically largely composed of Church (supporting the world), is really 'one complex reality' sustained by and held together by a 'divine spiritual force' (Vatican II *Lumen Gentium*, no8 also 6, 7, 14, Flannery 1975:357). Ratzinger points to the Church's faith, or spirituality, as being the '*ground*' from which all structure is built.

3.1 THE AIM OF THE CHAPTER

A FOUNDATION SUPPORTED BY ST FRANCIS

This Chapter introduces *Francis and his experience* for later further methodological correlation with the *three categories* in Chapter 6. The *individual* experiences of Francis and their meaning are spelt out in Chapter 6.

This Chapter is shaped towards ‘receiving Francis’ so that the reader has a concrete person and life to anchor in reality and cope with the more academic theory that promotes the three categories in Chapters 4 and 5.

Francis as person and his experiences will suggest and help build a theory for the discipline of spirituality. Francis’ experience leads into and begins to ‘flesh out’ the three categories.

It will be seen from the study of Francis’ experience how fittingly *he suggests* the hypothesised categories of experience, relationality and spiritual intuition. It will be seen how from *their* side the categories as delineated can help draw out what is unique in Francis’ spirituality. It is trusted that they will mutually reinforce each other.

It will be seen how Francis and *his* experience introduce and explain the *category* of experience. As such, Francis becomes an innovative *hermeneutic model*.

If one wishes to find a scientific solution to a knotty problem one often resorts to a model. One can imagine Francis Crick and James Watson proudly standing before their makeshift double-helix DNA model built in 1953 that is now on display in the Science Museum, London (see French for models in science, 2007:80-84). A model simplifies the ingredients and their interactions with the problem under review, so that the ‘big picture’ becomes clear ‘all at once’ (see Mathew 2010:136).

As Pope Benedict XVI taught: it is the Saints that are depicted as models for Christian living.¹ Von Balthasar is one who expects that force and nature of the divine reality experienced by the Saints (that so increased their intense longing) should be *measured* so that one can, as it were, work ‘backwards’ from the Saints to God (McIntosh 1998:106). This is the plan of the study in this Chapter 3, as well as Chapter 5.

The following ‘mini-cycle’ linking Francis to the three categories is offered as an *advance orientation* for Francis as a model. Again, the way the categories relate to Francis is fully teased out in Chapter 5.

¹ Benedict XVI (2010:64) sees the Saints as offering their experience as a live witness that forms its special basis: ‘... the intellectual translation, presupposes the existential translation. In this respect the saints are the ones who live out their Christianity in the present and in the future, and the Christ who is coming can also be translated in terms of their existence, so that he can become present within the horizon of the secular world’s understanding. That is the great task we face.’

3.2 FRANCIS AND THE CATEGORIES

3.2.1 FRANCIS AND EXPERIENCE

For this study St Francis will be the model showing *how experience* with God is possible, what it asks for, what it entails, and what results can be expected to emerge. This Chapter allows Francis to be the departure point of the thesis as it begins to build on Francis' *experience*. Experience will be the first 'stepping stone' leading to a deeper *relationship* with God as this is *intuited*.

3.2.2 FRANCIS AND RELATIONALITY

Francis increasingly (as expanded in Chapter 6) reveals the *nature* of the connection or communion with God. Simply he worthily exemplifies the kind of *relationship* that is offered by God. This relationship is very much *qualified* (what it is like, how it touches one) so that one can identify with its promise and cooperate with its invitation. For Francis this relationship, we increasingly see, was intimate and intense. True 'searchers for God' are hungry for such insight into ultimacy (cf. Delio 2004:19).

With the input of the categories, Francis will finally *model* the journey. The *pattern* this relationship exhibits (its characteristics and habits), and the *unfolding* of this relationship (the 'style' of its connectivity), is brought to the surface as a *process* (through its phases, or stages of growth) which then sets up normative growth patterns for spirituality as a whole, as will be seen in Chapters 6 and 7.

3.2.3 FRANCIS AND SPIRITUAL INTUITION

Finally, Francis will show how anyone can enter such a spiritual relationship experientially. One enters not only, or primarily, through the *senses* (cf. Aristotle, St Thomas Aquinas, Kant), or reason employed by mind, but through inner capacities that are *spiritual*. Indeed a faculty that has deeper insight that works not only rationally but finds depth-meaning through *affectivity* needs to involve a spiritual form of *intuition*.² Only as intuited (not thought) can divine love be enjoyed as a deeper way of intercourse. Clearly then, when love is of a spiritual being such as God, it has to be both intuitive on a more *human* level, and *spiritual* on an higher anthropological level.

Francis, it will thus be seen, arrives at God through a *faculty and function* called *spiritual intuition*.

We now have to see how built theory and living experience can help interpret each other.

² Thompson (2010:XV) rather enigmatically explains: 'While every intuition is a step beyond reason, once it has been taken, reason returns and quickly tries to colonise the newly acquired insight and to integrate it into a rational view of things.' Instead an interesting, active, affective commitment is what begins any formation of meaning: 'I just feel that I shall like this person or this place; later I shall find my reasons.' Also applicable in this vein is: 'If you do not offer me your friendship until you know all about me, we shall remain strangers' (2010:XV).

3.3 A TWO-WAY DIALECTIC BETWEEN: THE THEORY OF THE CATEGORIES AND ST FRANCIS' EXPERIENCE AS MODEL

A universal question to ask of epistemology is whether one starts with experience and builds theory on it; or with possessing a theory to see if experience corresponds with and confirms that hypothesis. In the, which comes first, the chicken or egg metaphor: the chicken, as a kind of 'result,' would represent the *experience*, and the egg would contain the ingredients and potentials as *theoretical* hypotheses (assumed to be 'within' the mysterious egg). Epistemological comprehension can, it is argued, start from either node, because the progress made through hypothesised theory (as abstract, involving idealism) or empirical experimental evidence (as concrete, under realism) is always cyclically reinforcing. One can start with a theory asking confirmation from experience, or an experience seeking a theory to interpret it. The mutual cyclical advancement, as theory and experience interact, has been spelt out in Model C-C (section 4.9. CYCLICAL EPISTEMOLOGICAL BUILDING OF THEORY pg155) and more sophisticated Model T-I (Chapter 7 section 7.1.5 EXPERIENTIAL BASIS AND THEORY REINFORCEMENT AS SYNTHESISED BY SPIRITUAL INTUITION pg510).

Hopefully, resorting to revealing the connections between *theory* and *Francis* so repeatedly does not cause too much mental 'jumping about' for the reader. Holding the course of the whole argument should, in the end, make full sense.

For clarity sake, the two methodological strands, the theoretical categories and the experience of Francis flowing through the Chapters are next briefly deepened separately.

3.3.1 REGARDING FRANCIS AS AN EXPERIMENTAL MODEL

Francis in this Chapter 3 (*Francis the inspiration and the Model*) (partly Chapters 4 and 5) and 6 is confirmed as a model showing 'how' it is possible, psycho-spiritually to live out the journey of spirituality. The *model* of Francis is expected, through its own contribution, to reveal the necessary essential ingredients of spirituality, that is, the foundational categories of experience, relationality and spiritual intuition as these categories are seen to 'work' or are exercised in Francis' life.

3.4 REGARDING THE FOUNDATIONAL CATEGORIES

The three categories are advanced methodologically in a broad theoretical context in the next Chapter 4 and individually and in much argued detail in Chapter 5.

The categories are only filled in and amplified by Francis' life experience in Chapter 6.

A *methodology* developed in Chapter 4 as advanced through Chapter 5 and as finally forged in the first part of Chapter 6, has to be applied to Francis in the second part of Chapter 6 to elicit these categories systematically from Francis.

Francis next ushers the reader into the cycles of experience, and the required interpretative theory.

3.4.1 INTRODUCTION TO FRANCIS AND EXPERIENCE OF GOD

FRANCIS' 'RAW' EXPERIENCE AND SPIRITUAL INTUITION AS A UNIQUE FACULTY

It is noted that experience will, through Francis, be partly introduced in this Chapter (cf. section 5.1 pg197).

The idea here is to immediately enter 'the fray' of the debate concerning the centrality of experience in religion and especially spirituality.³ As stated, Francis as a hermeneutic model will at this point provide an entry point to the thesis. Francis as it were, becomes a 'springboard' into the domain of religious experience and we let his unique path break open an avenue ahead through which this study can begin to debate and build.

The *extraordinary* transcendent nature of Francis' *experiences* is made more intriguing by a number of interesting realisations. (These, it will be seen, will be accidentally attractive to anti-institutional approaches popular in postmodernism).

What is being asserted by this study is that Francis experienced God in a 'direct' manner. If one removes the various possible 'mediations' as ways 'through which' God can be known (such as, profound theology etc., as listed below) that were available to many of the other Saints (especially those that followed Francis, the Franciscan St Bonaventure and Dominican St Thomas Aquinas, and note, this, as against the views of Vergote in de Nicolas & Moutsopoulos 1985:86-88) one is left with what one may (at least provisionally) call the primitive or 'raw' experience of God by Francis as a direct and immediate encounter with God (Delio 2004:22). The term 'raw' may not sit well with all. Many argue to various degrees that experience is always mediated (cf. Katz 1978). So, experience is *partly* arriving at meaning through one's own cultural lens.⁴ That cultural mediation is the lens through which one interprets everything may indeed be a generally valid presumption, but in Christian mysticism we are not talking about ones 'general' insertion in reality. We are dealing with a personal God and 'the mode in which' he chooses to reveal himself personally to 'oneself as person' (in a way he has deigned to 'design' to be the receptive 'vehicle'). Normally then, it is generally true to admit that reception and interpretation of experience is entangled in one's 'theories' of how reality is constructed (Johnson 1998:53). However, there are sound counter-arguments for 'direct,' 'unmediated' experience of God.⁵

³ Thompson goes to the heart of the importance of experience in religion as 'a system of faith and worship'... 'If there were no 'religious experiences,' there would be no religion' (2010:1; cf. Hinnells 2005:6, 7 regarding the difficulty in defining religion). Thompson avows that, 'Religion, unlike most philosophy, starts with the interpretation of experience, with trying to make sense of life as a whole, or of particular things that happen' (2010:1).

⁴ Katz's cultural conditioning (see Kourie 1992:96, and the absolute need for language 1992:98, which this study deems misplaced - for 'meaning intention' surely precedes language, and not vice versa) can all too easily become 'cultural subjectivism' and eventually 'cultural solipsism' (closed in on the self or itself alone. Cf. Smith 1987:560 cited Kourie 1992:99). Katz's theory can be, in this light, unqualified contextualism. It is not surprising that for Katz, no true propositions can result from mystical experience. There is no common core of mystical experience. There is no unmediated experience, instead: 'The mystic's doctrinal background should be seen as the key to his experience rather than a door which shuts us off from it' (in Kourie 1992:96).

⁵ The extent to which the experience is unexpected, sudden, so as to be an intrusion, will lessen these mediatory factors, for here the experience has less chance of being 'self composed' and there is less opportunity and chance of 'feeding in'... 'or filtering through' aspects of one's own background and make-up. The extent to which the experience is unusual, intense (heightened knowing and loving, McGinn

In the latter line, the more the 'God-experience' has arrived in a sudden, unexpected way (as totally unforeseen by the subject), and has unique qualities (that cannot seem to be self-generated by the subject), the more likely it can be said to be original or 'raw.' The unsettling word 'raw' is meant to displace the excessive emphasis on a long-held tendency emphasising mediation (particularly by 'thought' in theology) that dilutes the transcendent dimension as origin, and which can cast doubt on transcendence instigating experience itself. Patently, the definition of mysticism includes consciousness of the *direct* and *immediate* presence or encounter of God (McGinn Vol.1 1991:xvii & xiv) without 'internal and external mediations found in other forms of consciousness' (1991:xix). Thus Lonergan will, in a more nuanced way without losing its press, call this 'mediated immediacy' (in McGinn 1991:xx; see also divine-human relationship experienced in prayer in Delio 2004:19, 20).

3.4.2 FRANCIS' EXPERIENCE - NOT ACCESSED THROUGH CHURCH OR TEACHING

The following realisation, once acknowledged, has enormous ramifications for any epistemology, or pedagogy, or mystagogy attaining to God, and for spirituality as a whole. As nominalism did in a different (and problematic, see section 5.3.2 pg334; Chapter 5, 340⁴¹⁶ and 347⁴²⁶) way in circumventing abstract theory, it is proposed that Francis' approach can cut a whole cumbersome 'detour' out of past methods attaining to God. This Franciscan route can be called Francis' 'shortcut to God' (see Lekeux's book of that title, 1962). A more direct route is supposed by a sober relativising the often inflated place of the intellect and reason as traditionally seen to be so central in such an endeavour, and placing in its stead an 'easier,' direct, but ever-sound path to faith. This path is not meant to degrade or replace reason, which must always remain crucial, but it places the contribution of reason in a wider and deeper spiritual sublation (also in a sound Christian, biblical anthropology) so that reason can receive its correct and even fuller meaning.

3.4.3 THE TELLING MEDIATIONS FRANCIS DID NOT USE TO ACCESS GOD

Francis, although a regular practicing Church member and most loyally 'within' the Church, did not receive his experiences of God directly through the Church's mediation. What is meant by this is, he did not go through 'Church' avenues such as: a wise spiritual director, or a clerical or religious friend, or an intense prayer time as part of an organised retreat in some eminent monastery, or time spent in a special hermitage or on pilgrimage, or through counsel of a wise clerical supervisor, or tutor, or a university master, or through any form of study, or any guided access to and reading of Church literature, or through serious study of scripture (at least through classes, employing exegesis or in using commentaries etc.), or even, any recounted experience in the receiving of the sacraments.⁶ In the early stages of his radical conversion

Vol.I 1991:xiv), or inspires awe or shock, to that extent greater emphasises can be (cautiously) placed on its *unique origin in God* as initiating and instilling the content and message, and in making its specific impact. Compare this with Love 2013, 'On Not Proving the Existence of God'; see Marion 2005 *Mihi magna quaestio factus sum: The Privilege of Unknowing*; and Smith 2000.

⁶ This is in no way a negative judgement of the Church. Francis later freely and conscientiously availed himself of normal sacramental means -they were central to the Rule of life for his brothers. The orthodoxy of prospective brothers that the Rule of 1223 calls for was essential for Francis (cf. *The Earlier Rule* 1221, Chapter XIX no.1-3, Armstrong et al eds. Vol.I 1999:77, henceforth 'et al eds.' is omitted; *The Later Rule* 1223 Chapter II no2,3 Armstrong Vol.I 1999:100; the Testament mentions 'living

he did not receive his 'touches of God' primarily through any intermediate symbolic images (art, nature, attractive erudition, though admittedly such 'symbols' at times played a part as a vehicle, such as the famed Byzantine crucifix hanging in the San Damiano chapel, the Christ on which 'spoke to Francis' - but in truth, the symbols were totally suffused with Christ himself as a source of experience so that the symbolic image itself is completely over-powered by Christ's presence).

Noted already at this early stage then, is that part of the problem this thesis tackles is a still universally evident, underlying *intellectual substitution* (as a sure 'store of knowledge'⁷) for dynamic faith. The *experience of faith* can never be 'reduced to knowledge' says Benedict XVI ([1968]2004:72). Knowledge and faith should reinforce each other and indeed 'overlap' in a type of unified process - as also in content, for faith always presumes *some* knowledge. Nevertheless the construct widely held has been a stance or an attitude (not only a theology) adopted by the Church, where excessive emphasis lay on the doctrinal and knowledge aspect (Maloney 1978:15; Dulles 1992b:5-8, 13, 14, 17, 24, 29; Johnston 1995: 44, 57, 58, 68, 181, 235; Johnston 2000:6 7; Komonchak 1987:714). The Church has surely held an intellectualist stance (at least 'tone') based on reason and is only recently talking in terms of a more personalised and immediate faith (see the thesis' notes on *Deus Caritas Est* 5.1.4.6.1 pg243). Franciscanism, as a spirituality and as a theological approach, has at times been charily looked at as being somewhat anti-intellectualist in flavour (cf. teasingly, the Franciscan order has been accused of being an 'order without order,' McGinn Vol.III 1998:70). This 'simple' Franciscan approach does indeed run counter to one that *first* requires the backing of clear revelation, teaching and theology for establishing a sound faith - as if that faith is somehow constituted by that understanding. Often, only then was interior knowledge of faith (indeed, often as a soundly built theology that can now be 'applied') prepared to move on and to *reach out* to worldly reality.

The Franciscan stance⁸ is certainly against any 'hard prescribing control' by its own leadership to lay down and enforce teaching in any insensitive manner⁹ that demands excessive academic expertise.¹⁰ Franciscanism expressly leaves maximum room for the free activity of the Spirit in all things, and one might add, leaves room for personal individualism so that free

the rule in a more Catholic way,' Armstrong 1999. Early Documents. Vol.I pg127). He had high regard for the priesthood and the Eucharist (*Testament* no3). The daily recitation of the Roman Divine Office was a central pillar of the Order. He asked for a Cardinal as guide and protector of the Order. He was loyal to the Papacy, and he attended the Council of Lateran IV.

⁷ The oft called, 'deposit of faith' concerns 'the 'content' of Christian faith given by Christ and the Apostles and preserved as a treasury by the Church ever since' (McBrien 1980:xxvii).

⁸ Franciscanism is largely seen to be orthodox and loyal to the Church - despite a few skirmishes involving *the brethren* or the spirituals (McGinn Vol.III 1998:72) and later Joachim of Fiore (McGinn Vol.III 1998:72-74, 96, 99; Sheldrake 2005:464; Schindler 1998a *Communio* 25(1):266-268).

⁹ See this openness in the rule Chapter III no10 Armstrong Vol.I 1999:102; Admonition XIX no3, 4. Armstrong Vol.I 1999:135; Admonition IV no1, 2, Armstrong Vol.I 1999:130.

¹⁰ Admonition VII no.3, 4 Armstrong Vol.I 1999:132.

expression of character is not forced into a perfect model or expected charism.¹¹ (No wonder so many eccentric and wonderful characters abound in the Franciscan order).

This process, that thus far admits only *minimal* necessary mediation (especially as an intellectual support), will be pushed to its limit in the following unfolding line of reasoning.

If one *eliminates* all these above forms of mediation (learning, influential friends, or heavy scholarly input of any kind), as was so true in Francis' case, then what other religious mediatory route is one left with? With the former mediations 'nullified,' what now makes its demand, is that God reveals himself in Christ *directly* in the emptiness of Francis' heart; in other words, in what may be called 'pure experience.'¹² This emptiness or inner 'poverty of spirit' of Francis is symbolically epitomised by the dark caves in which he searched so urgently for God at the time of his intense initial painful conversion (see Bodo 1972:9-11). It was through this 'naked' (cf. Johnston 1995:181) inner receptive emptiness,¹³ and in no other way, that

¹¹ See the *rule* Chapter X no7, 8, Armstrong Vol.I 1999:105). See elements of the evangelical 'freedom of spirit' (*libertas spiritus* of 2 Cor.3:17) arising in the Franciscan order, in McGinn 1998:71. See also aspects of (individual) *freedom* and *spontaneity* as part of the Franciscan charism (Saggau 2001,2002:40). One can estimate that for many, in Church leadership through the centuries and even now, a starting point not relying on much knowledge and doctrine might feel insecure and 'too easy,' so that this even becomes threatening. The result is that the sense of 'ownership' and 'control' that notional faith gives will often be difficult to let go of. This can sometimes be based on a *kratophany* – an appearance of overall power according to Eliade (1996:14 cited in Johnson 1998:64). Here, 'doctrine held' can too temptingly be given pride of place without the necessary holding on by 'deep, inner affective faith,' that as a *transcendent* dynamic, 'working from the ground up' (Ratzinger 1995:48;cf. Johnston 1995:181; Dulles 1992b:13) is *that* which sustains the whole faith process -namely acceptance by an open heart as well as believing with a humble mind- both faculties on which the Spirit is required to impress. Here such a 'grasping' kind of intellectual control very likely complicates one's whole inner life of prayer. Franciscanism would accuse a proud intellectualist approach (what Vico calls the 'conceit of scholars' in *The New Science* para.122-128 cited in Johnson 1998:52) as being the very antithesis of a childlike surrender required in a much more fundamental spiritual stance. Indeed Francis feared that devotional faith is undermined for those that trust excessively in learning. This resonates with Feuerbach's: 'The new philosophy' which therefore 'rests on the truth of love...where there is no love there is no truth' (1843 *Grundsätze der Philosophie der Zukunft*, para 34, 35, *Werke* II, pg299 cited in von Balthasar 1970:37).

¹² Lane would be one to disagree with the idea of 'pure experience' as he presupposes some degree of understanding and the influence of background, as well as time and place with its value system (2003a:33). These can indeed be assumed to be in place, to varying degrees, but a 'hermeneutic instance of meaning' is not dependant on any degree of these in any combination. The 'impact' as *intended*, as this wishes to employ any or very few of such contributing factors, is what makes its *unique impress*, and it is this that instigates, imparts and effects. For instance, the impact of a deep look of love across a room has little to do with the colour of eyes, makeup, or ambience of the time – the look with 'intensity of meaning' imparts the 'saturated' experience as this is *directly* intuited. For instance Christ simply looked at the betraying Peter: so that Peter was inwardly run through and wept bitterly (Mk 14:72. See exegesis on 'gaze' pg445; & 496¹⁴⁸). Loyalty in friendship can be broken in one look. In some ways mysticism involves a contemplation where one is being looked at in love (Song 4:9, 6:5, 8:10). Fuller confirms that, 'Meanings ... have a structure, logic, and dynamics of their own' (1990:39).

¹³ Compare this to Francis' '*vacare Deo*' – 'being empty for God' (Cirino & Raischl 1995:207). Francis went into caves to 'block out' all interference to focus on 'practicing spirituality' as being open to Christ. Newberg shows that unitary states with transcendence can occur to *all* through a neurobiological function. Specifically the result of 'the softening of the sense of self and the absorption of the self into some larger sense of reality that we believe occurs when the brain's orientation area is deafferented, or deprived of neural input' (2001,2002:113, 114; cf. 1999:41, 42). Thus 'a total blocking' allows 'a large spectrum of increasingly unitary states' to become possible. He calls this 'span' the 'unitary continuum' (Newberg 2001,2002:115). In such inner receptive emptiness no mediation at all is desired, and purposely blocked out. See also the thesis 118¹³.

God could touch him so powerfully. Francis purposely isolated himself from others and any other influences in holes in the ground so that he could be *directly* reached by God (Cerino & Raischl 1995:xii, 118, 119, 121, 130). He let nothing distract him from experiencing God, no passing pomp of a papal army, no distracting activity such as fire-side furniture carving, no women (nuns, Rule Chapter XI, Armstrong et al eds. Vol.1 pg106, 'et al' will be omitted) no luxuries (cf. a pillow *The Assisi Compilation* no119 Armstrong et al eds. Vol.II pg227) and besides some music now and then and some sweetmeats from Lady Jacoba no entertainment. Francis' direct experience of God was plainly as *unmediated* as is possible.

3.4.4 IMPLICATIONS OF 'DIRECT EXPERIENCE' OF GOD

This terminus arrived at for now, that posits 'direct experience' in Francis, is a *fundamental proposition* employed throughout this thesis' method – and one which, it is contended, that becomes universally applicable.

'Reason-intellect' as part of this study, is not harnessed to a high degree and is largely 'bypassed' in the case in Francis. He did gradually know his bible extremely well, much or most by heart, but saw himself as a simple, unlettered person. In his Letter to the Entire Order, he describes himself in a famous phrase as *simplex et idiota*: 'an ignorant, uneducated person' (Armstrong Vol.I 1999:119). Evidence shows that he only possessed a fundamental learning.¹⁴ The argument's conclusion compels one to take the only alternative route to faith and to accept 'direct experience' as just as valid and orthodox a route (if not crucial) that accesses God. The upshot of this means that if one 'removes' (as far as this humanly possible) as an approach what has been called in the Catholic tradition, the path of 'reason-intellect' as a 'way working itself up to,' or attaining to, God (in the scholastic Aristotelian, and largely Thomistic sense¹⁵) then *another kind of advance* involving direct experience is the only 'replacement approach' remaining. This unavoidably opens up a most vital debate that will need to resolve past approaches based on 'reason alone' - one that is still in a broad way held and taught by the Church through the declaration of Vatican I (cf. *TCCC* nos39-43, 1994:42) - just as it is eruditely 'disclaimed' by Pope Benedict XVI.¹⁶ What is sought is a *fresh way* of understanding

¹⁴ Monti refers (Saggau 2001,2002:21, 22) to Octavian Schmucki for the meaning of these terms, see, Schmucki 1996. The translation of this phrase by Armstrong & Brady (in *Francis and Clare: The Complete Works*) 1982:59 is more accurate than that in Armstrong, Hellmann & Short 1999-2001:119 (in *Francis of Assisi: Early Documents*, Vol.I). Schmucki concludes: 'Because of his formal education, limited though it was, he stood halfway between the 'unlettered' or 'simple' and the 'literate' or 'learned' members of his Order...' (Armstrong, Hellmann & Short 1999-2001:170). See confirmation in McGinn Vol.III 1998:323¹² on medieval literacy; & Vol.III 1998:345¹¹³ that Francis had 'rudimentary scribal training.'

¹⁵ A sense seen in Shahan & Kovach 1976:8 and Osborne 2003:11-30. See also Luscombe1997.

¹⁶ Rowland adjudges that, 'Benedict measures the light of *autonomous reason* against the *light of faith*...and finds it wanting' adding that this has been 'a consistent theme throughout his life and is one of the strong Augustinian currents in his thought.' Already in 1969, Benedict wrote that 'the organ by which God can be seen cannot be a non-historical *ratio naturalis* [natural reason] which just does not exist, but only the *ratio pura*, i.e., *purificata* [purified reason] or, as Augustine expresses it echoing the gospel, the *cor purum* [pure heart].' At this time, he also remarked that 'the necessary purification of sight takes place through faith (Ac 15:9) and through love - all events not as a result of reflection alone and not at all by man's own power.' What this suggests is that the *intuition* that arrives at God is sensitive, attuned, and at least partly spiritual, and certainly not only 'rational' (*The Tablet*, 13 July, 2013:8). Since it is faith that 'illuminates' reason, the relationship between the two is not (as Kant would

that can unfold how one can come to 'know' God. As Chapters 4, 5 and 7 expand, such new approaches to God will not use refined intellectual arguments but their own depth, validity and usefulness will determine what kind of method should be used in all forms of spreading the

have it) 'extrinsic.' Rowland expands this position by saying that those who, 'prefer to read the relationship extrinsically often have recourse to the document *Dei Filius* of Vatican I,' but need to take into account the 'new theological epistemology' that the Vatican II document *Dei Verbum* (1965 Flannery 1975:750-765) has introduced under the then Ratzinger, and which Baum has thus promoted (Rowland 2013:8). *Dei Filius* did not address the issue of 'how knowledge of God' based on human reason is 'related to the saving actions of God revealed in Christ' which as at all times implicated, asks for a 'profounder understanding of revelation' (Rowland 2013:8) as introduced through the new theological epistemology. Baum summarises the old epistemology in the following way: 'Vatican I affirms that 'God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason.' In accordance with Vatican II, we can now say that, 'if God allows himself to be found' -across whatever distance- through the works of his creation as understood by human reason, 'this does not take place because of an *independent or sovereign act of man*, but rather because of the *appeal which the gracious God* through his creation *makes to the mind and heart of men*' (Rowland 2013:8 italics added). Here God is directly involved -which implies grace- in what is *his* act of illumination. Reason simply never works 'alone' and to think so betrays an older untenable anthropology which splits off *pneuma* as an *always involved* faculty. Rowland reviews that, 'This criticism of the idea of reason as an independent and sovereign act of man is a central theme of the encyclical' and is its 'most interesting element.' Not only is the faith *and* reason relationship presented 'as *intrinsic*, but so too is the *faith-filled* reason *and* love relationship.' In this context, the encyclical cites St Gregory the Great and William of Saint-Thierry as authorities supporting this approach. Rowland continues that, 'While Thomists have tended to emphasise reason and Franciscans have tended to emphasise love, Ratzinger/Benedict tried to draw the two together into a 'higher synthesis' where the Spirit is involved' (Rowland 2013:8 italics added). Precisely this is what this thesis assumes to be the function of *synthetic spiritual intuition* that can include the full contribution of reason as well as spiritually elevated insight. Love is one who concurs and applies the term intuition (Love 2013:550), intuitive (2013:551) and an intuition (2013:553) to Paul's Letter to the Romans (especially 1:20) believing that this text has 'sometimes been used incorrectly to defend the idea that we can prove the existence of God.' Referring to O'Collins and Farrugia (2003) Love (2013:552) goes on to show that the famous *Five Ways* of the medieval Thomas Aquinas were used extensively in Catholic apologetics to 'prove' the existence of God, and were employed in the late eighteenth century against the rational arguments of atheism, through into the twentieth century, but that they are now outdated. For Paul, the invisible God is not 'deduced from creation' but is 'clearly perceived' in it (Rom 1:20) more as an 'image' that is 'intuited.' Vatican Councils I and II talk 'not of rational proof of God,' but 'an argument' for God from creation as this is 'linked to the intuition of a divine presence' that 'appeals to imagination and personal judgment, not to pure logic.' To reduce God to 'an abstract hypothesis' somehow 'obliges' God to 'reveal himself in concrete manifestation. This expectation threatens to coerce God's self-disclosure, and implies our power over God' (who is love, Love 2013:552) so that as 'Absolutely Real,' he should 'logically be the only object we can know with absolute clarity' (Love 2013:553). But the hidden, apophatic God is what our minds should seek is a 'mystery' that we should 'deepen in' (Love 2013:553; cf. Sells 1994). God surely exists, and our whole being, and minds, must reach towards him, but through a *faith-insight* that must also be pure *gift*. McBrien puts things this way: 'The First Vatican Council taught that we can come to the knowledge of God through natural reason alone. This teaching is not inconsistent with our present understanding of the relationship of nature and grace (see the previous Chapter). Since this is *already a graced* order of existence, reason does not operate in a historical vacuum. God is *already present* to it, elevating it to a higher order of existence. It is *graced reason* which, according to Vatican I, can know God as the beginning and end of all things' (1980:199 italics his). McBrien adds: The Second Vatican Council insists 'that the Church's message is in harmony with the most secret desires of the human heart. There is a correlation, in other words, between belief in God and self-knowledge, which is exactly the point contemporary theologians are making' (1980:199). This study sees this nexus as spiritual (Godly) intuition (being both transcendent and human).

faith, or evangelisation, inclusive of epistemology and pedagogy employed in Catechesis, adult faith development and any form of Church teaching.¹⁷

Of course, what is included in 'direct experience' has to be systematically unravelled, but the sense in which Francis most uniquely went through 'his way,' will, it is believed, become clear enough to be well grasped. Fuller acceptance no doubt needs more persuasion, as the following Chapters attempt.

Much as some theologians may squirm even at this mere proposition, Francis epitomises, more in line with St Augustine's conversion typology, this latter strand of 'direct' experience of God.¹⁸ His tortured soul, seeking his beloved in such a desperate way in dank caves, is a

¹⁷ Dragged into this theological cauldron will be: foundational method, fundamental theology (O'Collins & Latourelle 1980), epistemology, the basis that philosophical and biblical anthropology provides, philosophical foundations and metaphysics (Rahner 1975:958-962; Feuerbach, L 1843, *Grundsätze der Philosophie der Zukunft*, para 54 *Werke*, II, pg317 stated that 'Philosophy is anthropology - nothing else' (1843) pg317, cited in von Balthasar 1970:37), philosophical theology, philosophy of religion (Davies 1982,1993 & 1998; Rowe & Wainwright 1989; Rowe 1993), hermeneutics (Rahner 1975:611-614), philosophy of mind, theological method, the 'God question' (see section 2.5.2.4 pg67), the nature of faith, the cooperation of nature and grace, pedagogical methods, psychology of religion, catechesis and evangelisation, soteriology, the place and function of the Church, and pastoral theology, practice and ministry.

¹⁸ One needs to be clear about what is juxtaposed here: *reason* as an intellectual exercise working philosophically, and *experience* as a movement of that love to be appreciated in faith. This discussion is taken up in Chapters 4 & 5 and synthesised in Chapter 7. The following will have bearing for which approach is to be taken in promoting faith. Tilley (2010:8) helps with some distinctions. He explains that *fideists* exhort one 'to accept basic propositions on faith' (alone). One bases one's reasoning on these *propositions* (or more realistically, on a whole 'matrix' of belief). They are thus simply true because 'God has revealed them' through an inspired prophet/revealed text. These beliefs are not 'to be doubted nor investigated, but rather accepted *on faith*.' Next, some philosophers are *rational foundationalists*. They believe that one 'can show through argument the *reasonableness* of accepting a proposition, such as 'God exists,' as the ultimate basis of faith.' McCool offers more clarification: *fideist* was the name attached to the nineteenth-century philosophers and theologians who claimed that '*some sort of revelation* was absolutely required for the human mind to know anything about God's existence or nature with certainty, to have assurance of personal immortality,' or to justify the 'moral demands' of life (Komonchak 1987:396). Vatican I's *Dei Filius* tried to steer a 'safe middle path' between two extreme positions, faith and reason. Fideism denied that 'human reason, *through its own unaided power*, could acquire *any* certain knowledge about the world's transcendent creator' (Komonchak 1987:396). We see that 67³⁸ and 75⁷⁷ are not too far from this position, but must still allow reason its fair insightful scope, cf. von Balthasar 1982b:262). Rationalism though, 'refused to concede that the knowledge of God transmitted through Christian revelation exceeded its (rational) range.' As solution, in principle 'reasonableness' can never be excluded, but love (to sacrificial death - though it has its own 'reasons') certainly exceeds the range of pure reason. McCool proffers that fideists 'conceded too little to natural reason' while rationalists 'demanded too much for it.' Fideism would 'make philosophical knowledge of God impossible'; rationalism would 'submit revealed knowledge of God to the criticism of philosophy' (McCool in Komonchak 1987:396, 397). McBrien simplifies that fideism was convinced that faith was rooted in the heart not the mind, and that faith held no rational content (1980:xxx). Thereafter, on a 'mixed tack' (faith as underpinning reason), Catholic '*traditionalists*' reacted against enlightenment rationalism and claimed that, 'a primitive divine revelation, *received through faith* (and transmitted through language and tradition), was required for the mind's grasp of the first principles on which speculative philosophy and ethics depended' (McCool 1987:397). Theologians of the older scholastic tradition found this 'disturbing' for it denied the validity of the 'scholastic arguments' for 'God's existence.' They saw and were afraid that if 'faith' was required for the mind's intuitive grasp of philosophy's first principles was indeed '*supernatural* faith,' that the, 'necessary distinction between reason and faith - the line between faith as divine gift, and a parallel philosophical path to the existence of *being* (God implied) was being smudged, thereby unsettling confidence in *reason*. Vatican I's *Dei Filius* 'outlawed fideism' by declaring that, 'absolutely speaking, *unaided natural reason* could acquire

metaphoric image, crudely put, the opposite of someone sitting in his warm book-filled study reasoning his way to God.

As we will see, the real facts of Francis' life will support this claim of 'direct experience' – a dimension, we have noticed, is already fully accepted as part of the definition of mysticism.

Because experience of God was always at the forefront of his life, Francis is in this study promoted as the 'Saint of experience' par excellence.

This work suggests that St Francis can be called the 'experiential Saint' or the 'Saint of experience.' Why endow him with that title? Rout (1996:11) in his little book *Francis and Bonaventure* more than most other authors clearly draws out the experiential dimension of Francis' dynamic relationship with God. There is no *explicit* theory or theology constructed by Francis that explains his particular charism. Rout summarises sharply that, 'To experience God is not to think about our concepts of God, it is to directly encounter God in affective experience' (1996:39).

Francis' value is seen in the guided interaction with the world as this is unfolded in his life in a *dynamic* way under the *providence* of God. Because he described a God-world relationship based on his own experience and described it in his own language of spirituality,¹⁹ Francis has

certain knowledge of God's existence and nature.' One notices that the Council did not declare *valid* any of the individual philosophic arguments to *prove* God's existence. Neither did it *deny* that some faith and revelation could be necessary, 'for an individual mind to know with certainty God's existence and the fundamental truths of ethics' (McCool 1987:397). What Vatican I didn't dare attempt is to *bridge* the capacity of reason with a faith-like insight. It did not have the sophisticated tools to unravel what faculties, and what *type* of reasoning, 'natural reason' employs. Neither could it 'insert' what was already the (moral-spiritual) knowledge of conscience all souls innately possess, 'into' the natural mind. In leaving connections between reason and other vital spiritual faculties rent, it left matters hanging and (presuming the validity of faith) merely resorted in maintaining the emphasis on reason as one theological 'default setting.' Instead, this thesis offers *intuition*, as including the whole range of 'reason' (abductive, inductive, deductive, inferential, analogical) which is united to (and falls under) *spiritual* insight (intuition), that can help distinguish, and above all, reconcile, natural reason-intellect with transcendent (supernatural) processes (discernment, inspired insight, insight through faith, spiritual illumination etc.). As mentioned, Love writes a sound article where he sees evidenced a *mutual* cooperation and uplifting (cf. knowing through '*connatural*' in Johnston 1995:50-52; '*contuition*' in Bonaventure, McGinn Vol.III 1998:107, see 1998:374²⁰⁴) so that as Pope Francis now says: 'faith broadens the horizons of reason to shed greater light on the world which discloses itself to scientific investigation.' It follows that, 'right faith orients reason to open itself to the light which comes from God, so that reason, guided by love of the truth, can come to a deeper knowledge of God...Theology thus demands the humility to be 'touched' by God, admitting its own limitations before the mystery, while striving to investigate, with the discipline proper to reason, the inexhaustible riches of this mystery' (2013 *Lumen Fidei* No36). Here Pope Francis has ordered reason to fall under the impulse of faith in a process this study calls *spiritual intuition*. Obviously this intuition now becomes key.

¹⁹ Rout captures Francis' language in terms of: direct awareness of God's presence (1996:14); living experience (Rout 1996:15); intensity of his own experience (1996:18); mystical experience (1996:18); spiritual relationship and ultimate mystical experience (1996:20); experience (two times, 1996:22); and ability to desire and love (1996:27). St Bonaventure too picked up on, and was totally inspired by, the experiences of Francis: 'To consider Francis outside his experiences' Bonaventure said, would be as 'life-giving as turning wine into water' (Rout 1996:2; cf. Ratzinger 1995:58). Rout adds that, 'It was because of the experiences of Francis that Bonaventure held to his academic conviction...truth was possible only because of Francis' experience of the transcendent God.' Bonaventure 'understood that Francis to have begun with God and to have reflected on all else in relation to that starting point' (Rout 1996:2). Bonaventure, and this dissertation, is always attempting a 'reversal', a 'turning back to' the vital experience of God that Francis so uniquely and directly points to. 'It was the experience of Francis,

been called the 'vernacular theologian' by recent scholars (a term introduced by McGinn, see Saggau 2001,2002:27, as also mentioned in Delio 2004:7).

Francis' originality is exemplified in his ability to maintain direct awareness of the Lord's loving presence in his life. He achieved this through his express life-style and through his distinctive spiritual disposition which at the same time reveals his whole 'spirituality.' This he inculcated in his *rule of life* for the brothers, or rather what was more simply called the '*Life*' of the Friars Minor' (Rule of 1223. Armstrong Vol.I 1999:100). A 'way of life' that is intimately close to Christ in the Spirit embodies the entire Franciscan approach.

Lapsanski takes us deeper as he contrasts 'abstract knowledge about God' with the Franciscan written sources' dramatic stress on the primitive community's enjoyment of 'a very personal and vivid experience of God as loving Father' (1976:3). This joyful aspect, which is encouraged as a particular Franciscan response, is a result of an experimental 'being' loved in full generosity. Keating for one will express that this 'transient experience' forms, at the centre of our being - as it is 'awakened to the divine indwelling, not as a particular thought, or reflection,²⁰ or feeling - a sense of being loved and embraced by God' (2007:91). The place

the experience of being overwhelmed and captivated by God's love that was to transform so radically not only his life but the religious and social life in which he lived' (Rout 1996:4).

It is this sense that Franciscanism is seen to be *Christocentric* (Delio 2003; Doyle 1980; Hayes 1981); but through direct perception, not speculation. Through the works of Pseudo-Dionysius, Thomas Gallus, and the school of St Victor (cf. McGinn Vol.II 1994/1996:363-421 and 199:12-30 & 41-152 see MODEL A-B pg639) Bonaventure is able to take captive the, 'experience of Francis into theological expression that would help lead the individual into that core 'communication of love'' (Rout 1996:38). Thus Bonaventure adds his own Franciscan experiential foci: experience, desire and love (Rout 1996:38); direct encounter in affective experience (1996:39); real possibility for a human person to know God – Bonaventure's purpose is experiential (Rout 1996:40); the possibility of experience God (2 times) - shown in the life and experience Francis (1996:41); so that we *can* experience God. Bonaventure mapped out a path for journeying to God (Rout 1996:49): through knowing *scientia* (wisdom); as drawn and captivated by God (1996:56); as not being intellectual but through experience of God (1996:58); as experiential wisdom - knowledge through love (1996:59); as experiencing a relationship (1996:67); as a protest against the 'Man of Reason' (1996:67); as experience of ecstatic knowledge (1996:67); where the senses take delight in sweetness (1996:71); and where there is experience and enjoyment of beauty (1996:73).

²⁰ Reason or mind, *intellectus*, and heart or desire, *affectus*, combine to bring about *wisdom*, which goes beyond 'intellectual exercise' and includes integration in life (Rout 1996:25). In our technological world, reason is that which more likely blocks any free playing intuition that can recognise beauty and 'who' creates it. Thus it must be emphasised that the arrival at Bonaventure's synthesis is not achieved through *linear logical inference* (i.e. from harmony to what must logically lead to an 'ideal' perfect beauty) but through an *intuitively granted, unchangeable light*. This can now be described as a connective, synthetic, *intuitive process*. Illumination goes beyond 'intellectual insight' - it includes wonder and a sense of peaceful harmony that is *experienced* by being confronted with beauty in the Other, and by being bathed by the light of God as cast on one's 'mirror-mind.' This experience includes 'upliftment' and joy. It requires what Augustine proffers: 'to find the ultimate object of reason it must go beyond reason' (Sikka 1997:27). Augustine indeed said: 'Believe in order to understand.' The implication of this order has always meant that 'faith necessarily comes first and then understanding' (Rout 1996:24). It is in this way that Boas reads Bonaventure: 'knowledge of God is ultimately not based on rational argumentation but *on direct experience or vision*: 'Throughout the *Itinerarium* Saint Bonaventure emphasises that knowledge in the last analysis comes down to seeing, to contemplation, to a kind of experience...' (in Sikka 1997:18). Thus the word 'God' must always go beyond a schema of cognitive cohesion and always have *experiential* content that is always *affective*. A sense of faith, *sensus fidei*, we will see, brings with it its own consoling light of divine reassurance.

If the first six stages of Bonaventure's *Itinerarium* include the value of human reason, the final stage moves beyond rational reflection to the *affective and emotional* for he says: 'In this passing over, if it is

and role of reason needs to be accepted (indeed re-emphasised today) but an older emphasis on reason has to make space for the experience of relationship and hence the full discussion in this thesis (nos320³⁷⁴, 320³⁷⁵, 321³⁷⁶, 322³⁷⁸).

In the same way William James contrasted a 'way of acquaintance' and 'knowledge-about' another (see Forman 1998:20). The former cannot be imparted but must be reached by others themselves (Putnam 1997:223). It is in this sense that Franciscanism is fittingly called *Christocentric*, a personally Christ-centred approach that allows intimate access to Christ, or better facilitates Christ 'visiting' the recipient with his loving touch as a presence.²¹ All else, all spirituality, builds on this kind of 'contact.'

be perfect, all intellectual activities must be left behind and the height of affection must be totally transferred and transformed into God' (*Itinerarium* I 7.4). Thus Bonaventure will exclaim: 'When it sees its Spouse and hears, smells, tastes and embraces him, the soul can sing like a bride. No one grasps this except him who receives, since it is more a matter of affective experience than rational consideration' (*Itinerarium* I 4.3). Rout paraphrases: 'To experience God is not to think about our concepts of God, it is to directly encounter God in affective experience' (1996:39; cf. von Balthasar's attempts at resolving the reason-heart predicament, in von Balthasar, Kehl & Loser 1982:102).

Now another point is to be made, that is, that *illumination* occurs in the experience of, or contact with, divine reality. For Bonaventure this light is present to the mind in an unchangeable way. In a Platonic manner, he suggests that this light is always *innate* because of an innate *memory* of originating principles (cf. Jung's archetypes) 'lying within the power of the subject' and *ready* to be employed in the contact with things (Sikka 1997:25). This power is constantly present *to* the subject, but the subject has no 'grasp' of it, as it is always dependant on the *transcendent gift* of this light that accompanies memory. One may not want to *totally* validate the Platonic idea of 'memory,' but what seems sure is that the 'imprint of logos' constitutes a unique *part* of one's having been made in the 'image of God' and that everyone is able to draw on this transcendental depth resource as a faculty.

One also notes that the tension arising between some *real experience* of mystical union with the ever-growing hunger it spawns as to the *un-attainability* of perfect union, can only be experienced in the ecstasies and confusions of any love-affair. Fire lies at the heart of mysticism. It is no wonder that the Capuchin Franciscan mystic Saint Pio (+1968), says that he remains a mystery to himself and little understands the often excruciating process of divine love (e.g. di Flumeri 1980:738, 794). Despite these pains of love, the aim of Bonaventure's *Itinerarium* is to lead *all* into intimate union with God.

It helps to see this process as a *mystical absorption* that increasingly draws one from a dialectical interactive model (between two entities) into an interpenetrative subjective model (as a form of intimacy). Ontologically there is always distinction between God and human *persons*, but experientially and mystically, this 'separateness' dissolves in the union of love. It is some relation such as this that everlasting life comprises (as the 'beatific vision,' McBrien 1980 Vol.I xxxv).

What this review spells out for this study is that the *limits* of reason as it was traditionally taught must be acknowledged as falling within a 'specialised domain' that also thus has limited application (see von Balthasar dealing with the limits of deductive thought in Western theology; and glory as it 'flares out' as experienced, 1989b:18), and that the contribution of the *illumination by faith* has to be extended and better understood (see light in glory, von Balthasar 1989b:284-287). Spiritual intuition as unfolded in this thesis helps much. It is intuition (as spiritually driven) that can expand the scope of 'past reason' (based more on causal arguments, or 'proofs') making room for *illuminated reason* (which *includes* the action of the Spirit as grace) that *transforms* the nature of 'reason' completely. One cannot but already notice that when faith and reason come closer, here, *ecumenical rapprochement* is facilitated.

²¹ Angela of Foligno, a Franciscan penitent living after Francis, strikingly exemplifies the Franciscan 'progression of love to knowledge.' She describes an intimate encounter with her crucified Lover Christ, and hears the words: 'You are I and I am you' (Lachance 1993:205). As Delio explains, she taught a paradoxical (and delightful) way of growing in knowledge, that 'the more one prays, the more one is enlightened. The more one is enlightened, the more one sees. The deeper and more perfect the vision, the more one loves. And the more one loves, the more one will delight in what one sees' (Lachance 1993:237 in Delio 2004:23). Boehner proposes a reversal the rational approach: that, 'By sharing their (as mystics) *experience* of God' they may well have had a profound, 'impact upon the resources from which scholars derive their *intellectual constructs*' (Boehner 1947:336-337 brackets inserted).

This personal 'God-humanity' interface will be seen in the numerous religious events in Francis' life occurring through progressive spiritual phases of spiritual growth. His experiences were not merely human events or contingent experiences, but *each* was deeply imbued with transcendental meaning. In other words, each experience was infused with God's presence and activity within a long-term goal in God's plan. It will be revealed that Francis increasingly had insight or intuitive understanding into his experiences – this, as the experiences formed a *pattern of divine providence* (Model E 6.3.2.3 pg414, see quadrant 4).

It is from these experiences that we will come to understand dimensions of his spirituality - and from him, what constitutes foundations for the discipline of spirituality as a whole.

3.4.5 TOWARDS FRANCIS AS A MODEL

As he is a Sainly example, in fact the first *stigmatic* mystic, we ask in what way Francis and his experience can become a model for an express and unique way to God?

His humility, and poverty, his 'minority,' his simplicity, and above all his guileless directness, is what allowed him access to God. This access or familiarity was at the same time profoundly theological.²² Indeed, Francis was a radiant *mystical theologian*.²³

The example of Francis immediately raises essential questions around the theme of religious and Christian experience which now needs to be faced full-on.

3.4.6 QUESTIONS CONCERNING THE NATURE OF FRANCIS' EXPERIENCES

No doubt it is the profound experiences of Francis that largely made him unique.

Many significant experiences are highlighted by Giotto (or he and his school, as variously argued) as painted on the ceiling of the upper basilica in Assisi (see, *Giotto and his Art*). On ruminating on these experiences, one is led to ask deeper questions. Of what *nature* then, were the kind of direct experiences of God or Christ that Francis enjoyed? *In what way* could they reach and touch Francis? *How* could they have moved him so powerfully and later have such widespread consequences? How was Francis, reclusive in his dank caves, desperately alone and ostensibly cut off from God and totally alienated from his former world, able to receive God's divine touch? What disposition was he reduced to by God, and what did he gradually learn to employ? Can these 'attitudes' be named? Did such 'openness' grow gradually or through sudden 'boundary or limit experiences'? How was he able to interpret these experiences? Did he wrestle with them? Did he ever misinterpret them?

In this way Francis resonates with contemporary spirituality studies grappling with the notion of *experience* as core to spirituality, and thus religion itself (cf. Schneiders in Holder 2005:2; see Lind 1996 for a philosophical angle).

²² Though the humble Francis would balk at the idea of being a *Doctor of the Church*, his 'way of simplicity and humility' may be comparable to the 'little way' of St Therese of Lisieux who was in all her simplicity promoted as a Doctor of the Church by John Paul II only on Oct. 19 1997 (as the thirty-third Doctor of the Church, the youngest person, and only the third woman. See also Monti in Saggau 2001,2002:27).

²³ At least two of the early biographical sources portray Francis as a theologian, one who communicated distinctively powerful insights about God and God's relation with us - as related in the *Assisi Compilation* (Armstrong Vol.II 2001:140-141) and *2Celano* (Armstrong Vol.II 2001:314-315; see McGinn Vol.III 1998:345¹⁵ for other hagiographical sources referring to Francis as a theologian).

If his experience inspired him so fervently, deeply and humanly, so that it filled him with joy and transformed him totally, what was the *quality* of the connective resonance between the Lord and himself? How can one describe this? How does this help us today in spirituality studies?

What also were the long-term *social* repercussions of the transforming experiences in his life? Finally one needs to ask how this helps one follow a similar inspiring path in one's uniquely difficult contemporary society of today.²⁴

In short, what can we learn from Francis and his spiritual path?

For now these both rather cutting and leading questions need to be kept in abeyance.

First one needs to be 'enticed' into the experiences of Francis and resonate with them as his life unfolds them in narrative form. Later in Chapter 6 Francis' *individual experiences* will be examined through phenomenology so one can begin to learn their meaning from him.

Thus for now we need to be able to briefly familiarise ourselves with, and identify with, Francis and the experiences of God Francis underwent. Later this work will increasingly provide heuristic methods equipped to discern²⁵ and categorise the kind of experience *meant* in what is all too often, loosely and simply called, 'the experience of God.' (To re-emphasise, in the next Chapter 4 we will find a methodology with categories to 'apply' to Francis' experiences. Chapter 5 systematically expands on the categories employed. In Chapter 6 the methodology and categories are applied to Francis, and we also see if, vice versa, Francis augments the categories and through hermeneutic).

As a reminder, the thesis finally aims to integrate the category of *experience* under the arch-category of *relationality* and with the category of *spiritual intuition* so that all three foundational categories can together be applied to the thesis problem as a hermeneutic.

At this stage one cannot short-circuit the procedure. How foundational categories are postulated and justified at all needs to unfold through the orientation supplied by the next Chapter 4 using philosophical and theological approaches as a gradually building

²⁴ Osborne (2003:xi) accurately points out that the, '*challenges of social location*' faced by Francis of Assisi are in many ways similar to contemporary ones. He was born into a world that, 'in some respects, had forgotten what it means to be both human and Christian. 'Medieval Italy developed rituals of exclusion to protect itself both economically and culturally from the threatening presence of the other, symbolically identified as 'leper' or 'heretic' or 'criminal' or 'infidel' or, from the perspective of the underside, 'the priest' or 'the powerful.'" Still, there was 'a distinct effort to bridge the gap between the strong and the weak, the possessors and the dispossessed, those who belonged and those who needed to be expelled.' This effort became ever more complicated as society itself 'experienced civil strife and a struggle for a dominating power that could establish a peaceful public order'... 'Alienation caused by the complicity of the Church in inherited social structures and the search to reclaim the gospel message occasioned an explosion of popular movements, a papal and episcopal desire for ecclesial reform, the development of marginal groups, the acceptance by some of a division between spirituality and religion, between institutional rituals and personal ways of salvation.' In the larger world, people were 'torn between two competing allegiances, the Church and the Empire, and between two religions confronting each other for global dominance, the Christians and the Saracens.' In the world that Francis inherited, people posed 'very direct questions' related to '*human suffering, human belonging, human peace, human integrity, human transformation* and, ultimately, the *goodness of God* and the *goodness of being human*' (italics Osborne's).

²⁵ Discernment is 'the process, associated with the virtue of prudence, by which we try to decide what God wills us to do in these particular circumstances and for the future' (McBrien 1980:xxvii).

methodological process, which is consolidated more deeply in Chapter 5; and as this is applied to Francis in Chapter 6.

3.5 CONDENSED OVERVIEW OF FRANCIS' LIFE

An overview of Francis' life²⁶ is offered in which his experiences can be placed and appreciated. It is presented as an abbreviated synopsis for easy perusal so that the stories as analysed later can be fitted into this overall preview.

The actual life of St Francis can be read in greater detail through many readily available hagiographical works.²⁷ Hugo sees St Francis' life roughly divided into 4 parts.

1. Period prior to his disillusionment or 'breakdown' opening him to greater things in his life.
2. Time of conversion and inner strengthening.
3. Apostolic time of out-reach.
4. Consolidation period, and death.

A reading of the chronology will deliver an overall insight into the life of Francis. Significant life-incidences pertinent to this study of Francis are highlighted in the chronology below in italics.

These italicised main life-events are repeated in the quadrants of Model E (section 6.3.2.3 pg414) where they are followed by reference numbers (e.g. '[4]' or 'g' or 'A').

Thus particular events are highlighted below in the text in *italic print*, together with numbers or letters indicated in Model E.

With a detailed reference one can study the chronological table composed by Englebert and Brown in Habig (1973: xi-xiv). The aim here is to provide a readable *summary* the life of St Francis and not present a comprehensive compilation of all the events of his life.

The appendix contains an abridged chronology in terms of a list of dates and events in Francis' life (see APPENDIX 1).

²⁶ References to the historic events are abundant and multiple. References referring to every single event are not required as they are laid out very clearly in biographies so readily available. Events as narrated can be found principally in his biographer Thomas of Celano who wrote *The Life of St Francis*, commonly referred to as *The First Life [Vita Prima]* of 1229, and *The Remembrance of the Desire for a Soul*, commonly referred to as *The Second Life [Vita Secunda]* of 1247; as well as *The Legends for Use in the Choir [Legenda at usum Chori]* and *The Treatise of the Miracles [Tractus de Miraculis B. Francisci]*. For Celano's writings see Armstrong et al eds. *The Saint, Vol.I, Francis of Assisi: Early Documents*, 1999:171; as well as *Francis of Assisi: Early Documents, The Founder*, Vol. II, Armstrong et al eds. 1999:233). In addition St Bonaventure wrote the definitive 'life' of St Francis called *The Major Legend of St Francis [Legenda Maior]* (see *Francis of Assisi: Early Documents, The Founder* Vol. II, Armstrong et al eds. 1999:495).

²⁷ See the bibliography. Included are works written by: Omer Englebert (1965 & reprinted), Elizabeth Goudge (1959), Johannes Jörgensen (1912), Paul Rout (1996), G K Chesterton (1924), Regis Armstrong (1982 etc.), the edition of *The Omnibus of Sources* edited by Marion Habig ed., and the three volumes, *Francis of Assisi: The Early Documents*, edited by Regis Armstrong et al.

3.5.1 BRIEF CHRONOLOGY OF THE LIFE OF FRANCIS

A reading of a brief chronology will deliver an overall insight into the life of Francis.

Hugo offers another schema for Francis' conversion, namely, 1) The former status quo; 2) Jarring experiences; 3) Withdrawal; and 4) Gradual reinsertion (2011:151).

He explains that, these 'jarring experiences' are of 'numerous types, but all have the ability to shake us at our cores' (2011:152).

Hugo's four phases of Francis life are next briefly expanded below.

To be clear, the foremost life-incidences pertinent to this study of Francis are below indicated in *italics*. They are taken up and explicated in terms of a systematic method in Chapter 6. Where references to numbers used in model E (section 6.3.2.3 pg414) are indicated, they are either placed in square brackets, e.g. [2], emphasised in bold type, e.g. A, or may be indicated as being blue by, e.g. 1_(blue)].

3.5.1.1 PERIOD PRIOR TO HIS DISILLUSIONMENT OR 'BREAKDOWN'

In the summer or autumn 1181, the father of Giovanni di Pietro di Bernardone, after travels in France, renamed his son Francesco (Francis) because he was influenced by French fashion. In 1199-1200 a *civil war* erupted in Assisi that witnessed the destruction of the feudal nobles' properties. In Nov. 1202 war broke out between Assisi and the neighbouring city of Perugia, a long-time rival city. Assisi's army was badly defeated in Battle of Collestrada ([1] in model E pg414). *Francis was taken captive and spent a year in prison in Perugia, and became very ill* [2]. His father ransomed him. In 1204 *he suffered a long illness, physically, emotionally and spirituality* [2]. This was a time of disillusionment or what one might call interior 'breakdown'.²⁸ Despite this setback at about the end of 1204 Francis obdurately sets out yet again for war in Apulia, but returned the next day, *having received a dream-vision and message from God* in Spoleto (see1_(blue) in model E pg414). This event began his *gradual process of conversion*.

3.5.1.2 CONVERSION AND STRENGTHENING TIME

Whilst praying in the Church of San Damiano in the autumn of 1205, *the crucified image of Christ in San Damiano spoke to Francis and asked him to 'Rebuild my Church that is falling into ruin'* (see3_(blue)). This visionary encounter with the crucified Christ sets him off in a progressive *conflict with his father* (see A in model E pg414). After imprisoning Francis in their home, during 1206, his father drags him to a most *distressing public trial before the Bishop of Assisi* and, to Francis horror, disowns him in public (A). Francis returns his father's clothes and naked, commits himself to his new Father, God. Francis terrified *hides underground but is eventually strengthened in the Spirit*. In 1206, Francis in Gubbio, meets a leper in the 'leper incident' and then *nurses victims of leprosy* [see 4] and (see [4] & B). Probably around July 1206, Francis returned to Assisi, *assumed a hermit's habit* and began, as he interpreted the

²⁸ Tenney speaks refreshingly in terms of: a 'divine discontent' (2001:3), an 'incurable desperation for a God-encounter' (2001:22), passionate desperation (2001:194), dependency (2001:26), 'addiction' and 'hunger' (2001:84, 87). These compare very well with the littleness or *minores* of the Franciscan way that always seeks the lowliest place, that love for total, external and inner poverty and profound humility.

San Damiano vision to say, the (initially mistaken) task of *repairing the physical structure of the church of San Damiano* until early Feb. In 1208 he continued repairing the chapels of San Damiano, San Pietro and the Portiuncula (literally, church of the 'little portion' or plot). Francis only later understood that Christ was asking him to rebuild the Catholic Church itself.

3.5.1.3 TIME OF CONSOLIDATION AND OUTREACH

On Feb. 24 1208, Francis *hears the Gospel of St. Matthew at Mass and this utterly inspires him* (see 4_(blue) in model E pg414). He changed from the hermit's habit into that of a *barefooted itinerant preacher*. This witness caused Brothers Bernard, Peter Catanii and Brother Giles to join him, and soon thereafter he was joined by three more young men. In the autumn and winter of 1208, all travel to Poggio Bustone in the Valley of Rieti. After *being assured in a vision of the remission of their sins and assured of the future growth of the Order, Francis sends out the six new brothers, plus a new seventh follower, on the so called Third Mission, two by two, to spread peace and evangelise the world for peace* (see 10_(blue) in model E pg414). In the spring of 1209 Francis *wrote a brief Rule of Religious life* and went to Rome with eleven companions. There he surprisingly *obtained the verbal approval of his Rule by Pope Innocent III* during heretical times when new 'rules of life' were highly suspect and refused.²⁹

Francis started the *Third Order* for lay people in 1209 or 1210. This Order was especially founded for people who could not leave civilian life or marriage to join the First Order brothers. The Rule of the *Third Order* was approved by Pope Honorius III in 1221. On March 18 or 19, 1212, on Palm Sunday night, Francis in a moving event *received his friend St Clare* into the Second Order (an Order for nuns) at the Portiuncula chapel - (see f_(blue) in model E pg414). In Nov. 1215 the Fourth Lateran General Council of the whole Catholic Church takes place and Francis travels to Rome to attend it. On May 5 1217 the famous Pentecost General Chapter of the Order takes place at the Portiuncula and thereafter the first missions beyond the Alps and overseas were undertaken. What were to be the first Franciscan martyrs left for Morocco in 1219 and on June 24, *Francis sailed for the crusades from Ancona for Acre and Damietta* himself expecting to be a martyr. *He visited the Sultan Al-Malik Al-Kamil* in the city of *Damietta to attempt dialogue aimed at a peaceful resolution of the fifth crusade* and in the year 1220 Francis went to Acre and the Holy Land. It is also at this time that Francis resigned as Minister General (overall superior) of the Order (see F in model E pg414). Already weak from harsh fasting and hardship he contracts a painful eye disease.

3.5.1.4 CONFIRMING PERIOD - AND DEATH

The so called *First Rule* was written by Francis in 1221. In early 1223, at Fonte Colombo, Francis composes a replacement *Second Rule*. *On the 29 Nov. 1223 Pope Honorius III approved this Rule*. From Aug. 15 to Sep. 29, 1224 Francis fasted at La Verna and *received the Stigmata* (the five physical wounds of Christ in his body) on Sept. 14, 1224 (see 16_(blue) in model E pg414; see Bonaventure, *The Major Legend [Legenda Maior] of St Francis* Vol II, Armstrong Chapter Thirteen 2000:630-633). In 1225 on a visit to St. Clare at San Damiano, his eye sickness suddenly took a turn for the worse – (see [7]). Almost blind, the physician

²⁹ See LaChance on such movements, 1984:20, 21.

cauterised the Saint's temples at Fonte Colombo, but with no improvement). It was during this arduous time that *he received a divine promise of eternal life, and composed the well-loved Canticle of Brother Sun* (see¹¹_(blue); see also Hugo 2011:237-239).

In Sept. 1206, knowing that *his death was imminent*, Francis insisted on being carried to his favourite chapel of the *Portiuncula* in the valley below Assisi. On Oct. 3, lying naked in symbolic total poverty, with his dearest brothers grief-stricken around him, he commends his life back to God. On Sunday Oct. 4 he is buried in San Giorgio Church. Four years later on May 25 1230, his remains were transferred to the newly built basilica of San Francesco. Only two years later on July 16 1228 Pope Gregory IX canonises St Francis in Assisi.

The above is purposely a 'staccato' rendition of Francis life.

To enter the world of Francis holistically and insightfully a *hermeneutic model* for exploring the wondrous enigma of this person has to be found.

How can one begin to enter more deeply the inner life of this outstanding figure so that he can provide the (spiritual) directions and solutions this study seeks as outlined in the introduction Chapter?

The answer is to return to the 'person himself' and let him expose his secret and mystical spiritual path; let him be the 'revealer of insight'; let him develop into that *hermeneutic* sought.

3.6 FRANCIS AS THE HERMENEUTIC

3.6.1 FRANCIS - A MODERN PHENOMENOLOGICAL TEST CASE

Francis was so convicted that his own spiritual journey as gained through deep contemplation, mystical experiences, sufferings, visions, and theophanies, clearly exhibited the will of Christ for his spiritual path, and that of the brothers that were sent by Christ to join him, that he translated this 'way of life' into what was, as commonly made for all 'religious'³⁰ of his day - a *rule*.

So sure of the purity of this path, Francis, when encouraging his brothers to follow their rule of life, was, as he stated in his last *Testament*, fearful of 'gloss' as embellishment or subtraction of this rule. Any *interpretation* of his *rule of life* would surely invite embellishment and moderation. In modern jargon, he was wary of any 'spin' that could distort his rule. He meant by this, the watering down, explaining away, adding of commentary that would exempt from the rule's exhortations and commands, a fritting away by theorising, and the rationalising of what really needed to remain at a level of 'pure' spiritual understanding and motivation (*The Testament* nos33, 34, Armstrong Vol.I 1999:127). He tried to maintain and guarantee the continuity of his whole approach as he had intuited it in the Spirit.³¹ The underlying conviction in faith for Francis was that this 'life approach,' as he had tried to capture it in his rule, had

³⁰ 'Religious' means those persons that formally joined a male or female Order or Congregation – such as the Cistercians, Benedictines, Dominicans, Jesuits and Franciscans, etc.

³¹ Francis wrote the admonition stating that, 'And let the general minister and all the other ministers and custodians be bound through obedience *not to add to or take away* from these words... And I strictly command all my cleric and lay brothers, through obedience, not to place *any gloss* upon the Rule or upon these words saying: 'They should be understood *in this way*.' But as the Lord has given me to speak and write the Rule and these words *simply and purely*, may you *understand them simply and without gloss* and observe them *with a holy activity* until the end' (*The Testament*. Armstrong Vol.I 1999:127 italics added).

been steadily built on his whole *life experience of God*. Much more than a list of prescriptions for his followers, his rule encapsulated ‘the way’ he lived his life with God in Christ.³² It was this ‘way’ that he expected and needed to be *experientially* continued by those Franciscan religious following him. All others were required to experience his transcendent *experience* as this was so deeply *revealed* by God, or put in a more collective sense, his ‘spirituality.’³³ Being committed to this, his life experience of providential love, Francis, though obviously he would abhor any quasi-theological title for himself, can well be thought of as a *modern phenomenologist*. He trusted his experience of God as valid for others also. He fervently wanted his brothers to stay loyally committed to a ‘way of life’ as he, and later they, had thus far experienced under the guidance and inspiration of the Spirit as the highest authority of the Order (‘the real’ Minister General, 2Celano, second book, Chapter CXLV in Armstrong Vol.II 2000:371). For this reason he feared any theoretical skewing of this concrete ‘way’ (see Vision & Prophecy for the Order, 1Celano Bk1. no57 in Armstrong Vol.I 1999:231) and in particular by those straining to be learned.³⁴ This confirms that his spirituality and way of life did not go

³² Osborne shows how, ‘both the presence of God in the created universe itself and the presence of God in Jesus are incarnationally interrelated’...‘One could easily say that God’s presence in and through creation itself is a mini-incarnation and that God’s presence in the humanness of Jesus is a maxi-incarnation’ (2003:36). In the incarnation, ‘The entire earth, just as it is, is a gospel of divine presence’ (2003:38).

³³ Longpré (1964:1271) writes in his eloquent way that, ‘The spirituality of St. Francis of Assisi can neither be described nor delineated on the one hand, or, on the other hand, it can neither be interpreted nor thought through independent of the *religious experience* which was a revelation to Francis, after he had left his more worldly ways, the mystery of Jesus Christ, especially the crucified Lord (Bonaventure *Major Legend* Ch1 no5; Chapter13 no10), for this revelation had made of him a ‘new evangelist’ (1 Celano, 89) and the ‘herald of Christian perfection’ (*Major Legend* prologue 1). In Francis’ spirituality everything follows in a unified way and with a certain logic from this *encounter* with Christ. This encounter with Christ was not a sudden situation, but a gradual one, beginning with his entry into the army and the ‘vision of Christ’ (dream) in Spoleto, and peaking with his encounter with Christ (on the crucifix) in the chapel of San Damiano (autumn 1205)’ (Longpré 1964:1271 italics and brackets added).

³⁴ Brother Leo reports that, even if he did not ‘despise theologians,’ Francis ‘did not want his brothers to be eager for learning or for books’ (see: *Assisi Compilation* nos102-105, Armstrong Vol.II 2000:206-210, and Ubertino of Casale *The Tree of the Crucified Life of Christ* Armstrong Vol.III 2001:168; *Sayings of the Companions of Blessed Francis*, Armstrong Vol.III 2001:117; ‘We must not care about books or learning,’ *The Mirror of Perfection* Armstrong Vol.III 2001:257, 258; ‘vain and false study’ makes cold the fervour of the first calling, so that ‘puffed up’ and self-congratulatory they lose their vocation, *The Mirror of Perfection* Armstrong Vol.III 2001:319; ‘Francis did not want his brothers to be desirous of learning and of books’... who place ‘all their energy and care in knowledge’ so that ‘less inflamed’ they remain ‘inwardly cold and empty,’ (*The Mirror of Perfection*, Armstrong Vol.III 2001:257, 258; and Arnald of Sarrant 1365, *The Kingship of St Francis*, Armstrong Vol.III 2001:705-708). Arnald of Sarrant says, under the title, ‘Future Temptation of Brothers because of Learning’ (no26 Armstrong Vol.III 2001:712), ‘Saint Francis also predicted a very great trial of his brothers that was to come because of the love of learning, and that a violent wind from the desert would arise, and would strike the four corners and completely tear down the house of his first-born offspring, and destroy all his children and daughters. And, that he might avoid the danger of the ruin of souls, like another Rechab (sic) he sent his own to lead a wandering life: not to build palaces; not to live in the midst of cities; not to plant the vineyards of various studies, nor drink the wine of secular knowledge and worldly philosophy but, enlivened by the warmth of the Holy Spirit, placed as a law for his sons the deeds of the most perfect life of Christ’ (no26b); ‘Therefore he said: Let those not knowing letters not be eager to learn, etc.. For until simplicity-contemptible and looked down upon in the eyes of the learned- shall have been guaranteed, they will lay claim to audacity and presumption, and, in the name of scholarship, will be glorified in praise, and will trust in the effort of their own prudence’ (2001:712). Francis saw scholarship as basically incompatible with the ‘spirit of prayer and devotion’ (*Testament* Chapter V no1 Armstrong Vol.I 1999:102; cf. *Admonitions* noVII Armstrong Vol.I 1999:132).

through, or grow through, serious, academic learning or employ of the intellect - even as he would hold in esteem those 'spiritual' theologians that were actually 'life-giving.'³⁵

Francis' whole life direction was determined and sure because his and his brother's *experience* revealed that which was 'given' him by God (see 'the Lord gave me...' ³⁶). Francis did not strategise or devise a plan for his Order in advance; all 'happened to him' providentially. If it was Christ that had directly commanded him, led him, and guided them all, then, in faith, that path had to be always foundationally 'true' for the Order at large.

That is why, as seen later, the phenomena that is the experience of Francis, as 'ur-source,' must be allowed to ever speak again and again. Christ the centre would at all times remain his well-spring. To reiterate, in this manner Francis' spirituality was thoroughly Christocentric (Hayes 1981; cf. Doyle 1980:2 cited in Saggau 2001,2002:36).

Indeed, it is held that Francis' *experiential spiritual journey* is so pristine and divinely constituted that it can become a spiritual *exemplar* for the Church, and those in the world.

If such a 'grounding experience' for Francis so powerfully suggests *spiritual foundations*, it is believed one can look here for reform of the Church in her mission in service to the world (cf. Bosch [1991]2010:385, 387 also 398-522) - and for renewal of Francis' Order. Not only can Francis' spiritual map become a reliable path, Francis himself becomes a guide or a model.

3.6.2 FRANCIS HIMSELF AS THE HERMENEUTIC

Francis is examined not only as providing a hermeneutic, but as model, he himself is postulated as '*the* hermeneutic.' This is in line with Benedict XVI's thinking that a Saint, particularly like Francis whom he mentions, can provide a fresh 'philosophical approach' for renewal in the Church and the world. In fact Benedict in his encyclical *Spe Salvi* hints at Saints such as St Francis becoming new types of guiding 'philosophers.'³⁷

³⁵ The *Testament* no13: 'And we must honor all theologians and those who minister the most holy divine words and respect them as those who minister to us spirit and life' (Armstrong Vol.I 1999:125).

³⁶ Rout confirms that Francis was convinced that, 'his conversion experience was initiated through the action of God breaking into his life and shattering all his preconceptions' (1996:11). The leper story was a first 'leading' by God - and if this is the case, Francis *could* have started the sequence by simply saying, 'the Lord gave me love for the lepers...' but this would too quickly bypass the dramatic nature of the change *made in him* by God that Francis wishes to clearly convey so that 'when I was still in sin, it seemed bitter for me to see lepers. And the *Lord himself* led me among them...and what seemed bitter to me *was turned into* sweetness of body and soul' (*Testament* no1, 2 Armstrong Vol.I 1999:124). We then see that a string of further graces leads Francis on: '*the Lord gave* me such faith in Churches, that I would pray...'; '*the Lord gave* me and still gives me, faith in priests...'; '*the Lord gave* me some brothers...'; 'the Lord *himself* revealed to me that I should live according to the Holy Gospel'; 'the Lord revealed a greeting to me that we should say...' (*Testament*: nos1, 4, 6, 14, 39 in Armstrong Vol.I 1999:124-127; cf. Saggau 2001,2002:35).

To conclude the point made, the 'me' in the picture is simply the recipient: for Francis *all is of God*.

³⁷ He expands: 'This new freedom, the awareness of the new 'substance' ...is seen in the great acts of renunciation, from the monks of ancient times to Saint Francis of Assisi and those of our contemporaries...In their case, the new 'substance' has proved to be a genuine 'substance'; from the hope of these people who have been touched by Christ, hope has arisen for others who were living in darkness and without hope. In their case, it has been demonstrated that this new life truly possesses and is 'substance' that calls forth life for others. For us who *contemplate* these figures, *their way of acting and living* is *de facto* a 'proof' of the things to come, the promise of Christ, is not only a reality that we await, but a real presence: *he is truly the 'philosopher' and the 'shepherd'* who shows us *what* life is and *where* it is to be found' (Encyclical *Spe Salvi* 2007 no.8 italics added).

The life of Francis, the example he provides relating the divine to the human and the earthy; the place of God's power in the human condition that his life evidences; his revealing of the personal 'receptive place' of interiority and contemplation; and as a Saint exhibiting potential transformations in life's concrete challenges; all these we see, Francis engages with, and so 'experiences,' and also, personally 'appropriates' supremely well in his own life. Being the hermeneutic means that in entering Francis' experiences all should be led to experience what he did, as he saw it – namely, God himself.

In the long run, Francis becomes not only 'the way,' but reveals 'Christ the Way.' It is Christ that leads to happiness (beatitude) and fullness of meaning. Francis here becomes a model that can be imitated by all.³⁸

To reiterate, Francis is the Saint of experience par excellence and he is the hermeneutic that offers a breakthrough to God through phenomenological experience.

How Francis 'penetrated' to transcendence is ascertained not only in his positive experiences as later systematically examined in Chapter 5, but also through the way he did not attain to God (e.g. via intellect fixed on taught theology, as proved earlier, see section 3.4.3 pg116).

Generally, one can assume the way he chose was the opposite of what he shunned in life.

This, 'unique way,' will increasingly reveal itself after one becomes historically certain that he did not access God 'intellectually,' (through learning and reflection on theology) so that he could only otherwise have done so through 'relational experience' (as arrived at mystically).

Such *experienced relationality*, whatever this entails, has inexorably risen to the forefront in this thesis and can now be exposed to a more concentrated study, as the next two Chapters, 3 and 4, endeavour to do. They undertake this by thoroughly examining the approach and the content of the categories of experience, relationality and spiritual intuition.

Briefly put, if Francis encounters Christ in a deep and hidden affective experience (i.e. relationally) then this must certainly occur *spiritually*, or mystically. Such connection with Christ involves a type of inner 'spiritual accessibility' so that this thesis suggests the more contemporary word 'intuition' as a capacity for accessing spiritual depth³⁹ that leads into Christ himself. Put another way, if it involves deeper 'spiritual access' to transcendence, then the inner faculty employed⁴⁰ will surely be a *form* of insight or intuition arriving at the spiritual - or more plainly, adding the two words together, 'spiritual intuition.' Spiritual intuition, receptive of and imbued with affective love, can enter 'spiritual actuality' - the personal Other.

³⁸ As often rather too literally encouraged, one is asked 'follow in the footsteps of Francis' as he followed Christ (cf. Armstrong Vol.III 2001:380).

³⁹ Paul Tillich describes the *lost dimension of depth* in contemporary society: 'As long as the preliminary, transitory concerns are not silenced, no matter how interesting and valuable and important they may be, the voice of ultimate concern cannot be heard. This is the deepest loss of the dimension of depth in our period—the loss of religion in its basic universal meaning' (Tillich in Thomas 1988:44 cited in Kourie 1998:434).

⁴⁰ This faculty must also fall under the fields of Phenomenology of Religion (e.g. Bettis 1969; Twiss 1992; Waardenburg 2001 cited as references in Clayton & Simpson 2000:543) and the Hermeneutics of Religion (see various authors cited in Clayton & Simpson 2000:543) both of which 'focus on the insides of the interior exploring the individual experience and mutual understanding of the sacred' (Clayton & Simpson 2000:543).

Later this thesis will try and establish a range, or spectrum, for intuition (see Model Q-Q section 7.1.24 pg538) where *human* intuition (itself *already* a spiritually imbued capacity) is increasingly elevated by *spirit-pneuma* and the action of the Spirit ⁴¹...through to where the Spirit will envelop, or 'take over' the human capacities more comprehensively (as in the fire of a penetrating gaze, inspiration, or prophecy, see section 1.3.5.1 pg33).⁴² The thesis advocates that which can connect the divine to the human is the *activity* and the *faculty* called spiritual intuition.

This approach then opens the door for what will be deemed to be the affective⁴³; *relational* (as fundamentally Trinitarian ⁴⁴); *experiential* (as mystical encounter); and *intuitional* (as contemplative and pneumatological – as 'in the Spirit') approach of Francis, under what has been termed the umbrella of *Franciscan spirituality*.

3.6.2 FRANCIS AS A HERMENEUTIC BRIDGE

If Francis is a perfect example of how to find God, encounter him, relate to him, experience him in intimate love, and become a 'rebuilder' or reformer with Christ, then Francis can in these ways provide a *bridge* between what was called in the introduction Chapter the 'gap' between transcendence (traditionally called the world of grace, or in older terminology, the supernatural) and creation. As Benedict XVI avers: this is a 'bridge' between transcendence and the human (traditionally called nature, or this world)⁴⁵ that humanity can never construct (2006:100; cf. Earle in de Nicolas & Moutsopoulos 1985:200-212).

Francis in this way: becomes a type of *translator* between the mysterious language and ways of God and the efforts of creaturely humanity to commune with the divine; makes sense of the place of the spiritual in a harsh material world; re-establishes into something beautiful that which is most detestable and marginalised; harmonises into peace that which is sunk in aggression; and re-enchants what is ugly and broken; so that the divine will never forsake the human but delivers it for a never-ending future of promise (the Kingdom, Mt 4:17 & 9:35).⁴⁶

⁴¹ Such as in contemplation of and deep research into the cosmos, such as de Chardin attempted. See his section, 'The Nature of the Divine Milieu - The Universal Christ and the Great Communion' (de Chardin 1960:93).

⁴² Teilhard puts this in poetic form: '*Throughout my life, by means of my life, the world has little by little caught fire in my sight until, all around me, it has become almost luminous from within... Such has been by contact with the earth – a diaphany of the Divine at the heart of the universe on fire. Christ; his heart, a fire: capable of penetrating everywhere, and gradually spreading everywhere...*' (de Chardin 1960:9).

⁴³ Osborne, through Scotus, ties all to love (2003:100 see also Chapter 5, 263²³⁹ & 293³²³). Osborne will say: 'Rationality has nothing to do with the human intellect since this is merely a tool that serves in deliberation. Scotus' approach to the question of rationality begins with the *will*, that is, the *human affective desire* for union with God. If the fullest development of the rational person involves *love and communion*, then the ability to think rightly is only a small part of a much larger picture of what it means to be human' (Osborne 2003:100 italics added).

⁴⁴ Osborne allows Scotus the integration of all rationality and meaningful reality under the love of God, 'the relationship realized in the covenant contains a revelation about God as *Triune relationship* and as ground for the entire moral order' (Osborne 2003:100).

⁴⁵ See Cousins 1978:17; Rahner especially explored this intersection, see Losinger 2000: xiii, xx, xxi, xxx, 11-13; cf. Kilby 2004:17-19.

⁴⁶ How Francis achieved these things needs to be read in the biographies, lives and films of Francis that are readily available. The selected *narratives* involving Francis will later in Ch. 5 help uncover how Francis managed these remarkable resolutions.

As connector, explainer, translator, finder of meaning, and instrumental *exemplar* he provides a *hermeneutic* way forward, so that again, Francis himself will be the hermeneutic sought. The thesis' overall approach *through* Francis has now been made clear. The attractive course of Francis' life will now be seen to be something all can invest in for ascertaining a sure spiritual path, a path the study of the *experiences* of Francis will illuminate.

3.7 A PRELIMINARY GLANCE AT REPERCUSSIONS OF FRANCIS' EXPERIENCE

First though, on a more personal level, there is something both refreshing and challenging about the description of Francis' experiences. It brings a realisation that authentic searching for God throws one back to the most basic element of Christian religion, namely seeking one's true 'heart's desire,'⁴⁷ that is, a thirsting for some *personal being and power* beyond oneself⁴⁸ - indeed a desire that one must expect God somehow to actually respond to by his reaching out to humanity.

Regarding universal application for spirituality, can such a deeply spiritual expectation be realistically fulfilled for all, and often desperate 'seekers'?⁴⁹

What can the discipline of Christian spirituality say about the possibility of this experience of transcendence – not as one-off exceptions, but as being foundational for one's whole life?

Francis' experiences must be allowed to speak for themselves - and so, for others.

⁴⁷ Compare this with longing and desire in Francis and Bonaventure (Delio 2004:10, 13). The term 'heart's desire' is well known in the realm of *directed retreats* (see Fleming 1985:72, 73, 76, 77). How exactly the Spirit directs us is not so easy to account for, but it would be hard to imagine anything of a spiritual nature unfolding within a person whose heart is not set on wholeness. Every effort to clarify what we mean when we speak of the human being as spiritual seems to start with what Rolheiser calls 'an archaeology of desire' (cf. Eisman 1995, eros having to love as risk). Thus 'spirituality concerns what we do with desire. It takes its root in the cross inside of us and it is all about how we shape and discipline that *eros*. John of the Cross, the great Spanish mystic, begins his famous treatment of the soul's journey with the words: 'One dark night, fired by love's urgent longings.' For him, it is urgent longings, *eros*, that are the starting point of the spiritual life and, in his view, spirituality, essentially defined, is how we handle that *eros*' (cited in Rolheiser 1998:7).

It is just such an *open attitude* that is required in Ignatian approaches in retreats (cf. Reiser 2004:138). It is also that 'attentive waiting' Simone Weil speaks so fondly of. It is what she calls the genius of a 'creative attention' where 'the soul empties itself of all its own contents in order to receive into itself the being it is looking at, just as he is, in all his truth. Only one who is capable of attention can do this' (Sandage 2001:362,366). Compare this to the 'naked intent' in 'the cloud of forgetting' as a type of 'unknowing' of the classic *The Cloud of Unknowing* (Johnston 1973:49, 46, 53).

St Francis' drive in all of his life was to attain his *heart's desire* (see Calisi 2008:75 and 87; Warren 2002:71, 72). See also 'desire' in Pope Francis' *Lumen Fidei* 2013 no.35, 46.

⁴⁸ Rolheiser speaks eloquently of a 'dis-ease' in all humanity: 'Whatever the expression everybody is speaking about the same thing - an unquenchable fire, a restlessness, a longing, a disquiet, an appetitiveness, a loneliness, a gnawing nostalgia, a wildness that cannot be tamed, a congenital all embracing ache that lies at the centre of human experience and is the ultimate force that drives everything else. This dis-ease is universal...Spirituality is ultimately what we do with that *desire*' (1998:4 italics added). This aspect has been well presented by Mathew (2010:234). This is also an endeavour or process called 'self-transcendence,' cf. Schneiders' definition in Holder 2005:203.

⁴⁹ Benedict XVI expresses such a longing: 'We want to ask above all for young people, that their thirst for [the Lord] might come alive and that they might know where to find the answer,' the Pope said at the conclusion of the annual gathering of the so-called Ratzinger Schülerkreis, which focused on the *new evangelisation* (Mickens 14 May 2011:28). See desire in youth, Pope Francis 2013 *Lumen Fidei* no53, also 35.

3.7.1 FRANCIS' EXPERIENCE AS ENTRY-POINT INTO THE FIELD OF SPIRITUALITY

This Chapter begins to allow Francis to speak from his experiential and existential life-situation so that the phenomena experienced in his exterior and especially his interior life become for all an 'entry-point' into the life of God.

God is revealed in experience to the extent that one can confidently state that experience necessarily undergirds *all forms* of revelation.⁵⁰ Whatever he wants to give, grace, his Spirit, his truth, his love, or himself, God can be said to be *constrained* to work *through* human experience.

This mysterious life of God as shared in in terms of experience, is a phenomenological springboard allowing experience, as a category, to rise in greater freedom, so that it can be developed into a 'hermeneutic of spiritual understanding,' that will eventually establish universal criteria and outlines for the normative journey of faith called the spiritual or mystical journey - here union with God remains the ultimate goal.⁵¹

Engaging in a thorough-going examination of the experiences of Francis the Saint as an outstanding model will, in the next three Chapters, show that *experience* can be uncompromisingly settled on as being *foundational*.⁵²

These religious or spiritual experiences of Francis (also within Franciscan spirituality) as 'paralleled' in the spiritual journey of a Christian (that has been studied as universally undertaken by Saints and mystics), will, it is believed, reveal the essential *core* of spirituality, namely what can be termed steady contact or consistent relationship with God.⁵³

⁵⁰ O'Collins (1971:145 cited in Dulles 1992a:12, 13) helps see what is at stake when he enters directly into the ongoing debate whether *revelation* is (always and only) clear and complete (with objective, conceptual, factual content), or whether it can also be more personalist and experiential (so that God truly reveals 'himself' in experience; see also Dulles' development of the theme of revelation as inner experience, Dulles 1992a:70, 77, 82). In countering, Downing (1964:198, 208, 219), who asserts that revelation normally implies 'direct vision,' effecting 'a *disclosure* that is both *clear and complete*,' O'Collins posits instead, as this thesis emphasis also insists, that one may use the word 'reveal' in a qualified sense of God, and therefore speak of 'a genuine experience of God which communicates something and yet falls short of being full disclosure'...so that, 'something has been disclosed and that too in a context which affords some insight into the other's personality' (O'Collins 1971:145 cited in Dulles 1992a:12, 13; cf. Dulles 1992a:6-9&12, 13, 15). This cannot strictly be designated as part of God's 'personality' as this becomes too anthropological, but does concern that aspect of 'Godself' that *he* wishes to generously share (which can also be called his mercy, care and love, which are *more* than the so called 'attributes' of God). Hence it can also be said God wishes to fully share 'himself,' and not 'a part' of himself (cf. 'God addresses men...moves among them in order to receive them into his own company,' TCCC no142 1994:62; God 'created man to share in his own blessed life'...'to know and to love God,' TCCC no1 1994:29). Downey (1993:376) makes clear that this, 'share in the divine self is total.' That means that we are able not merely 'to feel the effects of God'- but that God 'made us potential recipients' of God 'as God really is.' We can, 'become divine, sharing in the divinity of Christ, who emptied himself to share our humanity.' Downey explains metaphorically that we are, 'genetically coded to be God's image and likeness, making us real offspring of God. We can act in real collaboration with God, and we experience in time the inner plurality of the eternal Trinity' (1993:376).

⁵¹ 'Union' is the traditional emphasis; 'presence' is a more recent depiction, see McGinn Vol.I 1991:xvii. This study prefers 'intimacy' as a more personal Franciscan designation.

⁵² See Mathew 2010:136 and Dulles 1992b:46-50 on the helpful use of *models* in philosophy and theology.

⁵³ Pope Francis is sure that God shares *himself*. 'God speaks to him (Abraham); he reveals himself as a God who speaks and calls his name' (2013 *Lumen Fidei* no8). 'What other reward can God give to those who seek him, if not to let himself be found?'...'There is no human experience, no journey of man to God, which cannot be taken up, illumined and purified by this light' (no35). This involves, 'a God who

This *relational core* touches on the heart of Christian religion (cf. Ratzinger 1995:57-59) ('religion' as 'tie' see Johnston, T speaking of 'tying' quality of religious experience 1998:62). It is surely this *relationality* that will provide the heart of Christian spirituality.⁵⁴ In other words examining Francis' spiritual experiences offer up new spiritual avenues worth examining and categorising in what is to be expected to become foundational for the mainline discipline of Christian Spirituality.

is able to speak to us, to come down to dwell in our midst and to accompany our journey through history, making himself known in the time of hearing and response' (no33). Thus, 'God cannot be reduced to an object. He is a subject who *makes himself known* and perceived in an *interpersonal relationship*' (no36 italics added).

⁵⁴ Dupré (1981:24 italics added) sees the *self* as belonging to the 'essence of (religious) mysticism,' while suggesting that for the Christian at least, this self is to be understood only 'as *point of contact*' with the divine. Thus 'Full self-knowledge must reach to that deeper dimension hidden below the ordinary consciousness with which we work, talk, and study...To this *deeper self* the *mystical experience* gives access. For the Christian it is the point where God and the soul *touch*, the divine basis on which human selfhood rests.' Forman contributes to the realness of this 'contact'...'As in the (ideal type of) knowledge-by-acquaintance (from James), my knowledge of my own consciousness is, in a real way, *direct and 'intuitive'*: it is known not through analysis or thinking but just by some kind of *direct 'contact'* (Perovich in Forman 1998:21 italics & brackets added; cf. Johnston 1973:52, 53). James understands the two forms of knowledge in the following way. 'Knowledge-by-acquaintance generally involves *direct sensory contact*;' it is operative when one *tastes* or *sees*. 'Knowledge-about *is conceptual or representational*, and operative when one '*names*' the object or '*compares it conceptually*' with another, '*analyzes* its hereditary relationships, and so on' (Forman 1998:20 italics added). Unfortunately these promising phrases have again fallen back into the *sensory* world as married to the recurring *conceptual* limitation so often turned to in the end. *Experience* is a much more encompassing and deeper phenomena than experiencing through the *senses*, as it involves divine *relations* exhibiting *their relational qualities*. In fact, *concepts* are only a part heuristic tool used in coming to deeper understanding, while it is *intuition* that arrives at full meaning. If by 'knowledge-by-acquaintance' is meant acquaintance of another as relational, we have indeed arrived at a valuable term. Tellingly, Myers (in Barnard 1994:275) judges James to conceive in a far too dualistic manner: 'Feelings as the vehicles of acquaintance' (via the senses) and 'thoughts' (as concepts) as 'the vehicles of knowledge' (cited in Forman 1998:20 brackets inserted). This study differs with Forman in his observation that these divisions 'are strikingly similar to Meister Eckhart's division between the knowledge gained by the 'inner man' (cf. the 'interior man' in Malatesta 1974:52-83) which centres on feelings, and that gained by the 'outer man,' which focuses on knowledge and understanding,' because James, who Forman (1998:20) refers to, in fact *reduces* feeling to *sensory* types, and thoughts to *concepts* or *analysis* - which has little to do with a genuine hermeneutic depth-understanding (of the 'inner man'); and also because the 'inner man' *feels* not only through *sensations* of the body but is also an *intuitional* being possessing profound depth insight - primarily as a *spiritual person who discerns spiritually*. Thus for Paul, the 'pneumatic' or 'spiritual' person is one whose whole being and life are ordered, led or influenced by the 'Spirit of God' (Greek *Pneuma Theou*; Latin *Spiritus Dei* - see 1Cor 2:12, 14, Downey 1993:54; cf. Schneiders in Holder 2005:2). The *natural person* (1Cor 2:14) is one whose existence, perceptions, and behaviour are determined by *purely natural* principles, the *psyche* (1Cor 2:14); they remain on a *purely human level* (*anthropoi*, 1Cor 3:4). On the other hand, they are called to be animated by a higher principle, *pneuma*, God's *spirit*. They are to become *spiritual* (*pneumatikoi* 1Cor 3:1, see comment on 1Cor 3:1, Downey 1993:54). Komonchak (1987:36) adds that, 'there is no basis for a Christian anthropology when one turns within and finds only the self and not the self and then the 'more' of Christian spirituality. Thus, modernity is indeed the pseudo-legitimation of *individualism*, which is the radical distortion of Christian *personalism*. Thus the 'private self' of the modern secular West is 'not at all' the 'interior self' of Christian anthropology (Davis 1976:59-86 in Komonchak 1987:36).

3.7.2 FRANCIS' EXPERIENCE REQUIRES HERMENEUTICS TO TRANSLATE EXPERIENCE INTO POTENTIAL FOR CONTEMPORARY CHALLENGES

Commencing a study of Francis' experiences at first seems relatively easy as his life, though he himself did not write much, because it is documented more thoroughly than many other Saints.

Nevertheless understanding, interpreting and then systematically situating the experiences of Francis into the field of Christian spirituality so that it can contribute to that discipline, presents many unapparent challenges. As introduced earlier, doing so in a *foundational* way asks much from a hermeneutic method. Such a methodology requires clarity of the overall process undertaken as well as application of sensitive intuitive insight⁵⁵ so as to unearth what will be the foundational elements.⁵⁶

3.7.3 HAGIOGRAPHICAL PRESENTATION BECOMING 'IDOLATROUS'

One usually has the experiences of Francis presented by the Franciscan sources as extraordinary hagiography (and as 'miraculous') and most readers tend to merely enjoy the related events, and leave them at that.⁵⁷ As Francis' experiences belong to a medieval religious world that is long gone, they do seem to gain a mystique of legend-like status that projects itself in what is an incontestably high and otherworldly 'Saintly realm.' That Francis performed extraordinary miracles, delicately made peace between enemies, read his brothers' minds, purportedly tamed a man-eating wolf and spoke to animals, and was one with creation, may all indeed be most engaging and charming, but somehow also *feels* as if it belongs to another long bygone world in which this present hard world has no real part.

In other words, once attracted by Francis, one may want to get closer to the Saint and his ways, but one doesn't know how to do so in a way that is accessible as well as realistic.⁵⁸

In this Francis sometimes so powerfully becomes a lofty *symbol* that there is the danger, in Marion's words, that he becomes an *idol*.⁵⁹ The charming myth that is Francis, means that the more superficial people who sensationally seek 'spiritualised' gratification -that is at times almost superstitious in tenor- can miss out on the real Francis as a profound, universal

⁵⁵ Alvesson and Sköldbberg (2000:14) show that *sensitising concepts* are beneficial: 'Instead of trying to create increasingly exact techniques in order to specify concepts, social science researchers should seek to create sensitising concepts that stimulate them to perceive new relations, perspectives and world-views. Unlike in physics, where spatial and temporal relations dominate, empathy (as in Mead's 'taking the role of the other') and judgement are important ingredients in the social sciences.'

⁵⁶ Hugo differentiates between his preference for beginning a study of Francis through a *historical-critical approach* as he believes that our spirituality and theology are only as good as the *history* on which they rest; or that of *hermeneutics* (Hugo 2011:242). He rightly sees though, this *historical* approach as only the first step towards seeking of greater *meaning*: 'If our study of Francis is to have any importance, it has to help us to live today'...that is, 'making Francis' vision meaningfully alive today' (2011:242 italics added). 'The process of *interpreting...a person like Francis* for people today is called hermeneutics' (Hugo 2011:242). He agrees with the thesis' approach that the skills and techniques needed for doing *hermeneutics* are *different* from those needed for a historical-critical study.

⁵⁷ Church authorities wanted a *longer* list of miracles to be included than Bonaventure or Celano first wrote.

⁵⁸ This reason, of desiring to be nearer to, or 'sharing in' a holy person who is near to God in heaven meant people kept relics of the Saints body or clothes etc.: we too keep mementos, or portraits, of our beloved. Pilgrimages to a Saint's burial shrine are as natural as visiting family graves.

⁵⁹ Marion 1991:16 and Marion 2002:xvi.

'existential gift' that can truly carry one across into the 'realm of transcendence.' One has to find a way beyond the miraculous aspect of Francis the 'wonderworker' and the elevated idol (this holds even as his miracles were factually true and remain relevant on another level, cf. McBrien 1980:325-328) to be touched by the real Francis.

3.8 THE HUMAN BLOCKAGES – FRANCIS TO RE-INSPIRE LOSS OF APTITUDE FOR TRANSCENDENCE

Hagiographical intent may bathe Francis in a highly spiritualised light that at times seems unrealistic, but there are other serious blockages to 'reception' on the human side. Despite various surveys and long-term studies showing positive occurrences of spiritual experience,⁶⁰ by and large in this contemporary secular age, religious experience is no longer a natural part of Western thinking and approach to reality.⁶¹ There resides in some, lingering secret longings for transcendence approached mythically (like the contemporary dreamy attraction to angels in calendars, cards, and fashion) but accessibility to direct experience of God is not an ordinary part of the suspicious and largely sceptical postmodern horizon (cf. postmodernism is largely determined by what it *rejects*, Wilber 2000:162). Thus generally when people see religious experiences in another like Francis, they may be at times be privately moved, but will likely remain apprehensive as to how they themselves can plausibly *enter* into that kind of immediate religious experience. Metaphorically, their psycho-spiritual filters have been so infiltrated and inundated by surrounding secular cultural life-views that they can no longer be open to divine light; the windows of their souls have become grimy and clogged. Interiorly, they no longer know how to 'switch on' their inner spiritual capacities to receive light.⁶²

⁶⁰ As seen in the United Kingdom where general religious experiences are said to be undergone. See Hardy's *Religious Experience Research Unit* in Manchester College Oxford and the *Alistair Hardy Center for the Study of Religious and Spiritual Experience*, St David's College Lampeter, and other surveys completed in Holder 2005:429-431, & Clayton & Simpson 2006:512; cf. *The Tablet*, 21 Aug., 2004:19.

⁶¹ See such 'blockages' in Doran 1990:52, 53. The contemporary secular person finds, or falls for, her or his own idols. Pope Francis judges the contemporary age penetratingly in that, 'Once man has lost the fundamental orientation which unifies his existence, he breaks down into the multiplicity of his desires; in refusing to await the time of promise, his life-story disintegrates into a myriad of unconnected instants. Idolatry, then, is always polytheism, an aimless passing from one lord to another. Idolatry does not offer a journey but rather a plethora of paths leading nowhere and forming a vast labyrinth' (Pope Francis 2013 *Lumen Fidei* no13). Maloney judges that, 'Western theology by and large has become reduced to a static form of objectifying God's transcendence by separating Him in His primary causality in all things from the created world in its createdness.' He characterises this 'loss of true transcendence' in theology' (Maloney 1987:29, cf. Maloney 1978 viii, 14, 28, 29): 'From the sixteenth century on...reality became rapidly reduced to its *objective*, if not its physicomathematical qualities'... 'The one-sidedness of the new approach seriously impaired the mind's self-understanding and, for the same reason, its ability to *conceive* a genuine transcendence. It even reduced our view of nature. What Heidegger writes about Descartes goes also for his successors: the world turned into a presence-at-hand (*Vorhanden*), that is, an exclusive object of manipulation, closed to contemplation' (Dupré 1976:5 cited in Maloney 1987:29 italics added).

⁶² As Pope Francis says: 'The sun does not illumine all reality; its rays cannot penetrate to the shadow of death, the place where men's eyes are closed to its light' (2013 *Lumen Fidei* no1); and '...humanity renounced the search for a great light, Truth itself, in order to be content with smaller lights which illumine the fleeting moment yet prove incapable of showing the way. Yet in the absence of light everything becomes confused; it is impossible to tell good from evil, or the road to our destination from other roads which takes us in endless circles, going nowhere' (2013 no3; see also Rahner's lecture, 'Theological considerations on secularism and atheism' published in *Theological Investigations* vol11,

Newman (1978:212-216) incisively said that 'internal evidence depends a great deal on moral feeling,' so that rejection of faith often arises 'from a fault of the heart, not of the intellect' (cited in Gallagher 2010:10). In large segments of society this 'feeling' or religious sensibility, as unexercised and unused, has steadily withered and is currently moribund.

One does not want to lose faith in God as mysterious initiator, but realistically *how* can contemporary persons be drawn (or 'lured' says Maloney 1987:42) into a communion of love? Once again Francis, who caught fire with love and became irradiated, can be called upon to be the inspirational model. Francis who too struggled painfully in finding God during his conversion, but broke through, must help to make this connection simpler and more attainable.

3.8.1 A TRUE ICON SIGNIFIES TRULY

The iconographic experience of *relationality*, that so continuously enveloped Francis as 'fiery love' (seraphic love), is one sure way of engaging Francis faithfully. It was this *divine action* that raised Francis to that profound and high relationship that has been named 'Sainthood.'⁶³

A true icon always points beyond itself to God and this is what Francis accomplishes.⁶⁴

In Marion's sense, Francis can lead to an 'excess' of love as a kind of 'ecstatic saturation' (Marion 2002:xii, 48, 135, 159, 166; see Jones 2010:112, 129).

3.8.2 UNITING ONES SPIRITUAL EXPERIENCE WITH THAT OF FRANCIS

The more precise 'life question' then becomes for us whether the experience of Francis as the 'little poor man' and beloved of God is available to one's own experience so that, as was the case in his life, real transformation to deep happiness is possible also for oneself. On the grander scale of this foundational study, the question becomes whether his experience is *universally* reachable.

It is this process, namely how Francis himself entered such experiential relationship, that must be re-mythologised so that the truth of the myth can speak freshly and compellingly to persons today. Balanced demythologised and constructive re-mythologising are important processes not to be ignored, as Hugo also explains.⁶⁵

pgs181-183 cited in Kilby 2004:112). Ratzinger quotes Augustine in honour of von Balthasar at his funeral: 'Our entire task in this life consists in healing the eyes of the heart that they may be able to see God' (cited in Gallagher 2010:53).

⁶³ Kopas sees that Bonaventure, 'strove to present a balanced view offering a refined life-story of Francis' (in Warren 2002:63). Bonaventure 'approached Francis through metaphors and was guided as much by the desire to present an accurate *vision* of Francis as by the desire to present accurate details of his life' (in Warren 2002:64, Kopas' italics).

⁶⁴ Being intuitively and devotionally *drawn* to the person is a natural first step – one allows oneself to be attracted to a beautiful icon as a work of art. Just watching adults and children process by and at times kneel and pray before Francis' tomb in Assisi, touches with the realisation that there is in this, a *natural* deep attachment and reverence. Persons are somehow trying to get close to Francis hoping that something of his deep life experience of God can 'rub off' on to them – can change their lives and ultimately reveal God in their mundane or struggling lives.

⁶⁵ Hugo in his own way says that one needs to break through a 'mental barrier' that artificial mythologisation has set up (2011:32). He suggests that medieval hagiography *mythologised* Francis. He uses 'mythologize' (sic) in a *positive* way so that this 'myth-talk' emphasises an important factor, namely, that the myth or *interpretation* of Francis is just as important as the *history* of Francis. However, one is required to appreciate the need for some *demythologizing* ('stripping away') of the romanticising or idealisation of Francis into *understandable* and more useful *present-day ideas and concepts*. Hugo fruitfully takes a step further and says that, if 'we want to continue with a positive development, the final

To do this one must insightfully retrace the real, existential journey of Francis and ‘unpack’ it hermeneutically, and then to the extent possible, existentially and empathetically immerse oneself in a similar experiential way.⁶⁶

The process that is required can be depicted as follows: identification with Francis’ journey as thus far corroborated through one’s own inner experience, opening up to increased inner conviction, and then with newfound understanding and hope, giving full commitment in one’s life activity, as this tries to access God.

This progression is expected to arrive at the same spiritual results that St Francis attained – if not in as much in intensity, then in affective flavour.

3.8.3 NARRATIVE THEOLOGY AND EXPERIENCE IN FRANCISCANISM

Taking note of postmodern scepticism, the danger for any pedagogical or mystagogical⁶⁷ narrative is that it will be underrated and cannot therefore be ever properly appropriated, or seriously applied.⁶⁸ Thus the category of experience is not only ‘forgotten’ as a viable spiritual basis (as Heidegger insisted, as part of our ‘fallenness,’ Popkin 1998:686), but Francis’

step will be called *remythologizing*’ (Hugo 2011:25). Here *remythologizing* means *re-interpreting the meaning* of the myth of Francis in an inspiring way that helps our contemporary world. But in this one must let the stories of Francis speak again as precious myth, and not, a priori, on one’s own bat, so to speak, ‘correctly interpret’ everything for everyone.

⁶⁶ Phenomenological hermeneutics requires direct involvement as personal immersion. As Fuller states, to be understood, phenomenological description cannot remain, ‘abstract and at a distance’ (1990:28: cf. Shideler 1992). Rather the student of phenomenology must become ‘personally engaged’ in the phenomenon being described, as in ‘the things themselves.’ ‘There needs to occur a sense of realisation of what is being described, a sense of personal identification with the description being offered. The phenomenon must come to be felt in its living immediacy, for it is precisely this immediacy of life, this living flux, that phenomenology is after, or the description has not yet been entered into in what is its essential’ (Fuller 1990:28). If phenomenology is an ‘approach to meaning events,’ then ‘that requires interested parties to become personally involved in the work undertaken, checking out every description proposed, every claim that a phenomenon has been brought to a self-display, against first-hand experiences of their own.’ Then ‘If the description is found to match what one already implicitly knows to be the case, the description has been confirmed. Only life experience is adequate to the description of life experience. No authority, no mathematical constructions of meaning events in their calculability’ are of any assistance here’ (Fuller 1990:28). Phenomenological method describes very accurately the path needed to uncover Francis and his beloved Christ.

⁶⁷ The word ‘mystagogy derives from the Greek verb *mueō*, which was always used in a sacral context and meant ‘to teach a doctrine’ and therefore ‘to initiate into the mysteries.’ *Mystagogia* was thus always closely connected with *mystērion*, *mystikos*, and *mystēs*’ (Mazza 1989:1). A common purpose is shared – ‘to give the baptized the understanding and motivation that will enable them to live the life in Christ that has been bestowed in them in the liturgical celebration. To this end, the Fathers develop a theology of this liturgy wherein the new life of the neophytes has its origin’ (Mazza 1989:165). ‘In homiletics emphasis is placed on requirements more specific to *spirituality*... the need of symbols in order to give expression to the taste for spiritual things, which must be represented in the figurative mode’ (1989:2). Importantly, mystagogy would have its origin not in the Church as such and be her understanding (*epignōsis*, *theōria*) and explanation (*historia*) of the mystery, but rather in the *special experience* of limited groups (initiates and contemplatives)’ (1989:3 italics added).

⁶⁸ This is especially the case when one is inundated by modern media so that a saturated level of information prevents penetration of deeper things into consciousness and use by long-term memory in real life. See Doran highlighting the neglect of narrative as considered by Metz, where theology as reason closes itself off to narrative as the ‘original form’ of theology expressive of experience. If theology does so, it inevitably ‘exhausts itself in reconstructions’ and becomes ‘no more than a technique’ (Doran 1981:169).

experiences are too often not taken too seriously.⁶⁹ One might fear this to be the case in even today's followers of Francis, that is, by some of his own religious brothers and sisters today trying to follow him in their various congregations. Francis can so easily remain 'background information' as taught in their early formative years, but is no longer personally accessed and appropriated in a *living* way. The practicalities and challenges of life often take precedence so that work and self-engrossment (sometimes even as *careerism*, as Pope Francis has recently warned), takes over the spiritual nature of one's life journey. The stories of Francis may not exactly be forgotten, but are they spiritually entered into in a deeply personal way? Hopefully Chapter 5 engaging with Francis' experiences can help spark some such fresh engagement. It is narrative theology that invites us to look more deeply. Theology carries weighty meaning, while narrative makes for inner personal impact⁷⁰ and together they should form an alliance with some bearing. Ideally vigorous, dynamic *theology* can and should effect change in interpersonal relations (see Murphy & Ellis 1996:143, for a scientific view of society as so constructed). Vice versa, interpersonal *experience* in its dynamic format as *narrated* should be essential for constructing meaningful theology.⁷¹

⁶⁹ Instead Jung, like James, gives honour to the 'unmediated nature of mystical experience' because of the fact that, 'mystics personally experience the sources from which all religion arises to consciousness.' Jung writes: 'You would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience' (*The Collected Works of C. G. Jung*. 1953-78, Vol.13 par 482, pg349 cited in Forman 1989:124). This intimate experience of the source of religious vitality, as opposed to a purely formal religious observance based, as it often is, on a life of faith severed from an experiential basis, leads Jung to say of the mystics: 'Only the mystics bring creativity into religion' (*The Collected Works* Vol14 par 530, pg375 cited in Forman 1989:124). Jung's outlook is clear: 'Every day I am thankful to God that I have been given to experience the reality of the Divine image within me. Had this not been granted to me I should have indeed been a bitter enemy of Christianity and especially of the Church. But thanks to this act of grace my life has meaning and my inward eye has been opened to the beauty and greatness of dogma' (Jung 1974. *Collected Works, Vol. 1, Letters* pg387 cited in Tuoti 1997:42).

⁷⁰ Princeton neuroscientist Hasson (*Case study. Face to Face: Brain to Brain*) explains that existing neurolinguistic studies have been mostly concerned with cognitive processes within the boundaries of *individual* brains (e.g. either production-based processes within the *speaker's* brain or comprehension-based processes within the *listener's* brain). However, 'Our results indicate that during successful communication the speaker's and listener's brains exhibit joint, temporally coupled, response patterns. Hasson (*Case study. Face to Face: Brain to Brain*) explains how MRI can reveal 'temporally coupled neural response patterns' between storyteller and listener. When a story engages the audience it activates parts in the brain, creating similar wave patterns to those of the storyteller. Hasson adds: 'When the woman spoke English, the volunteers understood her story, and their brains synchronized. When she had activity in her insula, an emotional brain region, the listeners did too. When her frontal cortex lit up, so did theirs. By simply telling a story, the woman could plant ideas, thoughts and emotions into the listeners' brains.' The listener *experiences* the story as though it is *theirs*. Storytelling is not just about communication, it introduces many previously ignored *levels of meaning* emerging *between* persons.

⁷¹ Navone & Cooper elucidate: 'All stories are meant to be 'theological.' Humankind needs theological *stories* because human beings are fundamentally *interpersonal* and because, if the Christian God's promise is true, then humankind is fundamentally *related* to God as *person*. Since story is the only means by which the interpersonal reality of humankind can be expressed in its cognitive and affective fullness and since our relationship to God is fundamentally interpersonal, it follows that storytelling and story listening provide the most appropriate means of enabling us to live in this relationship' (Navone & Cooper 1981:xvi italics added, cited in Bausch 1984:19).

A way must be found so that the full drama of Francis' own alive, authentic religious experience can enable a fresh, content-filled (that also has 'theological' content), meaningful impact (that converts one deeply) to occur in others.

There are other authors that help promote the power of narrative. Driver (1977:xxiii) not unlike von Balthasar (Von Balthasar, Kehl & Loser 1982:48, 49, 92-97; Gallagher 2010:54, 55) says that he finds himself not only, 'agreeing that theology originates in stories...but also thinking that all knowledge comes from a mode of understanding that is dramatic. Thus far from merely illustrating truths we already know some other way, the dramatic imagination is the means whereby one gets started in any knowledge whatever' (1977:xxiii). Bausch expands that theology is 'a second-hand reflection' of an event; 'story is the unspeakable event's first voice' (1984:28).⁷² Celano and others met St Francis (Hugo 2011:56, 57) and told his story.

How then can the value of imagination saturated, religious stories, whether of Jesus (e.g. his parables) or about Francis, be 'translated' (cf. Benedict XVI 2010:64) into a realistic *transformative method*. How do stories move beyond mere moralising - move and motivate people and communities to be a 'leaven' for real difference in contemporary society, so that the Kingdom can be actualised?⁷³ A shift is needed from teaching some 'moral lesson' or applying a meaningless looking 'universal moral' (2010:64) to real interior conversion. One notes that these questions would lie at the heart of what the *New Evangelisation* is seeking. Moving from the story and the theory to transformation remains the aim of the next Chapters. Has not the Church idealistically expected much too much from *theology*, as if there was always going to be a neat new formula, an exciting breakthrough, or perfect, inspired, and balanced forward path; and much too little from that which is the necessary spiritually motivated 'spark' that can 'set the world on fire' as Jesus so fervently desired? ('I have come to set the earth on fire, and how I wish it were already blazing!,' Lk 12:49; 'Everyone will be salted with fire,' Mk 9:14; 'He will baptize you with the holy Spirit and fire,' Lk 3:16).⁷⁴

⁷² Like phenomenological method, one must let the stories project their own illumination. Wilder (1976:2 cited in Bausch 1984:17) asks for integration of imagination to arrive at profound knowledge in his book *Theopoetic: Theology and the Religious Imagination* where he tells that it is rather at the level of the imagination that the issues of religion and world experiences must be handled. He challenges what he calls a, 'long addiction to the discursive, the rationalistic and the prosaic.' He calls for a greater use of the imagination, for it is 'a necessary component of all profound knowing and celebration...it is at the level of imagination that any full engagement with life takes place' (Wilder 1976:2). Von Balthasar (1982:412) also rejected the notion that we come to faith through two successive stages, first rational and then religious, but submitted a core thrust of 'believing trust' that leads one into the mystery (cited in Gallagher 2010:53) - one that is *experienced in ecstasy* - such as in seeing great art (2010:52 & 58). Like Newman, faith is not to be approached 'rationally,' but from the intensely personal 'inside' (Gallagher 2010:52) so that, 'As an attitude faith is a surrender of one's own experience to the experience of Christ' (cited in Gallagher 2010:53). Von Balthasar (1970:61) sees that a real encounter takes place through grace which 'bears and communicates the conditions' of possibility of this real love - love he says, 'must be perceived.'

⁷³ 'The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened' (Mt 13:13). Have not the Gospels been called 'revolutionary' by liberationists? Francis himself has been called a revolutionary but in ways that charm and radically disarm so as to bring non-violent change (von Galli 1972:159).

⁷⁴ Here too unless the *New Evangelisation* seeks some fresh theological thrust that encourages a new dynamic that can spur evangelisation on, it will also, as caught up in yet another 'novel' theoretically postulated method, grind to a standstill.

Another experiential and relational dynamic is sought beyond learning that can be absorbed ('received' as spiritually intuited) and thus appropriated (to absorb oneself *in* it). Bausch amplifies that, 'Systematic theology is a later reflection on the Christ story; the story (also as verbal transmission) remains the first expression of Christ. Logic as one avenue to truth, is however limited. Imagination as myth and story is another avenue to logic, but one that involves, disturbs and challenges us and as such is to be preferred' (1984:27). For this reason Newman too pointed to the use of imagination.⁷⁵

Finally, says Delio (2004:21, 23) only in the heart-centred 'hearing'⁷⁶ and the 'seeing' by an open and sincere intuitional disposition will any spiritual, weighty, or long-lasting *impact* be made. That deeper impact can be effected even if the experience has *not* been translated and condensed into a perfected theology.⁷⁷

Theology, if is to be effective, has to be imaginatively *reattached to experience*.

It will be first and foremost Christian spirituality, and never theology alone, that can be expected to effect foundations on deeply established and solidly rock-like *interior* processes (fundamentally, experience as receptive of the whole of Revelation, and especially as participation in the Incarnation that will include the whole life of grace).

What in spirituality can help to prepare for and catalyse those original *interior events*?⁷⁸ How are interior, religious and spiritual events, received, appreciated and 'decoded' – what kind of intuitional depth process can do this?

More comprehensively, how can an experiential and relational 'base' evolve into a spiritual-come-theological foundation of faith itself?

Model S in Chapter 2 pg81, explains how spiritual foundations can supply foundations for theology - and even a humble metaphysics. What is cryptically written here is expanded in the concluding Chapter 7, see 7.3.13.3 pg626 and 7.4.1 pg629).

One is reminded that the final goal will be to 'translate' Francis' life and experiences so that they can be enabled to speak to the hard realities that consume this world, and in particular where challenges facing Christendom and the Church press most insistently. The Franciscan

⁷⁵ For Newman says Gallagher: 'When imagination awakens, faith escapes from the impersonal and becomes fruitfully existential. Through imagination, rather than through intellectual reflection, we arrive at 'religious certitude and we open the door to concrete religious commitments.' For him imagination is 'a zone of *intuitive logic* and as such a key mediator of faith' (Gallagher 2010:16 italics added).

⁷⁶ Pope Francis prophetically indicates that relational 'Faith is linked to *hearing*. Abraham does not see God, but hears his voice. In this faith thus takes on a personal aspect. God is not the god of a particular place, or a deity linked to specific sacred time, but the God of a person, the God of Abraham, Isaac and Jacob, capable of interacting with man and establishing a covenant with him' (2013 *Lumen Fidei* no8). Thus, 'We come to see the difference, then, which faith makes for us. Those who believe are *transformed* by the love to which they have *opened* their hearts in faith. By their openness to this offer of *primordial love*, their lives are enlarged and expanded' (no21 italics added).

⁷⁷ Haughton adjudges that: 'Both story and creed are simple. The former is a direct result of the experience. Story is nothing more than an attempt to resonate and represent that experience, while creed, far removed from experience, is a result of philosophical refinement and distillation of the experience' (1973:14).

⁷⁸ Eckhart (O'Connell Walshe 1979-1987 Vol.3, pgs109-110) refers to a set of related evocative terms - 'the ground of the soul,' 'the spark,' 'a light in the soul' (cited in Forman 1998:217).

Order (Longpré 1964) similarly has to admit to difficulties in adapting to history and in effecting real application.⁷⁹

Required for simplicity is a spiritual as well as a theological-philosophical 'breakthrough' achieved by means of *hermeneutics* so that *relational experience* can repossess its rightful claim.

Ultimately this thesis will provide a method and hermeneutic so that spirit and matter; myth-metaphor-symbol and universal truth; spiritual means and concrete social transformation, can be seen to interrelate and move forward.⁸⁰

A way ahead is now laid out that can face the thesis problem.

3.8.4 FRANCIS AS A REAL PHENOMENA - THE HISTORICAL EFFECT OF FRANCIS

Despite the more unfortunate aspects of deflective romanticising and idolising Francis, the historical realism of Francis and Franciscanism comes to help re-address the situation.

In examining what is the 'other side' of the coin of Francis' charism, one is compelled to recognise the major *historic successes* in the actual life of Francis. One appreciates that the narratives and biographies are not unreal 'fairy stories' or myths, but watershed movements stimulating major social transformations that successfully effected historic change in what was a real dark-age of medievalism. Regarding Francis himself, Delio summarises that it is a historical fact that, 'His charism and transformation into the iconic figure of Christ had far-reaching effects on the Church and society in the Middle Ages' (cited in Saggau 2001:1; see

⁷⁹ Delio shows how historically, the followers of Francis, the Franciscan brothers, suffered this same difficulty: they (as 'contained' by the restrictive paradigms of their ways and times) also had a hard time of it applying the deeper message of Francis to real life challenges (in Saggau 2001:79). Delio adds that the friars searched for new ways to integrate their philosophy and theology for employ in, 'perfection and growth in pastoral activities' (in Saggau 2001:5). 'Containment, both self-imposed and presupposed,' was the way things were approached and taken on. Thus, she judges: 'Principles could be articulated *but* their implications and implementation within a larger 'system of the sacred' remained either elusive or spiritualized' and so lost their force (in Saggau 2001:131). Chinnici reveals a 'separation' between the Francis of Franciscans and the societal, political, and economic conditions of the world (in Saggau 2001:136). These, his brothers and sisters, all loved Francis and his life example but could not always successfully adapt the theory of the tradition to real-life experience. The brothers fought painfully over what the Franciscan tradition really was, how it should be regularised, and be lived (especially regarding the living out of poverty, see McGinn Vol.III 1998:71). Why such dualisms and tensions developed when Francis himself was so transparent and clear to the brothers, this study will try to help unfold. The problem was, and is, it is thought, the 'reverse' situation, namely that the phenomenological *experience of Francis*, as *he* so clearly *intuited* it to be, has on the whole not been well and meaningfully extricated so that it is *allowed to speak*...and so *transform* (cf. Hugo 2011:32).

⁸⁰ Delio will express the matter it in this way: 'What originated with Francis and Clare, therefore -the synthesis of thought and feeling, content and form, theory and practice expressed in the integration of God, humanity, and cosmos- was not only lost but shattered as the intellectual tradition consolidated into a school. We are only now beginning to pick up the pieces' (in Saggau 2001:12; cf. Clare of Assisi, Armstrong 2006).

sections 3.5.1.3 pg129 and 7.4.2 pg630).⁸¹ When judged by many to be a romantic figure,⁸² it is ironical that Francis has been seen by others to be a *revolutionary* person (von Galli 1972:159). It makes good sense to believe that he was indeed a (or the) *most powerful reformer* of his time - but not a revolutionary in any aggressive way. Francis was aggressive towards himself so that unobstructed, God's power might be allowed to totally break through.

3.8.5 WHERE THE 'TRUE' EXPERIENCES OF FRANCIS LEAD

Once one has taken into account the purposes of medieval hagiography (Hugo 2011:33-46)⁸³ one can begin a more thorough interpretation of Francis' life (Hammond 2004:157). Hagiography was not always historically focused in today's sense of attempting to retrace an accurate time-line populated with clear-cut events (cf. the development of Francis' writings in Blastic 2011:5-34; de Aspurz 1982:xvii-xxvi; Rusconi 2008:102-122). However the events can neither be dismissed, nor too lightly glossed over, as has been done in various critiques (cf. the Paul Sabatier episode, Egerton 1903). Ultimately a balance must be found between a cautious historical criticism and immediate scepticism in engaging every text depicting events. Between these, the truth of the 'message,' in this case the impact of Francis as Saint, needs to emerge as it was intended by the author.⁸⁴ One can safely begin with the fact that he was

⁸¹ The Franciscan religious Order he founded helped stabilise the Catholic Church in a time of inner and external turmoil as various reform movements started gaining momentum. As the Franciscan Order of brothers grew at a remarkable pace it provided an evangelical missionary thrust throughout Europe, including England and Ireland, and soon, further abroad. The Franciscan influence rapidly established itself on all levels of society. Soon the Order had worthy men in prominent Universities, including the likes of renowned theologians such as Alexander of Hales, St Bonaventure and Duns Scotus. Ordinary 'lay' folk, who because of their civilian status could not join the Franciscan brotherhood or sisterhood, were offered the opportunity of following the rule of the Order's 'secular' branch, the so-called 'Third Order'. In Europe this Third Order expanded numerically, territorially and in influence, all for society's good. Its large and widespread membership meant that this spiritually motivated movement could have significant bearing on history. It has been seriously submitted that the Third Order's stipulation of non-violence, with its prohibition to bear arms or to pledge to battle, as held to by the vast numbers of the Third Order members in Medieval Europe, was a chief factor that led to the collapse of the medieval system as a whole. Bernhart called it a 'blow to the heart of feudalism' (von Galli 1972:190-192). Rohr also refers to its influence (2001:118).

⁸² Which he was: a French troubadour (see Bamford 1995:56-62).

⁸³ Hugo (2011:134) attests that, 'Bonaventure modified the standard notion of medieval hagiography by using the life of Francis to write a work of spiritual theology. This spiritual model could then be imitated, especially by the friars. Like other works of hagiography, Bonaventure's is not concerned with objective history, but it goes further in highly systematising the inner spiritual life of Francis.'

⁸⁴ From the outset one must look briefly at literary and historical criticism. Clearly identifying and understanding the *genres* used helps understand the *meaning* of a text. Most of the medieval writings about Francis of Assisi were legends or *florilegia*. As Hugo shows, the more general genre that includes both legends and *florilegia* is *hagiography* (2011:34). Hagiography technically carries a meaning that does not presuppose *truth* as 'objective fact' as seen by Western moderns. Delehaye (1961,1962:3) defines hagiography as, 'writings inspired by devotion to the saints and intended to increase that devotion' (cited in Hugo 2011:36). The *motive* of the hagiographer is the key to understanding the difference between hagiography and modern biography. Delehaye explains the aim is to, 'increase ... devotion' to the saint. He breaks that down to five elements: 'to *edify* the reader, to *verify* the subject's sanctity, to *increase* the reader's devotion to the saint, to move the reader to moral change, and to *please* the reader by the writer's description and style' (cited in Hugo 2011:36). The focus of attention is 'the ideal Christian life.' Very often the Saint is seen as the 'perfect model' (cited in Hugo 2011:32). Moderns generally want to 'verify facts'... 'medievals wanted to verify holiness' says Hugo (2011:36). Can demythologising, and hermeneutics find dependable data in interpretation of subjective narratives? Criticism *against such rules* for interpretation of experience helping towards a knowledge arising from

a Saint (cf. von Balthasar's approach, McIntosh 1998:106) possessing extraordinary qualities the like of which the world had never seen, so that in this light, extraordinary experiences and miracles are not unexpected.⁸⁵ In this way any scepticism has to be lifted to a higher 'plain of holiness' from the start, and much can be assumed to be acceptable accounts or bibliographies of Francis as intentionally meant for us by other un-deceiving holy persons and Saints (cf. Blessed Giles and St Bonaventure etc.). One for instance notes with McGinn that Bonaventure's *Life of St Francis* was once dismissed as 'unhistorical' but is now seen as a 'hagiographical and theological masterpiece' (Vol.III 1998:94, 95).

As space allows, an in depth analysis by historical criticism as applied to Franciscan sources (the experience of Francis as accounted; see Fleming 1977), at least the Franciscan tradition as maintained and accepted, will enable the phenomenological analysis to move through his experiences to the deeper meaning Francis intended to bequeath, and to what is to be understood to be the legacy of a thorough *theological mysticism*.⁸⁶

It is through Francis' 'existential mysticism,' it is believed, that significant dimensions *common to all human spiritual experience* can be highlighted, and then named and employed. They can thereby be better distinguished, interpreted, classified and comprehended and finally be practically harnessed. They can be fruitfully applied by the discipline of spirituality to the thesis problem. However it is to be remembered that this needs also to be an inspirational process

someone's experience of God accuses that: '*Stories* people tell about their lives are *not accurate*: the things people remember *keep changing*.' Positive proponents, which this thesis supports, reply that it is 'precisely these changes that are important'...'Research shows that autobiographical data does not distort the hard facts' (Waaajman 2002:929; See also Birren & Deutchman 1991:124-126; cf. Chinnici in Saggau 2001:134).

⁸⁵ That the charming *Fioretti* were very likely not all historical events does not detract from the fact that they capture Francis spirit through 'poetic licence' that remains a powerful inspiration for many (cf. Hugo 2011:99; see Karrer [1947]1988).

⁸⁶ St Francis would, it is deemed, fall into Marion's more kataphatic category (i) where: 'The *intention* (as discerning a real *object*) finds itself confirmed, at least partially, by the intuition, and this tangential equality defines *adequation*, therefore the evidence of truth.' But in his category (iii) Marion explains his idea of *excess* which too fits Francis well: 'The intention (the concept or the signification) can never reach adequation with the intuition (fulfilment), not because the latter is lacking but because it *exceeds* what the *concept* can receive, expose and comprehend' (2002:159 italics & brackets added). This is what Marion has called the 'saturated phenomenon.' According to this hypothesis, the 'impossibility of attaining knowledge of an object, comprehension in the strict sense, does not come from a deficiency in the giving intuition, but from its excess, which neither concept nor signification nor intention can foresee, organize, or contain.' This third relation...in the occurrence of the 'saturated phenomenon' - can perhaps allow us to determine the 'third way,' where 'mystical theology is accomplished.' In this third way, 'no predication or naming any longer appears possible... but now this is so for the opposite reason: not because the giving intuition would be lacking...but because the excess of intuition overcomes, submerges, exceeds -in short, saturates- the measure of each and every concept. What is given disqualifies every concept. Denys states this to the letter: 'It is stronger than all discourse and all knowledge'...and 'therefore surpasses comprehension in general and therefore [is also excepted from] essence.' Marion summarises the highly mystical but still intuitively accessible sense that 'God remains incomprehensible, not imperceptible without adequate concept' ('the ineradicable insufficiency of the concept in general'), (and) 'not without giving intuition' (2002:159, 160). Marion however in the last pages of his book (possibly out of respect) descends into 'negative theology' and allows the intuition to 'fascinate' (2002:162), but not unfortunately, in the way Francis' kataphatic way can, to satisfy ecstatically as 'experience in reality.'

to succeed at all. One needs to be 'drawn into' the spiritual journey⁸⁷ - even as 'spiritual-theological' categories help systematise the 'roadmap.'

3.9 CONCLUSION

Francis certainly opens a Pandora's Box of experience in a way that is most stimulating. Exploration of the spiritual experience in Francis' life suggests further fruitful lines of thought. Original investigation offers leads into *foundational categories* that can suitably receive his spiritual discoveries.

A *recurring* background question wonders: if Francis' spiritual life is not primarily theologically formed, how does he arrive at such *profound* insight (as reasoned insight, as theology)? How does affective seraphic *love* so perfectly include such sound *understanding* in his balanced way? How this love-knowledge and theological-knowledge inter-relate, how exactly this love can birth theology, draws us into the whole 'faith and/or reason' debate that the Church is currently grappling with. How is the special kind of love involved generated by the subject, and how much is infused as divine gift? How *much* doctrinal content is required to contribute to personal, spontaneous faith? Does too much learning tend to quash the dynamics and intimacy of faith? Questions revolving around affective or notional faith have everything to do with recognising what the essence of faith consists of. Finding the core of faith asks for anthropological faculties involved to be designated (heart, soul, spirit or mind etc.).

Such exploration seeks *foundations* for a holistic understanding of, and foundational categories for, approaching a *life of faith*. In a spirit of largesse: how can faith possess a personal dimension that draws into a personal love-relationship with Christ? Further, how, while newly grasping the faculties involved, and how they cooperate, does one *propagate* faith both with regards to the love it must exude and the understanding it is to encapture. How does anyone 'arrive' at God or the persons of the Trinity? How do these three persons become 'present' and donate divine 'activity' in one's life?

Francis becomes the hermeneutic model that experiences all of these descriptions as relational love imbued with meaning (as possessing full theological content). It is Francis that thoroughly intuits presence and God's activity.

Both initial general and wide theoretical investigation offering hypotheses, and Francis' own life experience, *together* suggest three foundational categories - experience of transcendence, relationship with God and spiritual intuition.

Francis will cast the categories in concrete form so that they are graspable and become available - he simplifies the theory, and as a test-case, can confirm it. Finally Francis' life delivers *nine subcategories* that pattern for us universal *stages* of the inner spiritual journey.

⁸⁷ In reflexive methodology the researcher is required to interact with the agents researched (Alvesson & Sköldberg 2000:6; cf. Pope Francis 2013. *Lumen Fidei* no36).

4.1 INTRODUCTION AS ORIENTATION FOUNDATIONS SITUATED IN SPIRITUALITY

Broadly, in the interests of the Church and its contemporary relevancy in the world, this thesis has seen as its problem widespread inaccessibility to God, or conversely, seeks to find the activity and place of God in this world. The introduction Chapter more liberally called this, 'the God-world gap.'¹

If any God-humanity 'connection' can be established, its *locus* (where this happens, or 'between what' entities it occurs), and the *type of experiential dynamic* involved (what happens as per phenomenology - how this happens, or unfolds as a process²), and what *meaning* this all implies (found through hermeneutics³), must be well ascertained.

It is believed that these fundamental categories, namely the *experienced* phenomena as the interaction, the *quality* of interaction that is always *relational*, and the meaning of this as it must be *intuited*, will, as spiritual foundations, be able to help re-establish the foundation for (Christian) religion. In addition what comes to the surface will surely *begin to link* the emerging categories in an, at first more rudimentary, synthesis. The categories do cooperate, and must increasingly be understood to do so with greater discretion.

Synthesis needs to be arrived at through multi-methodology and multi-disciplinary means as these are developed in the upward advance of spiral arguments (see Model C-C section 4.9 pg155).

Multi-methodology, because it can process more than one aspect (in the thesis phenomenological experience, as well as philosophical, theological and other theories) in a complex manner, is suited for arrival at productive results.

Francis' experience is meant to provide input. His experiences seem so obvious and easy to embrace, yet to place them in a synthesis that bespeaks meaning for life asks for methodology that is difficult to arrive at (cf. Lane 2003a:31). This Chapter arrives at a *phenomenological approach* expanded into a *hermeneutic* that can reflect on and systematise Francis' experience.

To be thorough, philosophical and theological study must necessarily be involved as they frame the areas of research in tradition and are thus able to ground them. Such grounding allows the clearing of a path through past blockages in the Church (e.g. static scholasticism, and other reactions) and earmarks new shifts (e.g. to include action, events, history and experience) as well as calling for further required shifts to be made (e.g. Gelpi's and Marion's approaches).

¹ One can compare this with what van der Veken designates to be the split between, 'the Creative Reality and the created reality of the world' (Mathew 2010:x).

² Cf. Rahner's same questions, *Theological Investigations* no4 1966:152.

³ Whatever 'answers' emerge, whatever categories reveal themselves, will need to bring out this high echelon of sought 'meaning' (cf. McBrien on Lonergan and meaning 1980:131).

The domains engaged through the fundamental categories are significantly spiritual.⁴ Because God is a spiritual being, the nature of the God-humanity relationship and divine-world interactions (experienced events) will most surely occur in the spiritual realm and will need to be understood 'spirituality' - that is, by means of spiritual insight or intuition.⁵

Even as philosophy and theology have to be drawn upon by the hermeneutic fashioned, this occurs in what is principally a study in spirituality where it will eventually be spirituality that provides the theology (with her philosophy) of the Christian faith with foundations. To reiterate, living spirituality, with sound theology, ground the faith that the Church understands to be foundational. Throughout, it is spirituality that supplies the deepest foundations (for faith,⁶ for theology, for Church identity) as models R and S indicate.

4.2 AIM OF THE CHAPTER

The aim of this Chapter is to expose to the most demanding issues, negative impasses and obstructions, and most pressing debates and struggles regarding the Church's identity and mission, involving at base a *spirituality* of faith, in which the Church has always been and still is immersed. These trends or movements in the Church -at base spiritual- are philosophically and theologically, and otherwise, couched. Spirituality needs *theory* to explain its content. Mentioned in the introductory and the last Chapter, the movements and methodologies involved, and shifts required so as to ground spirituality on foundations, are again reviewed in a fresh and more detailed way in this Chapter.⁷

⁴ Spirituality in the most fundamental way covers the whole domain of the divine, the spiritual or transcendence and its relation with this world, this creation, and us as humans (cf. Eide's questions and suggestions in Holder 2005:224, 225). It is therefore required that a *type* of spirituality must make the forms religion takes *relevant*. This brings up the most difficult and fundamental religious domains of all and these involve: desire, motivation, personal attachment, conversion and commitment as the first movement of faith as the truly religious impulse (cf. 'desire' in Sheldrake 2005:231-233; 'discipleship,' 2005:250; 'mortification' Wakefield 1983:270; 'conversion' Patte 2010:278-279). Harbord shows how, 'The rules by which we apply theory to reality capture only our surface behavior, and do not address motives or reasons for our actions. It is reasons for action we are after, and the concept of intuition is an important one in getting at them' (1997:134).

⁵ Wilber indicates that the 'enduring thorny question' for the Western philosophical tradition has always been the relationship between the Good, absolute God, Geist (*the One*) and 'the world (the relative, *the Many*)' (2001:73). Aristotle for example taught that the God of pure perfection would never 'get his hands dirty' with the relative, finite world. Plato saw the world as 'an emanation and a mark of the Plenitude of Good,' established through the Absolute's 'creative outflowing.' The entire tradition was split between those who saw God 'strongly in the world' (this worldly), or 'out of this world' (other worldly) in terms of the 'Descenders and the Ascenders' - the 'immanentists versus the transcendentalists' or 'empiricists versus the rationalists' (Wilber 2001:74).

⁶ Rahner saw that after World War II faith needed a 'new kind of support' that moved from a homogenous religious frame of reference to one that had to 'be struggled for anew,' that had indeed, to be more humbly 'built up' (Eide 2004:23, 24).

⁷ These concern the God-and-humanity/world correlate and the type of accessibility human/world to transcendence sought, and will include: the place of theory in praxis, the usefulness and unavoidable place of academic spirituality in theology and pastoral praxis; finding answers to the wide-scale evaporation of faith; misunderstanding of the differing paths providing accessibility to God; doubt and the 'God question'; the nature of faith and modern demands placed on it; the limits of epistemology, what is it to 'know' God?; kinds of knowledge; the use of reason and the rehabilitation of experience in a revised and balanced anthropological approach; the difference between and value of thinking, acting and loving; the integration of faith and the sciences; the whole person employing a synthesis of many faculties (see Kourie 1992:92); the role of mysticism and contemplation in such a gestalt (cf. Rahner

Past retrogressive tendencies that suppressed spurs of growth and effective pastoral apostolate, long after their popular reign, often linger and have to be rooted out. As Cardinal Kasper states: 'the Church always needs reform' (2002:4).⁸

Through this exchange and dialogue between spirituality and the disciplines of thought, this Chapter will unearth emerging requirements or *categories* that cannot but seem to warrant inclusion on their own merit.

In all, this Chapter will provide an up-to-date *orientation* in which to place what St Francis and the newfound categories will offer as an 'experiential hermeneutic.'

4.3 DIALOGUE TOWARDS AN INTEGRAL FOUNDATION

Importantly, the value of the thorough dialogue with the varying points of view held, enables a forcing to the surface of less productive lines of thought, or what might be called philosophical or theological 'dead-ends' (cf. Gelpi on Schillebeeckx as example 1994:14), or inadequate or false hopes that may still be held fast to, and leant on, by many today.⁹ Fruitfully, other pressing viewpoints surfacing can help suggest a *rehabilitation* of some past category - or indeed, a whole *sublation* synthesising past and present theory.¹⁰ As John Paul II well understood, other philosophies again invite a dialogue into new and fruitful avenues that require deep re-thinking of fundamental starting points and (philosophical) building blocks (as earnestly sought by the Church, see Pope John Paul II *Fides et Ratio* no59 1998:57).

In the midst of this reviewing, Rahner reminds us to be empathetic and respectful of the history of theology as emerging out of the ever-moving ebbs and flows of the growth of the Church (Holder 2005:224).

Simply, if one has to engage both God and the world, one has to speculate on and show the negative disconnections, try to maintain connections, and make fresh connections. Benedict XVI admitted this will involve some discontinuity, whilst always maintaining continuity (see section 2.11.3 pg101; 82^{100,101}, 104^{177,178}).

1975:805); the nature and role of the faculty of intuition; connecting the nature of faith as belief with love; contrasting philosophical and theological methodologies and the use of hermeneutics; the threat of a plurality of theologies and prayer forms (Chrétien in Janicaud 2000:147-175) bring with them, as tied to the veracity of universal truth and a perennially valid spirituality/mystagogy; the possibility and necessity of foundationalism, synthesis and sublation; the place of spirituality in effective pedagogy moulding catechesis, adult faith education and an effective approach to the New Evangelisation; and rediscovering pneumatology and Spirit in the Church (cf. Ratzinger 1995:119; Groppe 2001b).

⁸ Reviewing these nodes of contention either facilitate uncovering solutions to the thesis problem, basically, of a deemed 'inefficient or irrelevant' Church representing Christ in the world (cf. von Balthasar 1986:11), or they block further progress or reform in both Church and Church in the world.

⁹ Some philosophies of God, that seek transcendent meaning, appear outdated or feel less employable (e.g. scholasticism, traditional Thomism, cf. McBrien 1980:128; Trower 2003:13; Maloney 1978:15), others explore new avenues and invite serious debate (e.g. Marion 1982,1991; 1991; 2005; John Paul II *Fides et Ratio* no59 1998:57).

¹⁰ Traditional and contemporary philosophical debates (e.g. such of St Thomas Aquinas, cf. McBrien 1980:462-465, 469, or St Bonaventure: see MODEL A-B pg639) engage this domain each within both the value, and encumbrances, of a whole tradition behind them.

4.4 PREPARATIONS AND ADVANCING THROUGH FURTHER QUESTIONS

This Chapter then aims at *preparing the ground* for the seeking of foundational categories for spirituality. In order to become comprehensive, it broadens the debate involved as it seeks leads or starting points through philosophy and theology and the sciences.

With others, it asks increasingly penetrating questions so as to shunt forward, either through a more creative leap (Laughlin in Davis-Floyd & Arvidson 1997:21), or in forcing more systematic research able to reach a next level.¹¹

Such systematic advance will again allow more 'ultimate questions' to arise.¹²

4.5 THE APPROACH TAKEN BY THIS CHAPTER – THEORY BUILDING WITHIN A MULTIMETHODOLOGICAL WORK

If a study wishes to advance a systematic view of how the three categories (*experience* assigning value to *relationship*, and as discerned by *intuition*) 'hang together,' or how they cooperate, it must begin to hypothesise somewhere and somehow, it cannot but help engage the question through immediately engaging in reflection and exploration (cf. the method of questioning expanded on by Dunne in Davis-Floyd & Arvidson 1997:128). The nature of any foundational research seeks 'lead-ins' into unexplored terrain, in other words, it gathers as much pertinent data as possible (Mouton 2001:90, 113) as inputs (see French for data inferring phenomena, 2007:85-86) from as many contributing authors as possible, and through as many fields that can contribute, while using as many helpful methodologies as possible, so that their congruence begins to shape a 'direction' with sound possibilities.

This thesis' core ground is thus decidedly complex in that it *synthesises* a broad range of contributions or findings as gathered.¹³

Faix shows how the advantage in which different perspectives can discover 'new dimensions' (2012:8). They do this by delving deeper both in qualitative and quantitative ways¹⁴ as this is revealed through the employment of *methods* used in different ways as multimethodology.

In this study data is drawn from many interdisciplinary explorations that together make for a cohesive schematic that can offer insight to the thesis problem. Of course *integrating* different types of disciplinary inputs and methods will be more challenging than some mere specialised thesis. In the thesis: statistics, charts, tables, narratives, hagiography, ground breaking

¹¹ Cf. Helminiak with regard to this, as he takes a Lonerganian route; see his use of questions (1996:7).

¹² Questions such as: is spirituality existentially 'enterable' (as experience); can it make a difference (in relating to this world and the transcendent realm); how does this transcendent domain become 'real' for the contemporary subject (in terms of epistemology and hermeneutics); and how through some spiritual capacity may this transcendent experience emerge (what faculties are involved).

¹³ Mingers insightfully sees that a range of methodologies across paradigms should preferably be employed, in that, '...all problem situations are *complex and multi-dimensional*, involving material, social, and personal aspects. An intervention should therefore be more effective if it addresses, within the limitations of time and resource, *all of these features*. This suggests that, wherever possible, *a range of methodologies* (or parts thereof), *across the paradigms*, should always be used. If a problem situation is approached through the perspective of a *single methodology* (or paradigm) then important aspects will be ignored, or will have to be dealt with in an ad hoc or intuitive way' (Mingers & Gill 1997:414 cited in Faix 2012:7 italics added). Thus different perspectives are revealed through the employment of empirical methods in different ways – through both 'soft' and 'hard' approaches.

¹⁴ Faix indicates that the association of several methods can provide a, 'more holistic view of the expected results' (2012:8).

discoveries and new trends in various disciplines, counter debates, and older Church stances that have completely changed, and unresolved contentions, are *all* harnessed in a synthetic manner in what is called the 'research process of integration.' This process, Kuhn sees, must need to be utilised as a large, 'dynamic framework for multimethodology' (Faix 2012:5).

Such a framework employs a *critical agenda* that dissects and analyses aspects of the thesis problem and various approaches (orthodoxies, theologies and orthopraxis) used by the Church in the past and present. Simply, it takes apart and reassembles, or more technically, deconstructs and reconstructs, in order to comprehend. Through twelve years of research shaping and reshaping results, this thesis methodology works towards *theory building* that elicits the potential to propose *foundations*.

From simpler beginnings¹⁵ the study has distilled into concrescent unity (as growing together, see Gelpi 1988:9) a multi-disciplinary approach through philosophical method, namely, a *hermeneutic* seeking the *deepest meaning possible* (2012:3). It is hoped that this will offer up 'a humble metaphysic,' not a macro-schema imposed 'from above' (from God's perspective, so to speak) but a working 'from below' (from the involvement of the person, cf. Losinger 2000:5, 38) that will be able to interpret 'all reality' through a human-divine spiritual perspective (cf. Pope John Paul II *Fides et Ratio* no5 1998:10, 11).¹⁶

In all this the reader will require some flexibility in going with and assimilating the flow of the unfolding argument.

4.6 RESPONSE TO PROBLEMS IN THE BODY OF THESIS TEXT

It is noted that the constructive 'answers' to problems faced will already largely be given in the *body* of the Chapters; especially in terms of the foundational categories as *response* or answer to the specialised *questions* under review (be they blockages or opportunities in philosophical, psychological, anthropological, dogmatic-historical, neurobiological, domains). The handling of problems in the Chapters that deals with the questions and answers will be to apply pertinent resolutions *while* the implications of the problem area are being lucidly grasped - and thus not some Chapters down the line where the often detailed argument has been forgotten. Not to confuse the flow, multimethodology must as far as possible, deal with one type of area and one kind of methodology for as long a sustained time as possible. Summaries will of course help.

¹⁵ Mouton shows how the more one researches, the more the research problem changes (2001:91) or is refined. In this study the 'solution' has metamorphosed from one simpler category of relationality to a full blown, integrated, synthetic *hermeneutic* response, tending toward a *basic metaphysic*.

¹⁶ Bernard Lonergan, who authored the influential *Insight* (1957) and *Method in Theology* (1972/1973) also breaks away from the classical philosophical doctrine that the human person, 'is static, unchanging, unaffected by the movement of *history* and variations in the environment' (cf. Vatican II *Gaudium et Spes* no5 Flannery 1975:907 italics added). The human person is, instead, 'constituted by meaning' (McBrien 1980:131). See the model of religion as a 'meaning system' (Park & Folkman 1997 in Clayton & Simpson 2006:237). Regarding religion in search of spirituality as a search for meaning, purpose and fulfilment that would transcend them, see various authors, in Clayton & Simpson (2006:239. Cf. von Balthasar 1991).

4.7 BOLD ABDUCTIONS POSITING HYPOTHESES

In order not to get lost in secondary contributions, and to maintain strong direction, it is necessary for multimethodology to keep ahead of the process by making its own major abductions and 'logical' hypotheses which are able to hold an overall steady course. An abduction can be understood as making a bold or 'daring hypothesis' (Ziebertz, Heil & Prokopf 2003:11 cited in Faix 2012:7) which uses a case or phenomenon as a starting point and tries to solve the problem 'in reverse.'

In this thesis the 'bold hypothesis' has posited the three categories under a whole foundational theory.¹⁷ Each category can therefore be seen to be a cutting edge attempt that is, hopefully, loaded with potential contributions. Referring to 'boldness,' it has been said that the study will, along the research-line, pose informed *hypotheses* (as any hypothetico-deductive research asks. See Model C-C pg155). It does this in as convinced a manner as possible through proposing three clear categories, and finally, a synthesis for employment. However as well as being boldly postulated, these need of course to be soundly *validated* (Mouton 2001:94, 116). Through Chapters 4, and 5 the three categories are reinforced to become ever more lucid and compelling. The research will gain momentum as more corroboration 'feeds into' the grand hypothesis through inductive inferences gleaned from a number of multi-disciplinary sources at the same time (Mouton 2001:117).

In all, when a multimethodology has been combined in a manner that delivers the three categories, a far-reaching foundational hermeneutic will emerge that further humbly suggests a metaphysic.

Hopefully such gradual and sophisticated *theory-building* can be followed easily enough by the reader.

How a fruitful final synthesis can come about requires some more reflection into methodology as completed now.

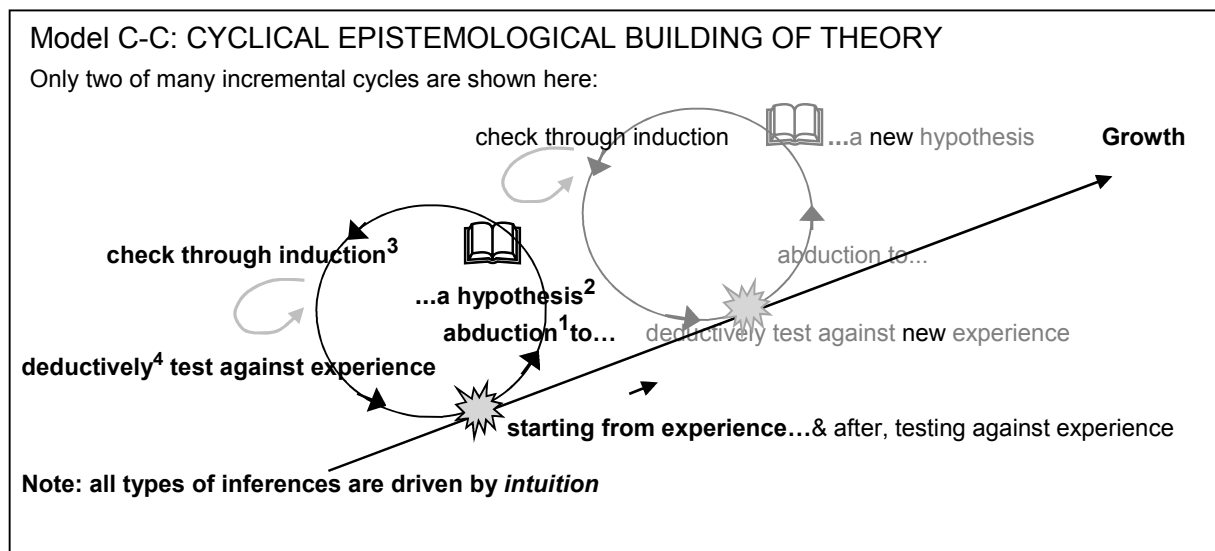
4.8 CUMULATIVE CYCLICAL AND SPIRAL ARGUMENTS

The progress of the thesis, as in any epistemology, grows in incremental spirals (See Brody 1993:10-17, 18-23; Mathew's explanation of spiral research, 2010:187; Waaijman 2002:675) that gathers an upward momentum to posit strong hypotheses (See Model: C-C section 4.9 pg155 and the results produced in the developmental 'upwards spiral' which is technically termed *abduction*). The soundness of this upward hypothetical spiral needs to be submitted to further 'downward re-collective' cycles of investigation (this is called *induction* in model C-C) to see if the abduction made in fact makes good overall sense (systems are also measured against systems). There will then be a final practical checking to see whether the hypothesis supposed actually 'delivers' as projected it should in terms of its design to solve a problem - this is termed testing by *deduction* in model C-C). We must ask, do the real consequences in fact act in the way they were predicted they would?

¹⁷ One cannot reiterate enough for clarity sake, most fundamentally, *experience* grounds all religion – but experience that has the quality of *relationality* (another metaphysical approach altogether to substance-essence-accidence philosophy) and that requires synthetic (spiritual) *intuition* (not perception by reason-intellect, or sensation, or feelings alone) to be able to enter any transcendence.

This hypothetico-deductive way of research, through hypotheses, reaches forwards ‘beyond itself’ to suggest apparent suppositions, but after this is posited, then reaches deductively backwards again to consolidate these premises (at first only intuited) as being concretely valid. Through this cyclical process the thesis will be able to advance a *general* theory (as foundation) through both forward projections and retrospective verifications (see a major depiction of a more sophisticated theory building in the Church, model: T-I pg510).

4.9 MODEL C-C



It can be said that the ‘solutions,’ that is, the eventual *foundational categories* and their mutual interpenetrations, have thus been arrived at non-linearly and more cyclically - as it advances in an ever ‘upwards’ spiralling manner that grows in depth understanding. (See this thesis building on Brody’s, 1993:10-17, 18-23, account; see French for upwards and downwards spirals, 2007:76, 77; and 2007:11-13, for a hypothetico-deductive account; and the complex place of experience and theory in heuristics 2007:24-30).

It is now understood that it is through such ever reinforcing cyclical or spiral arguments that a cohesive foundational theory can be built up.¹⁸

In this thesis’ estimation, leaning on the results of other disciplines, and applying trial and error permutations (as well as harnessing life-long experience and study) evidences an intuitive process that attempts synthesis. Such synthesis tries-out combinations as a way to forward fundamental categories – one’s only at first partly ‘projected by insight.’ This forward-moving process equivocates with Hegel’s idea, that suggest synthetic intuition at play: ‘to try to know

¹⁸ The goal has been not as much to *deconstruct* past persuasions and thereafter to *absolutely ‘prove’ replacement foundations*, but to muster a theoretical foundational argument reinforced by many contributions that make the categorical hypotheses *convincing* because: they contain fresh insight and wisdom; because of their emerging value as seen in both their obvious appropriateness and potential applicability to life reality; and because the direction emerging has been consistently cumulative so that it makes sense of all three categories in their interrelationships as they confront reality.

... before one knows' - and this 'in the act of knowledge' that keeps questioning (Rahner 1975:801; Ratzinger 1995:28, 29).¹⁹

However, to build theory anew, a clearing away of past inhibiting theory sometimes first needs to be undertaken.²⁰

The most respectful way to progress would be to attempt a thorough sublation where the old that is good is reshaped and saved to be integrated into what is newly evolving (see Chapter 1 100²⁴⁷; Dulles 1992a:217). Again though, some 'old wineskins' might need to be discarded.

4.10 A CONDENSED ARGUMENT

The omitting of large tracts of reinforcing research out of the thesis due to lack of space has, unhappily, to be accepted. Each of the three categories really deserves a full thesis' research, or a lengthy book, but this is of course not possible. The drawback, as in any wide study, is that the already well researched arguments for each category may not have been as fully included and consolidated as desired.²¹

This means that, in a complementary way, it is the footnotes that explain and expand on the main discourse which is now given freedom to run at a faster pace in a more condensed manner.

However, the great advantage overriding all shortcomings will be that a foundation for spirituality has been well enough presented so that it can now be grasped 'at once.' The reader will not be lost in more intricate secondary debates, which remain important, but are settled in the footnotes.²² Tables and charts provided also help faster understanding.

¹⁹ As Hegel used his dialectic of thesis-antithesis-synthesis (Delius 2000:118, as Phenomenology of Spirit also translated Phenomenology of Mind), at times in this study, a *new* thesis proposed is matched in argument against its anti-thesis (counter-theory, from the past, or present) so that a fresh synthesis can emerge. At least strong directions arise out of each dialectic engaged that will make an overall synthesis towards a foundational solution possible in the end.

²⁰ At times, more radically than any mediatory dialectic, this study will show that a past paradigm (as still acknowledged for its past contribution) might best just be put to one side (such as a reified scholasticism), or at other times be totally disallowed (such as rationalistic proofs used in the religious domain).

²¹ The hope is that the information and arguments contained in extensive and dense footnotes can supply extra information, lay open the issues implicated, confront, and offer alternatives, and hereby 'fill in,' as it were, through a type of 'running commentary' of useful information. For instance, the Church's vehement stance against experience was largely based on its resistance to Modernism at the turn of the century (see pg98¹⁵⁹). So too the extensive influence of Kant is dealt with through footnote comments found throughout the thesis.

²² A 'running dialogue' with interdisciplinary issues will deal with the following. The arriving at the meaning, as the goal of hermeneutics, has, in the past been attempted through many various strands of philosophy such as theories of religion (Hinnells 2005:49-60); philosophy of religion (2005:80-97 Loades & Rue 1991); religious studies (Hinnells 2005:98-124); sociology of religion (Hinnells 2005:125-143); anthropology of religion (Hinnells 2005:144-163); phenomenology of religion (Hinnells 2005:36-37;182-207); hermeneutics (Hinnells 2005:392-406); philosophical theology (Mathew 2010); as well as psychology of religion (Hinnells 2005:164-181; cf. Hood, Spilka, Hunsberger & Gorsuch 1966); religion and cognition (Hinnells 2005:473-488) and philosophy of mind (Heil 2004). Sheldrake points out that currently interpretation through *wisdom* has moved beyond what methodologies can offer to hermeneutical theory (Holder 2005:460).

Pertinently showing -not all can be covered- how these specialised disciplines may contribute, or be inadequate, or have failed, immediately asks what *alternate* categories or approaches might be better offered.

The conciseness of the thesis *main thrust*, with its core focus on seeking and grounding *foundations*, remains the thread running through.

4.11 A BIRDS-EYE VIEW OF FOUNDATIONAL SPIRITUALITY

Through this 'tighter manner' the foundation for spirituality aiding the Church in the world will ever more seen to be clear, effective, and, potentially, easily applicable. Once the basic foundation stones are in place, these can then later be followed up by research that expands and reinforces the foundational categories and the final synthesis.²³

Many sources and much literature has been researched that cannot be included. However leading implications that can well be followed up in future research are offered in the concluding Chapter and Addendum. Diagrams and charts are presented in the addendum to make informative contrasts and capture possible forward visions.

4.12 AN ORIENTATION 'RECEIVING' ST FRANCIS

The thesis approach needs to provide Francis with a context and methodology that can receive his own 'gift.' His 'spiritual way' can then in such methodological way be taken as a serious hermeneutic approach, a metaphysical alternative (see the 'metaphysical-cum-theological question,' Mathew 2010:8) for the crises in the Church and the world. Beginning research on St Francis, *without* a hermeneutical context or phenomenological ground supplying suitable categories, would not have succeeded in any compelling way. When absorbed in 'charming' narratives without analysis, the *meaning* of Francis' experiences would have been left hanging in a hermeneutic vacuum.

Clearly only in *first* unearthing and postulating a rudimentary *foundational approach* can a new method affixed to the model of Francis be refined. From the start, the research needs to know what *kind* of questions need to be asked of Francis (they will tend to be qualitative, and relational) and *how* these are expected to be productive (eventually, offer *patterns* of experience that can adequately suggest the three fundamental categories as discerned).

It will only be such a *preparatory framework*, with its proposed *synthesis*, that will be able to ask the correct analytical questions that will be able to eke out the depth-of-meaning as this is uncovered in Francis' life-experience of God.

The unique Francis -as an 'expert' or proficient in the spiritual field- it was said, becomes a *model* through whom the three foundational categories emerge existentially and can be strengthened, and indeed, can begin to be seen to cooperate with each other. Francis will lead us on through his highly personal experiential-phenomenological approach (Chapter 6).

The theory arrived at is thus concretely exemplified in St Francis in Chapter 6 as it is he who makes easier sense of the complex approach and method and provides a sure path for spirituality. Through *nine spiritual subcategories* adduced from Francis' relational journey he provides a 'map' that can demarcate the universal spiritual journey.

²³ Especially the category of intuition, or more fully, *spiritual intuition*, in its neurobiological makeup, in its psychological basis, in its philosophical underpinnings, in its scientific and empirical connotations (philosophy of science), in its theological potentials, in its metaphysic implications (including the place of reason/intellect), and above all in its spiritual and mystical nature, will need to be *expanded* more systematically.

4.13 FOUNDATIONS TAKING SHAPE

In this Chapter research first starts from broader investigation.

This broad research together with Francis will culminate in a synthesis finalised in Chapter 7. For now we look at the scope of the broad investigation.

4.14 WHAT THE RESEARCH WILL UNCOVER AND ARRIVE AT

It is envisaged that such research uncovers the importance of the following three integral categories. The case that they need to be included is very briefly made as a foretaste helping orientation for the more elaborate path ahead.

4.14.1 THE REHABILITATION OF EXPERIENCE

Grube demonstrates that the 'epistemic status' of religious experience is predisposed for 'intense discussion' by foundationalists such as Alston, Plantinga, Swinburne and lately Chisholm (Grube 1995:37; Swinburne 2010). It has been extensively argued (section 2.5.1.2 pg62; 4.14.1 pg158) that to be relevant, God, and especially the activity of God (what he can be expected to affect) must necessarily be accessible *in* the domain of *human* experience. If God himself remains at a distance, and his activity seems to be self-introverted, then he will be judged to be outside the human range. He will be '*super-natural*' as the older more traditional term suggests, that is, far 'beyond' the capacity of human nature. He will make no difference to humanity, and as he so often is, will be dismissed as irrelevant.²⁴ As demonstrated in the philosophical argument in Chapter 4 experience becomes a type of crucial locus, or more dynamically, a vehicle for spirituality and religious studies where the reality of God will either be judged to be 'real' and viably encountered, or unreal and inaccessible.

Thus, the place and value of experience is once more being debated (Lane 2003:13), as later seen, in the fields of philosophy, psychology, theology and spirituality. In increasingly recognising experience's critical contribution for spirituality studies, and re-integrating its value, this thesis works towards a thorough rehabilitation of experience.

4.14.2 RELATIONALITY CONTAINING MEANING.

For anything, and any experience to be meaningful (Holder 2005:460) it has to do with the type of *meaning* that arises over and above only pragmatic concerns, a minimal survival, or task orientated successes (the world is increasingly tired of and disillusioned by the failure of these approaches). Instead, one will be forced to look at the kind of meaningful scenario that primarily includes relationships, that facilitates a good life together, and that enjoys a sense of *harmonia* as harmony (Holder 2005:472). Today finding happiness remains the perennial goal,

²⁴ Ratzinger says this succinctly: 'But ultimately it is not enough for man that God is supposed to have said this or that to us, or that we can imagine this or that about him. Only if he has *done* something and is something *for us*, then what we need has come about upon which we can base our life. In that case, we can recognize that there are not only words *about* God, but that the *reality* of God exists. That not only have people thought something up, but something has happened; something has happened *to someone* [*passiert*] in the literal sense, in the Passion. This reality is greater than any words, even if it is less easily accessible.' It is then 'this very God, who has the power to realize Love in such a way that he himself is *present in* a man, that he is there and introduces *himself* to us, that he associates himself with us, is exactly what we need in order to escape from having to live to the end with fragments and half-truths' (Ratzinger [2000]2002:29, 30, 31 italics added).

indeed as it did for the Greek philosophers (cf. 'craving for happiness' or 'pleasure in the extreme,' cf. Benedict XVI 2010:61; cf. Russell 2003b).

Ever more clearly, it will be seen that it is always *right relationships* that set up this desired state of equilibrium and peace.²⁵ On a religious level, Christian relationship with God is meant to repair, heal, and restore *alienated* relationships between all things, and all creatures and creation as a whole.²⁶

Repeatedly, relationality emerges as a central concept and is staking a new claim in philosophy. It is under the meaning-bestowing ambit of relationality that experience will be seen to find its essential and fruitful contribution.

4.14.3 SPIRITUAL INTUITION AS THE INTERPRETER OF EXPERIENCE AND RELATIONALITY AS MEANING

Just stated, when one talks of possible fruitful relations with the divine it must be part of 'this-worldly' experience to make a difference. However, this relationship must surely involve a special quality of relationship that is far deeper than sensory experience for it must reside in another interactive *transcendental* realm that cannot be seen, but is experienced. Such a unique kind of interchange, it is held, is arrived at spiritually through *depth-intuition*. Spiritual insight and aptitude is a kind of spiritual intuition. Such intuition is real but arrived at through the 'deeper eyes' of the psyche and spirit combined (cf. *Lumen Fidei*, no21). What can also be called a faculty, can 'see' and 'know' and love God (love and known at a conscious level also, Rahner *Theological Investigations* no4 1966:152). To be in relationship with God, this world needs to learn to become 're-attuned' to God on a spiritual, intuitional level. What such awakening of faculties entails, and how this may function, is teased out in later Chapters (see Chapter 5).

Hopefully, for now, these ruminations can be seen to involve enough common sense insight to deserve serious inclusion. Within an emerging contemporary wisdom, coupled with multi-disciplinary research in this work, and as fashioned into a meaningful and applicable synthesis, it is believed that the three categories as *experienced relationality* which is spiritually *intuited* can increasingly be accepted as a major foundational contribution for the study of spirituality. To restate, the worth of the three categories will be consolidated through this Chapter and the next, be brought out and analysed through St Francis in Chapter 6 and be synthesised in conclusion Chapter 7. One can already sense that all three categories bring up extremely fundamental and often contentious philosophical and religious issues.²⁷

²⁵ Whether this be relationships with nature (ecology), or in family, tribes, classes, religions, or between nations. All seek those *qualitative relations* bringing peace, happiness, fulfilment -and prosperity- that will at least include esteem and love.

²⁶ So that, 'the wolf and the lamb shall graze alike, and the lion shall eat hay like the ox' (Isa 65:25cf. 11:6) and all men of goodwill will be at peace ('Glory to God in the highest and on earth peace to those on whom his favor rests,' Lk 2:14) (cf. the term 'at-one-ment,' see Rm 3:25, Heb 2:17, 1Jn 2:2 - see also soteriology, eschatology etc.; see 'salvation' in Léon Dufour 1973:518-522 and 'salvation' in McKenzie 1976:760-763).

²⁷ Issues, such as amongst others: the role of the intellect and reason versus experience; the necessity to discover again spiritual meaning and depth including but well beyond doctrine and teaching alone, that instead involves the attraction and promise of love/affectivity and belonging; and that which is the human capacity for God, and the very question of faith itself (see Dulles' similar questions around faith

In the thesis, serious debate is often entered into with philosophies engaging the domains of the categories of experience, relationality and intuition. Through offering dense debate and commentary, the footnotes should make ever more sense of the three categories. (The footnotes when dealing with intricate Catholic traditions which some may not be offé with, can of course be skipped).

Having made a brief case for the categories, the thesis next argues ‘backwards’ from universal needs and questions asking for meaning as this arises out of all disciplines. It is suggested that solutions to these large questions will inexorably lead back to the *categories* which are able to provide answers.

4.15 ASPECTS AND MEANS EMERGING INVOLVED

4.15.1 MEANING ARISING THROUGHOUT THE INTERPLAY OF LIFE-PHILOSOPHY, PHILOSOPHY OF RELIGION, PSYCHOLOGY AND THEOLOGY AND SPIRITUAL REALITY, AS EXPERIENCED IN FAITH

The major questions of the meaning of life usually arise from out of a kind of broad life-philosophy.²⁸ A brief reflection on religious experience by *philosophy of religion* fits well here. Reflecting on life’s meaning in the ambit of religion will indeed ask many life-questions (cf. Taliaferro 2009:viii). A fundamental question, as phrased in a different form,²⁹ would be, ‘Does engaging in life as a whole, and experiencing it as it unfolds, have meaning?’

Any life-view is always interacting with the internal realm, thus with psychology (Hinnells 2005:31-36) and of course, at least a basic ‘personal theology’ regarding ultimate meaning.³⁰

relating to experience, 1994:181, 182), which all involve approaches and resolutions that have been shifting, required reformulation and new avenues of approach, and have become, if not always tough contesting areas, keenly debated ones (see Downey 1999).

These all simultaneously cry out for a theological resolution – or more thoroughly, a spiritually grounded sublation supporting such *fundamental* theology that *becomes systematic* theology.

²⁸ Cf. culture in Hinnells 2005:6, 7; cf. Holder 2005:461-463. Religious ideas are common to all cultures: like language and music, they seem to be part of what it is to be human. Until recently, science has largely shied away from asking why. ‘It’s not that religion is not important,’ says Paul Bloom, a psychologist at Yale University, ‘it’s that the taboo nature of the topic has meant there has been little progress’ (cited in Brooks 2009:31).

²⁹ Is there a force for good or evil overshadowing and directing life that can be experienced and is this compatible with an all-good God? (cf. Taliaferro 2009:vii). In addition does one’s own experience ‘make sense’? John Paul II in *Fides et Ratio* (no33 1998:34 italics added) expounds that: ‘This is a theme which I have long pursued and which I have addressed on a number of occasions: ‘What is man and of what use is he? What is good in him and what is evil? (Sir 18:8)’...‘These are questions in every human heart, as the poetic genius of every time and every people has shown, posing again and again -almost as the prophetic voice of humanity- the serious question which makes human beings truly what they are. They are questions which express *the urgency of finding a reason* for existence, in every moment, at life’s most important and decisive times as well as more ordinary times.’

Finally, can patterns seen in life offer hope and lead into truth? If this be the case, how should faith and worship respond? John Paul II in *Fides et Ratio* (no33 1998:34) states: ‘It is the nature of the human being to seek the truth. This search looks not only to the attainment of truths which are partial, empirical or scientific; nor is it only in individual acts of decision-making that people seek the true good. Their search looks towards an ulterior truth which would explain the meaning of life. And it is therefore a search which can reach its end only in reaching the absolute.’

³⁰ Entering these philosophical and theological debates as exposed through spirituality shows in the depths of these arguments, what has been, and still is, ultimately *at stake* (e.g. the ‘death of God’; the ‘God Question’ in Mathew 2010:ix, xii and depth-meaning etc. In dealing with such doubting, sceptical, searching, and questioning modes, a process a ‘sharpening’ of what is sought is in fact facilitated).

It is current opinion that psychology, philosophy, theology, and spirituality are not relating well and they are poorly integrated to the detriment of what each of these disciplines can contribute (cf. Endean in Holder 2005:225, 227, 229-231, 237; John Paul II *Fides et Ratio* no45 1998:45 & no48 1988:49). In other words they do not *together* help to offer answers to questions of life's *telos* (end purpose), never mind to what the deeper spiritual life requires. Therefore, *categories* common to all these disciplines and domains must be found to help them dialogue. Assuming that God must at least be taken seriously within a two century tradition (i.e. what God *is* theoretically and propositionally; and as he has been *revealed*), and assuming, as contemporary spirituality tends to do, that *experience* can provide an entry point (cf. Downey 1993:934; Conn 1989:31), the challenge seems to be around the *meaning* religious experience can offer. First, what *kind* of experience must this be for God's existence and activity to be meaningful to every human person? (Davies 1982,1993:64; cf. Thompson 2010:43, 44). Second, somewhat similar but reversing the player's roles, in *what way* is religious experience the vehicle of entry for *any person* into God's reality. Such *existential* questions are not primarily about objective truth or a graspable ontology.³¹ Search for the ultimate cannot easily posit the ultimate because it has no immediate mental access that can establish it, rather the ultimate, if it is true *mystery*, must 'announce itself' in experience. Expansion of both the *quality* (the kind of effect felt) and *process* (the 'way' in which it unfolds) are intrinsically part of the experience undergone and are to be expected when looking for deeper delivery.

4.15.2 WHAT OF TRANSCENDENCE AS GROUNDED IN FAITH? OBSCURITY AND INTUITION

Most importantly, if the experience is transcendent in nature, or God-given, what makes this experience *different* as a 'God-experience?' If this is a 'higher form' of experience (as an exposure to 'glory'), this alerts us to the weighty question of how experience can 'rise above' human experience to be, as it were, 'transcendentally imbued.'³²

Any *theological* framework will now need to turn to the realm of faith.

As it possesses a transcendental dimension, experience now becomes an experience *of faith*. Mysteriously, experience is received 'by faith' and undergone 'in faith.' How is this inner working to be explained? In what is now a spiritual or mystical framework, the crux of the matter is how experience can be so *illuminated and elevated* that it can relate to God in a manner *more* profound and personal than any other (more distant) knowledge about God (i.e. through the 'facts' of revelation in scripture or through rational inquiry alone). As particularly tricky, we must nevertheless ask: how can it be that such experience is *both* humanly

³¹ Ultimate meaning must speak of ultimate reality which the metaphysical tradition in the Church has seen to be involved in *being*, or that which is indirectly via philosophy, centred on *transcendence*.

³² As being 'holy'; see also 'theophany' as appearance of God, Patte 2010:1230; see McKenzie where theophany includes Yahweh as Lord of nature *and* of history, 1976:884, 885; as well as Elijah sensing Yahweh as present in the barely perceptible breeze (IKi 19:11-13).

accessible, yet divinely infused and 'in-spired'?'³³ What human faculties, and what transcendent faculties are harnessed in such experience?

To short-circuit arrival at a solution, this thesis recommends that *human* intuition (imagination, depth insight, wisdom, synthesis) and *Spirit*-intuition (inspiration, illumination, elevated faculties) combine best in the category of *spiritual intuition* as it offers a resolution.

Here we have a conundrum of hard to get at realities: faith, is authentic in itself *but* also so obscure. Additionally, if faith is to be built on *love*, we have *another* hidden and mysterious dimension to fathom. Next, how faith and love at the same time impinge on and rest in *reflected* meaning, where mind and intellectual functions are also harnessed, will involve an inter-connective inner process unfolding at unknown depths. How experience, faith, love, feeling, mind and intuition *all collaborate* remains inscrutable – the answer though, lies definitively in this nest. When reviewing these dimensions one by one, the tendency is to want to 'flatten their intangible obtuseness out' as much as possible to fashion them into 'conceptual bites' so that one can get some 'notional grip' on them. It is easier to try to fathom the working rules of the discursive mind, or ascertain the movements of love separately. However, their *cooperation* in their dynamics and their depths, baffles and repulses such all too 'theoretical' attempts. The riddle is exacerbated, not more integrated, by the medieval dualism where the *mind* knows God and the *will* loves God. Even if there be some *neurobiological* basis holding together such different faculties used at different times: one surely either loves God *as a whole self*, or in some *misshapen* way (cf. Johnston, T 1998:63).

It seems that only the 'flow of *experience*' (in faith), as synthesised deeply within, can make any real process apparent. Conceptual resolutions alone seem to falter - even if we can thoroughly reflect on what we have undergone in faith *after* the spiritual experience.

Religion does not start so much with a clear 'superstructure' or a self-contained metaphysics captured by the mind³⁴ but in the experience of the *self-revelation* of God. If faith manages some *distance* between itself and its past -where it was tied to theology where 'content' is truth- and *rather* sees itself born in *love*, then faith is tied more to *relationship*. Faith is now not so much belief in truth, but movement towards a person, so that it is belief or trust in Christ.

The *shift* from objective truth to the relationality that is truth, 'moves faith with it' so to speak. It follows that, via the syllogism, that if all faith emerges out of love, and truth is tied to relational faith, then *all truth is relational in nature*. Tying dogmatic truth to a dynamic relationship in love will make for such a 'revolutionary shift' that likely many a theologian will not grasp. How can a doctrine be grounded in relational love, and more so, how can doctrine emerge out of love? Again, Francis shows how truth is born of love. For Francis it meant that being in right intimate, *relationship* with the Trinity would result in 'automatically' finding oneself in the fullness of truth (also as expressed 'theologically,' as Francis well demonstrates).

Coming to truth through love is a complete reversal of the previous Church approach undertaken that began with and was underpinned by, theological reflection, be it Anselm's

³³ See 'breathed in' as 'a breathing or infusion into the soul' as 'special immediate action of the Spirit of God' as 'a feeling or impulse,' prompting an 'idea' as 'breathing in...into the mind' (*The Shorter Oxford Dictionary of Historical Principles* Vol.I 1973:1083).

³⁴ Cf. McDermott's discussion on the limits of the minds compass in Komonchak 1987:806, 807)

ontological argument, Aquinas' scholastic proofs, or even more recent liberation theology.³⁵ All the more reason then for us to be able to discern the dynamics in Francis' experiential narratives (in Chapter 5) that will reveal the essence of experience as delivering (conveying) God 'to us' and 'for us.'

In a shorthand form we can say that a humble metaphysical approach (starting with the person) is drawn into 'the great mystery' as it is donated through purified experience, deepened relationship, and refined spiritual intuition. In such an understanding, a 'metaphysical spirituality' (or 'metaphysics of love') participates in an unfolding without trying to mentally 'capture' the process - especially during the donating event.³⁶ In this vein Rescher argues well for 'process metaphysics' (1996:27-49).

4.15.3 FASHIONING A HERMENEUTIC TIE TO GOD: SHIFTS UNDERGONE AND REQUIRED TO OPEN UP TO THE CATEGORIES

As far as possible, this Chapter 3 tries to unravel a synthesis arrived at in terms of a fresh hermeneutic foundation. It seeks out connections between hard-to-connect, and here glibly adjoined, transcendence, grace, reason, faith and especially love, that has to rely increasingly on spirituality and mysticism for resolution and not traditional theological method.

Such spiritual insight (combining the above list) will fashion a phenomenological and hermeneutic *method* applicable to Francis' *experience*.

Before this can be attained however, some major paradigm shifts have to occur in the Church. Overconfidence by many in positing a *preambula fidei*, a philosophical ground or 'proof' of God,³⁷ requires a shift from traditional reason-based transcendence to a more personalised³⁸ and humble faith to be arrived at through what must be *mystical relations*. Relationship with God offers its own reality. One has to defer to faith *its own power* of conviction without feeling any guilt of failing to absolutely ensure 'proven' viability.

The following needs to be pursued.

The lack of appreciative emphasis on *divine illumination* and *mystical infusion* as part of the gift of faith has to be urgently addressed. Both illumination and infusion needs to be delved

³⁵ The theological approach retains such *weakness*, even as the Church generally holds to Anselm's dictum: 'faith seeking understanding.'

³⁶ All we can say for now is that the experience of love undergone in faith ('faith-experience') situates itself under the umbrella of spirituality. It is spirituality that is meant to offer that which is *most* live-giving, illuminating, energising, uniting, and personally informative, and which can guide one's life and others lives well communally. In this sense it is *spirituality* that supports *faith* – which itself will eventually be seen to ground theology and philosophy as well.

³⁷ Endean (2004:29) demonstrates that Rahner (Endean 2004:24), in his *Foundations for Christian Faith* (1978) believed that the 'whole Christian package' of faith had to be 'grounded' in another way, through an 'unscientific' or 'unscholarly' approach. Endean captures Rahner nicely: 'If all Rahner's writing arises from a conviction that God is present in experience, this renders his work profoundly unitary, profoundly single. But at the same time, this vision also yields a very untidy account of God. The God who speaks in our experience, the God who is in our experience, must be as unsystematic and chaotic and pluriform as we are.'

³⁸ See John Paul II *Fides et Ratio* no67 1998:63. Malony (1981 in Brown, L 1985:113-125) sees this as need fulfillment in terms also of: 'insight and discovery (Plato-Aristotle in Brown 1985:113); visiting or disclosing (Reform theology in Brown 1985:113); 'overwhelming' (Barth); binding, fulfillment of intimacy (numerous in Brown 1985:117); and finding meaning, groundedness and connection (Brightman in Brown 1985:117).

into by psycho-spiritual insights as to what is occurring within (cf. Brown who cites Jung as understanding psyche or soul as the process out of which 'all spiritual acts emerge'; see also the 'bottom' or 'ground' of the soul as the deep *fundus animae* as equivalent to Jung's unconscious (Brown, S 1998:25)).

A *skewed anthropology* elevating some faculties (intellect) as being higher, without proper, holistic, biblical anthropological integration, needs to be repaired to be able to regain a balance in any approach to epistemology and faith.

The *fear* of experience, even and especially as religious experience, for Catholics fending off the demands of 'emotional' modernism; and Protestants apprehension of 'eerie' mysticism, as these halter any fresh theological development regarding genuine inner movements of spirituality, has to be persuaded and turned into appreciative rehabilitation of experience. People have to keep pace with the constructive shifts and turns in philosophy and theology that diffuses past fears and opens up new possibilities (cf. Pope John Paul II *Fides et Ratio* no62 1998:60 & no60c 1998:58). We examine some important shifts next.

The turn to the subject or the anthropological turn taken by European philosophy in the nineteenth and twentieth centuries made for a change of focus from an objectivist and doctrinal stance to religion. The 'turn to experience' emerged in Catholic theology in the 1970's and 1980's and was aided by the language of experience used in Vatican Council II. O'Collins points to the use of experience by John Paul II in his encyclicals (Lane 2003a:7). Lane lays out how the appeal to experience was followed by a turn to hermeneutics, that is, the art of interpreting experience. At the same time a turn to praxis was taking hold of South America. A further development in theology included a turn to language, for language 'houses' experience and is its 'bearer.' Theologians such as David Tracy, James Mackey and Michael Gallagher again proposed a turn to imagination (Lane 2003a:8).

All these 'turns' make good sense within the ambits of their proficiency (see this thesis 385⁵³⁰ for further insights).

4.15.4 SUMMARY OF IDEAS

The condensed movement presented above (beginning with searching life questions asked of philosophy, looking 'within' through one's psyche and spirit, reaching out to that transcendent light that is God, and expecting philosophical theology coupled to spirituality to begin to explain and lay open access to the divine) are all aspects involved in a process offering help in finding full meaning. Nonetheless, *how* one moves from a fastened attention by the mind, to being touched in the heart, to being elevated in the soul by spirit (in a movement called faith) is just that which is hardest to fathom and elucidate.³⁹ How one, bedded in the human, makes such a 'step up' into the transcendent realm, only spiritual experience *itself*, and accompanying insight built on this, can explain.

The 'burning question' of our time for anyone reflecting at depth on life's meaning asks how (through what faculties and in what processes) it can be at all possible that God and humanity 'experience each other' in some fruitful way. We can define this as falling within a *loving union*

³⁹ Bonaventure works through this systematically, see McGinn Vol.3 Chart 2, 1998:107.

that is transformative of all creation - which is the traditional goal of spirituality.⁴⁰ Explaining this final 'leap' where faith takes one 'higher' (relationally) is really the 'last fully unexplored frontier' in the religious realm and in heuristics. If it is *faith* that grounds Christian religion, then for this reason, 'coming to faith' and seeing what 'comes out of' faith, and what faith 'enables,' must also become the foundational focus of this academic thesis in spirituality.⁴¹

This 'mysterious elevation' of humanity is what this thesis engages through the three foundational categories. Indeed being elevated into the divine realm must *undergo* some real transcendental *experience* that moves and transforms - it must really *impact* as a *loving relationship*, and *felt* to be so *by means of intuitive spiritual depth*, and not only notionally.

This Chapter thus has begun a fundamental kind of *dialogue* with traditions and theologies in a manner that supplies orientation. It develops questions -in a (post)modern context- asking for *fruitful directions and frameworks* on which the next Chapter can build in more detail. (Simply -looking further down the line- to re-tell the quaint story of Francis' life will not be enough to bring out the hermeneutic meaning sought).

An ongoing discussion with philosophy of religion⁴² and *foundational* theology that asks the crucial questions will immediately expose background difficulties and blockages encountered, feed in new and relevant information, provide various contexts out of which to start, offer heuristic tools (built on experience itself and beyond it), and thus, it is trusted, to be able to birth the categories. All this leads us directly to the next Chapter 5.

The categories will then in Chapter 6 be able to bring out the worth of *Francis* himself as a counter-witness to the past blockages as he corroborates the three categories.

4.16 PREPARING THE GROUND FOR RESEARCH

PHILOSOPHICAL GROUNDWORK AND OTHER INTER-CONNECTIONS: INTRODUCING GOD, PROOF, EXPERIENCE, FAITH AND LOVE - SETTLING ISSUES EARLY

NOTING THE HEAVY-WEIGHT CONNECTIONS BETWEEN TRANSCENDENCE, REASON, LOVE AND FAITH

One notes that Francis is here inadvertently somewhat of a forerunner for later religious thinkers in the last century who were tired of philosophical neutrality and who tried to lead philosophy of religion away from 'self-adoration' back to its religious origin⁴³ (Dupré1977:108

⁴⁰ See McGrath 2000:204, 205; and this covers also called metaphysical questioning also, see John Paul II *Fides et Ratio* no33 1998:34²⁸.

⁴¹ Note, ecumenism can't fight over this, but can look at what has been jettisoned in the past.

⁴² Philosophy of religion 'examines the general ideas and principles upon which religion is based and asks how they are to be understood' and finally 'if they fit with the rest of our knowledge' (Thompson 2010:VIII). If one delves more deeply into one's life's *fragmented experience*, can connections be made between the following experiences: between fragile setback, and a positive general course of life that includes the moderating force of morality which can stabilise most situations (cf. Thomson 2010:XII); between life over death in its starkest nihilistic sense? Does love eventually conquer evil? Can one experience God, and how can one be sure of this, and what might this mean 'for me'? (Thomson 2003:vii; Thomson 2010:1-17 & XI). Cf. Loades & Rue1991.

⁴³ Dupré shows how such 'an exodus' started with Schleiermacher (Schleiermacher [1928]1963). These initial explorations and critiques with their sharp insights, in just their infancy, were lacking and were not philosophically well supported. Unfortunately, judges Dupré, even though Schleiermacher had the vision of faith, his 'romantic lack of appreciation for the intrinsic necessity of *symbols*' prevented him from ever reaching the promising goal (Dupré 1977:109 italics added). Another pithy religious thinker,

italics added). This thesis phrases an intention of saying that *transcendence* must be given back its rightful primacy - and this alongside a refocusing on *subjectivity* (compare this to Bultmann's emphasis, McBrien 1980:122).

If the approach includes systematic analysis towards a full synthesis, nothing must be excluded and this also means not losing the long traditional contribution reason has provided. How to 'harness reason for religion' is a question nicely put for thinkers advanced in this area such as Benedict XVI who asks help in uncovering a 'broader' explanatory kind of 'reason' in a meaning-bestowing gestalt – an integrated 'sense' which he also attaches to logos.⁴⁴

If it is easily enough agreed that reason and faith are not contrary, and instead, mutually reinforcing (Pope John Paul II *Fides et Ratio* no27 1998:30, 31; cf. *Lumen Fidei* no32). But how precisely *faith underpins reason* still largely remains a 'mystery in love' to be more fully fathomed as it is in fact entered into (cf. Kasper 1986:79, 122, 123).⁴⁵

In the briefest format, this study has shown that faith is first and foremost 'birthed' in *love*, and that this love sourced in union with Christ himself, carries with it the *insight* of faith. If one is attached to Christ in love one can share in the way 'he sees.'⁴⁶ Indeed one can now 'intuit in love,' and this opens up to an ever more profound insight. This interpersonal, relational 'seeing in love' as it is intuited is implied in von Balthasar's 'seeing' in St John (1989b:287, 288).

Kierkegaard, concentrated on deflating the 'spurious claims of philosophy' but spent very little time considering what philosophy 'could do with religion' (Dupré 1977:109). See Kierkegaard: 'truth is subjectivity' (Vardy 1996:27). Vardy cites Kierkegaard: 'It is the God-relationship that makes a man a man' (*Concluding Unscientific Postscript* 219), adding: 'If you are in a God relationship what you are related to is God whatever name you give to it' (Vardy 1996:30) or whatever theory you ascribe to the convincing experiential reality. As first exploration in that direction, Newman and Blondel attempted to delineate exactly what belonged to the 'province of faith and what to reason.' Thus Dupré estimates that they merely succeeded in establishing a 'parallelism' between reason and religion (Dupré 1977:109). If it is agreed that reason and faith are not contrary (John Paul II *Fides et Ratio* no17 1998:22), how faith underpins reason still largely remains a mystery to be fathomed.

⁴⁴ Delius (2000:114) explains logos (Greek: language, reason): 'The faculty of reason as expressed in speech, the central value-concept in Greek philosophy. *Logos* is regarded on the one hand as the presentation of truth in an ordered form, and on the other (with Heraclitus and the Stoics) as the 'mind' of the universe, uniting all ideas in itself. Finally, in Christianity, the *logos* is seen as the *Word* and creative power of God.' Benedict XVI says in *Caritas in Veritate* no4: 'Truth, in fact, is *lógos* which creates *diá-logos*, and hence communication and communion. Truth, by enabling men and women to let go of their subjective opinions and impressions, allows them to move beyond cultural and historical limitations and to come together in the assessment of the value and substance of things. Truth opens and unites our minds in the *lógos* of love: this is the Christian proclamation and testimony of charity.' (http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html [accessed 1.10.13]; cf. Benedict in Jankunas 2011:259; see also Ratzinger, the 'inner sense' on the 'ontological level of the phenomenon of conscience' 'planted within' through which one can remember (*anamnesis*) and know what is good and true as 'primordial knowledge' (Ratzinger 2006:31-33,40; cf. 'creative reason' as logos, Ratzinger 2006:49, 50)). For a description of 'the gestalt logic of meaning,' see Fuller 1990:81. See also Rahner for the contribution gestalt can make (1975:805). See Hogan on conscience (2000). Logos can also be read in its more restricted scientific-rational sense (Lane 2003:6; see also Lane's helpful explanation of 'onto-theology' 2003:7).

⁴⁵ See how Ratzinger's 'logos becomes love,' and also how Bonaventure wishes to keep truth and love united (Gallagher 2010:137, 138).

⁴⁶ This is implied in the disciple 'taking on the mind of Christ' (1Cor 2:16).

This study proposes that, for many good reasons, religious and secular, as seen later, it is religious *intuition*⁴⁷ that is best suited to link 'pure' faith and rational reflection. Synthesis of this is taken up in Chapter 6. As stated earlier, Francis' pure, deep and personally intimate faith led to remarkable heights of (spontaneous theological) reflection of God, on the Trinity, on the Church, Mary and other theological treatises (cf. Calisi 2008:13). It is Francis and St Bonaventure⁴⁸ that can *link* love's knowledge, faith insight and theological insight under Francis' primitive intuition.

⁴⁷ Pope Francis' *Lumen Fidei* makes precisely this link possible through a kind of *spiritual intuition* which shares in the Spirit of God: 'The great medieval theologians and teachers rightly held that theology, as a science of faith, is a *participation* in God's *own knowledge of himself*. It is not just our discourse about God, but first and foremost the acceptance and the pursuit of a deeper understanding of the word which God speaks to us, the word which God speaks about himself, for he is an eternal dialogue of communion, and he *allows us to enter* into this dialogue' (no.36 italics added; cf. 'The Spiritual Dimension' in Capra 2002:57-60).

⁴⁸ This is worth perusing at this point. Bonaventure states that the nature of God as *good* means that the 'one diffusing (as 'self-expressing' and 'self-diffusive') communicates (or 'overflows') to the other his entire *substance, being and nature*' (*Itinerarium*. 6, 2 (V,310) cited in Delio 1998:74 brackets inserted; see the debate over whether God is primarily 'good,' or seen as 'being,' as covered in Marion 1991:75-83). Delio deftly transposes Anselm's theorem of thought to ultimate *love* that *can* be thought so that in this case: 'This nature of the good underscores a Trinity of *eternal love* whose immensity of divine goodness is such that no greater good can be thought' (Delio 1998:74). This author believes that *thought* is not the highest criterion but, befitting Bonaventure also, ecstatic experience of that *love* is - however that love might be thought. If the Seraphic Doctor believes that the highest form of the good is love, then God, it must be said, 'ultimately *loves before being*.' God loves, 'by way of the Word in which all things are said, and by way of the Gift, in which other gifts are given' (*Itinerarium* 6, 2 (V,310) in Delio 1998:74). This giving away of love, as 'giving absolutely everything' (Marion 1991:xxix), in giving itself 'totally,' so that 'the one diffusing communicates to the other his entire substance and nature,' (*Itinerarium* 6, 2 (V,310) in Delio 1998:74) 'underscores Bonaventure's *Christ mysticism* with the Crucified Christ as centre' (Delio 1998:75). Since 'God's life is his love, then to attain the fullness of life is to participate in the love that is God which, according to Bonaventure, is manifested in the Crucified Christ' (Delio 1998:75, 76). Placing all religious meaning under *relational love* changes, it is believed, the approach to be taken to any macro translation of Christian faith, and sees 'substance' without thorough grounding in love, as an 'inadequate category.' Therefore, Bonaventure will elucidate the 'preeminence of goodness *over being*' by linking the 'self-diffusive good' of the Trinity to the mystery of Christ Crucified, says Delio (1998:75). She indicates that it is 'precisely because God *is good* (love) that Christ Crucified expresses the mystery of God who is love in the created world.' In light of this we can say that the consummation of the human person and of all created reality is 'not with God as Unmoved Mover,' or 'participation in absolute *being*,' but participation in the Father hidden in Christ 'as *absolute goodness or the highest personal love*' (Delio 1998:75). Finally: 'It is the Spirit who is Gift who leads us into this mystery of love.' Thus, 'In light of the Crucified, we can say that 'God's being is the embodiment of the *self-diffusive good*' (Delio 1998:75). Being is 'embodied love' - an *agapic* (and erotic) love 'which possesses nothing for itself but rather gives itself entirely and completely to the other just as the Father eternally diffuses his entire good to the Son and Spirit.' Nygren describes *agapic* love, in Delio's words, 'as God's love unveiled at its deepest in the cross of Jesus Christ' (1953:353 in Delio 1998:75). 'Bonaventure, therefore, indicates that there is no greater good than the God who gives himself completely as love in the person of Jesus Crucified. Agapic love is the foundation of all created reality. If we understand Bonaventure in light of Marion, says Delio, we can say that creation is truly 'loved into being' (Delio 1998:75). By linking the good to 'the coincidence of opposites' in the mystery of Jesus Crucified, 'Bonaventure *illuminates* an authentic Christian *metaphysics of love* with the Crucified Christ as center' (Delio 1998:75 italics of Delio's pgs 74, 75 added). Being is now founded on, and completed in, love. In this manner, what Franciscan *relationality* arrives at in experience, is always a *qualitative relationship* highly imbued with aspects of the affective and aesthetic. Salvation cannot be primarily seen as an economics of divine justice, but is about healing love offered freely in a total self-giving by God. It follows that Francis spontaneously identifies with *qualities* of Christ, as expressed in Christ's humanity, i.e. as *imparted affectively* to Francis in his mystical contemplation. For a spiritually hungry people searching

It is this intuition that this thesis will lead into next.

4.16.1 REVIEWING THE POSSIBILITY OF POSITING AN OBJECTIVE GOD

A contemporary conundrum has indeed been set up by asking for a form of validation for (faith in) God. The problem is that verification has a sense derived from science that some things must be obvious or (empirically) proven whether we call this justification, substantiation, or just rationalisation etc. One can possess a gamut of sound arguments (Thomas Aquinas cf. Thompson 2010:92-133, especially 106 onwards) that 'point to' a good likelihood that God exists, but this is not at all like some clear scientific 'proof' ('scientific know-how' nowadays appears to be 'the only truth that is certain,' *Lumen Fidei* no22; cf. von Balthasar in Kehl & Loser 1982:343).

For this very reason, rather than proofs, *The Catechism* rightly calls Aquinas' 'five ways' (cf. Thompson 2010:106) 'converging and convincing arguments'; see *TCCC* no31 1994:40; cf. Daniélou [1956]2003:44).⁴⁹

One can then, have a presentation where the reality of God is 'most reasonable' (*Fides at Ratio* no.43) and 'likely,' that fits into the way one looks at life as a whole, and all this, and why not we ask, implies a form of 'logical coherence' (cf. Thompson 2010:VIII).

This thesis believes an approach where 'proof' or sound validation is sought in various ingenuous ways -that are really superfluous to the illumination of faith- creates an artificial dilemma (cf. Evans 1998:36). *Verification* (cf. Kourie 1992:99) is variously sought through mechanisms such as: analogy with sense perception (Wainwright 1971 and Alston 1991, in Griffith Dickson 2000:117); confirmation and falsification (2000:129); straightforward verification (Brody)⁵⁰; personalism as a way out (Griffith Dickson 2000:138; cf. older forms in McBrien1980:463, 464; von Balthasar 1970:37¹⁶); contingent or modal reliabilism (dePaul &

for an experience of God as actually living and loving, a real sharing in this love should be enormously appealing.

Does such 'excess' of love then still need a *philosophy of being* to underpin it? One is led to ask whether a philosophy of being adequately leads the student for the priesthood into the depth of the love of Christ as personally given to him on the cross; or is metaphysics presented in a way that 'stiffens' his humanity through a rational framework of reasoning, and 'rigidifies' that wholeness and holiness that only love can deeply donate. If so, then metaphysics should be presented in another way completely. Should the whole metaphysical ambit be re-*visioned*?

⁴⁹ These arguments, except for the truly philosophical argument number three -'from possibility and necessity' ('why am I here when I could not have been here?'...see von Balthasar's insistence of this as central, in Bieler 1999:405, 468) are generally to be seen to be based on *one kind* of philosophical argument employing causality or movement which has a 'scientific' slant. God creating for love asks another starting point (cf. Kasper 1970:127).

Ramsey 1988:216, 217)⁵⁰; coherentism⁵¹; reflexive equilibrium (1988:293)⁵²; the ideal of adequation (e.g. in mathematics, Janicaud 2999:185, 186, 188, 189; evidentialism (Plantinga

⁵⁰ Bealer in surveying 'arguments from evidence' expresses that, 'Given that some form of reliabilist theory is needed to explain our *basic sources of evidence* and given that contingent reliabilism fails to do this, we are left with modal reliabilism. According to this view, something counts as a basic source if there is an appropriate kind of strong *modal* tie between its deliverances and the truth.' *Problems* confronting contingent reliabilism are traceable to the fact that 'contingent reliabilism posits only a *contingent* tie between the deliverances of a basic source and the truth' (dePaul & Ramsey 1988:216, 217). Bealer gives the example: the reliability of (evolutionarily advantageous) telepathically generated guesses is *only* contingent. There is a 'contradiction in the fact that at the same time, these philosophers recognize that, for beings in good cognitive conditions, the on-balance reliability of phenomenal experience is *not* a mere contingent matter'... 'This outcome should strike many philosophers (including, most traditional empiricists) as *just right*' (Bealer cited in dePaul & Ramsey 1988:217). As a parallel, evidence shows that, any philosopher will accept 'that phenomenal experience (such as feeling pain; the 'appearing' that this is a table, etc.) is intrinsically *more basic* than, say, observation and testimony. In this case the intuitive reading of experience does not need further explanation, in fact this just confuses things. It is important to see '*phenomenal experience* as a *basic* source of evidence because it is 'epistemologically prior' to observation and testimony' (dePaul & Ramsey 1988:217). *Modal reliabilism* is in essence 'a theory that reworks these plausible claims that we encounter in real life, as in experience, 'into a positive account.'" Thus it is true that, 'A general theory of basic evidence must be reliabilist. We cannot rest with *contingent* reliabilism because it is laced with fatal problems.' We must turn to *modal* reliabilism which can be defined so: 'a candidate source of evidence is basic *if its deliverances* have an appropriate kind of strong, *modal tie to the truth*' (dePaul & Ramsey 1988:217). One can summarise that, If it seems to 'work' or 'unfold' *that way* for 'us' all, there seems to be enough reason for 'me' to might as well believe that it *does*. Common-sense should bestow part of the confidence to modal reliabilism, but intuition as argued in the thesis should provide much more. Modal reliabilism can be seen as a modest claim to truth but it is doubted that it will be bold enough to lay claim to any foundationality.

⁵¹ Coherentism is a view that recognises no foundational beliefs, but sees each belief as justifying, and being justified by, other beliefs (Martin 2010:62). Coherentists disagree with the foundationalists who claim that some beliefs are, 'basic as, self-justifying, or infallible, or justified by experience, independently of other beliefs' (in this thesis, as *intuited*). Every belief 'in this web of belief is supported by other beliefs; but that means that every belief is subject to withdrawal, if...its support were withdrawn, or other beliefs turn up which are contrary to it. This would do away with the idea that some of our beliefs that arise from perception are rock-solid and unchangeable...Everything would be up for grabs' (Martin 2010:62). This thesis holds that some *foundations* are indispensable because they rest on universal law that is *evident*. It does not construct foundations as purely humanly fabricated frameworks of reality.

⁵² DePaul explains that in attempting 'to construct' a theory, the philosopher's considered judgments do not function as, 'a scientist's data is commonly thought to function.' There is 'more than meets the eye,' for the philosopher seeks to 'bring her *considered judgments* into balance with a theory via a process of mutual adjustment to both her theory and her *considered judgments*' (dePaul & Ramsey 1988:295). It is noted that the attempt to *balance* or find *equilibrium* is the same thing as bringing into (*intuitive*) *synthesis*. What instead happens is that she must attempt to determine, via further reflection, whether it is, 'the theory or the judgments' that, all things considered (synthetically viewed), she finds 'more likely to be true, and *then* revise her beliefs accordingly.' Inner conflict calls for revision - and here one detects the working of a 'basic conscience' that ever measures and tries to balance. DePaul goes further, saying that: 'Even if the philosopher manages to bring her considered judgments and moral theory into a *state of balance or equilibrium* via such a process of mutual adjustment, her work will not be finished.' The philosopher must rightly seek 'an even *wider* equilibrium' (dePaul & Ramsey 1988:295). She must also consider, 'the *connections* between her moral beliefs and principles and the other sorts of beliefs, principles and theories she accepts or rejects.' The subject is asked to 'reflect' (through intuitional 'weighing' and synthesis) upon the 'logical and evidential relations' that 'hold between (and this implies a *holistic* 'hanging together') her initial intuitive judgments and the other beliefs and theories she accepts, between these judgments and the emerging theory she is constructing to account for them, between this emerging theory and any relevant background beliefs or theories she accepts, and so on' (dePaul & Ramsey 1988:295 brackets, & all italics added added). Here is a working towards a gestalt,

& Wolterstorff 2007:136); Aquinas and foundationalism (Plantinga & Wolterstorff 2007:39-47; Evans 1998:55-64); belief as 'basic' (Plantinga & Wolterstorff 2007:41-47 & 73-91); apologetics (Plantinga & Wolterstorff 2007:197); and types of fideism (Evans 1998:16, 114). These complex philosophical and theological arguments have various degrees of merit. These theories cannot be evenly explored in the space of this thesis. Laughlin validly points out that 'in the case of both science and contemplation the issue of verifiability of intuitively derived insights is a valid concern, and is not easily solved.' He shows: 'How one verifies notions like 'black holes' (a scientific concept) and 'emptiness' (a concept in Buddhist phenomenology) is not a straightforward matter, but requires training and skill at relating ideas and observations in a manner that allows the one to cross-check the other' (Davis-Floyd & Arvidson 1997:23). Verifiability is required to move beyond its accepted empirical mode demanding *sensory* evidence as proof. Some forms of verifiability cannot even be *demonstrated* but can be experienced, intuited and felt and can thus be talked about systematically and shared. A better and fuller argument is to work *through* faith as an 'arriving' at God that 'works in its exercise.' It is love leading to faith that paves the way forward.⁵³ Faith has its own inbuilt verification that inexorably points to truth. Here faith is absolutely an innate spiritual impulse and divine gift at the same time.

We will see that Francis shines forth persuasively in this faith-based approach.

The thesis further expands on such 'infused' faith as gift 'in the Spirit.'

4.16.2 THE NATURE OF FAITH AND ITS OWN CONVICTION, AND 'PROOFS' FOR GOD

Some of the issues arising are dealt with in more detail in the next Chapter (see *Experience, as the spring of, and sustaining of faith,*' section 5.1.4.5.3 pg233).

The issue of proof or verification is next resolved.

Without falling into *fideism* (see 'resurgence' of fideism in Pope John Paul II *Fides et Ratio* no55 1998:54), the solution for verification of God and faith in God seems to lie in the *quality*

for the reflections take into account 'everything she believes that might be relevant' (dePaul & Ramsey 1988:301). Even if 'conflict or incoherence among beliefs' is 'uncovered' it must be resolved by *revising* beliefs in the way that comes to seem *most likely* to be correct upon thorough reflection. This certainly seems to be a *dialectic* process working towards *intuited synthesis*. Such an approach tends to build holistic inclusivity. But in this wisdom we work 'enclosed' with what we are preoccupied with. Religion sees major impacts *breaking into* our synthetic efforts taking us beyond all judgement into metaphysics. As explanation: in this study, *dialectic* is understood as a dynamic between poles that are often in tension of meaning and that sometimes even seem contradictory or conflicting (Honderich 1995:198), where the overall dialectic process is nevertheless able to hold together in a meaningfully productive way (Hegel in Honderich 1995:198) the characteristics and qualities of the polar entities by means of a *meaningful* maintaining of the tension of their interaction. This is often perceived as vacillating, to-and-fro movement between the two valid truths of the poles (e.g. God is wholly Other, but God is also one with us in Christ, McBrien 1980:xxvii). The antithesis is 'resolved' only in the overall *maintenance* of the dialectic dynamic. It is when this equation-in-tension is grasped in its wholeness that understanding emerges. See Doran's expanded understanding of dialectics (1990:64-69).

⁵³ John Paul II, *Fides et Ratio* no42 1998:42 offers a fruitful, intellect-love dialectic: 'Saint Anselm underscores the fact that the intellect must seek that which it loves: the more it loves, the more it desires to know. Whoever lives for the truth is reaching for a form of knowledge which is fired more and more with love for what it knows, while having to admit that it has not yet attained what it desires: 'To see you was I conceived; and I have yet to conceive that for which I was conceived (*Ad te videndum factus sum; et nondum feci propter quod factus sum*)' (*Proslogion* 1: PL 158 :226 cited in John Paul II *Fides et Ratio* no42 1998:42-43).

of *faith itself* as divine movement (the gift of grace, *TCCC* no35 1994:41) and which in this study is paralleled with spiritual intuition (cf. Clouser 1999:92, 93; cf. Long 1980:2, 3).⁵⁴

What though, is the essence of a faith that 'receives' the revelation of Jesus himself in the relational experience of 'coming to faith' - and later, that which all the while is able to 'sustain faith'?⁵⁵ Whatever this may be, surely this lies at the *heart* of all faith, and is to be seen to be core to Christian religion.

Again, all movements to faith are quite evidentially -in opening to transcendence, and in some 'meeting' with the divine persons- *spiritual* in nature. It is this 'spirituality' that must supply the answer. If one can posit a human and *spiritual* faculty within (in line with Rahner's supernatural existential) then activating both the human (symbolic, narrative, relational, appreciation of beauty etc.) and the spiritual (insight, aesthetics, affectivity) will help dissolve the 'alienating feel' of Christianity (as a hard system of belief, or, as distant and otherworldly) so that faith can now arise more 'naturally.'⁵⁶

Francis, as intensely personal, as an existential person, as 'Saint of experience,' and as a 'pure crystal' of faith is well equipped to lead into this realm of faith. As a spontaneous and vernacular theologian, he is able to fashion 'for us' a basic theology out of his simple and direct mystical faith as this is experienced.

4.16.3 THE HEART OF FAITH: FAITH CARRIES ITS OWN INTUITIVE ASSURANCE

As intimated above, if the experience of faith is so utterly compelling, one may ask the topical question whether there is any 'personal' need for a so called 'proven,' 'objective' establishment of God.⁵⁷ 'Reasonability' supports faith (and is useful, and thus necessary) but as we will see, is no proof, and should never have intended to offer itself as a kind of proof (see Pope John Paul II *Fides et Ratio* no45c 1998:46 & no36 1998:37).

⁵⁴ There is of course the experience which receives 'formal' revelation - but here the authority is loaded on the *authority* of God as 'revealer' ('case thus closed') and in this case experience is only the 'receptor' of what is the focus - the content and authority of revelation in itself as *of God*.

⁵⁵ Rahner tackles this difficult area insisting that a person must be 'inaugurated' into an 'ultimate experience of God' ('Theological considerations on secularization and atheism,' in *Theological Investigations*, Vol.11 pg183). See *TCCC* nos31 & 35 1994:40, 41.

⁵⁶ On Rahner's view (as this study has indicated) Christianity makes things difficult 'to take in for the modern person' in that it can 'seem arbitrary and alien, something which asserts itself from outside our life and appears irrelevant to that life' (Kilby 2004:110). Thus Kilby argues for Rahner, and this thesis' thrust: 'Any way of understanding Christianity, then, which somehow *attaches* it to our *life* (experience) and so overcomes this extrinsicism will have an apologetic value - it will help defeat one of the barriers to belief' (2004:110 italics and brackets added). Rahner holds that the, 'whole of Christianity is in some sense contained in the modification of the *Vorgriff* by the supernatural existential, for 'transcendental revelation' turns out on closer examination to be nothing other than God's universal offer of grace (or God's universal communication of *himself*)...in the supernatural existential...of what is *already* given in the supernatural existential' (2004:110 brackets his, italics added). In this thesis, *spiritual intuition* is the *natural and graced* receptacle at once. Rahner's deepest interiority as 'already there,' claims that Christianity as 'a system of belief is not really *extrinsic* to us, that it does in fact have everything to do with our real and ordinary lives: fundamentally it is not something alien coming from without, but the articulation of *what is* deepest within. Thus one of the chief barriers to belief for our time is dissolved' (2004:110 italics added). Rahner eloquently spells out the necessities to be built in, but the difficulty remains arriving *precisely* at the *nature and function* of that faith that is within.

⁵⁷ That is, in this still 'hypothetical' case, 'as if' this is possible *without* formal revelation - which indeed always teaches most securely that such a God *does* ontologically exist and has experientially evidenced himself in this word's history, cf. *TCCC* no36 1994:41 & nos39-43 1994:42.

While fully accepting formal revelation and authoritative Church teaching as objective ground, this work asks whether it is not the 'alive faith' (that members in the Church possess 'in the Spirit', cf. Mattei [1994]2001:81, 82) that largely demonstrates the very *essence* of faith. Faith is evident in the 'holding of faith' or the 'possessing of faith' as this is being experienced as transcendence. One is possessed by Spirit.

This inner faith dynamic is surely, on the personal level, 'compelling enough' to 'secure' God's existence. Pope John Paul II also sees this level of faith to be 'satisfied' with a 'quite certain perception' - but which remains 'impenetrable' to the intellect that wishes to apply 'clear formulation,' (*Fides et Ratio* nos42, 43 1998:42).

Doctrinally speaking, it is after all *this* inner disposition of faith, in its very illumination as gift of grace, that is 'open to' and 'accepts' the more formal aspect of revelation (as 'divine inspiration' - and also, dogmatic teaching, cf. Pope John Paul II *Fides et Ratio* no66 1998:62). Faith is, from the start, an *indispensable* requirement to enable, 'in faith,' acceptance of *formal* revelation. It is this inner compulsion, this personal conviction, that grasp of truth through divine illumination (Pope John Paul II *Fides et Ratio* no43 1998:43), that mystical infusion, that deep intimate attachment to the God (*TCCC* no35 1994:41) -all which is simultaneously part of the transcendent *gift* of faith- that 'comprises' what we *call* faith. In this light we can appreciate that von Balthasar, with many references to Clement and Origen, insists that faith does not merely 'seek understanding' - it 'already has insight and understanding.' By the 'light of faith' believers in some sort of way 'experience' what they believe (von Balthasar 1982:131-141 especially 1982:133). This 'seeing' is not a kind of flat looking at 'what' is blatantly there,⁵⁸ it is a spiritual 'sense' born in an unveiling of holistic meaning that inwardly makes for a keen assurance accompanied by joy in the receiving. Such inner *subjectivity*, because its origin is divine, does not diminish faith's objectivity - it is a *necessary part of objectiveness* (cf. the *intellectus fidei* in Pope John Paul II *Fides et Ratio* no66 1998:62).

The mysterious 'presence' -that is part of the love and care of Christ- makes for personal depth that is somehow experienced.⁵⁹ The 'element of experience' here 'already includes the act of faith' insists von Balthasar (1982:132).

Thus faith is not anything we possess, or some dispensation we force, or hold to with grim human tenacity, it is fundamentally part of the mystery of a *relationship* all of which is *gift* (cf. von Balthasar 1982:131). It has to be admitted that even the notional acceptance of faith is a gift of inner illumination; we cannot compel own selves, or others, to believe.

The domain of faith has many further unresolved implications and aspects dealt with here are reviewed in the light of experience, relationality and intuition in Chapter 4. The study has here drawn the strings between faith and spirituality tighter. A key recognition arrived at is that spirituality can open up to faith *before* teaching can. Spirituality works with the inner process

⁵⁸ Cf. Dulles (1994:492): 'Whoever lives for the truth is reaching for a form of knowledge which is fired more and more with love for what it knows, while having to admit that it has not yet attained what it desires.'

⁵⁹ Thus Pope Francis indicates that the love emanating from Christ establishes faith as an altogether new perspective: 'Faith's new way of seeing things is centred on *Christ*. Faith in Christ brings salvation because *in him* our lives come radically open to a love that precedes us, a love that transforms us from within, acting in us and through us' (*Lumen Fidei* no20 italics added).

as a whole; teaching begins with an external *ex auditur* approach. For faith to be born in a simple way, this *inner process of faith* must be well understood by the Church's pedagogy.

For Francis, faith was 'natural,' so it can also be said to be instinctual, or rather, intuitional.⁶⁰

All persons innately possess such a capacity – at base every person is able to 'see' God meaningfully and at work, in relational experience, and in the world. A 'primitive faith' is somehow always at work in every person.

The aim is for a yet more expansive, *universal* picture to be constructed through Francis' way.

4.17 AN OVERVIEW - WHAT FRANCIS WILL OFFER

4.17.1 THE ULTIMATE MEANING OF FRANCIS' EXPERIENCE: HERMENEUTICS AS TOOL

Phenomenology will lead the way into understanding Francis' experience. The task undertaken will be to apply an *even wider hermeneutic method* to Francis' religious experience so that one can begin to understand its *meaning* in 'the greater plan of God' and for his Church. As will be fully explained, *hermeneutical* phenomenology is a useful way of analysing life's meaning.

The thesis will show that St Francis of Assisi enables a correct emphasis and interpretation of experience. In Francis this takes place on both personal and cosmic levels. The example of his own 'prismatic inner focus' where all becomes clear and unified in one focal point as intuited spiritually is the way to harness experience in the way God designed it to be – that is, within Trinitarian relationality of mutual love.

All three foundational categories are thus seen to be involved in Francis.

4.17.2 RESEARCH INTO THE DEMANDS OF EXPERIENCE AND THE CATEGORIES THROUGH FRANCIS TO UNIVERSAL MEANING

FROM THE UNIQUE FRANCIS TO AN INTERPRETIVE METHOD TO APPLY TO HIM

What is constituted 'as a theoretical complex' in Chapter 5 will be helpfully re-stated in a simple way through examining Francis in Chapter 6. Precisely this Chapter 4 formulates a *method* to analyse the experiences of Francis to guarantee emergence of sound applicable results for the discipline of Spirituality.

⁶⁰ Von Balthasar treads a safe and fine line between knowledge as *gnosis* (theology) and personal, intuitional illumination (1982:138-141) where all comes down to what is 'a difference of degree' (1982:139).

The task then is to uncover an *interpretative method* - that will string faith experiences into patterns⁶¹ delivering up valuable aspects, common features, connections, trends, and norms⁶² bundled under titled categories, so as to gradually supply a universal path for the Christian spiritual journey.

Francis' experience will certainly exhibit external 'spiritual patterns.' Francis radiates theological finesse, organisational refinement, moral aptness, and spiritual direction, as these were all spiritually *intuited* under God's will, that is, within an immediate *relationality*. What the study is after is an understanding of what occurs *in* his internal spiritual aptitude, or his spiritual intuition, through which he could 'read' experiential events and intuit God's will as he responded rightly. Francis was able to move from his experiences (positive or negative in Model E 6.3.2.3 pg414) *into* a 'world of experience' where God was active.⁶³ Here then, experiences when intuited correctly, can 'pattern' life to become a spiritual path as led by God's Spirit. This means that Francis' internal faith as he interpreted it was *turned into* exterior theology, praise, praxis, a way of life and a path of service.⁶⁴

He sensitively 'reached into' the divine in a most intuitive manner. It is Francis that must open up his insightful path for us in Chapter 6.

The aim is to extract *universal* laws and categories out of both a *theoretical* investigation of all that involves the spiritual, and an analysis of Francis' *experience*, trusting that they, as originating in the same Spirit, will reinforce each other to speak of God's leadings.

The theoretical path begins with the methodology now selected and refined.

⁶¹ Associations in the *brain* exemplify patterns of *thought* that make meaningful connective webs. Newberg, d'Aquili & Rause (2001,2002:24, 25) show that the brain within itself refers onwards in increasing complex *synthesising towards meaning*. Klein (1984:33) sees the mind, as patterning of information, standing for a *process*, not an entity. Starting on the lowest levels, sensory processing gathers into rough perceptions through five *primary receptive areas*, after which they are sent to a *secondary* receptive area where they are further 'refined.' Thereafter they are sent to *association areas* where they are gathered together to 'associate' productively other information from parts of the brain. Here we see that neurological brain processes themselves *model* for us how information towards meaning is automatically synthesised in nature by the mind-soul. If according to the American architect Louis Sullivan (1896) 'form (the structures proposed) follows function' (the way things must work), then in this case, *thought* processes should broadly mimic the type of meaning-building synthesising by which way the *brain functions*. This exemplifies the Catholic principle of *natural law* where the characteristics and behaviour of entities follow the laws nature has written *within* - laws designed by the original architect, God.

⁶² The claim of the *perennial psychology* is that in the human psyche there are certain *deep and consistent psychological structures*. Forman re-offers such *deep structures* as a 'developing hypothesis,' as a call for further research that Jonte-Pace (in Forman 1998:137-160) suggests is *the* reason that we can see cross culturally consistent psychological *patterns*. He adds: the *psychologia perennis* implies several 'general claims' - a major one being that, 'Awareness itself and mystical experiences that tap into it are not learned, but result from certain innate human capacities' (1998:28).

⁶³ When looking at the individual experiences of Francis one sees that they move from negative to positive ones in model E pg414, but this is not the only way 'through,' or 'a way out' from distress to healing, but a way 'in' - a way 'into which' he was invited by Christ so that this became a way 'for' him and 'for the world.'

⁶⁴ This comes about because his faith was a close relational love where Christ changed the experiences into God imbued experiences. To this end he worked with God -he assailed his Love- he asked, begged, wailed, wept, supplicated, fasted, and tried his utmost to cooperate.

4.17.3 THE COMPLEXITY OF EXPERIENCE ASKS FOR A PHENOMENOLOGICAL APPROACH AND HERMENEUTIC SYNTHESIS

An approach that takes experience seriously 'at face value' so that it can 'speak for itself' without pre-empting results is seen in the phenomenological method.

Next, hermeneutics: as uncovering meaning, interpretation towards meaning, translation into meaningful language, and finding models for 'revelation' as personal epiphany, enables all of these similar efforts to be applied, as a wider penetrative method, to Francis' life.⁶⁵

As stated these aspects will be applied in Chapter 6.

4.18 A REVIEW: A DETRIMENTAL 'PARTING OF THE WAYS' - AND A FRANCISCAN HERMENEUTIC SYNTHESIS AS ANSWER

4.18.1 A FORETASTE: ACCESS VIA THE APPLIED PHENOMENOLOGICAL PATH OF FRANCIS

Pointing once more to the problem of the 'gap' between God and humanity, and reiterating the contemporary human inability to 'access transcendence' (see section 2.5.2.5 pg69; Caputo & Scanlon 2007:3; Taylor in Schwartz 2004:1, 2, 8, 15, 16), this study shows that Francis and Franciscanism⁶⁶ is eminently able to offer a 'hermeneutic tie' (cf. Popkin 1998:690) that can cast across a linkage to be able to 'receive' divine immanence (that is, showing God to be *involved* with 'his people') - and that Glory that transcendence brings with it.⁶⁷

The interactive and interpersonal dynamic emerging in the life of Francis between his Christ and himself will present a skeletal hermeneutic.

If indeed Francis was a 'reformer' of the Church and his time,⁶⁸ no one will be surprised that this inter-relational God-humanity dynamic Francis entered into, today once again offers itself in a contemporary radical manner. All can participate in Francis' radical path to transcendence.

The following dimensions can help edify how.

To start with, as somewhat off-putting, we can assume Francis was extremely ascetic and that this inner forcefulness 'stretched' him to open himself to God.⁶⁹

⁶⁵ Duffy (2010:9) points out that for Lash: '*The work of interpretation* is necessary because in modernity, at any rate, Babel is where we live: there is no culturally neutral space in which the truth can be articulated in a form impervious to the slippage of time, circumstance, the erosion of meaning.' Therefore Hermes invented the tools of language and writing in order to 'bring to understanding.' This study uses Palmer's (1969) work on Hermeneutics as a basis. The Greek root of the word is *hermeneuein*: to interpret, to lay open or expose. Hermes' task was to *translate* what is beyond human understanding into a form that human intelligence *can grasp*. Therefore Hermes invented the tools of language and writing in order to 'bring to understanding.'

⁶⁶ Franciscanism has confronted this gap by means of its own thought-frames. Cousins in his 1978a *Bonaventure and the Coincidences of Opposites* sees Bonaventure as an 'integralist' (1978a:8) who bridges many gaps: from theology to mystical unity (Cousins 1978a:12); between the answers of revelation and the questions asked by philosophy (1978a:12); between divinity and creation (1978a:201); between the Word and human nature (1978a:202); between a self-sufficient Trinity and loving self communication (1978a:235); between God and humanity as dependent union (1978a:245).

⁶⁷ Rahner's theology of grace, which has profoundly influenced the post-Vatican II Catholic consciousness, has 'intensified the traditionally Catholic rapport between the human and the divine. He announced a basic principle of the spiritual life, that 'All is grace'' (Downey 1993:530).

⁶⁸ See Rotzetter in *Concilium* (9/1981) 149:60; see Short on Francis as a 'renewal of life' in his time, in Hammond 2004:15-163.

⁶⁹ Francis' approach to God was extremely rigorous on himself in terms of disciplined self-giving and can be felt to be rather frightening (his lengthy periods of severe and lengthy fasts and extensive prayer

However the humanness, simplicity and charm of Francis and the touching relational level he attained with God, is disarming and attractive. This relational sensitivity surely softens his harsh personal asceticism. His guilelessness and authenticity enables excessive mental reserve and suspicion -that can at first repel one in confronting such a remarkable mystic- to be unconsciously pushed aside as unthreatening. And so Francis, in his charismatic way, opens up to the possibility of receiving a 'dawning of love.'

Francis' experiences of Christ and God are depicted in most moving narratives easy to identify with. Simply, as his poetry luminously reflects, he 'fell in love' with his Lord in a manner that beguiles to this day (see NEGATIVE OUTER EXPERIENCE from no. [2], pg440 onwards).

It is the stories of Francis, as Chapter 5 unfolds, which must bring across his unique passage to sublime intimacy and joy climaxing, as now immersed in Christ, in literally receiving, Christ's five bodily wounds.

An easy to understand familiar sense that re-links the human to the divine is brought about by means of strongly imaginative Franciscan symbols and themes, moving stories, radiant examples of Sainthood (with poignant holy places, art and imagery), and a communicated intuition of Francis, who can ultimately, in his brilliance, show entry into and final synthesis of, that *full spiritual meaning* that spirituality is always seeking. Francis is more than a guide, he himself offers a 'way.'

The ingredients of such a unique 'Franciscan package' as an 'alternate approach' will be overlooked in any method using reason coupled to systematic philosophic and doctrinal development, and a pedagogy that has long taught and leant on doctrine for explanation and apologetics (in obedience to Church authority). These are un-Franciscan approaches.⁷⁰

Doctrine and teaching can no longer be something that is 'force-fed' but must be received by a faith that is hungry for and awaiting them.⁷¹ Here already one can sense that the secret to successful evangelisation is emerging - people must be *moved* to *want* to understand.⁷²

The point is that Francis' charism and charm, and the Franciscan spiritual path, can be inviting, as well as systematic. All this is taken up in Chapters 5 and 6 and this is merely a foretaste in the midst of the next more complex but weighty controversies.

times, also through the nights, contributed to his early death at forty-four years). Francis was according to his biographers, a man small in stature and unobtrusive, but in his single-mindedness and ardour he was indeed a 'spiritual giant.'

⁷⁰ In fact just such an academic approach says Delio and Chinicci (in Saggau 2002:8-19, 105-150), as a Franciscan academic school, largely led to the demise of Franciscan influence - which now has to be re-won.

⁷¹ This study proposes that such reasoned thinking and any hefty teaching should only be somehow *later* 'fed into' a vital life of faith which is able to 'receive' and 'work with' these. In forming the Corinthian community Paul bemoaned the fact that, 'I fed you milk, not solid food, because you were unable to take it' (1Cor 3:2).

⁷² Of course, this is especially difficult in a world competing with ready-packaged attractions pandering to all kinds of wants and likes.

4.18.2 AN ALTERNATE SYMBOLIC EXPERIENTIAL APPROACH

It has been shown that an alternate 'symbolical approach'⁷³ will need be more convincing and attractive because one comes to believe not so much by force of theory, but primarily by virtue of symbol inviting into self-involving experience that has a beautiful and engaging affective quality. This affectivity is what captivates and again moves one further into spiritual depth.

At bottom, one must simply fall in love with God.

This study will judge that all kinds of contortions, separations, and aberrations have prevented experience from coming to the fore (see Ch4: WHY EXPERIENCE HAS BEEN SO OVERLOOKED, section 5.1.3.5 pg206). In these, negativities will fall: blatant suspicion and theological suppression of spiritual experience; an excessive attention to thinking as if one thinks from a detached observer status removed from any depth; a dearth of mysticism; overstressing orthodox thinking (philosophical proof) and orthopraxis; the fascination of things as substance seen also in science and modern thinking; the power that the *senses* coupled with *concepts* have held; the inflation of the notion of consciousness as interpretive of all things; the lording over of theological method tainted by scientific and objective method; revelation/doctrine excluding the human subject as involved receiver of all revelation; and the overconfidence psychology held to at times without sensitivity to experience itself (see section 5.1.3.1 pg202). Counter to this will surely be: the emergence of phenomenology and new forms of it, and also of hermeneutics; the proposal this study offers as synthesis through intuition; and against the heated wishes of many 'pure' philosophers, finally a plea to transcendence the evidence of which must be unavoidable even in the discipline of philosophy.

Such an alternate bargain opens a Pandora's Box where epistemological issues (coming to understand reality) and issues of transcendence and faith (having unique insight into reality) become knotted. It will be difficult to judge where the human ends and the transcendent takes over. A sound reason-faith 'overlap,' will surely expose how, in the past, many different theoretical 'complexes' forced various false separations in thought and hermeneutics, so that they have made what should have been a fine resolution between thought and faith-insight, nigh impossible.⁷⁴

⁷³ Medieval 'substance' appears to be a dry category empty of any impact (cf. Coppleston on the language of *essence*, 1955:105). Rohr shows how symbols are the only sure way to 'experience substance' – for him, symbols are 'the thing in itself' (2013:72). Rohr implies the function of intuition at play when he says that, 'our mind throws together meanings (Gk: *sym-bolon*, 'a throwing together') largely without realising it is doing so.' This indicates in this study's view, the synthesis of intuitional processes. Without symbols we do not *experience* our *experiences*, for *meaning* cannot arise out of empty unconsciousness. Symbols allow 'reframing, resetting and reorganising' our lives over and over again (Rohr 2013:72, 73). Here when the inner self is somehow 'exhaled' it meets the outer world, and meaning comes about in the cathartic freeing and in an emotional cleansing that makes sense of all, and sees rightly once more (2013:74). Metaphors therefore 'carry us beyond' - which in the precise meaning of the Greek *meta-phore* (2013:74). Ward (2006:176) says: 'within a view of a transcendent personal or a spiritual reality, the artefacts of culture will be expressions of human imagination and culture, but they are more than that' they are 'expressions of spiritual culture, symbols of spiritual reality.'

⁷⁴ Many today believe once one can 'think a thing' one has 'captured' the reality. Once 'named and explained,' one is thought to have permanently 'framed' the object in a fixed 'concept.' In fact an *epistemological gap* exists between the best possible mental *representation* of reality and reality as it *really* is: between the knower and the known. This gap came about through the so called 'breakthrough' of the fifteenth century that set in motion and empirically validated modern science, namely, that of the

Instead, in this rationalistic and scientific age, people 'see,' delineate, define, and capture in some concept, and so have in a sense, already 'boxed' any reality in question. Such objectivity makes for a fateful approach, also for the Church infiltrated by it, for it does not get involved with the object, isn't affected by it, hasn't been moved by its potential or force, hasn't learnt

'detached observer' (see French's Chapter on observation in philosophy of science, 2007:62-71). This 'separated' epistemology, also called the 'Cartesian error' (the mind-reality split), eventually resulted in the fateful division of 'body for soul, mind, form, matter, and intellect from intuition' (Bateson 1972, Bernstein 1985, Damasio 1994 and Harman 1998, all cited in Bradbury & Lichtenstein 2000:553; compare the opposite 're-integration' in Wilber 2000:189, 193, 194). It is currently critical that our content of knowledge needs to be connected to the self-conscious *process* of 'coming-to-know.' In this case mind does not record or capture knowledge but knowledge 'surfaces' to reveal itself 'in the action,' 'in transaction' with a situation, in the interaction (Schön 1983:56 & 1994:2 in Bradbury & Lichtenstein 2000:553), and through 'interconnectedness' (2000:553). Following on the above split, David Tracy too sees three fatal separations in Western culture, namely, 'feeling-thought, theory-practice and style-substance (or form-content)' (1988:235-241 in Kinast 2000:4). Ferré includes: the divisions between intellect and feeling, experiencing, knowing and believing; questions of fact and questions of meaning (1998:11) and the rational and the perceptual (1998:12). How then can such complex ways of knowing, understanding, having insightful wisdom, appreciating, empathising, spiritually discerning, believing and acting ever interact?

This study advocates that it is *intuition* that, through synthesis, supplies resolution of these dualisms. In this vein, it is suggested by Ferré that forms of knowing overlap and find themselves in what this study sees to be ever developing 'cyclical dependencies' of growth. Here 'epistemological cleavages begin to blur' so that 'concepts, fact, sense experience and language are all interdependent of each other' (Ferré 1998:11). In this way *synthetic intuition*, that is contemplative introspection *scanning* all ingredients and all options at once, allows for the many forms of knowing to be *combined* - forms that will include; memory knowing, rational knowing, historical knowing, affective and emotional knowing, bodily (spatial) knowing, literary or mathematical approaches, recognition and immediate knowing, etc. (cf. Ferré 1998:14). Intuition however claims that it not only has the *a priori* innate capacity for insight built in, but *also* has the capacity to harness all the other forms of knowledge built up in a *posteriori* fashion that will assist the arrival of deeper knowing and final understanding (cf. Wilber 2000:158-173, 192, 194). Thus a priori insight (abduction) and a posteriori reflection (deduction) work together as one (refer to Model C-C). In this vein Husserl wants to found philosophy on *original experience* which without any prejudice, or a priori laws, remains open to what will bestow itself in the consciousness of the untainted experiencing. In his *Logical Investigations* he wants, 'to clarify the status of logical concepts by examining the 'experiences' (e.g. of asserting, judging, and inferring) *in which* they are given' (Pimlico 1998:675-676 brackets his). Husserl 'exhibits a conviction that will remain constant throughout his work and that he shares with the empiricists: To clarify anything philosophically, even something as abstract as logic or mathematics, is to trace it to the experience in which we directly encounter it' (1998:676). In addition Husserl grounds *all* in intuition, as Leask & Cassidy (2005:48) portray: 'Only by tracing knowledge back to adequate fulfilment in intuition can we uncover its pure forms and laws' - and here intuition 'is broadened into a founded categorical level' (cf. Husserl *Logical Investigations*, 2001. Vol.1, :168, 178). Husserl, one can say, keeps the door open to *transcendent influences in experience*, within, and without, in a manner that the modern stance can no longer do. Marion is unafraid to delve further into the meaning of *givenness* that Husserl stopped short of (cf. Leask & Cassidy 2005:49, 50). Jones shows that Marion's concern is, with this thesis, that 'if we *predetermine* the limits of what can and cannot appear as a phenomenon, restricting the field of possible phenomena to those things that can be *objectified* or adequately *conceptualized*, then we exclude those phenomena whose very significant impact on our lives often exceeds that which we can conceptually control or manage' (2010:4 italics added). It is precisely these 'excessive phenomena' that 'saturate' or 'overwhelm our cognitive capacities such that we cannot properly understand or define the phenomena.' Thus the two sides of Marion's philosophical project might be put together succinctly - 'Marion is, above all, a thinker of 'givenness,' but also of the potentially 'saturating' quality of givenness' (Jones 2010:4).

Such a *transcendent capability* must be allowed to emerge and needs to be included in any metaphysic. Thus the *intuition* fastened onto the original experience must be wide and inclusive enough (cf. Hegel's eidetic intuition, Pimlico 1998:676). It needs to be 'solidly grounded' by a 'kind of reason' that includes possibilities. Plato for one, insisted on as achievable *that knowing* that can arrive at (overall) 'certainty, necessity, universality, perfection, and timeless truth' (Ferré 1998:47).

from it, hasn't taken various positions on or around, it, hasn't shared about it, and hasn't personally entered into its qualities - and so it will be relegated to some 'thing' that is 'under control.' That 'thing' will thereby have largely lost its essence, impact, and so, value.

As Ratzinger states: 'pure rationality cannot bring about great Christian theology...' (1995:58) let alone move people into an affective relationship with the divine. Regarding the aspect of affectivity, Jung rightly felt that the feminine was left out of religious symbols and out of human experience (cf. Kinast 2000:27-39).⁷⁵

It is Francis who can spontaneously re-introduce and re-instil symbol and metaphor, holistic experience, dialogics and relationality, and deeper affective meaning.⁷⁶

It is these kinds of psycho-spiritual forces impelled by the Spirit that root life's *deeper meaning*. It involves an inner spirituality, a functioning spiritual intuition that moves and 'grows one,' so that one can 'see' with those 'spiritual eyes' that alone can ultimately make sense of the whole phenomena of religion (cf. Rohr's 'third' eye of 'true understanding' or contemplation).

4.18.3 WIDER CONSIDERATIONS MOVING FORWARDS

This section attempts to offer an overview that introduces the next Chapter by setting the whole philosophical and theological scene as a (sometimes complex and technical) context which the next Chapter can work out of. It looks particularly at 'shifts' and 'turns' required to make room for experience and attached issues that is once again taken up in the next Chapter. Major shifts have already been examined in section 4.15.3 pg163. Investigation now undertaken immediately takes the pressure off the section on experience in the next Chapter in that a background as already established will make the topic of experience and faith easier to tease out.

4.18.4 BLOCKAGES IN THE PAST - A MAJOR REORIENTATION REQUIRED

Past systematic theological foundations (this study engages them critically also through the footnotes) fall short, through basic philosophical stances taken, of the necessary *dynamic relational modus* just explicated and proposed.

One cannot really *respond* to contemporary thought frames and life paradigms without seeing how their taproots nurtured and developed into 'entrenched' theoretical root systems.

Behind any culture lie its 'root metaphors' (Dulles 2001:46) or fundamental stances to life, as these have been formed and are being re-formed. It is out of these 'cultures' that theological

⁷⁵ To right this omission of religious symbols and human experience, Jung formulates a 'feminine principle' called eros. This is the 'principle of relatedness,' a tendency 'more pronounced in the consciousness of women and more unconscious in men' which encourages one, 'to go down into the intensity of experience and to participate in it directly.' Logos, the opposite masculine principle, stands aside from experience and abstracts into general and universal truths. In Western Society this principle has been 'overemphasised' because of an accent on 'rational ego-consciousness' (Ulanov 1999:13, 14).

⁷⁶ As a contrast see the polarising debate regarding *universals, generics, substance* ('whatness') and *accidence* as opposed to *quality* and *relations* that Shults (2003:14-19) enters into when surveying philosophical categories from Aristotle through the Renaissance, into the seventeenth century, and into the modern philosophy of Descartes (who split off *qualities* when attributing them to exist merely in the mind as *res cogitans* -thus they become 'only' subjective- and not *res extenda* the extended thing itself, Shults 2003:17), and Spinoza, and modern science in Newton (cf. Mattei [1994]2001:91; Rescher 1996:31, 21).

methods, approaches and ideologies were fed. Metaphorically, to try and send out 'new shoots' means also having to know what to 'uproot.' Weeds are at least easily recognisable (Mt 13:27), but how to know which plant roots are stifling the plant so that it becomes pot-bound and sickly, and which good roots are sustaining it, becomes crucial.

One such damaging methodological approach (bringing with it much undermining of possible new growth) was Kantianism and neo-Kantianism. Kant is taken up in more detail in section 5.2.4 pg298.⁷⁷ Briefly, the problem here is that Kant's *Wesensschau* that analyses intuitions has already been fatefully pre-selected in terms of Kant's empirical mind-frame and this pre-determines his analysis of what range of intuitions he will consider and plumb for. By selecting his own type of 'mental compass' he has determined a narrow, incomplete, introverted and thus forever misleading path for those who follow his kind of cognitive philosophy.⁷⁸ As stated, Kant will be considered below in other contexts. Kant's influence anyway needs to be shifted way off the centre of what is really important.

After 1979 *neo-scholasticism* became the norm (Egan 2009:89).⁷⁹ Problems though, surfaced, for remarkably Gilson and Chenu showed that there had been 'no common scholasticism shared by St Thomas and his own philosophy and theology and the other scholastic doctors' (Komonchak 1987:714). Dulles indicates that a closed, indeed defensive, Aristotelian form of scholasticism could increasingly not 'dialogue' with different approaches of different schools of thought (2001:45, 46). Haight reinforces one of this thesis' main tenets by maintaining that a main reason for this was that scholasticism was 'increasingly divorced from experience' (1979:70). Soon Neo-Thomism too had had its day.⁸⁰

⁷⁷ For now, Rickman adjudges that Kant's 'Copernican Revolution,' the theory that the mind actively structures its material, influenced most subsequent philosophy, such as German Idealism, Neo-Kantianism, the Philosophy of Life as represented by Dilthey and Nietzsche, Logical Positivism, Linguistic Analysis and Existentialism (2000:114). Kierkegaard, Marx, Nietzsche and Dilthey rejected Kant's notion that the cognitive subject, who by means of the categories, organises his experience, is 'pure,' by insisting that the knowing subject is fatally, 'entangled with man as a biological, emotional, social and economic being'...so that, 'the search for truth is inevitably tainted by our make-up, social status or historical position.' This then opens the door to 'complete subjectivism.' Rickman concludes the scenario in announcing that after this 'deconstruction has walked through that door' (2000:115). In the end the whole of logic, grammar and the total structure of *language*, became 'the net' in which the 'raw material of experience is captured' (Rickman 2000:115).

⁷⁸ Otto says vehemently against philosophies built on Kant: 'I affirm without hesitation that the assertion, 'the existence of the world consists merely in our thinking', is for me the result of a hypertrophy of the passion for knowledge. To this conclusion I have been lead chiefly by the torture I endure in getting over 'idealism'. Whosoever attempts to take this theory in downright earnest, to force his way clean through it and identify himself with it, will certainly feel that something is about to snap in his brain' (Otto, W. Jerusalem, 'Die Urtheilsfunktion', Vienna, 1886:261; see 'Idealism,' *Catholic Encyclopaedia* <http://www.catholic.org/encyclopedia/view.php?id=6025> [accessed 8.3.07]).

⁷⁹ Monti shares that, the neo-Scholastic movement of the century between 1860 and 1960, saw Church leaders 'emphasizing that this highly technical expression of faith was normative for all time' (cited in Saggua 2001,2002:26).

⁸⁰ The following is extracted from Komonchak (1987:714). Neo-Scholasticism had been, 'leading theology on by the nose,' says Komonchak, for Bouillard and de Lubac later revealed that, 'Post-Tridentine theology of grace and nature which the Neo-scholastics had attributed to Thomas had never been taught by him.' In fact 'Neo-scholasticism, or Neo-Thomism as it had become, had developed into a plurality of competing systems' – hence the epistemologies of Gilson, Maritain and Maréchal 'could not be reconciled' with one another. In addition biblical and historical studies 'could not be integrated into theology by an Aristotelian method modelled on Greek logic and mathematics.' 'Tension between

Komonchak shows that after the French Revolution, Catholic theology either began an 'eclectic revival,' or if not, representatives either leaned toward the nineteenth century form of Augustinianism called 'ontologism,' or favoured the new German theologies inspired by Post Kantian idealism (1987:714). Scholasticism was generally ignored as it had been undermined by empiricist and Kantian epistemology (it was taken up by transcendental Thomism (Komonchak 1987:714; Egan 2009:52, 53; see below). However at about 1830 the rector of the Jesuit Roman College, Taparelli, began a campaign to restore scholasticism.⁸¹

Thereafter, post-medieval reforms were undertaken (see Holder 2005:122-138).

After the impetus of reform, transcendental method and theology (also called Transcendental Thomism, McBrien 1980:128) arose with those such as Lonergan (Dunne 1985) and Rahner who followed Maréchal.⁸²

scholastics on one side and exegetes, historians and patrologists on the other' had become painful. 'By Vatican II, neo-scholasticism could no longer maintain its dominant position in Catholic theology and the movement inaugurated by Leo XIII had run its course' (Komonchak 1987:714). See Dulles (1992b:44) regarding the influence of the *nouvelle théologie* looking to recover *patristic foundations* after scholastic categories were exposed as having a, 'historically and culturally conditioned character' that had been 'interpreted as if they were inseparable from reason itself' (2001:44; cf. Jones 2010:5).

⁸¹ Komonchak (1987:714 brackets added) adds the following: The Neo-scholastic campaign 'picked up momentum' as Pecci, future Pope Leo XIII, used the full sway of the papacy to 'extend scholasticism to the universal Church.' Thus Leo's encyclical, *Aeterni Patris*, recommended that scholasticism -in essence, a Christian Aristotelianism- be the 'only,' predominant and perennial philosophy and theology used in Catholic seminaries. Neo-Thomism was considered to be, 'the *magna carta* of neo-scholasticism' (cf. Smith (1987) who asks: 'Is there a perennial philosophy?'). This was useful because Aristotle's direct realism (cf. Egan 2009:92) where 'concepts were abstracted from sense experience' (i.e. the same originating flaw seen in Kant), was 'juxtaposed favourably to the subjectivism and innatism of Cartesian and idealist epistemology.' As a result, scholasticism flourished in the first half of the twentieth century. Distinguished scholastics appeared in the religious orders, such as, 'Garrigou-Lagrange, and Chenu among the Dominicans, or Rousselot and Maréchal among the Jesuits.' Carroll concludes: 'The Neo-Thomism of the nineteenth century would react against the Kantian denial of the possibility of knowledge of God' by developing 'ever more sophisticated ways of proving that God *could* be known in our ordinary acts of cognition.' Thereupon others such as Maurice Blondel, Lucien Laberthonnière, and Edouard Le Roy thought that, 'one could simply not pretend that the Kantian revolution had not transformed the way human knowledge was conceived of.' Rather than to try to show that Kant 'was mistaken,' these thinkers sought to settle with Kant's philosophy without being 'subservient' to it. Their ideas provided the 'philosophical basis' for the more 'theologically orientated' modernists such as George Tyrrell - to which the Encyclical *Pascendi* reacted by 'accusing of agnosticism and immanentism...' (Carroll *The Online Journal for the British Jesuits*. http://www.thinkingfaith.org/articles/20090724_1.htm [accessed 7.10.13]). One can admit that the *language* of these neo-Thomists took the intellect, as it met the spiritual, to new and not ignorable depths, even as their overall Aristotelian philosophical construct ultimately inhibited their methodology.

⁸² Lehmann defines transcendence as: 'The realm beyond consciousness and independent of it'; 'opening out to truth itself'; the absolute ultra-sensible 'beyond,' where knowledge rises to a 'non-temporal and non-empirical ground'; the 'absolute otherness and freedom of God' where he remains as 'holy and mystery' (in Rahner 1975:1736). Lonergan, in the 'transcendental realist' tradition stemming from Maréchal, maintains 'that 'unity,' 'truth' and 'goodness' are concepts expressing three intrinsic features of the total goal of human intending, the exhaustive goal toward which one is striving at least operationally whenever one asks particular questions' (Komonchak 1987:1055). For Kant's conception of the transcendental one can peruse a number of authors (Philstöm 2000:427-441; also Heidegger's and Husserl's expansions). To discover the origins of the term transcendental one sees that all who have studied the matter agree that a complete 'list of transcendentals should include 'being,' 'unity,' 'truth' and 'goodness'' (Rahner 1975:1746, 1747). Pre-modern thinkers assumed the 'epistemic objectivity' of the transcendental,' thus for the scholastics *being* was 'transcendental' in the sense of 'transcategorical.' However a mark of modern thought is its effort to avoid simply *assuming* the 'epistemic objectivity of *mental* contents' and to inquire explicitly about both their 'epistemic objectivity'

Rahner rightly begins with the dictate that whatever we might say about God (as 'pure' transcendence) is something said *also* about human existence (as 'innate' transcendence). It follows that a, 'thorough study of the human person necessarily involves the study of God, and vice versa' (McBrien 1980:129). Such an anthropological understanding with transcendent basis as its depth can be well named a *transcendental anthropology*. The person is 'transcendental' insofar as the person is, 'oriented beyond himself or herself toward God as the source, sustainer, and final perfection of the person's existence' (1980:129). If one wishes to understand human existence, one must seek to, 'discover the conditions in the human person which make it possible for the person to arrive at knowledge of God, to whom the person is oriented.' For Rahner the, 'a priori condition...is grace, which is the presence of God

and, 'as an antecedent factor, their genesis in consciousness' (Rahner 1975:1043, i.e. from experience into awareness). Kant, in his narrow way, argues inexplicably that 'unity,' 'truth' and 'goodness' are nothing other than his 'categories of *quantity*' (Rahner 1975:1044). The difference between *concept and reality* (and also being and thought, Rahner 1975:1689), exhibits an, 'implicit questioning of philosophy itself,' which, importantly, does not cause any consternation so long as the, 'spontaneous idealism and optimism of thought and knowledge is not radically called in question' (Rahner 1975:1742). Only when certain 'spiritual experiences' suddenly intrude, that is, 'demanding' experiences which seem 'impervious to philosophy as a whole (phenomenology exempted) and confront it (as historical imposition before any a priori *theory* of experience in history with the fundamental question of its (philosophy's) own powers,' that the problems contained in the 'distinction between concept and reality' (as impinging experience) 'become explicit' (Rahner 1975:1742, cf. 1750, brackets added). Metaphorically, experience rocks philosophical thought back on its heels to try to re-establish balance. Hence the *experience* of the Saints, like St Francis, remains validly challenging so that employing them as basic and foundational models can become *revisionary* (they ask categories to be built 'from the bottom up' - i.e. on the basis of their inescapable transcendent *experience*). Therefore experience in reality can never be excluded as one major transcendental pole that grounds (and works with *concepts*). Taken aback by experience, philosophy now becomes a question of grounding, 'its own possibility' (Rahner 1975:1742) in a way that will need to be convincing – and this, this time round, certainly needs to include *experience*. The 'history of radical scepticism' (primarily against metaphysics - as doubting, heavyweight conceptualism; as well as that of 'philosophical nominalism' that tried to debunk the idealist demarcation of universal categories of reality, see Rahner 1975:1742), shows that *realistic experience* was not, but was now fast becoming, vehemently demanding (cf. Nietzsche) asking to be seriously 'worked back into' philosophy.

So, we have seen that experience was seriously disregarded: but just as faulty was the single focus on only *empirical* experience (scientific method) *without* depth insight. Thus modern science, with its basis of experiment and experience, became another weighty antagonist that undermined any deeper kind of metaphysics. To complete the discussion on transcendence, one can now see that it is precisely the task of a transcendental theology to show that the 'metaphysical essence of a reality' and 'its history (and hence grace as an existential and salvation-history)' are not 'simply juxtaposed' but 'condition each other' (Rahner 1975:1749 brackets Rahner's). Therefore, *God*, by means of his transcendental plan, 'works' or 'acts first' (self-communicates in events) in experience, in salvation history, and simultaneously, *in our understanding* of God's work and his nature, as it affects us (as insight), follows as *interpretation*. God's *acts* and *interpretation* of these acts by *theology* sets up a mutual interaction. This thesis sums up that the depth meaning of the *experience* and the *interpretation* is in fact always '*transcendentally* upheld.' Put more simply, experience with theological interpretation makes sense because God's Spirit supports both. Thus a transcendental *process* based on a transcendental *philosophy* and spelled out in a transcendental *theology* are unavoidable in dealing with the scenario of God acting on humanity. Always assumed, is that such transcendental philosophy and transcendental theology is built on experience; and it is these two disciplines that expand and develop experience as a foundation - namely the religious and spiritual experience as the action of God.

in the knowing subject' (1980:129).⁸³ The trouble with grace as a noun is whether it is some-*thing* given, or, concerns relationship.

This dilemma demonstrates the next lacuna.

We see that transcendental theology rightly emphasised the *divine* component (grace), but that it was unable to completely uncover deeper aspects to be seen in the more subjective *anthropological* underpinning (human experience). However, emphasising an anthropology that is overly based on the *human* will also fall short of sound philosophical-theology.⁸⁴ This 'too human' an emphasis represents the origin of the next deep-seated theological problem. Many traditional theologies lost impetus or faded in popularity mainly because of their specific Aristotelian-scholastic starting points which were grounded in the senses.⁸⁵ As Cousins demonstrates, there is little doubt that the Aristotelian-Thomistic approach was objectivistic and that such a *sense-orientated* departure resulted in a type of empiricism. Such Thomistic epistemology has guided the past century (Shahan & Kovach 1976:8). To compound the problem, the deductive method (employing Aristotelian *abstraction*, cf. 1976:8) has impeded finding a more *dynamic relational* modus - as thoroughly spelled out in this thesis.⁸⁶

⁸³ In other words, McBrien says clearly: 'the human person is capable of transcending himself or herself in the knowledge of God, to whom his or her whole life is oriented because God is already present in the person as the transcendent force or condition which makes such knowledge possible' (1980:129, 130). This will mean that a kind of *spiritual intuition* is somehow pre-given and/or infused.

⁸⁴ The latter case arises when the capacities for God are not *both* transcendent and fully involving human nature (in the synthetic form of spiritual intuition) but becomes concentrated on human *sense* as a foundation (or the five senses in plain daily life). When the senses are tied to 'correct' *mental observation* (as verified experimentally), and that observation is again tied to 'clear' *thought* as *conceptually* held, one has a significant 'philosophical cocktail' to contend with. The senses, under controlled observation, that produce concepts, together make for an imposition that is clearly prescriptive and has badly narrowed any epistemological scope attempting to find any deeper meaning.

⁸⁵ Marion simply spells out the consequences of emphasising the senses in this way: 'The more intuition gives according to the sensible, the more evident becomes its failure to let what is possibly phenomenal appear - a phenomenality that is henceforth held as impossible' (Janicaud 2000:192 italics added).

⁸⁶ See sections 1.3.6.2.2 pg34; 4.14.2 pg158; 5.1.4.5.4 pg235 & subsections of 5.1.8 pg280; see Dulles 1992a:44; cf. the primacy of the cognitive intellect in Aristotle, D'Onofrio, 2008:321-323. Shahan & Kovach show how Aristotelian-Thomistic method proceeds through the Aristotelian doctrine of *abstraction* (Shahan & Kovach 1976:8). However they also show that medieval thinkers were not *exclusively* concerned with objectivistic modes of thought. It was after all Bonaventure that turned towards 'knowledge through subjectivity' (1976:8-12), and this occurred before the modern philosophy of Descartes and Kant. This particular promising Bonaventurian scholastic trend was forced to go 'underground' and then only seeped into spirituality and mysticism - to be later recovered by Eckhart (Shahan & Kovach 1976:13, 14). Nevertheless this study will join Shahan & Kovach in acknowledging that Neo-Thomists such as Maréchal, Rahner and Lonergan, though they remained within the generic Thomistic Aristotelian-empirical tradition, nevertheless discovered a 'genuine subjectivity' that opens to a specific religious orientation (Shahan & Kovach 1976:14). In fact their theological expressions employed emphatic *spiritual language* that surprises with its directness and fresh originality (e.g. Shahan & Kovach 1976:15a), and this, even as Neo-Thomism as a contemporary movement has waned (Shahan & Kovach 1976:6).

Lanave elucidates that, 'In Cousins' view, to talk about a *theological* metaphysics is to introduce a level of metaphysical reflection that is unavailable to those who, in the Thomist tradition, speak of a metaphysics of *being*. The reality at the heart of God is fecundity, expression, and unity-in-difference. The Christian theologian who is inattentive to this experience of the divine will be able to think only in terms of a narrowly defined view of God that always runs the risk of collapsing into monism or dualism' (Lanave 2005:18; see Cousins 1978, *Bonaventure and the Coincidence of Opposites*; cf. Osborne in Saggau 2001:61 and Delio in Rossi 2009:10). Cousins can therefore say that Bonaventure 'Franciscanizes Neoplatonism' (Cousins 1983:167; see Delio 1998:70). Including the 'what' and the

It is highlighted here that this thesis reacts especially to Kant in that he has so long remained a major underpinning for Western thinking (Rickman 2000:114⁸⁷), not so much in his 'subjective turn' (which was a very necessary development), but to his restricted cognitive scope that was highly determinative of the mind's functions. Descartes (Capra 2001,2002:29) and Kant, because of their own subjective bents as centred on the mind; cf. von Balthasar 1970:28; Descartes 1998,2000) have thereby curtailed and even 'derailed' what should have been a proper and fruitful subjectivism. In a seductive intellectualist way they have introduced alternative philosophical approaches most of which, it is suggested, will end up being unproductive for contemporary reality and its challenges.⁸⁸ Even as Kant provided some basic

'how' and the 'why' of experience will in this study, turn experience into a *metaphysical* category that is universally applicable (cf. Gelpi 1994:3) as it deals with that which relates (divine law of love) all things to each other in loving inter-relationship the fecundity of which should be the essence of 'being' itself. Cousins reveals that there was a commendable shift in consciousness in the thirteenth century that turned towards God as being *dynamic* (in Shahan & Kovach 1976:6). This tendency flowed into the West through Pseudo-Dionysius (Shahan & Kovach 1976:15). Thomas 'transformed' Aristotle's notion of 'god' into *pure act* and *potency* (Shahan & Kovach 1976:15), but it was Bonaventure that developed the notion of God as '*self-diffusive fecundity*' rather than the 'self-sufficient absolute' (Shahan & Kovach 1976:16). Without descending into nominalism, 'Pure Act' is surely a language 'representation' naming what *God* is (like), but for God to *be* 'pure act' he must also be sustaining and creating in love, 'in action.' Osborne shows that theologically, the 'Franciscan Intellectual Tradition' 'finds its core and its foundation in the doctrine on the Triune God. The Triune God is the firstness (*primitas*) and fecundity (*fecunditas*) of all that is, including the inner being of God. Within this inner divine being, there is a firstness and fecundity that we call 'Father.' The Father is... 'a fruitful, effusive 'first' Person. From the Father's primal fecundity come the Son and the Spirit. The Triune God can only be understood as a relational God. There is only one God, but this is an intrinsically *relational* one God. In the Franciscan view, there is not an isolated, transcendent, utterly other oneness, at the deepest depth of divinity. Rather, there is a diffusive firstness and a primal fecundity' (Osborne 2003:55). Relationality is not at all opposed to an *objective* God, but asserts this in another way: not only through the mind, rather through direct exposure as experience of relationality. This study contrasts the difference – one that has been partly emphasised in a more dynamic way by John Paul II (on 'action,' see Bieler 1999:461 commenting on John Paul II *Fides et Ratio* especially no97 1998:88, no83 1998:77, 78, no41 998:9-10; cf. Blondel, thesis Chapter 5, 251¹⁹⁷; see process thought in Shahan & Kovach 1976:16) but has never resolved in terms of a *dynamic* that 'inspires as it resolves' so that God is seen to 'act constantly' (see Chapter 5, 233^{146,147}, 234¹⁴⁹, 235¹⁵⁰, 235¹⁵², 238¹⁵⁶, 239¹⁵⁷, 239^{158,159} for expansion). The tendency that *limits* Aristotelian thinking and the Thomistic project have first to be recognised, and then Bonaventure's unique contribution needs to be expanded upon in a manner that Benedict XVI has been engaging (e.g. history as act) since his doctoral studies.

⁸⁷ Komonchak reminds of Kant's major influence, so that even as Scholasticism had been 'the dominant theology' in the Church during the Counter-Reformation, at the beginning of the nineteenth century it had 'all but disappeared.' Scholasticism was, 'generally ignored as a discredited form of the rationalism whose foundations had been undermined by empiricist and Kantian epistemology' including forms of 'Post-Kantian idealism' (Komonchak 1987:714; cf. Rickman, this thesis 179⁷⁸).

⁸⁸ True *experiential* receptivity and proper response fall away when an isolated and self-determining *mind* sets itself apart, as done by modernity. Ferré makes plain that the modern, 'epistemic trap – built by Descartes and Hobbes, baited by Locke and Berkley, and sprung by Hume' has in this way been 'definitively sealed shut' (1998:161, cf. Mattei [1994]2001:91). Descartes' dualism made it hard to connect between: 'physical stimuli and mental receptions, mental intensions and bodily actions' (Ferré 1998:114). A 'good connection' means holistic *mental* processing and mental valuation, as leading to *action*, that are both contained in *intuition*. Ferré continues to prove that Kant made the gap absolute by ruling out the possibility of 'knowing things as they really are': the only knowledge possible is through our 'perceptual apparatus' (1998:160, 161). In this way *experience* lost its independent existential status and is but the product of our *understanding* (cf. 1998:158). In this thesis held by Kant, any a priori *intuitional* ability is limited to the *concepts of the mind* (cf. 1998:156). Instead, for Ferré (1998:341) such a gap between mind and reality does not exist, for 'one finds continuity everywhere.' He rightly assesses

new and insightful orientations (in aesthetics and morality⁸⁹), these have together stilted religious reflection from following promising scripturally based inspirations and paths that can build on biblical anthropology.⁹⁰ In addition, Kant's notion of intuition arriving at meaning is inadequate as it displays a low level, poor or weak and lack of intuition so that it ends up being called an 'empty intuition' (Janicaud 2000:188, 189, 191, 192). It in fact, with its physicalist tone, totally leads down the proverbial 'garden path' in terms of philosophical method.

This study assesses that an alternative hermeneutic synthesis is still being sought.⁹¹

As covered in section (5.1.4.2 pg226 and 227¹²⁷), the fear of Roman curial censure against the heresy of *modernism* (Egan 2009:54, 55) through the 'draconian measures' of the encyclical *Pascendi dominici gregis* (Sept. 8, 1907) that anti-modernism brought with it, has, it is estimated, set Church theological reflection back at least sixty years and prevented it from engaging with many other forms of promising theology, with emergent secular philosophy and thought, with science, as well as cooperating with the challenge of a newly fledged pneumatology.⁹²

that the gap should be, 'deconstructed with a fuller understanding of what is involved in experience, thought and knowing...' (1998:341) - and one must add, feeling and intuiting. This is something this thesis takes on over and over again as it presents the same argument in different forms. Thus in his Chapter 8 Ferré shows that, 'Continuities of experience links events at every level of complexity to the objects of their prehensions' (1998:340).

⁸⁹ Marion (1991:16) slates the conceptual idol of the 'moralischer Gott, the God of 'morality,' (of Heidegger) where Kant limits the horizon of the grasp of God, in 'the presupposition of a moral author of the world' (Kant, *Critique of Practical Reason* 1985:145).

⁹⁰ See the slogan '*ressourcement*' coined in the twentieth century to characterise the movement 'back to the sources' of Christian faith in the Bible and in the patristic authors (Komonchak 1987:1033).

Daniélou informatively asks exactly this question of the *scholastic* approach, which like Kant, was also highly rational, that is: has not the use of Aristotelian categories by St. Thomas 'twisted revelation,' by substituting 'the categories of matter and form, act and power, for the biblical categories of *b'rith* and *emet*, *tsedeq* and *hesed*?' Must we not 'free ourselves' from these categories and return to those of the Bible? Pertinently, if this is a 'delicate task,' it is not, holds Daniélou, one that involves 'twisting or deforming.' In fact, by using philosophical terms to formulate the realities of revelation, theology endows them with 'fresh content.' Ultimately translation from Hebrew into Greek was 'necessary,' since the Gospel was to be preached to all peoples ([1956]1957,2003:170). This idea of 'twisted revelation' is a view discredited by Benedict XVI (Allen 2012:221) who said that while recognising that the church itself is a 'cultural subject,' the encounter between the 'biblical message and Greek philosophy was not an accident but divinely willed' (*Regensburg Address* 2006 cited in Egan 2009:116; cf. MODEL A-B pg639).

⁹¹ Von Balthasar also acknowledges that, 'Centuries of wasted opportunity are being made good; and fundamental Christian truths are being formulated, which once expressed, appear so right and obvious, that it is difficult to conceive how they can have been overlooked or forgotten for so long. Bridges which should never have been severed are being re-built, and still others constructed, that have been needed for a long time by contemporary intellectual and moral life' (von Balthasar 1970:122). The 'premises ...have always been there: for example, that if all men are called to supernatural salvation, grace must be active in them in some sense or other...' (von Balthasar 1970:122). Von Balthasar concludes: 'It is in fact time, high time, that the Church's great spiritual tradition should at long last emerge and be recognized' (1970:123).

⁹² Cf. the reaction to Blondel's (1861–1949) doctoral thesis *L'Action*, in 1893 (Komonchak 1987:668). Chenu's privately circulated 1942 book *Une école de théologie: le Saulchoir* was placed on the Vatican's *Index of Forbidden Books*, and, he was removed as rector of Le Saulchoir (McBrien 1995. *The Harper Collins Encyclopedia of Catholicism*, pg304); but was later exonerated, and definitively influenced Vatican Council II. He played a large role in the reappropriation of historic theological sources (including a return to Thomas Aquinas as now a more 'historical' source, but rejected post-Tridentine scholastic theology) that led to the *nouvelle théologie*, which, as *ressourcement*, soundly encouraged a return to the Fathers. Also Congar's controversial writings were restricted by the Vatican from 1947

To reiterate the final goal - once the process of such a hermeneutic brings to light fresh *core categories*, it automatically begins to set up a *foundationalism* that will be able to offer what is called a 'Franciscan route' as a type of 'spiritual shortcut' that is able to bridge the gap between humanity and transcendence. Thus the foundational categories of experience, relationality and intuition are expected to reconnect the transcendence-human divide.

4.18.5 WHAT THE SHIFTS AND THE TURNS ENABLED

So far it has been shown that Franciscan thought and method suggests a *shift* from traditional reason-based transcendence to a deeper strata needs to be arrived at through *mystical relations* (cf. as Rahner advocates) centred on affectivity, or more simply, love as this is experienced.⁹³

What is called in Catholic theology the 'anthropological turn' (see next Chapter 4 section titled THE TURN TO THE SUBJECT – THE ANTHROPOLOGICAL TURN 5.1.6.2 pg264) will remain a delicate and even contentious approach for the Church especially when not wisely presented in a balanced manner.⁹⁴

What the 'turn to the subject',⁹⁵ the turn to experience and other 'various turns' (see section 4.15.3 pg163; Gelpi 1994:1, 2) enables is that humanity can be more *receptive and responsive*

to 1956. One of his most valuable books *True and False Reform in the Church* was forbidden by Rome in 1952. His reputation recovered in 1960 when Pope John XXIII invited him to serve on the preparatory theological commission of the Second Vatican Council where he became known as a fine theological expert. Congar has since been described by some as the 'single most formative influence' on Vatican II (cf. Congar 2011:xi).

⁹³ This mystical and human interpenetration has not been so obvious. Komonchak (1987:806, 807) demonstrates that the resolution of 'metaphysical difficulties' (that offered 'no secure basis for further rational language about God') were not completely integrated by Schleiermacher (in humanity's 'feeling of utter dependence'), or Bergson, who turned to a balanced but humanly orientated synthetic intuition as seen in Christian mystics. Bergson 'relied on the intuition given in mystical experience to confirm the existence of the loving God directing evolution.' Bergson ([1935]1980: 227-228) maintains that mystics 'manifest particular warmth of love in self-giving, and dynamic qualities of leadership.' In such persons 'there is an exceptional, deep-rooted mental healthiness, which is readily recognisable. It is the faculty for adapting and re-adapting oneself expressed in the bent for action, to circumstances, discernment of what is possible and what is not, in the spirit of simplicity which triumphs over complications, in a word, supreme good sense.' Otto too, originally, but rather nebulously, postulated a special category of the holy, or the noumenous, by which, 'humans perceive with awe the majestic, energizing *mysterium tremendum* of the Wholly Other' - what Johnson calls 'the non-rational aspect of awe' (1998:62; cf. Thompson 2010:XV).

⁹⁴ The fear is that in focusing on *man* a reduction takes place that weakens the transcendence of God as initiator and as All-mighty. Rahner is nuanced as he only uses a theological anthropology as 'an anthropological point of departure.' In his own way he 'specifically builds on experience...' (Losinger 2000:38). He always productively begins with the a priori structures of human subjectivity as sustained by grace (Losinger 2000:40). Ironically he was influenced in this respect by Kant who sought the a priori conditions for the scope of human knowledge (2000:xxii). Rahner's foundations are propounded in a thorough manner and expansively laid out in his essays in his *Theological Investigations* (22 vols. London: Darton, Longman and Todd; also New York: Seabury/Crossroad, 1961-1993).

⁹⁵ Kinast notes that the turn to the subject in the Enlightenment, 'restored the value and validity of personal experience over against the formal, traditional, or generic determination of how everyone should live' (1999:x). Richardson quotes Gray (1995) who states that subjective experience covers every type of conscious content, not only the immediate perception of our own world but that 'which comes, with equal immediacy, from an inner non-perceived world.' Some examples of experiences that have attracted interest are 'anxiety, boredom, homesickness, loneliness, lucid dreaming, peak, regret' etc. (Richardson 1999:484, 485). Psychology now claims that this inner world, where there is indeed an awareness in consciousness ('in the absence of any corresponding or associated external stimulus')

to God's activity within the self and in the world. It engenders expectations of realistic change, on both the mystical plane and in day to day life. Gelpi explains in broad terms that the realm of the supernatural does not lie outside the ability to experience it (2001:316) or to understand it.⁹⁶

This author believes that Benedict XVI began such a shift in the Church, in the language, the whole style of presentation, and personalistic contents, especially through the encyclical *Deus Caritas Est*.⁹⁷

4.18.6 THEOLOGICAL AND PRESSING PASTORAL CONSIDERATIONS

To reiterate, Lane agrees that the 'burning' question for this century, as compared to any previous time, is the possibility of *experiencing* God. All other theological questions are subordinate to the 'question of God.' It is this enticing question that must therefore begin to establish the foundations of any *fundamental* theology. Systematic theology, whether it focuses on sacraments, scripture, ecclesiology or eschatology is obligated to build on the foundations laid by a foundational fundamental theory.⁹⁸

It is *experience* that opens to the mystery of God and allows the heart of what is called *revelation* to emerge. As a helpful insight, we note that Lane uses the enigmatic but emotionally laden words of 'having been touched' in life by the experience of God (2003a:13; see also Grube and his 'manifestation belief,' 1995:40).

Can God touch us, and if so, how? Experience then must be the new angle of approach, a new dimension within which to approach theology. It is believed the category of experience can offer itself as a focus without falling into the trap of *reducing* theology to experience.

If it is so patently *theologically* foundational, experience is thereby also a prerequisite for beginning any relevant discussion on *faith*.

can be methodologically investigated by psychological study. Experience includes *imagination* and the projection of all meaningful reality as it is interwoven with the *symbolic* (cf. Gelpi saying that intentional or conceptual relationships *link* sensation, emotion, memory, imagination, and inference (2001:286)). In this dynamic spontaneous 'abductive mind play' is allowed freedom (2001:286). It is held that all these helpful elements and insights need to be integrated under the function of intuition.

⁹⁶ This thesis maintains that when *subjective* synthetic intuition functions optimally, it is working not only with common sense integrations of everyday life, but with logos. Intuition unfolds under the harmonising Spirit. If the Spirit is always modifying, so called 'subjective' processes are turned into something that is intrinsically *objective*. Leaving room for expected fallibility, *intuition* it is held, nevertheless sees and judges rightly in all of perception, assimilation, interpretation and explication.

⁹⁷ Founder of the *Ignatius Press* in San Francisco Fr Fessio called the encyclical 'a foundational encyclical' that, while uncontroversial in theme, actually led to 'very controversial consequences' (2006:39). Indeed it reveals a *shift* in approach (as appealing, inviting), style (as simpler, personal, humble), and content (as not weightily academic in tone; it does not employ scholastic language; see this thesis 243¹⁷¹).

⁹⁸ See Grube regarding 'religious experience after foundationalism.' He debates whether one can actually demarcate experience from belief, or for that matter, separate concepts (as intellectually 'grasped' in belief) and intuition (which is a more dynamic way of believing – but within a belief system). (Grube 1995:50). Truth is always connected to an originating experience that reveals that truth so it partly receives its authoritative conviction and receives continual energy from that event and what truth further implies.

4.18.7 EXPANDING THE TURN TO EXPERIENCE AMONGST OTHER TURNS

Introducing this turn to experience dimension, takes the pressure off the next Chapter section dealing with experience and provides an early orientation.

Since the nineteenth century many theologians have turned to religious experience as the 'point of insertion' of God's revelation (Dulles 1992a:69).⁹⁹ Catholic transcendental theology attempted to counter the individualism of the Modernists so that theologians such as Rahner stated that revelation occurs initially in the mysterious presence of communion with God, that he termed in his schema, 'transcendental revelation' (in Dulles 1992a:70). It was 'fundamental' to these theologians that God is 'both transcendent and immanent' (Dulles 1992a:70). Religious experience is sometimes described as a 'religious sense' or a 'religious a priori' where God is immediately present to his creation for 'in him we live and move and have our being' (Ac 17:28) (Dulles 1992a:70). Rahner rather vividly and accurately asserts (within God's self-communication through grace): 'Revelation is not possible in the original bearer of

⁹⁹ Dulles (1992a:69) notes these include Herrmann W. of the Protestant liberal school as influenced by Schleiermacher F, and Ritschl A, Sabatier A, Tyrrell G, the Catholic Modernist, the Anglicans Underhill E, and Dean Inge W, the Lutheran Swede Söderblom N, and Baron von Hugel. Noted is that the prior and wider 'anthropological turn' is covered in the Chapter 5 section 5.1.6.2 pg264 dealing with experience in its full philosophical context. The 'turn to experience' must be appreciated, and experience be understood (interpreted), and it is experience that should also stimulate an action response. Other turns, including the turn to imagination mentioned earlier (Lane 2003a:8) speak more of the quality experience brings with it, and it is this author's view that imagination, as extension of the mind entering creative depths, is one of the key ingredients enabling the expansion of any sort of limiting, rational cognition into full-blown, holistic *intuition*. The turn to language, so valuable and so intricately woven into any interpretation, for this thesis' author, *names* the content of one's feelings and can enormously expand its significance, but cannot in *itself* give birth to the dialogical dynamic of *primitive* experience. This level of 'first experience' can occur without any 'second phase' mental feedback in the form of language. Conceptualisation is not required (see section 5.1.4.7.2 pg247). Language is thus a *tool* and can be called 'the mode in which' the impact of experience can be expressed and translated. Mystical prayer thus increasingly brings us to a 'wordless experience' of the God we cling to in faith, the God 'intimately present' within the depths of our own being (Merton 1973:175). The Spirit prays in us with 'inexpressible groanings' (Rom 8:26) 'drawing us to cling wordlessly to God' (Downey 1993:389). Lane goes on to observe that with the above associated 'turns,' experience *has come full circle* and has motivated renewed debate (Lane 2003a:8). Already in 1994 Gelpi, in his wide studies, concurs that the *turn to experience* is resurfacing in contemporary theology (1994:1). Lane hopes that awareness of the dynamism of experience will help 'a discovery of the mystery of the hidden Other' and his 'gracious Presence' - as opposed to human projection and creation and a theological reduction that ends in mere 'explanation' (Lane 2003a:10). The approach to theology has, since Vatican II and its influence, become experiential, inductivist and historically conscious. It is also dynamic, personalistic and experiential: 'God comes to us in experience. We receive God in experience,' says Lane (2003a:14 & 7, 70). It is most revealing that although theologians will iterate the *basic principle* of experience, when it comes to qualitative description of it, they seem to retreat and offer a rather vague explanation that restricts its activity to that which occurs merely in human experience and inadvertently down-plays the transcendent impact. It appears then that any *self-involving* appreciation of *mysticism* is a rather rare for many theologians - it is after all the experiential 'point of contact with God' (Lane 2003a:31, 30). The thesis counters that if *love* is from God, and mysticism is correctly defined as 'direct and intimate union' with God' (2003a:30), it is difficult to comprehend why theologians say that such intimate forms of mysticism should not be seen as 'the primary or principal' contact 'offered to us.' As is manifestly clear in the scriptures, the most rudimentary experience of this love is in fact a 'taste' or 'abbreviated instance' of mysticism. The intensity of any short *initial* impulse of attraction coming from God is not of a different category to any experience of *full-blown* mysticism: both are types of the same love. In this thesis' understanding experiencing any direct emanation of love from God is a form of *mystical* experience.

revelation without the occurrence of what might be called, 'mysticism as the experience of grace' ('mysticism' in Rahner 1975:1010). Dulles concludes that for Rahner, 'there must be some experience of grace' (1992a:70).

Dulles sees Franzen, following Rahner, holding that, '*inner experience* is the focal point where revelation concretely occurs' (Dulles 2005:70). Schillebeeckx has laboured with the question of experience as related to revelation and declares: 'Revelation represents a further development of the experiential matrix of religion, since experience is the only medium through which anything can be revealed to man' (in Dulles 1992a:82). There can be no revelation without experience, he rightly insists - and adds the proviso that revelation always transcends human experience.¹⁰⁰

It is this spiritual illumination or spiritual intuition that is missing in the Church.

As a metaphor, is the Church, with her huge 'libraries of knowledge' and 'spiritual heritage', and with expert 'interpretive' professors and teachers, left feeling that nobody bothers to consult her as Church, because for everyday life of everyday persons, there is not an iota of the real imprint of God that asks to be interpreted in the first place? Not that God 'is not trying': it is people that have largely lost the spiritual facility, or spiritual intuition for sensing God at work in, or present to, life. This spiritual intuition (that is dormant) and the reality of life (that overtakes it) are not easily reconcilable in modernity. Because they cannot meet, no *meaning* can arise (cf. the revealing terms: 'given,' 'received' and 'found' in Lane 2003a:30).

This lacuna, it is felt, is the immense challenge facing the Church, and is one that calls for intensive revision, for intuited experience entails the whole of our relation with God and without direct evidence of divinely instigated experience to work on (or interpret through intuition) the Church often finds herself 'stranded' – pitifully forsaken as a sterile antiquity.

Francis could seamlessly 'introduce' his mystical insight into the full 'neediness' of the harsh realities he lived in. He arrived at mystical meaning by rediscovering for himself a *relationality* born out of a mysticism that brought to the fore the *humanity* of Christ. This 'human model' focuses on the compassionate love of Christ on the cross for all, in which all can be immersed, indeed, into a divine passion that can restore oneness to the whole of the cosmos.

This whole mystical orientation was taken up by St Bonaventure (cf. Delio 2001:1998).

4.18.8 REQUIRED SHIFTS IN SPIRITUALITY AND THEOLOGY

When representing such a more 'interior focus' in greater depth, one sees this implies a need for a shift of the 'centre of gravity' for spirituality and theology as disciplines.

Indeed this shift requires a number of transpositions. One can broadly mention some of these now, even as their weightiness begs explanation as to how this did, and can possibly, come about. Such shifts asks for a move: from the senses to more spiritual senses; from reason to intuitional insight; from excess information and explanation to immediate perception (Rahner 1975:804); from a grasping understanding as 'seeing' and possessing to receiving mystery

¹⁰⁰ Dulles reveals that Dupré (1982:43) charges that Schillebeeckx, who uses refined paradoxical language, 'subordinates interpretation to experience' as though interpretation arose out of experience (Dulles 1992a:82). But the light transpiring in experience as inspiration is surely also an inner experience – it can well be called the experience of being illuminated spiritually. Interpretation and experience enjoy the 'same privileged status' (Dulles 1992a:82).

that touches and inspires; from persuasion of truths to interior appearing of meaning of 'the Truth'; from systematics that fragment and mechanical methodologies to qualitative relations that speak more profoundly; from being caught up in many analysable parts (specialisations, cf. Vatican II *Gaudium et Spes* no8 Flannery 1975:908) to discovering synthetic meaning (cf. von Balthasar in Bieler 1999:466); from all-inclusive universals to meaningful events and specific things carrying their own identity (see Scotus' *haecceitas* in Osborne 2003:67); from things (substances, cf. Mathew 2010:26) to experience of 'the other'; from rote worship to standing in the glory of Presence; from compelling to cooperating; and from grasping control to a humble openness to the 'gift.'¹⁰¹

From the expansions in the footnotes, one will already recognise that the *substance* and *accidents* debate has more than apparent bearing on the philosophical and theological approach to foundations for spirituality. Substance is now examined as a problem.

4.18.9 EXPERIENCE 'VERSUS' 'THINGS' (SUBSTANCES) IN THEOLOGY

Substance theology has become contentious in recent Catholic theology so that it is presently topical (see Rescher 1996:1-49). What today calls for greater focus, things as substances, or the relations between things or persons?¹⁰²

Collins assesses succinctly that, there has been a shift from 'the experience of objective religious authority to the authority of the subjective religious experience' (1999:22). He states that the essentialist classical worldview is one that favours doctrine in terms of *programmatic spirituality* (1999:23, see Haughey 1973:79). That is why he can make a distinction between *professed* spirituality, what we think and feel at a conscious level, and *operative* spirituality - what our felt attitudes and gut instincts are like at a more unconscious level (1999:17).

Next, understandings of loosely called 'things,' or *substance*, that led to further interpretations -so that a change in conception increasingly moved away from the original Greek understanding of substance tied into *being* (*οὐσία*)- will need to be investigated. It is these tendencies that have slanted and held back philosophical and theological development.

Aristotle maintained that we notice in reality 'many different individual things,' each of which is 'the subject or bearer of several different attributes or properties...' (Komonchak

¹⁰¹ Marion puts the 'gift' in this his fuller context: 'I have but one theme: if the phenomenon is defined as *what shows itself in and from itself* (Heidegger), instead of as what admits constitution (Husserl), this self can be attested only inasmuch as the phenomenon first *gives* itself...the *thought* that does not do justice *to the given* remains most of the time and first of all powerless to receive a number of phenomena for what they are - givens that show themselves. Also, it *excludes* from the field of manifestation not only many phenomena, but above all those *most* endowed with meaning and those that are most powerful. Only a phenomenology of givenness can return to the *things themselves* because, in order to return to them, it is necessary first to see them, therefore to see them *as they come* and, in the end, to bear their unpredictable landing' (Marion 2002:4 cited in Jones 2010:4 italics added).

Olthuis' (1999:144) two tables help explain the kind of shifts required from the modern outlook to a more fruitful postmodern sensibility. See, Table 1 - Disparities Between the Emphases of Modernism and Postmodernism, as well as Table 2 – Disparities Between the Emphases of Control versus Care.

¹⁰² William James opened up and moved discussion into the intriguing world of experience. James suggests that the subject plus object, that consciousness and content are but 'two additive moments of pure experience' (Putnam 1997:22). James' turn to experience has had, according to Haight (1997:20), great value in generating new perspectives in theological understanding. Haight (1997:20) thus too indicates that there exists a movement away from past abstract, objective theology to a theological reform that incorporates concrete experience.

1987:986).¹⁰³ Maritain attests that for Aristotle ‘sharing (participation) means nothing’ ([1930]1979:64). Aristotle, in his own convinced view regarding the subject, set philosophy on one track, and at least, his influence as taken up by others, discouraged future philosophy using other fruitful avenues at the same time. Shults adjudges that, ‘It came to be orthodoxy in Western philosophy that the *relations* of a thing to other things are not essential for defining or knowing what that things is’ (2003:15; cf. Kant’s tables reflect this bias, section 5.2.4 pg298). Plotinus’ influence on Neo-Platonism reinforced the fact that ‘relation’ is an offshoot of the primacy of ‘Being.’ If being is focused on metaphysical *substance* then this *objective* aspect as *static* becomes problematic because *relations* require a dynamic framework to be primary. Many contemporary Aristotle scholars now agree that substance must be expanded (Maritain [1930]1979:63) to include a thing’s relations (Shults 2003:32⁵⁰).¹⁰⁴

Thomas Aquinas maintains the importance of categorising substance. To his credit he does see substance as identical with active nature (‘it exists for its operations’) and not as static or inert - as Locke introduced (Komonchak 1987:988).¹⁰⁵

¹⁰³ Substance expresses ‘the unifying core of the thing that is the ultimate subject or bearer of all its attributes, of all that is predicated about it, and which itself cannot be predicated of anything else.’ It ‘exists in itself, not in any other being as part of it.’ Aristotle called this the *hypokeimenon*, ‘that which lies under all its attributes, and this came down to us in Latin as *substantia*, that which stands under its attributes.’ The ‘attributes or properties of the individual being which do not constitute its essence but belong to it as nonessential modifications of its being are called *accidents*, i.e., that which *happens* to or *belongs to* a substance, but is not identical with it’ (Komonchak 1987:986 italics added).

¹⁰⁴ To say that ‘Socrates is a man’ (as genus) means very little to one. It is an obvious pre-given that our mental apparatus easily distinguishes the substance of ‘man.’ Even a very young child can grasp and distinguish this by using ‘intellectual thought’ (as per Aquinas, cf. Kenny 1980:73) very early on: a child can also easily distinguish a cow, a chicken or a girl. Granted, substance usefully donates some ‘solidity’ (cf. Kenny 1980:34; also Honderich 1995:858) to a thing or entity. However it does not say *what about* that entity gives it its unique *identity* and what makes it *valuable*. To arrive at the *qualities* that make an entity different or appreciated, one has to *personally relate to* and so appreciate those qualities, that is, ‘in the experiencing of them.’ It is only when we identify with these qualities that we can say ‘this man is *Socrates!* - *my friend Socrates...*’ (cf. Kenny 1980:73).

Clearly the substance-accidence distinction tends to obscure the relational and dynamic necessities of anything or anybody. This is ironical, for even the ‘*mind’s* inferential use of *qualitative* predicates exhibits a *relational* character since it *connects* one thought with another,’ says Gelpi (2000:237). He goes on to show that, ‘Peirce characterised his logic as a logic of *relations*’ (relations are primary - quality is just there). ‘Representation’ can enhance the quality of an entity, and especially of relations. The ‘human mind consists, then, in a complex of acquired interpretative habits which represents reality to itself and to other minds’ (Gelpi 2000:237). The, ‘inherently representative character of the mind reveals, moreover, the *inherently symbolic character* of human nature’ (Gelpi 2000:237 brackets & italics added; cf. Lane 2003a:31). This really shows that *meaning* is at the heart of what *symbol* tries to represent: value loaded, condensed, ‘clusters of meaning.’ When ‘meaning clusters’ are *shared* between people of groups (say a national anthem sung with flag waving and bands) they become forms of deeper communication that is intrinsically *relational*.

¹⁰⁵ However in the Aristotelean-Thomistic schema, any ‘action’ still ‘follows essence’ (substance) as defined through genus and specific difference (Gelpi 1988:9) so that it is the *quantification* that individuates. We can accept that things must ‘be what they are’ before they can enter relationship with anything else (1988:9, 10). Such ontology is necessary, but obvious. The disadvantage comes about when this ontological focus remains *fixed* on the substantial thing, not on the prospect of the thing *relating* to other things *out of which all meaning* must arise. Disjointed things lead to a scientific and technological and economic dispensation which tend to override *relations* - that are then not able to donate meaning and identity (e.g. leading to mental illnesses suffered by those lost in modern schizophrenia - a form of self-disconnectedness from meaningful others). Such a cold and individualistic approach totally fails the fecundity that is the relational Trinity (Prades 2000a & 2000b).

Instead, action in love, we must admit, does 'substantially' *change* the thing-person (e.g. from a crushed 'non-person,' to a radiant 'fulfilled' person). One hopes that experts in metaphysics can resolve what Thomas meant by substance-accidence (Copleston 1955:86; Kenny 1980:34-38) especially how his categories forever hobbled subsequent theologies.

Strictly then (relational) *act*, comes before *potential* - though potential will 'set the limits.'¹⁰⁶

It must be recognised that the idea of substance has though, been attacked (cf. Gelpi, 1988:11), but that substance theology defends with some counter-criticism.

4.18.10 THE ATTACK ON SUBSTANCE THEOLOGY

Shults provides evidence that Western philosophy has privileged *substance* over *relationship*.¹⁰⁷ For Aristotle the 'thing in itself', the 'whatness', the substance (*οὐσία*), is first on his list of *categories* (cf. Maritain [1930]1979:64).¹⁰⁸ That which is closest to the concrete is what is primary. His category of relation, namely, 'towards something' (*pros ti*), is only fourth on his list so that relatives are mere *accidents* of *quantity*, and quantity in fact presupposes mathematical measurement (Shults 2003:14 &17; Remes 2008:85).¹⁰⁹

¹⁰⁶ Wallace will thus hold that: 'Viewed absolutely, however, act is prior to potency even in the ontological order, for the only source that can effect a transfer from potency to act is a being that is already in act [§20]' (1977:95). Stated another way, without direct evidence of the actual 'acting,' it remains hard to envisage what 'in act' actually means? In addition, the act that 'abstractly' brings things into being is conceived differently to a God acting freely out of love for things all through life.

¹⁰⁷ Shults provides a thorough development and critique of substance philosophy as it emerged from Aristotle maintaining that, 'all relatives are less real than the substance.' Critically, in his metaphysics Aristotle's 'relation' is in a broad sense, always part of the mere *accident of 'quantity'* (2003:1; see Shults on the influence of thinking in terms of the quantitative, as *mathematical* measurement after the Renaissance, 2003:16, 17). Bergson explained why we prefer 'particles to myths': 'The human intellect feels at home among inanimate objects, more especially among solids, where our *action* finds its fulcrum and our *industry* tools,' and then adds bitingly that, 'our *concepts* have been formed on the model of solids...our logic is pre-eminently, a logic of solids' (1911:ix cited in Hillman1996:96).

¹⁰⁸ Mathew is worth quoting as he succinctly shows that, 'Aristotle tried to reach being through the analysis of the *things of nature*. His interpretation of man was not derived from a *fundamental experience of human life itself*; he simply conceived man as an *entity* that belongs to a more comprehensive domain of entities. Aristotle's ontological concepts, such as *ousia*, form, matter, *dunamis*, *energeia*, and *entelecheia*, are all drawn from the sphere of *artefacts* or manufactured *goods*. When an artefact is completed, matter is formed and an *entelecheia* has passed from *dunamis* to *energeia*' (Mathew 2010:26 italics of English added. Kenny 1980:40). 'Being is being at rest (static) being completed. Aristotle *generalises* these *concepts* and applies them in his analysis of human existence. Thus Aristotle's system of categories is rooted in the ontological domain of *artefacts*, the *basic category being 'substance'*' (Mathew 2010:26 italics & brackets added). Heidegger will thus claim that the notion of substance does not fit Dasein (re-emphasising 537¹⁰⁸ and section 5.1.4.1.1 pg209).

¹⁰⁹ Conversely, Locke, in exaggerating the distinction, believed that we can only know through the *accident's* qualities and that the substance is a mere supportive substratum (Komonchak 1987:988, 989). Locke's somewhat passable argument was that substance and accident 'do not have much use' because we do not know what substance is except that it causes *accidents*: in what it expresses or 'does' (Shults 2003:18). Komonchak therefore tenders that it is Locke, not Aquinas that debased substance to inert or static state (1987:988). Defending Thomas, it is seen that he believed that, 'Every substance exists for the sake of its operations'... 'operation is the ultimate perfection of each thing.' In *accidental* change it is the substance that *itself* changes and is really affected by the change (but *not* substantially) (Komonchak 1987:988; Copleston 1955:86). Aristotle's and Thomas' substance and accident distinction came under the empiricist Hume's 'scathing attack' (Shults 2003:19) for he rejected the idea that substance and accident are separable: if that were so, substance in itself would mean nothing. Galileo and Copernicus encouraged philosophers to use a mathematical quantitative analysis to get us closer to the substantiality of a thing, i.e. its 'whatness.' Descartes exacerbated the problem by starting off with doubt and ending with surety of things through the *mind* alone. It is the Cartesian

In the same line of critique taken above, Marion (2002:4, 5) shows how the couplet substance and essence corroded into a *concrete* substrate.¹¹⁰ This was later eventually enslaved to the mind.¹¹¹ For Descartes it is through thinking that we arrive at a substance's attributes and it is only these attributes and accidents that we can know, so that the substance itself remains unknown, and for Descartes 'does not affect us' (Marion 2002:5). Kant severs ties with Aristotle's *οὐσία* or being, as it is now only a 'mere function of understanding' as this is couched in concepts (Marion 2002:5). In this way substance as detached from *οὐσία* has lost all 'mysterious' meaning of depth (cf. Rhodes 2012:23, 26-32). The way to 'reattach' it requires that *δυνάμις* [*dynamis*, power] and *ἐνεργεία* [*energeia*, agency, force] must restore its unity. In this sense, action completes what 'being' should 'be.'

idea of substance as 'isolated, unrelated monad, sufficient to itself' that brought about Whitehead's rejection of substance philosophy (cf. Shults 2003:29; cf. Spinoza's 'Absolute substance,' or 'one substance,' Shults 2003:17). For James the *pragmatic method* settles such metaphysical disputes that might be 'interminable' because the method in each case interprets any notion 'by tracing its respective practical consequence' (cited in Gelpi 1988:7). What 'difference would it practically make' to anyone if this notion or rather that notion were true?' Gelpi unfolds how James objected to neo-scholastic substance philosophy whose philosophers would have but to agree that substance is never '*experienced as such*' and that 'its actual existence must be *inferred* by metaphysical argument.' Hence, rather absolutely, in life we deal with *accidence* not substance (Gelpi 1988:7).

¹¹⁰ Ratzinger (2009:14) notices the fact that, 'the medieval concept of substance has long since become inaccessible to us. In so far as we use the concept of substance at all today we understand thereby the ultimate particles of matter, and the chemically complex mixture that is bread certainly does not fall into that category.' Larson accuses, but this author rejoices, that, 'It only remains for us, finally, to examine Joseph Ratzinger's denial of substantial nature to the human soul. In his book *Eschatology: Death and Eternal Life* (2007) he writes': "The soul' is our term for that in us which offers a foothold for this relation [with the eternal]. Soul is nothing other than man's capacity for relatedness with truth, with love eternal' (2007:259). And further: 'The challenge to traditional theology today lies in the negation of an autonomous, 'substantial' soul with a built-in immortality in favor of that positive view which regards God's decision and activity as the real foundation of a continuing human existence' (2007:150 cited in Larson, J Nov 4, 2013. Part I: The War Against Being, Article 26: 'I Know Not the Man': Pope Francis, The Natural Child of Pope Benedict XVI <http://www.waragainstbeing.com/node/49> [accessed 1.1.14]).

¹¹¹ Marion demonstrates that substance was always soundly built into the 'Aristotelian stake' of *οὐσία*, which is '*opposed* to any substrate (thus to materiality)'... 'such that it allows categorical predication (not given the *name* of a category called *being* – or the *essence*, and then unfortunately, *substance*) and is accomplished by the passage from *δυνάμις* [*dynamis*, power] to *ἐνεργεία* [*energeia*, agency, force], in a non-predicative unity' (Marion 2002:5. It simply must *remain* a powerful energy). The dual translation of substance and essence suffices to 'render inaccessible' what Aristotle had 'thought indissolubly, if not unitarily...' as always *within being*. The danger is that the translation by substance will, 'in the end, impose itself completely ('only' substance as material, unattached to *οὐσία*) without division, and because the concept of substance,' 'in the light of the Cartesian (and already medieval) critique, will privilege the interpretation (name, category) as substrate' and 'according to predication (as so determined, to be named 'substance'), the *aporia* of origin will be all the more damaging' (Marion 2002:5 brackets inserted). But most misleading, adds Marion, will be that an *οὐσία* reduced to substance comes from an argument consolidated by Descartes, which he already learnt 'from the medieval authors,' that 'substance cannot be conceived without its *attributes*, but only the *latter* are knowable by us directly (here, as extension but *through thought*), such that substance, as such 'does not affect us' (*Principia Philosophiae* 1, §52 cited in Marion 2002:5 brackets inserted). The upshot of this is that 'substance remains unknown as such, except according to its epistemological dependence on its *attributes and its accidents*.' Following this there is nothing more expected than that Hume and especially Kant, 'in the end only admitted it as a mere function of the *understanding* (concept of the understanding, no longer category of being [*étant*]) and therefore strictly limited its validity to phenomena alone, that is to say, exactly to that which *οὐσία* had to *surpass* for Aristotle,' in his philosophy of being (Marion 2002:5). A 'final disqualification' by Nietzsche would dismiss substance as only a question of 'a phantom concept that it would be appropriate to dismiss at the same time as the other metaphysical idols' (Marion 2002:5).

It is therefore up to the category of *experience* to uncover this power and force so that meaning -that will turn out to be *relational*- is retrieved as it is *tied back* to the deeper *ούσία*-*being* that is meant to 'contain' such meaning. Rather than flatly 'looking at' the *thing* (its material substrate) seeking meaning is simplified by placing attention on what appears as 'gift' in the *experience of the thing*.¹¹² Such focus changes the philosophical strategy altogether. *Being* is now enhanced as it regains some sense of *mystery* 'in what unfolds.'

In this advance Marion will disqualify metaphysics as a 'first philosophy' that ended in Aquinas' 'science of ontology' (2002:6, 7). He tenders that it is phenomenology that can take up the mantle of 'first philosophy' (2002:14, 15). The debate between an object and the nature of the relations of the object's properties seems unresolved for many (cf. Honderich 1995:859). However if we wish to enrich and enliven faith, then the possibilities of positive appreciation of *quality*, as this is *experienced*, needs to be thoroughly spun out. Towards some resolution - whilst maintaining the realism of traditional ontology¹¹³- a *hermeneutic* is required to extract meaning out of dynamic relations¹¹⁴ that is inclusive of spiritual relations.¹¹⁵

¹¹² That is, *rather* than thinking through, how experience relates to a still 'abstract' *ούσία* (as part of a 'first philosophy' as an unmoving and separate authority, that is deemed 'weak' by Marion 2002:6, see his 'science of the knowledge of being' 2002:11). So it remains unclear whether being actually *acts*, for it seems that *being* and *potentia-actus* alone (the act of being) is still not yet a construct that expresses itself in real *action* (cf. Komonchak 1987:986, 987; Maritain [1930]1979:65). If the action *acts* it will now not be just any predicate or loose attribute but as always *tied* to *ούσία* as source of depth - that can reveal transcendence. God can surely best be seen in his *action as good* -that reveals 'himself'- not in his *being* (one notes that *esse* to be, the 'act of being,' is still introverted and not self-expressive in-the-act). Halder shows up how Aristotle connected all that *is* (being) with *thought*: 'Aristotle made all - metaphysics a metaphysics of the spirit in the sense that the being of all beings is to be spirit, to be *thinking* and to be *thought of*...' 'In the light of the metaphysically absolute identity of *being and thought* (reason, spirit), man too is ultimately considered the being whose 'real' reality is *singular and relative*, but whose 'real' *potentiality* - as in the Aristotelian-Thomistic doctrine of the *intellectus agens-possibilis* - is universal and absolute' (in Rahner 1975:960, 961 italics added). John Paul II, in a 'cryptic' manner, rectifies this approach by adding to being not only ontological, but 'casual and communicative structures' as occurring in a dynamic 'encounter' with the 'concrete Thou,' the 'gift of being,' as 'divine goodness' (Bieler 1999:461 on John Paul II's 1998 *Fides et Ratio*, especially nos97, 83 & 4). How this may have 'stretched' Aristotelian categories requires research by experts in this field. The big question is whether *being* is amenable to the personal giving of itself in love? If so, how attractively and pertinently can this 'being as loving' be expressed and appreciated? (cf. Bonaventure's stance).

Is the loving Trinity not a better substitute for dispassionate being?

Ratzinger interestingly develops the *dynamic* uncreated *energies* ('God who is love') as he borrows from Schrödinger's physics, when he defined: 'the structure of matter as 'parcels of waves' and thereby fallen upon the idea of a being that has no substance but is purely actual, whose apparent 'substantiality' really results only from the pattern of movement of superimposed waves' (Ratzinger 1971:124). Philosophically, he adds this might be 'highly contestable'...'but it remains an exciting simile for the *actualitas divina*, for the absolute 'being-act' of God, and for the idea that the densest being' -God- can subsist only in a multitude of relations, which are not substances but simply 'waves', and therein form a perfect unity and also the fullness of being' (Ratzinger (1971:124, 125). Ratzinger notes that St Augustine, 'develops the idea of the pure act-existence (the 'parcel of waves')' (1971:125).

¹¹³ I.e. in a way that does not *reify* the category of substance so as to largely exclude the question of deeper meaning of all creation as falling under *being* (cf. Ryan & Tyrrell 1980).

¹¹⁴ As experiential - see von Balthasar for the philosophical model of dynamism in Blondel and Maréchal (von Balthasar 1970:33).

¹¹⁵ As affecting each other and thereby expanding meaning; also in a stance that easily 'presumes' ontic entities to be the instigators - without having to be fixated on them as substances or essences.

A hermeneutic synthesis is required. Surveying all existence and reality (being) this synthesis needs to take in *love* (as divine energy 'carrying' all created and uncreated realities).

Love changes (converts, transforms, grows and completes) to bestow meaning (direction, unity, harmony, hope and *telos*) to all existence. Finding foundational categories that support such an effort will be the major assignment taken up by this thesis.

4.18.11 A METAPHOR FOR FINDING A STABLE CENTRE IN SUCH A SHIFT

How to offer a metaphor that depicts the necessary shift in approach? In physics the precise point of the centre of gravity can be calculated for even the most ungainly mass.

It is believed that such a 'centre of gravity' can also be distinguished in the currently wide nebulous field of spirituality. It is proposed that the weight, 'spiritual gravitas,' or the *profounder foundational* elements can indeed be distinguished: namely as comprising of *relationality, experience and intuition*.

Francis' type of spirituality will reveal such fundamental foundational categories so that they can become more tangible and understandable.

4.19 CONCLUSION

The aim of this Chapter was to introduce grounds for the three foundational categories arrived at through interfacing with the most demanding negative impasses and obstructions, and most pressing struggles facing the Church's identity and mission in this world. It is believed that engaging the most thorough dialogues (with often complex and involved philosophical, theological and spiritual issues, e.g. love and being; substances and active relations; experience and reason; thought and intuition) will have drawn out a response that will benefit from the three categories.

Seldom does one find an engagement with these issues at depth and in detail, philosophically or theologically, for they have often just been held in abeyance; while at the same time their influence over especially half a century is still felt in the Church as containing and suppressing. In other words they have often not been engaged and dealt with so that new categories can surface. These challenges are faced in the philosophical 'messy' hermeneutic process of the next Chapters. They allow foundational *categories* to arise ever more completely. Threaded throughout, through comments, inferences, and contents, is what St Francis can offer as hermeneutic for the thesis problem.

CHAPTER 5 HYPOTHESISING THE CATEGORIES AS FOUNDATIONAL THE HERMENEUTICS TO BE APPLIED TO ST FRANCIS

INTRODUCTION AS ORIENTATION

The aim of this Chapter basically follows the last, namely to find the theoretical underpinnings for a fresh hermeneutic able to resolve the thesis problem of a spirituality lacking foundations, that is, for a Church seeking relevant influence on this world.

To this end the three categories of experience, relationality and spiritual intuition are in this Chapter further explored and consolidated so that they will be able to provide the foundation sought. The three categories have already been defined in section 1.3.6.2 pg34 and explained in section 4.13 pg158 onwards.

The cooperation between the three categories is demonstrated as much as possible throughout the Chapters so that they can be seen to work together in a *synthesis* that supplies a cohesive foundational theory.

Simply, this Chapter 'constructs' the categories in a comprehensive way in order to consolidate the desired foundational theory for spirituality.

5.1 PART 1 THE CATEGORY OF EXPERIENCE

5.1.1 THE 'CLAIM' MADE BY CHRISTIAN EXPERIENCE - EXPERIENCE AS TEST OF VIBRANT CHRISTIANITY

Though it may seem simplistic at first, examining the (religious or spiritual) level of intensity of experience in Christian life (cf. Johnston, T 1998:63; cf. Schillebeeckx 1987:66-68), in terms of an involved, vital form of living (as has been promised in the scriptures) will in its demonstration of spiritual power, always expose what could be *lacking* in any form of Christianity, and therefore also what *should be* apparent and present. Christians animated by love and driven by the Spirit are taught by Jesus in the scriptures to expect truly astounding results, namely, to effect even 'greater works' than he did.¹ The early Church indeed evidenced such power.² From this witness and promise of Christ it can be assumed that the Church is to expect 'experiences' evidencing God's powerful presence in his Church and his insertion in this world. (Such present experience should continue to include miracles³).

A dormant, stagnating, apathetic, disillusioned or dying Church community exhibits a *lack* of any spiritual impact, in fact, any action on it through the Spirit. Common sense understands that a great lack of spiritual vibrancy in individual and communal experience can be regarded as a *symptom* of a poor spiritual condition and reveal spiritual ill-health.⁴ This kind of obvious lack of fervour, or devotion, or 'enthusiasm in the Spirit' indicates that a person's or a community's spiritual wellbeing is not what it should be.⁵

Where authentic experience of God which inspires, unites, emboldens and empowers is lacking, one will only see poor and feebly productive results. Certainly missing would be what one would expect of Christianity, namely, a generous and free, expansive love that reaches out and serves.⁶

It follows that when we factor in experience of 'new life' as an expected, transcendent dynamic at work in the Christian life, we in are in fact proposing a realistic 'test' that is able to assess the authenticity of *any* lived Christianity. In 'building in' a level of vibrant experience of God as normative, one possesses a test for Christian genuineness; one that *expects* to evidence some religious depth at play. First, such an authentically lived-out Christianity can be expected to engender sound Christian *identity* as emerging out of that lived spiritual energy. Second, the power of *effective witness* will also be released in communities where the Spirit is at work (i.e. the 'experience of the peace of the Kingdom' Jn 14:27 and the outreach this impels, Jn 16:33, cf. Bosch [1991]2010:1-11, 81, 90, 136-140). Witnessed too will be a capacity to

¹ 'Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father' (Jn 14:12).

² See Ac 2:1-41; 3:1-16; 10:44-48; 12:1-17; 13:6-12; 19:11-20; 20:7-12.

³ McBrien inserts: 'Miracles although being contentious for many, have always held a center position in Church's self understanding and teaching' (McBrien 1980:325; Rahner 1975:962-967).

⁴ Even being 'lukewarm' in one's personal faith carries the severe biblical warning of a radical rejection by God, Rv 3:16.

⁵ Cf. 'Beloved, I hope you are prospering in every respect and are in good health, just as your soul is prospering' (3Jn 2; cf. Rm 8:11; 1Jn 4:9; 2Cor 4:10).

⁶ 'So I tell you, her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little' (Lk 7:39-49).

sanctify, forgive, heal and build, accompanied by charisms that the Spirit is bestowing (Pope Francis 2013 *Evangelii Gaudium* no130).

To be clear, the test proposed for spiritual vigour and thus also greater authenticity will involve the following. The evidence of spiritual experience or its absence, can, on the whole, reveal the attained level of a 'life of faith.' Under wise 'discernment of spirits' (Faricy 1983:65-77)⁷ by means of which 'signs' of God's presence and activity are seen to be missing or contradicted, means that one can judge that the Christian life it is not being fully lived, or worse, is being counter-witnessed to. Alternatively where experience (of the activity of the Spirit) is present and alive⁸ a good degree of openness and nearness to God should be indicated. This spiritual vibrancy should spill over into motivated involvement with the world.⁹

In principle, one can confidently expect to notice *signs* of God's presence in his people and their real life situations.¹⁰ Particularly, God's presence can be expected to be exhibited in the experience of holy persons (in how the prophets, Saints, exceptional leaders and outstanding believers 'live out' their faith) and in vibrant communities of faith (as close-knit, loving and serving). As a general rule then, it is observable *experience* demonstrating a living faith and the active presence of God, that makes the difference.¹¹ If such real 'experience' is not evidenced, why would anyone be attracted to believe, or join a worshipping community? (cf. Pope Francis *Evangelii Gaudium* nos 99, 128). Amongst other aspects, one will also see a deeper life of prayer, the use of the charisms, communal love, and acts of service as true signs of the activity of God's Spirit. Ultimately, 'outsiders' (non-believers) have a sense that will instinctively use 'experience' as a test of vitality that can offer promise. Tricky as it will remain, the presence or absence of experience has led on to a revealing spiritual principle.

⁷ Cf. Paul VI 1975 *Evangelii Nuntiandi* no75.

⁸ Pope Paul VI expects vibrancy: 'In this way they may make Christ known to others, especially by the *testimony of a life* resplendent in faith, hope and charity' (1975. *Evangelii Nuntiandi* no31). 'Thus those whose life has been transformed enter a community which is itself a sign of transformation, a *sign of newness of life*: it is the Church, the visible sacrament of salvation. Our entry into the ecclesial community will in its turn be expressed through many other *signs* which prolong and unfold the sign of the Church' (no23). Encyclical *Gaudium et Spes* part.I, no11, adds: 'Everywhere on earth they must bear witness to Christ and give an answer to those who seek an account of that hope of *eternal life which is in them*' (Flannery 1975:912 italics added).

⁹ A nuanced caution is inserted -that is later explained- in that such traditionally valued *apparent* 'closeness' as revealed in experience of God (which really exhibits more of *God's* graciousness, than any person's standing in holiness), should not become the one and only absolute measurement of any persons state before God. Many experiences as 'bestowed' might reveal *God's* generosity to which the person might not be responding well enough to.

¹⁰ At bottom, holiness or godliness is in any case how the world judges Church members and communities: any counter-witness in the form of Church scandal is rightly abhorrent and condemned.

¹¹ As Rahner said much earlier: 'It is impossible and illegitimate for there to be a theology that is merely 'theoretical,' fundamentally uncommitted' (*Lexikon für Theologie and Kirche*, 2nd ed, 6:126 reprinted in *Karl Rahner Samtliche Werke* 17/1:313 cited in Edean 2004:18). Rahner, 'believed that 'theology for people' is the only theology there is: the study of a God who is permanently and irrevocably God-with-us' (1960's essay, *The New Claims that Pastoral Theology Makes upon Theology as a Whole*, cited in Edean 2004:20).

5.1.2 EXPERIENCE AS INDICATOR OF RELATIONALITY - A UNIVERSAL 'SPIRITUAL PRINCIPLE' POSTULATED FOR SPIRITUALITY

A universal 'spiritual principle' thus emerges and one that can never be excluded, (even as this needs to be applied with some caution) and it is this: experience is to be considered to be an indication or even measure of the quality and depth of a religious *relationship* with God. (Note experience in its extrovert manifestation is not 'the' only measure – e.g. quiet, loyal faithfulness and self-forgetfulness (that is 'outward orientated') is not excluded, but these are just more *inward* movements that are nevertheless *part* of experience).

Gallagher, explaining Lonergan's 'way of love,' or the state of 'being in love,' indicates that, 'the *authenticity* (or in-authenticity) of religion *depends* on remaining *in relationship* (or not) with this disturbing and liberating gift of God's love' (2010:70 brackets his, italics added).

This principle as spelt out means that the level of experience attained, and usually felt, is a reliable and thus valuable indicator of the level of *relationality* reached, that is, in terms of levels of *unity* and *intimacy* experienced and exchanged with God (see the discussion with Kasper (1986:80), this thesis 5.1.4.5.2 pg233, 353⁴⁴³, 355⁴⁴⁹). Generally, as the Saints portray, the deeper the relation the more it is felt or experienced.¹²

As a norm, the very notion of the love of God implies that it should be exchanged and thus 'received' and can thus be somehow 'experienced.' It is hard to see any meaning¹³ in the existence of love if the very expression of love is totally and permanently inaccessible, and where instead, all becomes dry duty without any bestowed generosity.¹⁴ The *expression* of love must be that which is intended to be communicated and 'given' across distance so that it can be felt in its impact. Love is to be enjoyed in the divine terminus intended and this can *range* from a background sustaining love, to occurrences of ecstatic love, or include both (see Franciscanism 4.12 pg157; 6.2.7.1 pg408; MODEL Y-Y Appendix 2, pg638).¹⁵

¹² A cautionary caveat counsels that if experience is not evidenced, (hidden) faith can in principle nevertheless exist, and indeed, even in a more praiseworthy manner. A inwardly 'struggling' saintly Christian like Mother Theresa of Calcutta, who herself admitted, went through much of her dry spiritual life without the consolations of God's love which is normally found at least minimally through faith, will surely have a greater heavenly reward. There will be reasons for this deficiency within her. Maybe even plain exhaustion through overwork left no room for felt emotions coming across in the form of spiritual movements. Possibly God withheld consolations in order to invite her to be a 'white' unbloody martyr suffering for unbelievers (one can see St Thérèse in this latter light also, see Ratzinger 2000,2002:109; see de Meester 1982).

¹³ Cf. Prawitz 1994:131-141, especially on the inseparability of interpretation and meaning, 1994:138.

¹⁴ Benedict XVI explains how the following required dynamics must be in place for general Christian living: 'If I have no *contact* whatsoever with God in my life, then I cannot see in the other anything more than the other, and I am incapable of seeing in him the image of God'...'Love of God and love of neighbour are thus inseparable, they form a single commandment. But 'both live *from the love of God* who has *loved us first*.' Therefore, 'No longer is it a question, then, of a 'commandment' imposed from without and calling for the impossible, but rather of a *freely-bestowed experience of love from within*, a love which by its very nature must then be shared with others. Love grows through love. Love is 'divine' because it *comes from God* and unites us to God; through this unifying process it makes us a 'we' that transcends our divisions and makes us one, until in the end God is 'all in all' (1Cor 15:28)' (Benedict XVI *Deus Caritas Est* no18 2005:24 italics added).

¹⁵ It is that love where, as Rahner offers as an example, 'something new happens within' that person when she is told, 'your sins are forgiven' (Rahner's 1960's essay, *The New Claims that Pastoral Theology Makes upon Theology as a Whole* cited in Edean 2004:20).

One believes that a Mother Theresa without earthly any consolations will receive such love in greater abundance later in the beatific vision of heaven. As a rule though hope is based on such love promised but also as *already* experienced (Rm 5:5 says: 'And hope does not disappoint, because the love of God *has been* poured out into our hearts through the Holy Spirit that *has been* given to us,' italics added; cf. 2Cor 1:7).

The principle enunciated above gains its force when seen in terms of God's initiative. Thus, what impels most forcefully is not our love for God, but that God has loved us first ('We love *because* he first loved us,' 1Jn 4:19; cf. Pope Benedict XVI's commentary 2005:17). Rahner's theology runs in this direction also. It simplifies all doctrine by concentrating it on the experience of God.¹⁶ The simple message is that, 'God is a God of self-gift, a self-gift that can, however dimly and incompletely, be experienced.' This means, that if God's self-disclosure continues until the end of time it must *constantly* be doing so in human experience (Endean 2004:26, 29).¹⁷

Comparing one's own progress in love with others spiritual journeys, such as the Saints, even if this can be discouraging at times, remains most valuable for spirituality as it reveals deeper dimensions of what 'can' or 'should' be 'normal ways' of Christian life. Gauging one's journey of faith against a believable standard can thereupon spur one on to attain to greater spiritual heights.

At this early stage one can already say that the 'general word' (religious) experience, even though it may have a superficial ring¹⁸ is nevertheless a supreme indicator of other important dimensions such as *relationship* with God (relationality) that is intrinsic to what is expected as

¹⁶ Endean summarises: 'For all its verbal difficulty and intellectual subtlety,' Rahner's theology is 'profoundly simple.' 'He is seeking to integrate the whole of Christian theology around one simple message: that God is a God of self-gift, a self-gift that can, however dimly and incompletely, be experienced' (2004:26). Endean confirms this study's belief that it is legitimate to 'refer all Christian doctrine...to the experience of God' and that this has 'has the effect of concentrating and simplifying theology' (Endean 2004:26). Experience, also though, makes that theology dynamic as it 'opens that theology to a permanent process of growth, interchange, and transformation.' Thus for Rahner: 'God's self-disclosure' must continue 'in human experience,' for 'it will not be finished until God is all in all' (Endean 2004:26, 27).

¹⁷ Rahner continuously stresses that an experience of God is at the core of what it means to be a Christian; in fact it is 'impossible for anyone not to have a basic, if unthematic, experience of God' (Marmion 2004:29 & 58, 61; cf. Kilby 2004:112). Rahner also prophetically proclaims that the spirituality of the future would have to live much 'more clearly than the past out of a solitary, immediate experience of God and his Spirit in the individual' (1985:21).

¹⁸ One does not want to make experience an 'absolute' signifying the possession of faith by *only* those who 'experience' God, or worse, judge there to be no faith, because certain kinds of 'experiences' are lacking (Kasper 1986:84).

part of faith.¹⁹ The traditional goal of spirituality that is *union* with God (cf. McGinn 1991 Vol.I p. xvii; Kourie 1992:48) is surely impossible without 'being-in-relationship' with him.²⁰

In this sense, experience has an 'empirical' element to it (as experienced through, not the senses, but the spiritual senses)²¹ that sets standards against which the whole quality of one's 'life of faith' is tested (see experience as 'testing,' Kasper 1970:124). Indeed the chosen people *expected* God to be with them through signs of care.²² They desperately asked the religious question of their, at times, 'suddenly absent' God: 'Why does that (experience) not happen again in the same way, like it always did?' (cf. Brown Vol.2 1976:396; cf. 'show us signs...work further wonders' Sirach 36:6).²³ Internally speaking, an inner dryness, an emptiness, a dark night (Green 1979:120-141), a haunting loneliness, or 'a missing Jesus' is an often recurring spur for growth in the spiritual life (cf. Rolheiser 1999:6-8, 22; Rolheiser 1994:16, 68).

One can and should *expect* God to act in one's life and history, that is, in one's experience. Building in vibrant experience calls for a *shift* of emphasis from a static unchanging God and fixed belief, to a God acting in the experience of personal and communal history into which everybody is drawn. This shift has marked a real turning point in theology and the Church's (past, static, unchanging, universalised) self-understanding.²⁴ Not surprisingly such a

¹⁹ Barry (2004:61, 62) explains more thoroughly: 'A person at the very low end of the continuum experiences God and others as very distant, cold, demanding, and frightening. The first real step toward a closer relationship comes with the experience that the other person really cares for me, which elicits from me the response of gratitude to and trust in that person. When this attitude is relatively firmly established in me, I have what might be called the affective foundation for the positive development of the relationship. In the case of the relationship with God, what needs to be established is what I have called the *affective principle and foundation*.' Mackenzie states this quite well says Barry: 'The enjoyment of God should be the supreme end of spiritual technique; and it is in that enjoyment of God that we feel not only saved in the Evangelical sense, but safe: we are conscious of belonging to God, and hence are never alone; and, to the degree we have these two, hostile feelings disappear...In that relationship' (Mackenzie [1946]1999 in Guntrip 1957:200 cited in Barry 2004:61).

²⁰ The term *unity* expresses an oneness that is arrived at only at the height of intimate relationship. It is the relationship offered in so many ways in scripture (for instance as covenant or in the poetry of the *Song of Songs*, see Decock 2013:204; Pope Francis 2013 *Lumen Fidei* no27) that without any doubt expects some relational *experience*. Covenant, friendship, sonship, new birth, etc., are all highly relational terms. See: Wakefield 1083:98; Sheldrake 2005:316; McKenzie 1976:831; and Léon-Dufour 1967:389, 390 respectively.

²¹ See 5.1.8.9 pg292 & Chapter 5, 294³²³, 376⁴⁹⁹, 377⁵⁰⁰. Alston simply says: 'The non-sensory perception is of another species of the same genus as the senses of vision hearing and the like' (1991:35, 36).

²² Cf. Freyne 2001:74-84, especially 74, 76, 78, 83, 84.

²³ Pope Francis says: 'Religious man strives to see signs of God in the daily experiences of life, in the cycle of the seasons, in the fruitfulness of the earth and in the movement of the cosmos. God is light and he can be found also by those who seek him with a sincere heart' (2013 *Lumen Fidei* no35). Reflecting on religious experience very simply portrays value which is self-evident in the expressions: 'I miss *that!*'; 'I need *that!*'; 'If only I had *that same* touch of God!'; 'I also want *what* you have experienced!'; 'I really wish *that* would happen!' or 'I pray for *that* to happen to me.' Simon the magician wanted to *buy* this power of experience off the apostles (Ac 8:9). Barry (2004:30 cf. pg25) points to theology where, 'we ask God to change our situation,' to be 'self-disclosive.'

²⁴ Palmer provides the telling reaction made by philosophy: The word 'life' brought to the fore by Dilthey was 'even then a battle cry against the fixedness and determinations of convention.' Says Bollnow, (1958:5) 'It ["life"] referred to the collected inner Powers of man, especially the irrational powers of feeling and Passion as over against the prevailing power of rational understanding' (cited in Palmer 1996:101). 'Friedrich Schlegel referred to the 'philosophy of life' as the living presentation of human consciousness and human living as over against the abstract and unintelligible speculations of 'school philosophy.'

theological 'turn to experience' can become demanding and sometimes difficult (Benedict XVI in Jankunas 2011:60, 64; Baum in Dulles 1983:108; Rahner 1975:812).

Spiritually, one ever more recognises that *desire* coming from ones *need* is really a spiritual 'invitation' that is busy instigating and calling for some experience of God.²⁵

It is increasingly evidenced in this study that the contribution of the whole Franciscan spiritual tradition calls for re-appraisal and rehabilitation of a 'love felt' - a love that moves. We see later that such 'ecstatic love' of God is not only attainable, but to be expected as a normal part of the experience of every person's spiritual life (see Bonaventure in section 6.4.3 pg481).

5.1.3 ASPECTS OF EXPERIENCE

5.1.3.1 THE EVASIVENESS OF 'EXPERIENCE'

This section introduces the free-floating and slippery word 'experience' (cf. as 'elusive' Johnson 1998:55; a 'weasel' word 'twisting and wriggling' in Gelpi 1994:2) which at times also, niggles. Experience, as will be seen, has many faces and is present in many disciplines and aspects of the Church.²⁶

The 'experience of God' is evident everywhere and it always has been 'basic,' as Rahner has insisted.²⁷ However, even as it can always be expected to make demands, it does not 'impose itself irresistibly' and often goes 'unrecognised' mainly because it has not undergone enough 'transition' to be explicitly given 'recognition' and 'interpreted' on a conceptual level (*Theological Investigations* no4 1966:150). This will surely apply to many other types of experiences that have gone unrecognised, as psychology will later reveal (see section 5.1.4.7.1 GENDLIN: DISTINGUISHING EXPERIENCING AND CONCEPTUALISATION pg245).

Experience reappears in many disciplines at once and begs for constructive clarity and integration so that its effect can be harnessed.²⁸

And Fichte took as the ground of his whole philosophy the antithesis between the fixedness of Being and the powerful flowing forth of life' (cited in Palmer 1996:101, 102).

²⁵ See 135⁴⁷ & section 4.18.1 pg175; cf. Pope Francis 2013 *Lumen Fidei* no36; Janicaud 2000:157.

²⁶ To various degrees experience has always been ingrained in philosophy (Honderich 1995:261); in the religious field it has always been contentious (Komonchak 1987:369-374; Gelpi 2000,2001; Ferré 1998:158-160, 267-295; Mouroux 1955:9-28; Clayton & Simpson 2006:503-522); it is threaded throughout *revelation* but seldom singled out as a 'category' in its own right (cf. Moran 1967; Moran 2009:18-21; Dulles 1992a:68-83, 115); it cries out to be recognised in spirituality and mysticism but is still looked on with reserve and even as vaguely threatening (Schneiders in Holder 2005:6, 17, 18; Holder 2005:4); it demands attention in psychology but often slips away in the tides of the discipline's ever developing and shifting theories (Wilber 2000:1, 2, 38-44; Gendlin 1962).

²⁷ Barry explains it this way: 'The believer encounters God and knows God prior to any reflection on the experience and prior to 'really' knowing what has been experienced. The disciples on the road to Emmaus felt their hearts burning even before they 'knew' Jesus in the breaking of the bread. When they came to believe, then they knew what they had experienced; and the reflected experience reinforced their belief' (2004:27).

²⁸ Experience is linked to the following concepts that immediately give an idea of its inclusive scope. This is a list of what happens in experience, as: conscience (Newman); 'contact between two centres of consciousness' and as 'discovery' (de Chardin in Dulles 1992a:99, 104; Rahner, Baum, Fichte & Blondel, all in Dulles 1992a:99-107); intuition as instinct (Peirce; van Heerden 1998, throughout); cognition; inner experience (Liberal theology in Dulles 1992a:84); psychological experience (Ricoeur, Schleiermacher in Dulles 1992a:103, 104; cf. von Balthasar 1970:29); knowing/knowledge and 'primordial receptiveness' (Moran 1969:11 in Dulles 1992a:104); illumination (St Bonaventure & Brunner 1946:33 in Dulles 1992a:89); 'existential revelation'; a 'creative and transforming participation of every believer in the correlation of revelation' (Tillich 1951:145 in Dulles 1992a:102); interpretation;

5.1.3.2 EXPERIENCE – A CONFUSING BUT CHALLENGING WORD

To Alston the term 'religious experience' is 'obfuscating' and should be avoided if possible. Clearly therefore, the expression is not well demarcated (Alston 1991:vii; cf. Barry 2004:20). Nevertheless this thesis holds that the term experience has value precisely because it is so emotive and intrusive.²⁹ It can usefully disconcert unyielding preconceptions of complacent life-theory or over-secure theology (Rahner 1975:1687b, 1742). Any particular use of the notion of experience demands greater clarity to its intended use, but it will have a propensity to be interactive and a mediator of change or transformation in whatever context it is employed.

Widely speaking, experience is that category that facilitates all relations and the life and growth of organisms that are always inter-related to some degree even on different levels of sophistication.

In its broader context the term 'experience' is extended by Gelpi 'to include the entire spectrum of human evaluative responses.'³⁰

Religious experience covers an enormously wide field agrees Alston.³¹ It can cover 'the whole extent of one's religious life' (Alston 1991:vii; cf. Schneiders 1986:254). Thus Alston purposely narrows his field down to 'only those experiences in which it seems that God 'appears' or

coming to understanding; awareness; sentiment; ecstatic reason (Tillich etc. in Dulles 1992a:103); evaluating meaning; of imagination/vision (Dulles 1992a:111); psychological insight; of the activities included in interpersonal communication (Buber in Dulles 1992a:85); (mutual) self bestowal; encounter - an event (Dulles 1992a:103); new consciousness; and as historicity etc. (Baum, Mackey & Thompson, in Dulles 1992a:106-108). Protestant Neo-orthodoxy took formal revelation, rather than human experience, as a starting point (Berger 1980:129). Since World War II there has been a resurgence of Protestant liberal tradition of the type of Schleiermacher. Tillich & Pannenberg are examples (Berger 1980:139). Rahner has built his whole approach on experience (Rahner, 'The Experience of God Today' in *Theological Investigations* no11 1966 & 1974:149; Rahner, 'Experience of Self and Experience of God' in *Theological Investigations* no13, 1966:122-132).

²⁹ As Tillich says: 'revelatory events are always shaking, transforming, demanding, significant in an ultimate way' (1951:110 cited in Dulles 1992a:102).

³⁰ Gelpi goes on to summarise that: 'Experience' thus understood, includes sensations, emotions, imagination, judgments of feeling, hypothetical rational inferences, deductions, and the inductive validation or invalidation of deductive predictions...In this use of experience, therefore, what one experiences stands within experience, not outside of it' (1994:2).

Inner experience can engender creativity, individuation and love as part of the freedom intended in one as 'God's image.' A child's primitive but integrated feeling *and* thinking experience, including feeling, passion, imagination and fantasy, as well a different 'logic' (Werner) including 'expressiveness, fusion, less differentiation, and infusion of affect,' all offer a fresh basis (Franklin 2000:31-39 especially pg32). Richardson, shows that 'subjective experience' including the 'non-perceived inner world' that becomes aware as consciousness is under investigation (1999:469-485 especially pgs469 & 470). Compare Piaget describing this 'intuitive stage' that is sharper than adults, but which the researcher is unable to explain or justify (in Ramsay 1998:62). Henry, Pickering, Stevens, Valentine and Velmans (1997:117-120) build on cognitive psychology and neuropsychology and experimental psychology that also builds-in hermeneutics and transformation. Mahrer promotes deeper *potentials* such as relationship and surrender, through pictorial inner behaviour images so that the feelings 'of the inside' can change creatively (1989:20-23, 26, 34, 39, 40).

³¹ One encounters the term 'experience' in the theologies of: revelation (Moran 1966; Dulles1992a); of faith (Haight 1999/2001:70-73); of ecclesiology (Mannion 2006:25, 26, 36); sacraments (Schneiders 1986:266), and Christology (Schillebeeckx 1983) but it is seldom depicted as a category in its own right.

'presents' himself to one as so and so.³² He prefers to use the interesting phrase 'mystical perception.'³³ Clearly the kind of direct presence Alston (1991:66) speaks of is presented in a more immediate and conscious way than Rahner's.³⁴ Alston's direct, revelatory, religious context is the position this study also assumes. He is at pains to show that 'mystical perception' is a 'genuine presentation' that is *as real* as a face-to-face sense perception when encountering some external object.

Nevertheless he also accepts a broader context where a 'direct awareness' of God provides a more general 'providential shaping' of one's life, a 'guiding and sustaining' even on a 'low-level peripheral' manner (Alston 1991:35). Nevertheless, this still surely needs to be called experience. Experience is the 'mode through which' all religion is possible.

Without it, God may exist, but not 'for us.'

³² Note the following for background. Smith looks at the reformer's (Luther, Calvin, Jonathan Edwards) *experience* as this is 'theologised' against the previous 'institutional system of absolution' (also as abstract) so that experience is used as understanding faith, and does this within an appeal to American philosophers Peirce, James and Dewey (Smith 1968:25-27, 30-34). Stăniloae (1994:95-123) reopens the debate regarding the rational and apophatic knowledge of God which in the Eastern tradition is 'direct experience' of God as affirmable on a contemplative level, that is still experientially 'aware,' but that rises beyond this world. Through the supernatural, rational knowledge is included in the apophatic and the personal, but the rational will remain inadequate. Long (1980:1-18) deals with those that emphasise reason (as 'argued' through the external world) or experience (as self-involving experience – either as meeting or encounter or as feeling and undergoing) and sees metaphysical models as suggesting patterns that 'relate various data of experience' – including the transcendentals. Clouser (1999:71, 72, 75, 81, 84, 93) deals with proofs (premises and conclusions through rules) and offers three theories about 'self-evident knowledge' as 'compellingly certain' (without having been inferred) traditionally called 'intuition.' Two requirements are common knowledge and guaranteed laws that work. Many *kinds* of beliefs lean on intuitions of self-evidence including contingent beliefs and person-relative beliefs. Edwards (1984:44-45, 60-63, 74-75) balances explicit and implicit aspects of faith, and offers characteristics of the experience of God (1984:130-135). Forte (1995:61-69) explores the human experience of divine self-communication as based on personal contact that calls for risk and boldness. This incorporates sacramental encounter in the Church. See also some excellent Chapters in de Nicolas & Moutsopoulos (1985), namely: Brunn speaks of the 'primacy of experience' as the 'birth of God in the soul' (in de Nicolas & Moutsopoulos 1985:6, 8; also 9, 10); Keller on 'Mysticism: Some Methodological Remarks' (in de Nicolas & Moutsopoulos 1985:17); Vergote on 'Experience of the Divine, Experience of God' (in de Nicolas & Moutsopoulos 1985:77-89); and Earle has a useful Chapter entitled 'Appearance and Disappearance of God: Some Phenomenological Remarks' (in de Nicolas & Moutsopoulos 1985:200-212).

³³ Alston does so even as the term mystical implies an extraordinary kind of occurrence, whilst perception has more mundane empirical dimensions. The reason he combines both in his phrase seems to this author to be that he wishes to draw out the veracity of mystical experience in a manner that is also legitimate as 'empirical' (cf. Alston 1991:35, 67).

³⁴ Alston points to Rahner as positing a *broader foundational dimension* of experience that can be traced back to Schleiermacher. Rahner speaks about 'transcendental knowledge' of man's 'basic and original orientation towards absolute mystery which constitutes his fundamental experience of God.' This is an 'unthematic and ever-present experience,' a 'permanent existential' says Rahner (1978:52, 53 cited in Alston 1991:vii). Rahner brilliantly breaks open new possibilities, but at the same time employs difficult, abstract language (cf. Eagan 2004:30). Thus his approach is not easy to apply practically to growth in spirituality.

5.1.3.3 EXPERIENCE WILL NOT ALLOW ITSELF TO BE SUPPRESSED

The *anthropological* becomes, as it did for Rahner, the 'starting point' for any religious insertion.³⁵ The human, namely God's creature, with its spiritual component is the divinely deigned locus in which God in turn is 'compelled' to work. God created us to be 'attuned' to him and able to 'receive' him says McBrien (1980:129; see Downey 1993:376).³⁶ Berger in his work *A Rumor of Angels* moves for a more subtle receptivity in life of what he calls 'signals of transcendence.'³⁷

Religious experience beckons to be felt, yet if it is outshone, blared out, and over-ridden by ersatz ego-experience, its depth will recede and it's both gentle and powerful promises will subside into forgotten sediments of the soul.³⁸ Through secret dissatisfaction, the silent agitations of our inner spirit begin to mock and slowly eat away at our controlling minds.³⁹ When we can at last hear the whispering of Jeremiah's softly calling breeze (1Ki 19:12), our soul, tamed of ego-driven passions so that the insistent drum of our false dreams ceases, is beckoned forth out of the defence of our stony den to be gently touched, warmed and healed for new experiences. Thus the need for 'true depth-experience' can never be fully subjugated for we were created to experience the light and love of transcendence (as *potentia obedientialis*, cf. McBrien Vol.I 1980:xlii).

The inviting portal of religious experience needs to be boldly entered. If we as Church lack the faith to step into this domain of religious mystery, where mystery 'comes to us' and is allowed

³⁵ Rahner insists that the *human basis* is indispensable today and the only kind of theology able to face the questions and the demands of today's world (Losinger 2000:1). Rahner beautifully combines subjective immanence and objective transcendence: such process works both 'from below' and 'from above' (2000:5, 38). Thus the contrast does not have to be an 'either or' situation: either descent into unstable subjectivism, or at all costs holding fast to objective truth. Rahner objects to centring merely on the latter claiming: 'In the beginning there is the human being not some dogmatic assertion of belief' (2000:37). The divinely founded a priori of what might be called the soul or the spirit, as well as the exercise of grace on this interior aspect averts the possibility of an anthropological reduction of theology. Rahner also introduces an *anthropological turn* in the theology of grace (2000:41).

³⁶ John Paul II *Fides et Ratio* no16 1998:22 (italics added) points to faith supporting reason: 'Faith sharpens the inner eye, opening the mind to discover in the flux of events the workings of Providence. Here the words of the Book of Proverbs are pertinent: 'The human mind plans the way, but the Lord directs the steps.' This is to say that with the light of reason human beings can know which path to take, but they can follow that path to its end, quickly and unhindered, only if with a *rightly tuned spirit* they search for it within the horizon of faith. Therefore, reason and faith *cannot be separated* without diminishing the capacity of men and women to know themselves, the world and God in an appropriate way.'

³⁷ Berger suitably defines such signals as, 'phenomena that are to be found within the domain of our natural reality but that appear to point beyond that reality' (1969:65-66 cited in McBrien 1980:193; see 'through them to rise beyond them' (Stăniloae 1994:99). This description equates to what Baum calls 'depth experiences' (Baum 1969:51-90 cited in McBrien 1980:190).

³⁸ Ironically, our own 'artificially manufactured' experiences will of themselves, as unsatisfied, restlessly stir up 'deep upwellings' that gradually deflate these superficial joys and artificial self-secure identities.

³⁹ Kant's approach failed because it took humanity's ability to decipher all meaning and synthesise all reality through the *mind* to be an inherently closed and autonomously inbuilt a priori. He failed to take seriously the truly transcendent aspects, as suggested by the Platonic (Remes 2008:54, 64-65, 68-70, 78) and Aristotelian idea of *form* as somehow distinct from matter. Prufer (1963:350) will maintain: 'The Kantian critique of the theoretical life denies to the human mind a God like vision (*intuitus originalis*, original intuition) but at the same time it puts the human mind in a constituting relation to the world.'

to 'overcome us,'⁴⁰ we will forever hear our own self-constructed doctrinal doors thudding defensively shut behind and ahead of us. We will then be haunted by the echo of our own spiritual poverty faintly reverberating in the empty halls of our religion.⁴¹

5.1.3.4 THE CONTRIBUTION EXPERIENCE WILL MAKE

It is fervently believed that experience will be the catalyst that can supply an insightful and prophetic approach in seeking answers to the thesis problem. Before the proper place and role experience can be appreciated and well understood and for deeper appropriation of it to come about, a sound case for experience still needs, for most people also in the Church and her leadership, to be thoroughly argued, built and succinctly integrated into fundamental theology - and most important, incorporated as part of a personal life-stance.

5.1.3.5 WHY EXPERIENCE HAS BEEN SO OVERLOOKED

5.1.3.5.1 ALIENATION FROM ONE'S OWN INNER SPIRIT

Rahner believed that people in the past were out of touch with their inner spirit so that they lived at a 'distance from their own depths' (in Gallaher 2010:37, 38, 39). They can be said to be so malnourished that their stomachs had no room for spiritual food (cf. Paul's predicament in 1Cor 3:2). Rahner thus returned to the term used in the first millennium catechetical training for baptism, *mystagogy*. One had to be introduced into the mystery of God at the centre of one's own mystery as revealed in 'self-experience' (Gallaher 2010:40). As he puts it in his imitable way: he hoped to lead persons in an 'inner journey of disposition' to an 'encounter' with God (Gallaher 2010:44).⁴²

5.1.3.5.2 FORGOTTEN EXPERIENCE

Another reason no doubt for overlooking and forgetting experience is that experience is so basic, obvious and natural to one's person that it does not seem to warrant special attention (cf. Heidegger's call to learn to 'attend to the present,' Losinger 2000:10). One likely does not pay attention to experience because one is just too immersed in it. Often too the capacity for fruitful introversion is undeveloped or absent. In other words, the ability to notice, or be mindful as a form of what is called 'mindfulness' (cf. Dalai Lama 2005:159) is poorly trained. Another inhibitor, as Gelpi (2001:118) points out, is that human nature has a predisposition for 'ego-inertia.' When one 'possesses' something fully enough (an idea, situation, state, or relation), and is contented, one does not trouble to look for disturbances that might detract from that comfortable ego-state.⁴³ From our own experience, experienced relations as 'demanding'

⁴⁰ Cf. the profound 'silent' respect that is needed, Janicaud 2000:160 and Augustine's authenticity in this: so that the spirit 'makes us cry' 2000:162.

⁴¹ Compare this with what Haughey calls 'programmatically spirituality' that is *imparted* by the Church (1973:79). Also he states that people in the past were 'institutionalised' but were 'not interiorised' so that they are being 'left behind in yesterday's fortress' (Haughey 1973:96).

⁴² See as reference, Mina 2004:336-353, especially, 'Thus, the mystical texts shed light on the hermeneutical activity establishing it as an act of rereading vis-à-vis the Absolute in terms of *union communion*, in terms of *participation*' (2004:342); cf. as mystagogical initiation (2004:350); and the place of 'experience as mediation' (2004:355).

⁴³ Cf. Gelpi 1988b:23; cf. Gelpi 1978. Tied to this point is that experience can also mask itself as ego-centred kind of consciousness, one that agrees only with 'our own' self-constructed cognitive 'grids of reality' (Johnson 1998:51, 52). In this case whatever manufactured consciousness *suits* one becomes

experience, always calls for a genuine response (and even no response is a form of resistance that costs energy). Experience is therefore subtly disturbing.

5.1.3.5.3 ELUSIVE EXPERIENCE

Experience is hard to pin down in a fundamental way. Johnson for instance points out that experience cannot be completely captured in symbol or language or in any pre-set explanation or interpretation as, in his words, experience 'stretches, reshapes or even shatters' these.⁴⁴

5.1.3.6 THE IMPOSITION OF EXPERIENCE

Experience can be feared, for one does not know if one will cope with a new imposition, rise to the demand of the occasion, be unsettled and so look foolish, or be asked to offer up something that might cause some pain. The rawness and demands of experience as inherent in all of life often turns into a 'niggling thorn.' Routine complacency; wallowing in gratifying narcissism; comfortable theorising that boosts the ego but stays uninvolved; the satisfaction of control; or the thrill of manipulation (cf. 'the illusion of *hubris*' in Muto 1991:12, 20) are often preferable to a confronting by religious experience, or any demanding relational experience. According to Maloney, Jung has convincingly demonstrated how many use the dogmatic and ritual aspect of their religion as a defence against subjective inner experience (Jung in Maloney 1978:14). Jesus too complained about human dullness, egotism, ambition, stubbornness and even inner resistance to God.⁴⁵

The Church is supposed to be the keenest hearers and the most enthusiastic responders, but it may not always be so.⁴⁶

The reality of religious experience will agitate static stances that are safe and comfortable, or may have grown coarse and resistant to experiencing once more on new levels.⁴⁷

the consciousness one acknowledges, and there is no need to go beyond such a pre-set 'horizon' (cf. Janicaud 2000:10) - the evident dangers of relativism (Schmidt 1995), pluralism and individualism can therefore threaten.

Klein amplifies: 'The disintegration of mind into cognition, feeling and conation increases as these distinctions are analysed as textbook units of, 'sensation, perception, association, memory, intelligence, imagination, reasoning, motivation, instinct, emotion, personality' and the like' (1984:28). Here, 'The person cannot be seen as a whole and evaluated as a 'unity of consciousness' but 'by the person himself as *unitas multiplex*' in the words of William Stern' (1984:28 cited in Klein 1984:26).

⁴⁴ Phenomenology itself can get mired in what is what is the observing subject and the involved experiencing subject (Johnson 1998:50, 51). Such analysis can all too easily try to escape into calling experience a 'hard' event, and as such, it is can only ever be external (arrived at for example, through the 'impression of sense,' such as held by Hume and Berkeley, see Honderich 1995:244).

⁴⁵ Indeed, so that many had heard his parables, and indeed heard them again, but *would* not understand ('...they look but do not see and hear but do not listen or understand,' Mt 13:13-15; cf. Is 6:10; 2Cor 3:14).

⁴⁶ To what extent, one might wonder, has: heavyweight theological suspicion (Schillebeeckx 1983:29; Zum Brunn in de Nicolas & Moutsopoulos 1985:6, 8, 9, 10); workaholic engrossment; clericalism (one notes Benedict XVI's awareness of this, Pongratz-Lippitt, 2011:29; cf. Pope Francis, Rocca, 2013:45); careerism; and power-politics in Church leadership in fact 'closed off' these expected religious proficiencies from accessing God experientially? Cf. refusing to 'lose control' and be 'drawn,' Rahner *Theological Investigations* no4, pg151; see aspects of defensiveness and suspicion in Carozzo 1994:17-26.

⁴⁷ Cardinal Kasper wisely points out: 'The experienced person is not one who has a definitive answer for everything but the person who realizes that experience can never be complete, is open to new experience on the basis of past experience, knows how to experience, and understands how to undergo new experiences and correlate them in a productive way with past experience' (1986:83).

True religion asks for *continual* conversion as this involves a repeated ‘turning’ ‘away’ from something to a turning ‘to’ something or someone (Sheldrake 2005:214, 215; Conn 1986) - and thus always demands change.⁴⁸ In directly confronting or ‘facing someone,’ the other has opportunity, we well know, to make direct ‘demands’ whether emotional, affective, physical, (economic, monetary), informational or spiritual. Where face to face dialogue connects, good may grow and build (the ‘common good’). Where there is rejection and relational breakdown, hurt, injury and destructiveness will no doubt emerge. That is why in MODEL E (section 6.3.2.3 pg414) experience will display one or other positive or negative relational *quality*. It will be experience that will make the difference to the final outcome. This brings us to the context of the Church where experience as a topic and experience, as a form of communication, has been badly mismanaged.⁴⁹

5.1.3.7 SELF-ENGROSSED EXPERIENCE AS ETHICAL AVOIDANCE OF OTHER’S EXPERIENCE

Wilful shutting off the ‘taps of the experience’ of others -even as they are tinged with the blood of suffering- is not only unethical, it becomes sinful. The closing off of one’s world of experience from the affliction of others is a social concern with devastating consequences for those in poor and suffering parts of the world. This loss of empathy is what Pope Francis currently decries (cf. 2013 *Evangelii Gaudium* nos196, 215, 224). Refusing to experience, not seeing and not listening, means not ‘feeling with others’ in terms of required empathy or sympathy.⁵⁰ The medium of relationality has broken down.

⁴⁸ Great converts such as Augustine, Luther, Pascal (cf. Connor 2006; Ward 2006) and Wesley point to the ‘ineffable subjective experiences’ that brought them to adhere so ‘passionately’ to Christian life (cf. Moran 2009:27, 28; cf. Carraud 2005:539 especially regarding the failure of philosophy) (cf. Cartesian ‘diversion,’ boredom, reason as ‘alienation of thought,’ 2005:548, 550, 552), and turn to true religion, (conversion), so as, ‘to love oneself as the other loves us’ (2005:553). Dulles holds that while these leaders are exceptional, their conversions may be thought, ‘to illustrate in striking ways the kind of *holy encounter* that must play a part in every authentic decision of faith’ (1994:215 italics added). Gelpi in *Committed Worship* (1993:33) provides a rounded synthesis of conversion experience: ‘1. Affective conversion. 2. Intellectual 3. Moral conversion. 4. Religious conversion. Insightfully, Gelpi summarises that, ‘Religious conversion transvalues all of affective, intellectual, moral and socio-political conversion’ (Gelpi 1993:33).

⁴⁹ The relational aspects that makes demands and offers consolation are unavoidable and need to be called *experience* in terms of this kind of impact made. Theologians can go to extraordinary ends to *avoid* that affective impact so intrinsic to spiritual experience. Mouroux, as seen in section 5.1.4.1.4 pg217, vacillates between enjoying affect and Thomistic distancing. Though Matthew in his 1995 work, *The Impact of God,* fundamentally agrees that the demand often heard, ‘Give me an experience of God!’ is legitimate, he at the same time says, that when John of the Cross seeks ‘experience of God’, he believes that John ‘does *not mean* ‘feeling’ as opposed to ‘not feeling.’ John of the Cross says: ‘Faith, not phenomena’ (1995:97; as background, see McGreal 1996). This is all very well if John means in a general sense that *relationality* (or ultimately union) is to be stressed over dependence on fuzzy experiential events. Something has gone amiss though when Matthew seems to totally split faith and felt experience. When talking of a type of deeper ‘enduring faith,’ he at the same time uses *emotive* faith-terminology such as ‘light’, a ‘being content’ with God, ‘union’, and ‘encounter,’ which all inescapably carry connotations of some *felt* experiential quality.

⁵⁰ Social avoidance of international news, informative TV programs, and reading, as well as what can be called artificial self engrossments and avoidance behaviours, are becoming marks of modern society. Empathy or its absence is everywhere these days. According to Barack Obama, ‘the ‘empathy deficit’ is a more pressing political problem for America than the federal deficit ...’ (cf. Stein 1989). ‘Neuroscience has greatly expanded our understanding of the ‘empathy circuit.’ The key brain regions

Escapism of various forms are encountered everywhere whether as hedonism or inflated sexuality.⁵¹

The problem here is not only an inherent relational deficiency but concerns the capacity that intuitively identifies with others (socially, 'ubuntu' in Africa⁵²) and is prepared to open up wider questions involving the 'common good' (mentioned twenty times in Benedict's 2009 encyclical *Caritas in Veritate*, see no7, 36, 38, 41, 57). Discernment, conscience and judgement are narrowed to subjective likes and current fashions, and social expediency (including corruption, nepotism etc.) so that laws, norms and social cohesions⁵³ as part of what needs to be a truly *triadic* interface, as seen later, are ignored or suppressed (see section 7.3.10 pg623, 252¹⁹⁸, 255²⁰⁶, 270^{259, 260}).

5.1.3.8 AVOIDANCE OF EXPERIENCE

For the above and other various reasons persons are often unconsciously practised at overlooking or explaining away especially religious experience.⁵⁴ Experience of God, even as it is recognised as a greater good, as a 'relational offer' always 'demands' something from one - there is the cost of giving up something, of sacrifice and discipline that disturbs and deters.⁵⁵

seem to be the amygdala, which is involved in the regulation of emotional learning and the reading of emotional expressions, and the anterior cingulate cortex, which activates when people experience their own pain or observe others in pain. Another important area is the anterior insula, which lights up in response both to one's own pain and a loved one's pain, as well as to other emotional elicitors, such as disgusting tastes and images. But perhaps the most important region of all is the medial prefrontal cortex, also known as the prefrontal lobe. A 'hub' for social information processing, modulates self-awareness and our awareness of other people's thoughts and feelings' (Honingsbaum, M. Barack Obama and the 'empathy deficit' in *The Guardian* 4 Jan. 2013.

<http://www.theguardian.com/science/2013/jan/04/barack-obama-empathy-deficit> [accessed 2.1.14]).

Pope Benedict adds: 'The risk for our time is that the *de facto* interdependence of people and nations is *not* matched by ethical interaction of consciences and minds that would give rise to truly human development' (*Caritas in Veritate* no9). It is evident that, 'Economy and finance, as instruments, can be used badly...but it is, 'not the instrument that must be called to account, but individuals, their moral conscience and their personal and social responsibility' (2009 no36).

⁵¹ Such as hedonism, (2009 *Caritas in Veritate* no51; 1995 *Evangelium Vitae* no13), sex (*Evangelium Vitae* no13, 23), pornography, drugs, recreational drugs, and forms of substances addictions – which all increase gender, family and social violence. Ironically at the same very time obesity and health risks have taken on massive proportions. Fixations on social media and computer games etc. that undermine good communications and escape the demands of hard reality are increasingly absorbing. Investing in technology and science as power and economic leverage is common practice today. Such tendencies reveal a 'closed world' where a person's subjective likes are 'designed' into a comfortable web of relations and environment.

⁵² See internet: '*World Forum of Civil Society Networks*'; see Du Toit 1998.

⁵³ Benedict XVI writes: 'the tradition of ethical wisdom knows this as the natural law. This universal moral law provides a sound basis for all cultural, religious and political dialogue, and it ensures that the multi-faceted pluralism of cultural diversity does not detach itself from the common quest for truth, goodness and God. Thus adherence to the law etched on human hearts is the precondition for all constructive social cooperation' (*Caritas in Veritate* 2009 no59 & 4; cf. *Veritatis Splendor* no58 1993:57).

⁵⁴ Waaijman (2002:386) states that the avoidance of subjectivism within the psycho-existential experience as proposed by Bouyer in the early 1960's has not been successful.

⁵⁵ Cf. Doran (1990:52, 53) on Jung's 'negative complexes' or 'emotional blockages' such as Lonergan's 'needs and gratifications' – also such as refusal to deviate from 'settled routines,' or 'ignoring, belittling, denying or rejecting higher values.'

The real challenge and call that God brings was, after all, what the prophets called and suffered for.⁵⁶

Nevertheless 'experience' is the only path to 'growth' (growth implies change as development) and any 'surplus of givenness as meaning.'⁵⁷ As Wilber states, human beings are 'condemned to meaning,' and thus condemned to creating 'bigger pictures' in order to find meaning (2000:2).⁵⁸

5.1.4 EXPERIENCE AND ITS OTHERS: THEOLOGY/CONCEPTUALISATION/ REVELATION AND HISTORY, FAITH AND LOVE SERVED BY PSYCHOLOGY

5.1.4.1 PHILOSOPHERS AND THEOLOGIANS CONTRIBUTING TO THE NEED FOR EXPERIENCE

A cross-section of theologian's understanding of the place of experience helps to appreciate its uniqueness and at the same time, difficult to situate, role.

5.1.4.1.1 ARISTOTLE AND HEIDEGGER

Heidegger 'humanises' the fixed, conceptual grasp of being when he promotes, in his later writings, a 'receptive, tending, 'pastoral' relation to Being.' 'Man is a 'shepherd of Being' (*Hirt des Seins*) rather than a technologico-metaphysical man.' Heidegger demands of humanity an 'attunedness,' an 'opening of the eyes' (Sadler 1996:178).⁵⁹ Heidegger at least introduces a more receptive, sensitive and humble approach to reality.

In trying to make the mystery of being intelligible through the intellectual processes of Aristotle or modern scientific rationality will often lead to the dismissal of 'Being as being' as abstract or 'unreal.' A question often lurking in the background asks what influence Aristotle had on Western thought and development of Church theology. One can say that the abstractness of Aristotle sets the tone for later Thomism⁶⁰ in *excluding* what Sadler calls the 'significantly

⁵⁶ For the prophetic species included: the threat, the promise, the reproach and the admonition (McKenzie 1967:697) as they coerced, challenged the status quo, accused, and tested and expected loyalties (cf. Léon-Dufour 1967:471).

⁵⁷ See Marion's attempts at 'givenness' as 'gift' (Janicaud 2000:8, 10, 13). Jones (2010:137) has to explain, in another 'type of language' that captures what is indeed the experience for us: 'Marion's 'given,' beyond or prior to being, is the 'really real,' which may be but also need not be. Never 'objects of consciousness,' nonetheless, the 'given' are phenomenized with such a vivid 'thereness' as to be impossible to rebut entirely. They are unobjectifiable but also irrefutable. We are confronted by the givens that Marion characterises as 'saturated,' and we are irrevocably changed in this confrontation. The consequent 'factum,' given as a '*fait accompli*' and with an 'unpredictable landing,' cannot be known, spoken, or represented adequately. Nonetheless, one must respond to it, eventually we learn, through love' (Jones 2010:137). This author does not believe this is realised in *apophatic* Dionysian theology (Jones 2010:153) (or Gregory's 'hiddenness', see rather, his kenotic language, 2010:152; cf. 2010:140). See also Jones 2010:77, 78. Cf. another theory of Paul Ricoeur called 'surplus of meaning.'

⁵⁸ Another development, the result of which is rather obvious, is the recent research evidence, 'suggesting that spiritual experience has an important role in underpinning a social coherence that is not based on political coercion' (Hay in Holder 2005:435)

⁵⁹ Cf. Goldberg (2000:677-682), especially *versus* the detached, impersonal, objective, psychological technology (2000:679); to striving for identity, signification and unification (2000:678); and healing as creative and compassionate craft (2000:680).

⁶⁰ Underlying and understood in persons such as Thomas is the fact of *revelation* coinciding with an *interior faith* -all along supported by so called reason- that makes the ontological claim of the existence of being possible at the start. In a sophisticated intellectual explanation this connection will be inevitably weakened and even lost. It is this 'attunement' ('wakeful sensitivity') that comes with the disposition of

existential motifs of anxiety, watchfulness and wakefulness' (1996:180).⁶¹ This can be called a form of 'readiness' that is 'already involved.'

The troubled Heidegger could not remain within the then restricted system of Catholic doctrinal theology. Instead, for Heidegger, who reacted to contemporary metaphysics, the 'open mystery (*offene Geheimnes*) reigns where the hiddenness of the mysterious is simply experienced as such...' (Sadler 1996:163). The emphasis on the need to experience reality is supported by Heidegger's insistence that the *Seinsdenken* must be 'entered into' or submitted to as 'mystery' of 'Being' (in his later life he returned to a deeper Being which he termed the 'forgotten being' of the West because it had 'reified' it, Delius 2000:101). He believed that the mystery when *explained* or made intelligible through *theoretical* philosophy becomes alienated from us. He wanted a 'reorientation' within Christianity convinced of the 'authenticity of the fundamental experience.' It is the early Church with its 'Primordial Christian Experience' that provided a 'standpoint' that could break out of the 'limitation and rigidification of the previous ontology of its understanding of the sense of Being' (Sadler 1996:172).

This author has also stated his belief that metaphysics can only be 'saved' and made useful in reinserting itself into mystery that has relational depth (cf. Rhodes 2012:23, 26-32).

Heidegger at first turned to Luther and Schleiermacher for assistance; later his own turn in thought influenced the prominent Rahner.⁶² In short, in Heidegger's view the metaphysical God of Aristotle, the god of philosophy, substituted the possibility of the 'factual life experience of the genuine 'divine God'' (Sadler 1996:175).

For Heidegger experience 'had to happen in the now,' in the 'presence-at-hand' where 'ordinary experience' can be taken as real. It is in this "'kairological' experience of time' (Sadler 1996:181) that time can be 'elevated from the vulgar time of Aristotle' to 'Primordial time' - where there can be true 'event.'"

faith that opens to *grace* more than reason; and which makes possible the ontological leap or projection. Lose that spiritual interiority as interlocutor and one is left with mere rationalism or, 'blatant' revelation.
⁶¹ The restrained Bertrand Russell states too: 'that there is an emotional poverty in the *Ethics*.' For Russell there is little passion, tepid friendship, and no signs of 'moving experiences,' in fact, 'he leaves out, one may say, the whole sphere of human experience with which religion is concerned' (Russell in Sadler 1996:234⁶⁵).

Compare this with Den Uyl (1997:105-122) who describes the demands of classical friendship over the modern (1997:106, 107) where the spiritual (for Aelred) is the higher virtue; cf. also Aquinas' love of good (Den Uyl 1997:110, 111) see Nygren's spontaneous, not calculative love, 1997:115, and Jaspers' *solidarity* through individuals in truth (Den Uyl 1997:118).

⁶² In short, in Heidegger's view the metaphysical God of Aristotle, the god of philosophy, substituted the possibility of the 'factual life experience of the genuine 'divine God'' (Sadler 1996:175). In all this, Heidegger insists on the contribution that only *quality* can make (cf. Sadler 1996:183).

Berger suggests 'starting with man' (part of the title of Chapter 3, 1969:66), so that theology begins with the human being and experience: 'begins with the facts of human experience' (1969:75) in an 'immediacy to God' (1969:94, cf. 119). It is in human experience that we will find the 'signals of transcendence' (1969:70), the 'rumour of angels' (see book by the title *A Rumor of Angels* 1969:66-67). We can compare this with the transcendental method that undergirds the theology of Karl Rahner and also Bernard Lonergan (Komonchak 1987:375, 383). Lonergan moves from objectivity to interiority and intersubjectivity of the experience of being loved by God (Johnson 1995:9; cf. Gallagher 2010:65, 66, 68-72; see Malpas 2000 for a philosophical approach).

For Rahner the subject who believes is not just an objective knower but also a 'graced subjectivity' (Komonchak 1987:384).

In all this Heidegger insists on the contribution that only *quality* can make (cf. Sadler 1996:183). In a nutshell, quality requires sensitivity and an aesthetic sense and it is this that touches one. Caputo (1993:202) acknowledges that Heidegger in his later writings speaks of 'a poetic god and of poetic experience of the world as something sacred and deserving of reverence' (cited in Sadler 1996:234⁶⁴).⁶³

Considering the above, Heidegger enables a loosening of the grip of an intellectual grasp⁶⁴ of being.⁶⁵ Echoes of Francis' life-experience as aesthetic, mystically attuned, and poetic, can be seen clearly to be depicted by Heidegger.

5.1.4.1.2 ST AUGUSTINE

Augustine emphasises the fact that friendship with God enables intimacy with the Trinity. As Clark points out, it is this that re-forms one into the 'image of God' (1984:42). Over time Augustine's previous more intellectual experiences developed into a mature mystical spirituality. The 'Doctor of Grace' could then assert that 'friendship with Christ is a conscious reality' (Clark 1984:41) where one becomes 'friend with Friend' (1984:42).

Therefore Augustine's introversion leads to true charity that is at the same time constitutive of community (cf. Clark 1984:42).⁶⁶

5.1.4.1.3 ST THOMAS AQUINAS

Aquinas tried to situate his experience within an Augustinian-Greek philosophical framework. Even so, as such a prolific Saint, one must recognise that his original motivation is born in his personal experience (Armstrong 1993:238; Johnston 1995:46, 47, 52-56)⁶⁷ though he was obviously much taken up by reflective theological thinking.

There is something too clear-cut and unconvincing about Aquinas' idea of an interior 'sense' being able to receive reality correctly in a like manner in which the senses function and receive outside information (like seeing⁶⁸).

⁶³ See the boundary between pleasure and fear as awe in religion and the disciplines, as mapped by Keltner & Haidt 2003:297-314 as part of cognition theory. Cf. Farley 2001.

⁶⁴ Underlying and understood in persons such as Thomas is the 'fact' of revelation coinciding with *interior faith* that illumines that makes the ontological claim of the existence of being possible at the start. In a sophisticated intellectual explanation this subtle connection will inevitably weaken and can even be lost.

⁶⁵ He enables disaffection from what this study would call a *less realistic* ontology and instead allows a movement towards a phenomenological approach that takes God seriously as revealing himself in time and space, that is, *in* experience (what will especially be experience through creation and the Incarnation).

⁶⁶ Haight summarises Augustine's personalistic contribution: 'For the first time the theme of a total dependency on God is announced with the simplicity and strength of conviction that only a kind of religious experience and personal insight can give,' and indeed, experientially, Augustine enjoyed this as a 'phenomenon of delight' (Haight 1979:34) and as an 'infusion of love' aimed at 'divine invitation' suited to the particular state of every person (TeSelle 1970:182). Haight adds insightfully, 'Because of the experiential quality of his thought, so attached as it is to his own life experience, his theology has a kind of perennial contemporaneity and vital relatedness that has made him probably the most influential theologian since Paul' (1997:32).

⁶⁷ See Ryan 2005:49-68. Especially note: moral cognition as effective (2005:49); 'attunement' to the good that is 'affectual' (2005:50, 51); the value of emotions as appetites (2005:52, 53) which Aquinas tries to integrate (2005:56²⁷); and for right feeling and right reason as 'fittingness.' *Passion* as love still seems to be missing though (Ryan 2005:58c).

⁶⁸ Kenny expands on his 'single-eyed' understanding: Aquinas seems to have thought of an inner sense

His whole idea of possessing interior sense organs simplistically processing emerging realities 'like' the externally orientated sense organs (e.g. the 'eyes seeing'), as closely attached to readily accessible intellectual thoughts, sounds far too pragmatic, and as thus stated by Thomas, become unrealistic and restrictive.⁶⁹

Rather, layer upon layer of meaning-finding mechanisms (starting with the lower senses) build deeper and more integrated meaning⁷⁰ – a meaning that eventually culminates in the highest possible form of *relational meaning* (as love).⁷¹

Such truth of reality and God is received or 'seen' more with another faculty, indeed, with 'spiritual eyes' (cf. 'the seeing of the soul,' Brown Vol.2 1976:392).⁷² Illumination is more than intellectual 'light' (e.g. the light of logic finding new answers) appearing to the mind, but a light that fills the whole person as a receiving of truth as the gift of the Other. This occurs on a whole, different interior level.⁷³ What is illumined is not only the intellect as one faculty, but the

'differed from' an 'outer sense principally in having an organ and object inside the body instead of outside the body' (1980:76). Thus, if one thinks rightly, then one is seeing rightly. According to Kenny this viewpoint is unsatisfactory and in some respects 'naive.' Aquinas' inner sense is too 'certain' - as if the intellect apprehends or immediately perceives rightly. Hence, there is no question here about 'putting a man right about the contents of his mental image' (1980:76). Aquinas places *full* confidence in perfect reception of thought about God to be perfectly understood as true.

Ferré (1998:12, 13) shows how: 'In most modern Western thinking about knowing...there is the distinctly Greco-Roman heritage that assumes a sort of *contemplation in progress*.' He goes on to say that the 'same cultural outlook that gave us the visually-oriented Latinism 'introspection' for direct awareness of all our thought and experience, provided its philosophical descendants in Rome and Western Europe a reflex like tendency to equate knowing with some kind of seeing.' Thus behold, "I see" in all the modern European languages is a colloquial synonym for "I understand" (Ferré 1998:13).

Here 'consciousness is self-enclosed.' Ferré expands: importantly for the West, 'it requires that some degree of distance be placed between the would-be seer and the thing seen.' It is difficult to see something too close and he adds: 'One needs a decent separation -a visual distance- in order to focus.' In addition to see something, the thing should 'stand still, as still as possible - absolutely still and unchanging would be best.' Finally to see clearly, 'one must oneself be calm and still, detached and without anxieties or urgencies.' Knowing is a type of 'mental seeing.' 'Cool, not warm; distanced, not close; motionless, not dynamic - these key antonyms show how radically the familiar Greco-Roman visual model of knowing stands opposed to its less prominent Hebrew alternative' (1998:13).

⁶⁹ Pope Francis' *Lumen Fidei* places the relationship in terms of reason grounded in love: 'If love needs truth, truth also needs love. Love and truth are inseparable...The truth we seek, the truth that gives meaning to our journey through life, enlightens us whenever we are touched by love. One who loves realizes that love is an experience of truth, that it opens our eyes to *see reality in a new way*, in union with the beloved. In this sense, Saint Gregory the Great could write that '*amor ipse notitia est*', love is *itself* a kind of knowledge possessed of its own logic' (2013 no27 italics added). For a religious angle, centred on 'New Covenant,' see Coe 1999:109-128.

⁷⁰ The nervous system says Laughlin is complex, multilayered: 'millions of cells interacting in trillions of ways' (Davis-Floyd & Arvidson 1997:32 italics added).

⁷¹ Cf. One moves to ones 'origin and source,' so that 'Here the deepest immanence is being with myself becomes the highest transcendence of being with God,' Dupré 1981:26.

⁷² John Paul II *Fides et Ratio* no16 1998:21, 22, believes this 'spiritual seeing' points to faith supporting reason. To repeat the citation: 'Faith sharpens the 'inner eye,' opening the mind to discover in the designs of nature and in the flux of events the workings of providence.' However this facility for spiritual depth cannot be over-simplistically equivocated to a 'seeing' with the intellect (see the debate over this in Dulles 1994:236).

⁷³ Pope Francis (2013 *Lumen Fidei* no18) states: 'Christ says of himself: 'I have come as light into the world...' (Jn 12:46). He will state, 'There is an urgent need, then, to see once again that faith is a light, for once the flame of faith dies out, all other lights begin to dim. The light of faith is unique, since it is capable of illuminating *every aspect* of human existence. A light this powerful cannot come from ourselves but *from a more primordial source*: in a word, it *must come from God*.'

intuition and spirit-pneuma of the whole person.⁷⁴ The light envelopes one (cf. 2013 *Evangelii Gaudium* no114). What is *infused* so that every person can ‘all at once’ grasp ‘the mysteries’ as Paul implies (Eph 3:18⁷⁵) is not only understanding, it is ‘depth-understanding in the spirit’ which goes beyond what the mind can grasp – even as it can enjoy its own inspired elevation.⁷⁶ This author believes that Aquinas, wishing ‘rational management’ to arrive at first principles, might well have had the process ‘back to front.’⁷⁷ Aquinas’ process seems altogether too rational - as if ideas as captured in sentences exist already, of their own, as ‘surrounding thoughts’ ready to be fastened onto *by* the intellect (like a ‘library of thoughts’ insistently addressing one). This is as if the very code to the puzzle of reality is already and always given easily and obviously to the mind (even in complete words and sentences) so that the puzzle as *mystery* seems not to *have to be* approached with awe and wonder⁷⁸ and be allowed to

‘Faith is born of an encounter with the living God who calls us and reveals his love...’ (2013 *Lumen Fidei* no4 italics added). Pope Francis adds: ‘This *light transcends human reason*, yet it can also prove meaningful and enriching to those who are not believers and it *stimulates reason to broaden its perspectives*’ (*Evangelii Gaudium* no238 italics added). Here, ‘I find myself in relationship’ as given, as it appears, as it proclaims itself, as it shares lovingly, as it exudes presence, and as it ‘makes demands on me’ (cf. 2013 *Evangelii Gaudium* no7 italics added).

⁷⁴ See *gnōsis* as meaning knowledge with *real insight*, as ordered to *experience* (Brown Vol.2 [1971]1976:392) often in a *personal* manner; cf. *ginōskō*, seeing the lasting and the real with the ‘eyes of the soul’ as in gaining ‘insight’ or to ‘perceive intuitively’ (Brown Vol.2 1976:393).

⁷⁵ Cf. Ramsay who sees a supernatural cause perfecting contemplative faculties in the transformed subject, 1998: 55-65 especially pg55. Pope Francis seems to be a ‘synthetic intuitive’ (*Evangelii Gaudium* no143).

⁷⁶ Aquinas’ approach separates a kind of imagination (or intuition) that employs *images*, but as *distinct* from the thoughts -thoughts which are always clear and which surround imagination- and includes the words which it would use to express these thoughts. As Kenny describes it: ‘in the book about thoughts the intellect provides the text, and the mental images are mere illustrations’ (1980:78). Though Aquinas does, ‘acquiesce that the phantasms are necessary for the acquisition of concepts,’ he puts emphasis on ‘a type of intellectual attention called reflection (*reflexio supra phantasmata*)’ (Kenny 1980:78, 79). Thought for Thomas is clearly *superior* to the world of phantasms. This separation has from the start truncated the very basis of uncovered neuro-biological and psychological thinking that shows that our brains and minds simply do not function in this manner, for the brain *synthesises* language and reason (left brain) *as well as* pictorial, diagrammatical frameworks of understanding (right brain, see next footnote; also see MODEL T-I pg510).

⁷⁷ This thesis exploration of the dual functioning brain shows that *intuition* of the right brain is what arrives at the whole integrated picture - and this arises unconsciously and also more pictorially and is not constructed in language. Even chess player’s brains do not work as suspected, that is, sequentially and mathematically, but largely instinctively and unconsciously, and more creatively. For instance in chess, a gambit (a trap set where an important piece is *sacrificed* for some hidden future advantage) is a highly creative risk where the opponent is intuited to ‘fall for’ the trap set. Here, the origin of thinking is a *creativity* that can *survey* a *whole phase* of the game (such as the ‘middle,’ or ‘end’ game).

In psychology such an encompassing context is called the *thematic field* while the analytical progression is called *serial shifting* (Davis-Floyd & Arvidson 1997:43). Here again ‘broad’ imagination (cf. Sokolowski on ‘imaginative variation’ 2000:180) and ‘tight’ rationality *work together* (cf. Golitsyn & Petrov 1995). Also behind the assumed logic, secret personal motivations often drive responses. Once more we see, in unexpected ways, how imagination and emotion significantly underpin many different life scenarios which appear to involve only dedicated logic.

⁷⁸ Hillman expands necessarily and eloquently: ‘...beauty is an *ontological* necessity, grounding the sensate particularity of the world. Without Aphrodite, the world of particulars becomes atomic particles. Then *sense* must be made of *appearance* by *abstract* philosophical means - which distorts philosophy itself from its true base (Hillman 1992:45). ‘If...philosophy takes rise in *philos*, it also refers to Aphrodite in another way. For *sophia* originally means the skill of the craftsman, the carpenter, the seafarer, and the sculptor’ (Hillman 1992:45, 46). Now, ‘the organ which perceives these faces is the heart.’

reveal itself in always a process generated by higher powers of Spirit.⁷⁹ Experts in Thomism might enlighten regarding Thomas' understanding of the mind's cognitive working.⁸⁰ If, using ideas, how do the ideas *offer* themselves in the first place (cf. Kenny 1980:81); and at the same time, which capacity (also hierarchically) posits the ideas (stored and available memory in the passive intellect)?⁸¹ As the agent intellect grasps on to ideas from many ideas, in any *selecting* a synthesising must *already* be at play (including forms of 'scanning' and 'screening'; cf. Chapter 4, 177⁷⁴). Again, intuition is that which synthesises. Consciousness must in the end more humbly 'allow' meaning 'to dawn' on it from out of deeper unconscious processes.⁸² The brain in any case more unassumingly and mysteriously synthesises and works⁸³ its sophisticated way towards meaning.

'The thought of the heart is physiognomic. To perceive, it must imagine. It must see shapes, forms, faces - angels, demons, creatures of every sort in things of any kind; thereby *the heart's thought personifies, ensouls, and animates* the world' (Hillman 1992:46 italics added). Hillman goes on: 'it was Aristotle's psychology that laid the basis for the connection between *aisthesis* and the heart. The transfiguration of matter occurs through wonder. This aesthetic reaction which *precedes* intellectual wonder inspires the given beyond itself, letting each thing reveal its particular aspiration within a cosmic arrangement'... 'It is translators that 'have turned *aisthesis* into 'sense-perception': a British empiricist's notion, John Locke's sensation' (1992:46, 47). Hillman adds: 'If beauty is inherent and essential to soul, then beauty appears wherever soul appears' (1992:44) as 'depth aesthetic' (1992:41); 'part of the soul's essential aesthetic nature' (1992:40). Crude sense, or dry thought cannot attain to this; cf. Flew's journey (2007) as a rare scientist.

⁷⁹ It is difficult to believe that there are 'free-floating' perfect thoughts (the *forms*) always already accessible by the mind as if ready to latch onto. In addition, if the forms are from the mind of *God*, then they must instead be accessed in some *spiritual* manner - as employing spirit-pneuma. Spirit-pneuma as inspirational source and power is antithetical to reason 'alone.'

⁸⁰ See for instance an enlightened view by Robidoux of the Lonergan Institute, *Knowing and Willing in Aquinas*, 22 Dec. 2007 (<http://workofgod.org/?cat=24&paged=3> [accessed 2.2.14] brackets his). Robidoux takes cause against the over simplistic accusation of Thomas being as 'intellectualist': 'While the life of the human imagination and the human intellect does admittedly play a primary role in exciting the human will toward movement, a double primary causality is in fact to be postulated (two operative efficient causes) since the human will also acts (to move itself) on the basis of naturally desired ends which already belong to the structure of the will and which incline it to act in certain ways or in certain directions. 'To will and not to will lie within the power of the will' (*Summa Contra Gentiles*, 3, 10, 17; 3, p. 61; cf. *De Malo*, q. 6, a. 1). The human will is in fact moved 'by two causes, or two principles, which refer to a structure of reason and a structure of desire or appetite which are related to each other and which work together to move things forward in human life.'

⁸¹ It is this 'selecting' that is unique because the 'reason' for choosing the particular avenues appears out of the blue (cf. Davis-Floyd & Arvidson 1997:20). It 'surfaces out of' unconsciousness into consciousness in an inexplicable manner. We realise that too much conscious concentration may even inhibit this spontaneous emergence. Stress-free play, as well as a tranquil consciousness, is known to encourage intuitive leaps (Davis-Floyd & Arvidson 1997:23, 24, 30).

⁸² Pope Francis in *Lumen Fidei* (no40 italics added) says: 'The awakening of faith is linked to the *dawning* of a new sacramental sense in our lives as human beings and as Christians, in which visible and material realities are seen to *point beyond themselves* to the mystery of the eternal.'

⁸³ Goldman in *Emotional Intelligence* speaks of the complexity of the communication between different areas of the brain. Carol Albright contributes that the so-called discovery of the 'God module' in the brain is misleading and that many parts of the brain are involved so that the 'entire brain' may be described as a 'God Module' (Albright 2000:735). For instance it is in the 'association cortex' of the right brain that feelings are scrambled and redefined. Feelings are sometimes blocked or made non-threatening: 'I'm not jealous and I'm not angry!' (Janov 2000:124). Nuland reveals that there is an 'enormous amount of interconnection, overlapping, duplication and complementary function - any given activity is apt to be multipartnered. In an integrated fashion, signals go every which way, bringing automatic together with deliberate; voluntary with involuntary; essential with non essential; higher with lower; emotional with physical...' (1997:333). Thus his breakdown insightfully speaks of *synthesis*.

The direct sureness of Aquinas gained through the agency of thought is actually no *process* at all for a process always allows things to *arise* in consciousness. The study of consciousness by phenomenology shows (cf. Peirce's image of the dark lake⁸⁴) that thoughts have been mysteriously integrated, processed, mulled, interpreted, discerned, judged and gradually made clear (and beyond psychology, all this occurs traditionally under the action of grace). The tools arriving at truth have to be used in complex operations in which the 'operator' is not the intellect affixing its attention through *ideas* (though this plays its *part* through memory, association, inference and analogy) but a *transcendent illumination* of the whole person so that images and ideas seem to 'gather together' (concrese) in some correct insight that encompasses the whole possible horizon (see Marion in Janicaud 2000:136) as a reasonable gestalt⁸⁵ or as religiously meaningful.⁸⁶ Paradoxically, one must admit that, abstract as this might be, Aquinas reception of the *forms*⁸⁷ (Kenny 1980:80) *makes room* for just such a sensitive and sophisticated process to occur in the investigation of the wide area of thought.⁸⁸ Because of some higher refining insight, inner processes can also 'filter out' what is not meaningful and judge what is erroneous or bad (through conscience or discernment of spirits. See Decock 2013:204 and Faricy 1983:65-77). But (even if it appears to be so), the intellect alone never 'grasps' all immediately (*possesses*, 'captures') - all such synthesising happens continuously at every moment in an intuitive flow (see Chapter 6, 410³⁷) that is largely unconscious⁸⁹ as it moves to find the utmost meaning possible. Neuroscience clearly demonstrates such a process (e.g. Newberg 2001:24, 25).

⁸⁴ Peirce forwards a rather touchingly graphic metaphor of a lake. The lake describes the subtle processes with which intuitions synthetically elicit and accompany the rise and fall objects within one as demands are placed on them:

'A bottomless lake, whose waters seem transparent, yet into which we can clearly see but a little way. But in this water there are countless objects at different depths; and certain influences will give certain kinds of those objects an upward impulse which may be intense enough and continue long enough to bring them to the upper visible layer. After the impulses ceases they commence to sink downwards' (*Collected Papers*, [henceforth *CP*] 7.47 cited in van Heerden 1998:71).

⁸⁵ It is worth alluding to Hillman's sense of pathology in contemporary psychology that reveals one way in which this 'synthetic unity' is severed: where the soul is without world (hard reality) and the world is without soul (psychic reality) (1992:95).

⁸⁶ Pope Francis embellishes: 'Since faith is a light, it *draws* us into itself, inviting us to *explore ever more fully the horizon which it illumines*, all the better to know the object of our love. Christian theology is born of this desire' (*Lumen Fidei* 2013 no36).

⁸⁷ The receptive intellect has no other nature than its ability to be informed by forms existing intentionally - in other words they have no matter, but they are *in the mind* (cf. Remes 2008:54, 64-65, 68-70, 78). Aquinas seems narrow, and quite individualistic in the modern sense, in deducing that because mental images are the images of my body that the intellectual thought is 'my thought' (Kenny 1980:81; Gerken 1974:93). There is little room in the designation 'my thought' (as 'intellectual fact') for being guided and inspired and elevated ('divinised') by the Spirit.

⁸⁸ But the operation cannot only be mental; it is spiritual (and the *forms* according to Plato, are clearly divinely constituted in God's mind) in the sense that spirit and reason function under a synthetic *process* - both spiritual and employing all faculties in the best cooperation possible, thus, as truly intuitional - and hence under the Spirit, and through a unifying intuition, to be, *spiritual* intuition.

⁸⁹ Davis-Floyd and Arvidson emphasise unconscious intuition: 'Most of the knowing that goes on in this welter of knowing is *unconscious*. Comparatively little knowledge is derived from conscious ratiocination. Indeed, the very nature of our brains and its modes of producing our world of meaningful experience, are inherently *intuitive*...Most of the process of anticipation, recognition and cognition is *intuitive*' (1997:32 italics added).

The spirit's function working in and on intuition arrives at harmonious meaning out of the ingredients - and the constituent of highest value remains *relationality*.⁹⁰

5.1.4.1.4 MOURoux

Mouroux, because he straddles the rather static, perplexed and directionless divide between the Modernist crisis and Vatican II, can, in his circumspect manner, stipulate some fine insights into the complexity that is religious experience.

He sees experience cropping up in the midst of all historical tensions.⁹¹

As falling between the tradition of Thomism, in the vacuum created by anti-modernism, and the contemporary development that focuses on experience, Mouroux will argue like a good Thomist for the whole gambit of intellectual consciousness⁹² and then fall into all the personalistic language of feeling with full descriptive enthusiasm that he has just fervently downplayed⁹³ so that, despite penetrating insights throughout, he is unable to arrive at any

⁹⁰ Pope Francis explains in *Lumen Fidei* that, 'It is a *relational way* of viewing the world, which then becomes a form of *shared knowledge*, vision *through the eyes of another* and a *shared* vision of all that exists. William of Saint-Thierry, in the Middle Ages, follows this tradition when he comments on the verse of the Song of Songs where the lover says to the beloved, 'Your eyes are doves' (*Song* 1:15). The two eyes, says William, are faith-filled reason and love, which then become one in rising to the contemplation of God, when our understanding becomes 'an understanding of enlightened love' (*Lumen Fidei* 2013 no27 italics added).

⁹¹ Included by Mouroux are: 'the Protestant crisis with its 'experience' of justification; the Jansenist crisis with its 'experience' of predestination; the Quietist crisis with its 'experience' of spiritual purity; the Traditionalist crisis with its move to set up 'experience against reason' and the Modernist crisis with its 'heart versus head' experience - 'these are all so many regrettable stages in the recent history of Catholicism.' But this 'endless resurgence of the same demand is sufficient proof of the reality of the problem, endlessly arising only to be endlessly destroyed' (1955:vii, viii).

⁹² He hackles against the reasonable definition of religious experience by Fr Pinard: 'The sensations, emotions, illuminations, comforts, which provide the experimental data of religious practice,' and goes on to chide, 'And these definitions are perfectly just, since the errors against which they are aimed all involve them.' In the footnote he calls on the remark by Van Der Leeuwen (1948:450¹² cited in Mouroux 1955:10), namely, 'In the spiritual life of the present day religion as a matter of living experience has been pretty well discredited. Why? Because it has been wrongly reduced to the level of mere feeling, its value being estimated by the *intensity* of the feeling.' In this thesis, feeling, intensity, and phenomenological 'empiricism' in fact come to the forefront as fundamental 'markers' of authentic spirituality. A bias for (controlled, controlling) *consciousness*, but without feeling, exhibits a poor integration psychologically and biologically. Mouroux will say that, 'consciousness as recognising that something exists in consciousness -especially if *actively* 'put there' or willed- is what counts and there is no need to *single out feeling* in a passive state' (1955:11). He expressly wishes to keep 'vague' (1955:11) this experience of being 'aware of his relation' with the 'world, himself, and God.' It is for him more an 'apophatic abyss' (Mouroux 1955:17, note, apophatic spirituality generally avoids immanent experience). This study shows that feeling accompanies all experience and is always *an indicator* of its *value* (cf. Dhar 1999:183-197). Does Mouroux still settle for 'thinking experience' tied to consciousness as '*more real*'? Moreover if this is all personal *gift*, one is primarily required to *receive* the other as Other (as the prophets did, and St Paul in Ac 22:10) *before conscious knowledge* is secured and *before ones will* is given in response. (St Paul went into the desert for over a year to 'process' his *experience*). In tying himself to *mental* consciousness Mouroux reveals himself to be a true Thomist. In comparison it is usually the 'givenness' of personal Other *in* his experiences that invites St Francis to respond - whether in his dreams, in the form of a leper, Christ on the crucifix or the stigmata. The phenomenological unfolding as *this is experienced* psycho-spiritually is crucial to the *meaning* of the experience and needs *particular* attention (cf. Mark 1997).

⁹³ For Mouroux religion is fundamentally, 'a personal relationship, to God.' It is 'the spirit itself, at its highest or deepest point, brought into a living relationship with the infinite Spirit; it is the created person entering a the highest point of his energy into contact with the Person with whom is all adoration and all bliss' (1955:7). This 'integral, personal relationship thus appears as the supremely unifying

thorough psychological, spiritual or theological integration. In his describing the camps so well he usefully forces to the surface understanding of what major issues are more deeply involved. In his wide-ranging and direct engagements with experience he reveals tensions within himself, for he is against experientialism and 'feelings' (cf. 1955:25 and against the feeling of Calvin 1955:29) yet argues for an 'experiential level' because he is also attracted to personalism and spiritual depth.⁹⁴

Experience is rather dryly defined⁹⁵ but in contrast, he displays marked affective dimensions also.⁹⁶ In spite of his avowals and exclamations regarding the latter⁹⁷, the mind and the will remain Thomistic constructs he falls back into (Mouroux 1955:22, 63, for him the will and any feelings⁹⁸ is *not* a knowing faculty 1955:68; see his interplay of the intellect, perception and consciousness, split from the 'appetitive faculty,' 1955:58, 59). In this juncture at least, he cannot resolve the dual tension he supports.⁹⁹

relationship in human life, that which tends more than anything else to realize the living vocation for which the human person is made, from the beginning to the end of his life - in short, as the relationship that inaugurates the highest form of communion with Being and all lesser beings' (Mouroux 1955:8). Mouroux (1955:15) continues positively: 'It is therefore the most personal kind of experience that can take place, since it involves the meeting of the created person with the creative person, and by this very fact concerns the spirit in its total reality; and though it must be described according the nature of the religious relationship, it must never be taken out of the personal context without which it could not exist.' He explains personalist aspects involved: 'adoration, humility, and love are necessarily involved in this act in its profoundest depths.'

⁹⁴ He draws out well both integral communal and relational aspects. Thus experience is first place an 'activity involving contact and, ultimately, communion' (see Mouroux 1955:10, 16, 21).

⁹⁵ As: 'The series of acts involved in apprehending an object or realizing a presence, the consciousness of an experienced structure' (Mouroux 1955:ix).

⁹⁶ The experience also includes a voluntary element -an act of freedom- 'to be more precise, an act'... and Mouroux then, surprisingly, against much of his 'anti-feeling' disposition evidenced throughout his work, displays an exceedingly emotional, affective dimension: 'To this must be added an affective element. For the act in which I wager my destiny, and in which I fulfil my being by giving it to is bound to have repercussions in my innermost depths and to *arouse* within me (if its 'aroused'...then it is surely very much *felt*) an *overflowing* joy and praise and adoration which remains unknown to me until I meet with the infinite. Thus I *feel* (sic) myself and know myself to be 'prevented,' surrounded, called' (1955:16 italics & brackets added). *More* of the same rather 'flowery' but nevertheless accurate, emphases arise.

⁹⁷ The consciousness and acceptance of this vocation unfold, 'in a profound feeling (sic) of adoration, a sense of grace, supplication, inspiring humility - in a vibration of my whole being, (this is high in feeling component) which is penetrated to its inmost depths by the God who so infinitely transcends it' (Mouroux 1955:15, 16 brackets added). Eloquently, religious experience is, 'the consciousness of this response, the awareness of this contact through self-giving, the discovery of God's presence at the heart of the affirmation which introduces us into it, and consequently the consciousness of the unification -in an inchoate form- of being and life at the hands of God' (Mouroux 1955:16, 17).

⁹⁸ For von Balthasar the feeling of attraction has a decisive importance for the theological elaboration of experience, since, 'the multiple aberrations of the theology of experience and of life derive in every case from the fact that feeling is too exclusively thought of as an isolated act alongside the intellect and the will, and too little understood as the integration of the person's whole life' (von Balthasar 1982:245). Sartre thus debunks consciousness to a down to earth intentionality. There, 'is no pure consciousness; the celebrated formula, 'All consciousness is consciousness of something,' proclaims that the pseudopurity of the cogito is always abstracted from a prior, *intentional* correlation' (Janicaud 2000:18).

⁹⁹ At one time he baulks against a 'clearly conceived' God which, 'could never be anything more than an idea, and therefore a nothingness,' so that, 'the end of the religious relationship is necessarily mysterious by its very nature' (Mouroux 1955:16, 17). Later though he sides with St. Thomas who, 'says that it is God as an 'intelligible good' (II. II, 24, 1, 1^m), more precisely still a 'good of the 'intellect'- God as 'a good that is thought' (II. 11, 24, 1, c, and 8, 4, c). Here an intellectualism without too much inner

Mouroux reacts against the suggestion of intuition, plumbing instead for an experience of *consciousness* that can be 'certain.'¹⁰⁰ He responds reasonably by dismissing the possibility of doubt by joining the certainty of faith with inner spiritual and psychological (intuitive) certainty (1995:78).

Possibly the time was not ripe for Mouroux and others to show how domains of intuition, reason and faith should cooperate and impinge on each other under one process of *illumination*.¹⁰¹ Without such explanation (leaning on transcendence within, Mouroux 1955:18, cf. 148) able to make connections, the domains will fall back on 'standard (scholastic type) definitions' of their potential range and thus remain, as they were, inadequately integrated.¹⁰² He also demonstrates a worthy spiritual basis so that in the very *immanence* in which God gives himself, he is reached in all his transcendence.¹⁰³ He adds the strong notion of intuition, now suddenly integrated, so that: 'this profound sort of intuition, this translucent experience, this concrete perception of our life in God, is so *clear* that we Christians do indeed know that we are in God and God in us' (Mouroux 1955:180 italics added). He certainly demonstrates a relational angle.¹⁰⁴

Again though, against all that which he has just affirmed, and also against contemporary opinions regarding access by all into mysticism (Kourie 1998:439-441; see section 2.7.5 pg86) Mouroux takes pains to dissociate *mystical* experience from 'usual' Christian experience (though his pg45 seems to include the mystical from the start of faith).

illumination arrives at an incomplete solution, so that, I am aware of 'my act of thought'; and 'I understand the particular matter and know that I *understand* it' (Mouroux 1955:71, 70 italics added).

¹⁰⁰ Mouroux betrays his like for the aspect of retrospective reflection by the *mind* in what Fr. Corvez says: 'I have infused faith, I know with certainty by an intuitive knowledge that I have it, because the reality of the faith implies this *reflection upon itself!*' This implies 'a supernatural knowledge experienced in *consciousness*' (Mouroux 1955:77). One must ask if it is the consciousness of the mental reflection as it appears, or the *intuition* that instigates the reflection, that convinces. However, he will also agree, further on, with Fr. Corvez who maintains that it is quite possible to know: 'With certainty by an 'intuitive knowledge' that one possesses infused faith, without being able to give 'any rational account of it' (Mouroux 1955:77, 78).

¹⁰¹ Mouroux does use *illumination*, that is also a conscious call and obligation (1955:148, cf. 'pneumatization,' 1955:149), and indeed, ecstasy as vehicles - both coincidentally very Franciscan aspects.

¹⁰² Mouroux relies on Thomistic 'connaturally' arrived at through the intellect (1995:234, see 'rational appetite' 1995:242), and though, seeing the worth of *affectivity* as united to it, simultaneously admits to its 'frightful ambivalence' as an 'appetite' (Mouroux 1995:237 &236) often hidden in unconsciousness (1995:237 but *affectivity* is also seen in a more positive rendition, see Mouroux 1995:271, 272).

¹⁰³ Thus, 'God is reached in experience -which is, so to speak, the appropriate medium- like a refracted ray of light returning to its source.' Also, 'He is reached by experience as a means of knowledge taking the knower beyond himself' (Mouroux 1995:22). In tones reminiscent of Merton, Mouroux adds: 'For at the moment when I posit him, because I posit him as someone transcendent, I am posited by him, and I am more posited than positing: I am taken out of myself, and being thus delivered over to God, (cf. the ecstatic 'passing over' of St Francis) in this very action God himself is delivered over to me' (1995:23) (as participation in love, this is even a *stronger* expression than intuition, cf. Ratzinger 1971:180).

¹⁰⁴ See: 'This communion is therefore a life-relationship with the Trinity, a relationship becoming conscious of itself through faith and love' (Mouroux 1955:181). See Theobald 2001:45-57, especially the influence of Latin theology, 2001:45, 46, 50; see Barth's thought that "God interrupts himself in revelation and act' as a God 'for us,' in Fiddes 2001:6.

Contemporary thinking would encourage people to seek precisely that intimate contact with God - which Mouroux finds suspect.¹⁰⁵

What he describes as what happens in spirituality, and what he delineates as possible, are apparently at odds.

Unhappily he divides experience from belief: 'The Christian believes that God is active within him and with him, but he does not *experience* this, he *knows* it by faith; he acts and comes to decisions as though he were psychologically alone' (Mouroux 1955:44 italics added).¹⁰⁶

¹⁰⁵ Mouroux will say: 'But none of this sense of the supernatural, this taste of virtue, this sort of contact with God present in the soul, this experience of God's action within us and with us, is usually to be found in the Christian life' (1955:42, 43 italics added). One remains mystified how he still will hold apart any experience of God and the supernatural grace required for what he avows *is* possible: 'The usual things are inward touches, consolations, longings for heaven, a sensible increase of faith, hope and love...but none of this is experienced as anything supernatural' (Mouroux 1955:43).

One senses a guarded step backwards when Mouroux explains that, 'Christian experience is something integral, which the mystical experience is not. The former embraces the entire Christian life; it is co-extensive with the Christian's whole behaviour in all its aspects: spiritual and incarnated; sensible and detached; active and passive; private and communal. All this is involved in the idea of the Christian experience' (Mouroux 1995:43). Distrustful, he goes on to definitively say: 'In the Christian experience, however, there is nothing like this (taste, contact, consolation), no experience of the supernatural as such, and definitely no 'conscious passivity.' Faith and charity are indeed 'infused,' but without being recognized for what they are...it is not any kind of abandonment,' but rather a '*hard choice* made by the will' (Mouroux 1995:43, 44 italics added).

¹⁰⁶ In this vein Berger suggests a dialectic where a dialogical relation between faith and the inductive reasoning abilities of the subject exists. Here, 'Religious affirmations always entail faith' (1980:141). First 'I believe...' then 'I gather evidence about that which is the object of my faith' – and in the light of my faith, 'this evidence produced is a further motive to go on believing' (1980:141). Pothier maintains that Gregory of Nyssa has faith at the heart of his mystical theory (in Laird 2004:15). Von Balthasar, in his treatment of faith in Gregory, opened the question of what mediates between knowledge and God (in Laird 2004:16). For him faith must be the link. Daniélou designates faith as an organ or *faculty* of knowledge (in Laird 2004:16). St Gregory 'reverses' the traditional trend of applying doctrine to life so as to develop a deeper faith. Instead he posits that it is faith that brings to birth *any* understanding. (This is precisely what Pope Francis' 2013 *Lumen Fidei* nos26c, 34a, 35a, 36a explains many times). The union that faith establishes, the transforming presence of God in the soul, affects the mind. There is an epistemological effect: 'rain of teaching, fountain of teaching, fountain of thought, wave of thought, moisture of thought, milk of divine instruction, wine of divine teaching' (Laird 2004:152).

Interestingly, Plotinus speaks of a capacity of 'intellect loving,' (as opposed to 'intellect knowing') which moves towards the transcendent One: by a capacity to receive the One. This receptive 'intellect loving' is 'stripped' of reason and of the wisdom of the intellect knowing. This so called 'non-thinking' is higher than 'intellect knowing,' and leads to 'an experience which transcends reason' (in Laird 2004:119). The Neoplatonism of Greek philosophy, 'was concerned with divine union, but this was achieved not through faith (*pistis*) but as through the non-discursive reaches of the *intelligence*: the crest of the wave of *nous*' (Laird 2004:2. See here how Philo, Clement and Origen understood how Christian faith could lead to an experience of God). Depending on how strict one's line between the boundaries of intellect and affectivity are constituted - faith and discursive reason seem to overlap in a synthetic intuition.

In Gregory's case the apophatic is always balanced by a type of positive experience of ecstasy such as which David encountered (in Laird 2004:30). Gregory speaks of a transformative encounter and a union using images of: 'bed, kiss, scent of perfume, finding by the grasp of faith, and resting in the arms of the Beloved, yet shot forth like an arrow' (Laird 2004:103). This is what he calls a '*logophatic*' revelation where Christ speaks within one (Laird 2004:32). In his career Gregory has himself moved from an approach 'through the mind alone,' to a sensitised position which claims a passage 'through faith alone.' For Gregory the *experience* of God *grounds* important prepositional, orthodox teaching: as Chapter 5 of Laird demonstrates (2004:33). One can conclude that although the origins of this kind of thought are not discursive but *come about by faith*, or as Canévet usefully calls it, through the '*intuition da la foi*' (the 'intuition of faith'), it nevertheless will attempt to 'translate' itself into concepts. This is possible even though the divine essence and presence lies *beyond* discursive thought (Laird 2004:20). One must,

All in all, the divine impulses accepted by spiritual theology, that is, infusion and illumination, are not fully enough built upon. What mystics experience is not inaccurate in Mouroux's account, but he does not see this as available to all as Christian experience.¹⁰⁷ Contradicting all of the above, he mystifyingly also uses Thomas' rich spiritually-imbued language.¹⁰⁸

Affection and knowledge he will acknowledge will work together, ('in a single movement in which knowledge and love envelop -and develop- each other,' Mouroux 1955:141) but the manner in which he describes these two functions conflict.¹⁰⁹ This is apparent when he reverts to his scholastic cognitive framework - 'Spiritual affectivity is the reaction of the 'rational appetite' to its proper objects' (Mouroux 1955:242).¹¹⁰

In sum, one senses that his own personal, fresh, new spirituality is 'breaking through' but is being constrained by the theology he has been steeped in.

In an impossible grappling with a set, past theology and an emerging spirituality, we must grant Mouroux some grace and leave him standing within one of his more positive personalist stances, implicating the use of the *spiritual senses*: 'The Christian experience, in fact, interiorizes the truths of faith, awakens desire and aspiration, sustains and nourishes faithfulness; it enables us to *see*, *touch* and *taste* God. As it develops, it detaches man from himself and plunges him into God ...' (Mouroux 1955:369 italics added).

claims Canévet, attempt, 'to unveil the intuition of God which is produced in us' (in Laird 2004:20, 21). This study's rejoinder is that the *intellect* has a tendency to 'claim for itself' this thought and does not easily defer to the hidden underlying gift of *faith* that in fact originated the elevated thought. Gregory's originality is being able to distinguish two modes of knowing. He recognises the importance of 'faith knowledge' as the *primary* source. Importantly for this thesis, for Gregory the *heart* (this thesis' intuition) is the organ that distributes warmth and thus directs ('synthesises' in this study) the rational faculty (*hegemonikon*) (2004:149). In Gregory's sense it is not so much *faith seeking understanding*, (*fides quarens intellectum*), but faith *bestowing* understanding. Faith, or as this thesis calls it, graced Spirit-intuition, immediately 'gets the picture', and grasps a holistic gestalt that includes values and personal attachment of a serious emotional weight. It immediately provides a 'core matrix' of meaning.

¹⁰⁷ Mouroux holds: 'Mystical experience, on the other hand, as conscious spiritual passivity, means the highest act of experience in the empirical sense of the word: this 'suffering' presents itself on its own level as an immediate fact, it is the sense-perceived revelation of a presence, the consciousness of a direct communion with God. There is *nothing of this* in the Christian experience' (1955:44 italics added).

¹⁰⁸ For instance: 'For a thing is to be passive from its being *drawn* to the agent' (*S. Th.*, I. II, 22,1,c). Contrary to what Mouroux has denied as important at other times he will then *include* feeling, for, when speaking of 'delectation' and 'devotion' and its 'affective fulfilment' he will say: 'If the foregoing is true we must conclude that feeling has a normal part to play in all sections of the spiritual life.' Not uncommonly he draws on Augustine's personalism: 'This is expressed by Augustine in what he considered to be a doctrine of the utmost importance: the doctrine of spiritual delight' (1955:277).

¹⁰⁹ The point at issue runs remarkably deep if, as Angelini (1981:137) says: 'the problem of putting together the instinctive and emotional and the rational and ethical aspects of human behavior commands the whole history of knowledge in modernity.'

¹¹⁰ One asks how this fits in with: '...it is *the relationship to Christ*...in Christ our living hope, that the experience is founded and its paradoxical *certainty* founded. But the *contact* (sic) which it makes possible with Christ is irreplaceable and *absolutely necessary* to the growth of the Son of God' (Mouroux 1955:369 italics added).

5.1.4.1.5 PASCAL

Pascal, who had his own celebrated insights,¹¹¹ started the existential model of apologetics that, with Blondel, was called 'the method of immanence' (von Balthasar 1970:26, cf. Blondel 1991).¹¹² Indeed, Dupré raises the question whether, 'the active presence of a transcendent terminus in all human action does not entail the *necessity* of a self-communication of this transcendent...' (1977:97 italics added). The answer has already been implied: God imbues human effort so that God *himself* is experienced.

5.1.4.1.6 VON BALTHASAR

Von Balthasar, who's approach is more experiential than theoretical (McIntosh 1998:105) and though generally cautious (Gallagher 2010:50, 51) is overall unafraid of tending to the highly subjective states¹¹³ and the 'overwhelming surprise of Christ' as 'perception of glory,' (Gallagher 2010:51) of those that have experienced a deeper understanding of mystical faith, such as the Saints.¹¹⁴ Von Balthasar will thus talk of a 'shaft of light' that gives 'insight' ([1980]1983:95) when there is an 'intimate personal relationship between Jesus and the believer,' where 'knowing and believing'...'constitute a single act of affirmation in the face of the compelling, radiant evidence of the figure.' In that sense, the believer 'has' him (von Balthasar [1980]1983:96) 'Christ who surpasses knowledge' (Von Balthasar 1983:97).

Von Balthasar approaches mysticism (McGinn Vol.I 1991:289) in a way in which the 'objective coordinate' of mysticism as the revelation of Christ and the 'subjective coordinate' of 'experiential knowledge of God' (cf. von Balthasar 1983:56) are synthesised (von Balthasar 1983:124, 125; cf. in this light, see the future of mystical theology as just this, in Johnston 1995:58; see also Rahner 1981:90-99; see McIntosh's 1998 *Mystical Theology*).

¹¹¹ Cf. Pascal's famous saying: 'It is the heart which perceives God and not the reason. That is what faith is: God perceived by the heart, not by the reason' (Pensées, 1669, Section IV: On the Means of Belief, No.278); and, 'Love has reasons which reason cannot understand' (Pensées, 1669 No.277. <http://izquotes.com/quote/142175> [accessed 10.10.2014])

¹¹² Coppleston believes Pascal places faith over reason (1994:163), where reason is a definition of 'narrow reason' - 'the abstract, analytic and deductive operation of the mind' ...as found in geometry (cf. Coppleston 1994:172). We cannot prove the truth of God by geometric or mathematical or any a priori deductive reasoning but turn to 'empirical' data (such as argument from prophecy, miracles, revelation and the occurrence of faith itself) and show 'how their convergence points infallibly' to the truth of Christianity (Coppleston 1994:173; as opposed to Kant who excludes this from theoretical knowledge). Coppleston agrees that, 'When Pascal says that principles are felt by the heart, he is obviously talking about intuition' (1994:164, 165). Helpful for this study, he believes: 'In general 'the heart' is a kind of intellectual instinct, rooted in the inmost nature of the soul' (Coppleston 1994:165, 166). Where reason, heart, spirit and soul meet, we have spiritual intuition.

¹¹³ For a context see Lane, his whole preface, including Rahner on James (2003a:7-11).

¹¹⁴ In paying attention to the elevated experiential spiritual states of these Saints Von Balthasar helps to build a bridge between the inner subjective and the objective doctrinal dimensions. He does this by showing that God evokes in inner human experience a dimension, 'far beyond what it might be able to perceive for itself' (McIntosh 1998:105). It is not human experience itself that can direct us to God (in itself it hasn't the power) but it is God that draws us to himself within and through a form of human experience. It is exactly this kind of transformative experience (von Balthasar 1986:11, 24) that the Saints went through (in 'burning for it,' receiving 'a 'taste of heaven,' McIntosh 1998:106; see also Bonaventure's burning love for Christ in Delio 2004:118). Von Balthasar shifts attention on transcendent action as *drama* so that, 'we have been appointed to play our part' in this huge drama which is nothing less than God's 'action upon the world' (1988 *Theo-Drama* I,15-17 cited in Gallagher 2010:54).

5.1.4.1.7 SOME CONTEMPORARY FEEDBACK

It seems paradoxical that spirituality is increasing in places¹¹⁵ while Christian religion (and Catholicism) remains under threat in the West, but Chapter 1 has adequately shown this to be true.¹¹⁶

Dulles sees the following persons contributing in their various ways. Philipp Jacob Spener and August Francke, George Fox and Jonathan Edwards preferred to ground faith not so much in reason as in experience (cited in Dulles1994:215). Schleiermacher and the nineteenth-century Protestant liberals came to see experience and feeling to be at the very 'heart of religion, including faith.' Rudolf Otto, building in part on Schleiermacher, explored the unique features of experiences he called 'numinous.' George Tyrrell looked upon 'faith as an incommunicable personal experience.' Karl Rahner spoke freely of the experience of 'uncreated grace,' whereas Edward Schillebeeckx prefers to speak paradoxically of Christian faith as 'an experience of that which transcends experience' (all cited in Dulles1994:215).

This study will assume that spiritual intuition as synthetic, is able to use Aquinas' arguments for God as 'corollary insights' that at the same time should fasten onto love as a 'form of knowledge' so that the universe and all creation is seen, in love, to be created for love and is consummated in love – love is the originating motive (the Alpha) and teleology (the Omega). Teilhard equates the Omega Point with Christ. History, therefore, is in movement toward Christ, (McBrien 1980:125).¹¹⁷

In this scenario the philosophical arguments are not to be divided into distinct parallel arguments employing the use of 'reason alone' (see Chapter 3, 121¹⁸, Chapter 4, 194¹¹²) but need to contribute to a multi-pronged holistic advance that together works under a spiritual disposition of faith that is able to 'see' in love. Natural religion, natural law, the *preambulae fidei*, fundamental theology, or transcendental philosophy cannot supply a *parallel* argument through reason alone as if reason is *separable* from the movements and insights of spirit.

This, it is being demonstrated, is untenable today in terms of a holistic anthropology, a shift from a philosophy that was too stringent in its method, and a theology that was too narrow in method and focus. In terms of the interdisciplinary approach in our day, all these are still at this juncture far too truncated.

It is spiritual intuition that can, via the maximal insight of faith, synthesise the strands so that processes can be recognised as being valid and true also theologically (cf. Merkur 1999).

¹¹⁵ This is not an even occurrence - often this is a populist, superficial and esoteric vein, generally tied to new movements such as the New Age. See 'New religious movements,' Sheldrake 2005:450-451.

¹¹⁶ *The Tablet* (21 Aug. 2004:19) has David Hay reporting that: 'surveys in the United Kingdom show that whilst church attendance has fallen by a fifth, over the same time spiritual experience in Britain increased by about 60 per cent. Reports by the French sociologist Yves Lambert indicates that through statistics gathered by the European Study of values that something like this is also occurring throughout the European continent. David Tacey in his new book *The Spirituality Revolution* (Brunner-Routledge 2003) contrasts shrinking religion with spirituality. He shows whilst that the Church is going through a crisis of plausibility in Australia, interest by the general public in spirituality is higher than it has been for many years perhaps centuries.'

¹¹⁷ Downey in his way also says plainly: 'We must look at the role of experience within God's loving purpose...God saw fit to share the eternal, divine self with undivine creatures who become what they are over time' (Downey 1993:376).

In this view spiritual intuition is seen to be close to the functioning of *faith* – spiritual intuition is thereby deemed to be *faith's locus* - but as a *faculty* (that is more encompassing than the intellectual faculties used by medieval faculty theology, see Shults 2003:179; D'Onofrio 2008:322) - and is also its *descriptive form*.¹¹⁸

A patient building up of what faith means -under useful types of philosophy and theology, in careful dialogue with the human and scientific disciplines that increasingly will lend insight, and as working with new understanding and new practices that spiritual intuition will be able offer- will be able to make faith more accessible to the world.

5.1.4.1.8 SUMMATION THUS FAR

Von Balthasar, with a might of spiritual, mystical and theological backing, fully opens up to the drama of interpersonal religion.¹¹⁹

Lonergan salvages affectivity from his basic Thomistic intellectual approach (Gelpi 1994:108) but seems not have had the time to integrate the psychic conversion in order to link it with his previous types of conversion (intellectual, moral, and later social etc., Gelpi 1994:108).¹²⁰

In other words he might have shown precisely how love drives and structures other types of conversion. He does though provide fresh language for presenting loving experience in contemporary times.

Wilber's much needed scope of thought breaks open subjective and affective space in what was a 'monological flatland' of reason and technology.¹²¹

¹¹⁸ Dulles demonstrates that practically, 'all Dominicans,' maintain that the 'discernment of the visible signs is merely an extrinsic preparation for faith,' and that *faith itself* has as its sole motive the uncreated testimony of God, *recognised by 'a grace-imparted interior instinct.'* Dulles shows that St Thomas himself, in his lectures on the fourth Chapter of John, seems to favour this alternative (Dulles 1994:213 italics added).

¹¹⁹ Personal relationship is intuitional in nature - not primarily intellectual. Watts & Williams show there are two modes of perceiving other people, the analytical and the non-analytical: 'Empathy involves the latter, and is thus a form of intuitive cognition' (1988:63). One is sensitive to the implied meanings and the nonverbal cues in intuitional cognition in a manner that is not even aware of using them. Empathetic listening has been called 'listening with the third ear' where there isn't a too hard a search for meaning but an 'evenly suspended attention.' This kind of perception is called by Deikman, a 'receptive mode of perception of the world as opposed to an active mode.' This tends towards 'meditation that refuses to arrive at a synthesised representation automatically built on a 'construction' out of sensory inputs' (in Watts & Williams 1988:65). 'Religious insight and therapeutic insight' (for example, where emotional experience is wordless and unsymbolised) are 'chiselled out of experience' in a much more personal way than 'intellectual or 'notional' religious insight.' Here is an attempt to become conscious of 'felt meanings' (in Watts & Williams 1988:74). It is this intuitional approach that can arrive at a passionate love of God.

¹²⁰ Gelpi sees that Lonergan could not, 'do justice to intuitive forms of thought and to judgements of feeling that grasp reality in their own right' (Gelpi 1994:108). Gallagher (2010:66 brackets his) describes how according to Lonergan, science itself works 'from data through hypothesis to verification. However, verification is not achieved using the eyes, but through the human capacity to judge (what Newman had called the 'illative sense').' Gallagher sums up that, 'All human knowing travels that path: from experience through insight to judgement, and then beyond a judgement of truth to the possibility of moral or existential decisions' (2010:66). One has to inspect this capacity to judge, either as a more intuitive synthesising capacity, or discern whether it employs purely 'rational' kinds of judgements. To distinguish, intuition immediately engages with experience and is not any *subsequent* judgement.

St Francis' approach helps intuition to be seen to be a 'clean process.'

¹²¹ Wilber describes how: 'you find to your utter horror that you are standing in a flat and faded universe, with no meaning, no depth, no interpretation, no beauty, no goodness, no virtue, and nothing sublime. Just a bunch of holistic its in a functional fit' (1996:88, 129).

Writers such as Suenens (and Kasper) investigate an existential experimental approach under the activity of the Holy Spirit, that 'cuts through' highly theological thinking, delivering attainable expectations through real life witness.¹²² The charismatic dimensions ensure that the process always begins with exposure to the Spirit as 'originary experience' birthing vibrant faith and living community. More of Suenens' kind of direct pastoral astuteness is required to breathe dynamic pneumatological life into the Church (cf. Benedict XVI speaking of the charisms as becoming a 'burning reality' today, 2005:101, 102).

Heidegger softens a 'hard' objective ontological approach to *being* (as he introduces *quality*) and is able to draw *being* into (everyday) life and real ordinary experience so that God can be taken seriously and encountered in this world.

Aristotle introduced tendencies and categories that would seriously impact on Thomism and scholasticism. Amongst these was an initial inner force of intuition depositing 'divine being,' from which all too quickly *all was built up on* in one 'great hierarchy.' Thereafter everything else could be deduced from this imposing edifice.¹²³

Augustine introduced a human psychological dimension including experienced intimacy and friendship that has grounded the Church through the centuries despite layers of more rational theological deposits.

Komonchak judges that, though Aquinas emphasised the cognitive character of faith in a 'markedly intellectual approach where judgement is operative,' he did not in fact exclude 'existential surrender' (1983:378).

Through St Bernard, there is always a pull towards intuited knowledge (McGinn Vol.III 1998:87).

Despite Jung's first-hand, long, specialised experience in psychotherapy, the vistas he opened up are still not well integrated into postmodern world views. This is probably due to his more symbolic reflections.¹²⁴ Hillman has helped disseminate the many gems and potentials of Jung's life-philosophy in works employing modern accessible language.

¹²² Cardinal Suenens speaking of *experiment and experiencing* quotes Mouroux as saying: 'Today experience is all important for we live in an age of experience'... 'when modern man turns to Christianity the question he asks is, 'What worthwhile experience can you give me?' (Mouroux 1952:5 in Suenens 1974:53, 54). John Paul II too stated flatly that people today 'put more trust in...experience than in doctrine' (*Redemptoris Missio* 1990 no.42). Suenens, wanting the Church to 'engage the world at large' (McBrien 1980:85), tied illuminating experience to the action of the Holy Spirit: 'To penetrate the secrets of the hidden God in ourselves and in human history we need a power that goes beyond our own resources. To search out the realm of the invisible we need a light whose rays are more delicate than infra-red. This power, this light, is the Holy Spirit who alone explores the depths of God' (Suenens 1974:54). Suenens (1974:64) firmly believes that extraordinary experience of God's love is a normal possibility available to all.

¹²³ Because God was constructed on the basis of - the senses (Maritain [1930]1979:64) as primary faculties; *causality* as a primary focus (Maritain 1979:64); and caused *movement* (cf. 1979:64; Komonchak 1987:710) ending in reasonable *telos* - these determined the *kind* of God we would end up with. Understandably the Thomistic/Aristotelian sensory approach was better suited to promoting the *sciences*. Unlike the more open idealism of Plato, Aristotle reduced possibilities for *mystery*.

¹²⁴ In fact Jung can be disconcerting in that he does not approach theology systematically. Jung's entire thrust was misunderstood. Kelsey explains he was always interested in religious ideas and religious experience. It was concerning the possibility of the latter that he broke from Freud. His doctoral thesis was concerned with religious phenomena, and after a near death experience, he himself had he spent the last twenty years of his life studying human experiences of a religious kind (Kelsey 1982:29, 30).

This overview prepares us well for seeing the grounding tendencies that helped promote a 'turn to the subject' and the subject's experience.

5.1.4.2 THE HISTORICAL SUPPRESSION OF EXPERIENCE: THE DRAMA OF MODERNISM

Maggiolini shows how any emphasising of experience in the Church (despite errors inherent in such a stance, cf. von Balthasar 1970:33) was totally suppressed through the harshness of the condemnation of Modernism ('Magisterial Teaching on Experience in the Twentieth Century: From the Modernist Crisis to the Second Vatican Council').

Maggiolini introduces the fact that the 'boom' of the theme of experience in theology after Vatican II is something of a surprise when we compare it with what immediately preceded the Council. The preconciliar period is marked by the 'heated controversy' surrounding Modernism so that after the explicit magisterial condemnation of the Modernist movement, the topic of experience, for decades, 'received scant, if any, treatment from theology and the Magisterium' (Maggiolini). Experience was highly suspect, so that anti-modernism cast 'a shadow' over it until Vatican II. Nichols (1991:243) reflects with Mouroux, that the vein of personal experience in its totality, including 'measurable quantifiable' experience, as a mediation of the 'infinite personal subject' had been prematurely suppressed by the vehement anti-Modernist reaction.¹²⁵

His most valuable insights have to do with 'religion as an actual experience with religious realities' (1982:30).

¹²⁵ Experience built into 'the invitation of God' is necessary - this draws one to God. In addition it is the means by which one can participate as a fully engaged human in the Church's deepest mystery. Trent correctly reacted against Reformation ideas of experience that in its Lutheran form, expected a feeling and experience of justifying grace *before* a person can believe they are on the path of salvation (Nichols 1991:243). This thesis sees inner experience as newfound freedom and connection to God as a valuable indicator of what normally should be included in 'being saved' (cf. 227¹²⁶). However it can never be a *precondition* that can be precisely prescribed. In *preceding* any human experiential grasp (Rm 5:17), grace manifests *itself* in many ways so as to *determine* the human experience. Never does the human experience fully determine the nature of especially justifying grace. Experience and belief (insightful reason, illumination) too, we see, are interwoven in complex ways so that the 'feeling of experience' alone is never clean-cut evidence (see Laird, the thesis 220¹⁰⁶). When Christ *reveals* himself as person or truth to one, one is indeed 'illuminated' within in an intuited 'experience' of grace, but its *origin*, as it transforms by light, remains transcendent. Also denied was the Calvinist notion that the 'elect are distinguishable by their grace-given certainty of salvation' (Nichols 1991:243). Subjective certainty is indeed a consoling *spiritual gift* all should expect to humbly enjoy, and is a *sign* of God's indwelling, but such subjectivity rests on *God's objective activity* (and promises) that, through the certain grace of baptism and through the Spirit, mystically incorporates one into Christ's Body the Church; so that certainty is not any personal guarantee generated by one's own faith to become a 'certain possession.' The free *gift* of grace is everything. Affective feelings will naturally follow its leadings. This study argues that neglected feelings need to be fully re-integrated, but *alone* are never a full *guarantee* of salvation. Persons *without* feelings can be under grace hidden at secret depths: and be 'favourites' of God. Steady, prayerful *relationality* enjoying Christ's presence or indwelling is a surer witness. Thus feelings cannot instigate or circumscribe the event of justification. Strong feelings have always been part of so called inspired and enthusiastic heresy and are in *this* case counter-indicative of truth. The Council reacted against a *naive empirical doctrine* of Christian experience and as such was not in principle against a *deeper* spiritual experiential approach (Nichols 1991:243). It stated that the Church mediates God by making him *immediately present* to each of its members (Nichols 1991:244). Regarding mysticism, Moroux countered that this is not a radically different from of Christian experience but its prolongation on 'a purer, deeper and more self aware level' (Nichols 1991:244, 245). Every believer on the basis of baptismal faith, is a 'primitive or inchoate mystic' (Nichols 1991:245).

The acute drama of the Modernists heresy brings into the open the gap between defensive Church posture protecting its teaching, and the same Church seeking a more natural and human theological approach where the spiritual can play a more effective role. Rahner has always held that a unique spiritual experience, where one is touched by Christ, is possible not only in the mystic but to 'every' person (*Theological Investigations* no4 1993:153; Marmion 2004).¹²⁶

Retrospectively, a human-spiritual 'bridging' that the Modernists were trying to arrive at was something sorely needed during such a legalistic time in the Church. A new *theology of spiritual inspiration* could have helped marry formal revealed truth with a more personal 'reception' of revelation.

What is exposed during the Modernist tragedy is the scholastic intellectualist approach to faith (within an outdated and inadequate anthropology) held to by the Church at the time, that was used to force proponents of experience into an extreme opposition. There were many aspects of Modernist thought that could have been dialogued with and allowed to expand the then theology of revelation, and indeed, the whole ingrained theological system of the Church at the time. For instance, being sensitive to the required *involvement* of the psyche of the recipient of revelation, and, what would then be acknowledged to be *personally infused* knowledge, would have advanced the cause of faith greatly. Instead there was a heated clash, with the Church resisting and quelling a more personalised world view.

The sharp contrasts in theological paradigm, method and pastoral style that modernism brought to the fore need to be considered in greater detail. Valuable background highlighting 'whole theological options' taken by the Church is pertinent, and is provided by Maggiolini.¹²⁷

¹²⁶ In his Saturday homily, July 27 2013 at Rio de Janeiro, World Youth Day, Pope Francis urged just such a shift to the human so that Priests, seminarians, and religious show openness as 'servants of communion and of the *culture of encounter*' (no3). '...we must be almost obsessive in this matter' Pope Francis insists. He adds, 'We do not want to be presumptuous, imposing 'our truths', but rather be 'guided by the humble yet joyful certainty of those who have been found, touched and transformed by the Truth who is Christ, ever to be proclaimed.'

¹²⁷ Mouroux's work *L'expérience Chrétienne* (1952) broke the silence that had descended on the question of experience after Modernism. It brought the crisis to light and anticipated the Council. Both 'dialectical theology and Neo-scholasticism ignored experience in favour of a one-sided positivism and a dogmatic-biblicist supernaturalism' (cf. McBrien 1980:120, 126, 127). Tyrrell, Modernism's main protagonist, charged that Neo-scholasticism, 'strives to understand the primordial form of revelation propositionally' but that the only result of this effort is 'an infinite regress from proposition to proposition.' Tyrrell's interpretation saw revelation 'as an 'interior' and personal experience' (cf. Dulles on 'Revelation as Inner Experience' 1992a:68-83, especially pgs71, 73 on Tyrrell). Tyrrell thus claimed that, 'without personal revelation, there can be no faith, and nothing more than theological or historical assent. Revelation cannot be put into us from outside. It can be occasioned, but it cannot be caused, by instruction' (1907:305-306 in Maggiolini). Tyrrell rightly added that, 'It is very important to remember that, strictly speaking, revelation consists in the *total religious experience*, and not simply in the *mental* element of that experience' (1907:285 italics added). The Encyclical of Pope Pius X on the Doctrines of the Modernists, *Pascendi Dominici Gregis*, instead of trying to integrate the views held, forced them apart, replying that, 'the vast majority of mankind firmly holds and shall always hold that feeling and experience *alone*, without the guidance and light of the *intellect* (sic), can never lead to the knowledge of God' (*Pascendi* no39). Using a rather harsh, polemical style *Pascendi* charged that, 'For the Modernist Believer...it is an established and certain fact that the divine reality does really exist in itself and quite independently of the person who believes in it.' But, 'If you ask on what foundation this assertion of the Believer rests, they (the modernists) answer: In the experience of the individual. This is their manner of putting the question: In the religious *sentiment* one must recognise a kind of *intuition*

Judging the Church not too heartlessly, this thesis' commentary (Chapter 2, 88¹²⁶) reads as an important vindication of the value of experience that was side-lined and suppressed in the last century. The strong reaction of parts of the encyclical's argument, and the fears displayed, signpost the opposite path: of successful and more fruitful rehabilitation of experience to be pursued. In place of scholastic method, phenomenology means to, 'let things show themselves as they are in themselves' (Magee 1987:257) so that it lets the 'other' come to us in our experience - regardless of whether there is any sense in which matters objectivity are (Magee 1987:254c). The mind is always directed towards *objects* (persons).

In reviewing the whole modernist saga (section 5.1.4.2 pg226), more measured and contemplative reflection would have made room for a concretisation of a much needed *interior spirituality* (at a level beyond standard devotional practices) to raise and vitalise the very ordered (and stiff, authoritarian) theology of the time. Instead, an indispensable exploratory spirituality-come-theology was held back for half a century largely by the set (culturally affected) world-view of the Church of the era. A more natural, integrated theological approach over sixty years could have updated theology and worship so that lay persons and clergy could

of the heart which puts man in *immediate contact* with the very reality of God, and *infuses* such a persuasion of God's existence and His action both within and without man as to excel greatly any scientific conviction. They assert, therefore, the existence of a real experience, and one of a kind that surpasses all rational experience' (*Pascendi* no14 italics added). The language here is *in line* with what this thesis proposes, and the scientific contrast is unwarranted - in fact betraying a false kind of 'proof.' More holistically Tyrrell insisted on the 'comprehensiveness of experience,' or on the 'totality of the person involved' (the experience of revelation is the complete and total experience) that needs to be juxtaposed to the anthropological "intellectualism' of official theology at the beginning of this century where there is no room for an adequate consideration of experience' (Maggiolini, italics added). Maggiolini rightly assesses that this (*Pascendi's*) anthropology 'spawns a deep suspicion of experience.' Crucially, he sees this official anthropological perspective to be tied to a '*fundamental theological option*' which dominated the 'official theology' of the early part of this century. He also points out the intellectualist understanding of revelation identifies revelation with *truths* to be believed and emphasises transcendence (where God is the focus, not the 'human receiver'). Catholic theology expresses this transcendence in terms of 'exteriority,' whereas Modernist theology, (in over-reacting) rejecting 'exteriority,' speaks in terms of 'immanence.' These last observations, Maggiolini rightly shows, 'bring out how the specific question of 'experience' calls into play the *entire theological system* of the early twentieth century' (Maggiolini brackets added). Therefore, in order to 'reopen a renewed discussion of the particular issue of experience, there had to be some change in the horizon of theology' (Maggiolini). A fresh dialogue on experience is an aim of this thesis. Later, it was *Dei Verbum* that could promote a 'more adequate horizon for understanding revelation. *Dei Verbum's* (Pope Paul VI 1965) 'updating' instead lists three factors in the progress of tradition, namely, theology, experience and the Magisterium. It now lists experience alongside the other factors in the progress of tradition that become a safeguard against a possible 'absolutisation of experience.' The text explicitly also refers to the intellectual dimension *alongside* the dimension of experience. As Kothgasser observes: 'both modes of knowing, the experiential and the more intellectual, operate in both instances' (in Maggiolini) [by a kind of synthesising intuition, see MODELS T-I pg510 & A-B pg639]. In addition Betti adjudicates correctly that if we wish to implicate a priority either of the intellectual dimension (doctrine, theology) or of the experiential dimension (religious experience), then 'concrete experience has, in a certain sense, *priority* with respect to theological investigation. The lived realities *precede* their formulation into doctrine, rather than being a proportionate application of the statement' (Kothgasser & Betti 1967:237 cited in Maggiolini, italics & brackets added). Lane (1982/2003:67) shows how Vatican Council II no longer spoke of revelation 'as a body of truths' as in Vatican I's emphasis. Instead *Dei Verbum* 'moves away from truths disclosed (*revelata*) to personal disclosure (*revelatio*), which emphasises the personal disclosure of God.' This study's 'relational' 'experience' is now seen to provide just the fitting categories sought to enable reception of *any* form of revelation.

have travelled the road to the updating of the Vatican Council more smoothly and less jarringly. Authentic *personal* growth would have better equipped believers to integrate the fast-track changes coming after Vatican II (see the reaction, Johnston 2000:24).¹²⁸ It is still well appreciated that many of the Vatican II generation were so disorientated by all the unexpected and fast psycho-spiritual changes that they left the priesthood and religious life in droves.¹²⁹ The outstanding theology of Vatican II had developed in leaps and bounds, but the receptive human and spiritual disposition to both ‘receive’ and to pick up on the recognised profound theological content of the Council (to carry it forward) was (and has remained) disappointingly unappropriated and unapplied.¹³⁰ The current hankering back to that still inspiring Vatican II theology is, in this author’s view, never going to be able to ‘lift itself by its own bootstraps,’ meaning, reflection and thought alone on the documents will not be able to release the energy and the spirit required to engender dynamic experience leading to real transformation.¹³¹ As this study later unfolds, a new paradigm, a fresh hermeneutic, is required to move a dipolar, static comprehension of reality (i.e. *concepts* as ideas, with *percepts* as the obvious results of experience, Gelpi 1994:36) into a dynamic, involving, and affective, *triadic* process (inclusive of common relational experience, and the ‘laws’ that govern this). Simply having sound concepts (theology) and applying the common sense results of actions (assumed outcomes merely built on one’s own experience) will not achieve any goal and bring about any deeper change. A transformation must be fed by universal laws (morals, virtues etc.) that all subscribe to because they ‘see it’ and ‘want it’ – i.e. by impulsion of an inner intuition that ‘sees’ universal laws at play and are attracted to what these offer, so that these are ardently lived out.¹³² If the Church cannot break out of its own and a contemporary deficiency in thought constructs (frameworks of interpretation, style of fundamental theology) and nurture a fresh spirituality, it will continue to have a hard time being convincing in its standing and its mission. Pope Francis has a knack of appealing to people’s inner faith-sense or intuition (that downplays the contentious theoretical dimensions) so that these people are somehow motivated to move and change on more vital levels. Theology always contributes, but somehow gets in the way if one

¹²⁸ Instead ‘experience’ in terms of an ‘overtaking’ by existentialism and phenomenology, and an ‘overwhelming’ by rapid social transformations, suddenly removed the ‘cultural lid’ in a way that jolted those in the Church so *ill-equipped for*, amongst other factors: personal choice over routine and obedience; spirituality over cultic worship; involved reflection over standard teaching; creativity and experimentation over habitual practice; and direct witness with more personal sharing over traditional regimes of formation.

¹²⁹ More open and honest dialogue with ‘experience’ in its various cultural, art, media, technological/scientific (Thomas 1988), and socio-religious forms (see Lechner on Webers’ theories in Beckford & Wallis 2006:50) would have ameliorated a whole thoroughly entrenched worldview in and outside of the Church.

¹³⁰ Bishop Jan Hendricks, recounted that Pope Francis said implementation of the 1962-65 Second Vatican Council is only half complete: ‘We have been implementing the council only halfway,’ Hendricks recalled from the pope’s words. ‘Half of the work has still to be done’ (McElwee 9 Dec. 2013).

¹³¹ Pope Francis has said: ‘While some Catholics would like to undo the reforms of the Second Vatican Council, others are trying to ‘build a monument’ to it rather than fully live its teachings’ (Wooden 16 April 2013).

¹³² John Cottingham captures this author’s view: ‘The Greek ideal of the good life, according to Aristotle, could be achieved through leading harmonious lives of virtue. But the Judaeo-Christian tradition suggests that moral development requires something much more dramatic and emotional.’ Here ‘outflowings of emotion are the trigger for moral and spiritual change’ (Cottingham 2009:14).

begins with the theory, and not as theology arising from within a triadic relationship that genuinely connects to *deeper relational* and *universal* aspects from the start. As later explained, we have to trust (triadic) relationality (common discernment in the Spirit) and intuition as they play out in real experience.¹³³ A *dipolar* set-up, of abstract concepts and applied behavioural rules, will not change people.¹³⁴

After the heavier hermeneutic reflection of this Chapter, St Francis will need to offer a fresh impetus and offer lighter, more humane relief.

Experience, thus suppressed and ignored, was brought to the fore again late - only after the Second Vatican Council. It still remains a knotty subject poorly integrated in all forms of theology (philosophical, fundamental, systematic and pastoral) as well as in spirituality. Such a malady in the Church urgently requires a solution for a recovered self-identity and a strong thrust in evangelisation.

What then might have been other problems regarding the theme of experience?

5.1.4.3 THEOLOGY RELATIVISING EXPERIENCE

Another problem has come from theology itself over the course of history. Stating it in a simplistic manner, the underlying spiritual sense had over time become so encrusted in a theological type of thinking and theological method that spirituality has been subjugated by the discipline of theology.¹³⁵

Hay (cited in Holder 2005:434) charges that: '...up to the present day, empirical research on religious or spiritual experience has operated under the shadow of an intellectual critique of religion that has had several centuries to become sedimented into everyday consciousness. Moreover, it seems that theologians have at times colluded with this critique.'

Buckley wrote in his *At the Origins of Modern Atheism*, that during the seventeenth century numerous mainstream Christian theologians both Protestant and Catholic had, 'a *failure of nerve* in relation to experience' (1987:434).¹³⁶ Buckley incisively clinches that, 'For if religion itself has no *inherent* ground upon which to base its assertion, it is only a question of time until its *inner* emptiness emerges as positive denial...Eventually the self-denial of religion becomes the more radical but consistent denial that is atheism.'¹³⁷

¹³³ This is humbly stated to entice. All the same, it is well realised that an orthodox and 'ground-breaking' demonstration and presentation will not be that easy to arrive at.

¹³⁴ Pope Francis stated: 'If the Christian is a restorationist, a legalist, if he wants everything clear and safe, then he will find nothing. Tradition and memory of the past must help us to have the courage to open up new areas to God. Those who today always look for disciplinarian solutions, those who long for an exaggerated doctrinal 'security,' those who stubbornly try to recover a past that no longer exists - they have a static and inward-directed view of things. In this way, faith becomes an ideology among other ideologies' (Spadaro 2013:32).

¹³⁵ Cf. Schneiders 1986:258, 261-263, 271-273; Schneiders 1989:688-690. See Ashley 1995:12-18.

¹³⁶ Thus, unlike their Puritan and Pietist co-religionists, they no longer felt that Christianity could be defended by reference to 'our ordinary experience of God.' Hence they turned to an, 'indirect apologetic based on the argument from design' and handed over 'the defence of religion' to cosmologists such as Newton (Holder 2005:434). The cost of 'loss of experience' becomes extreme indeed, for Hay then adjudges that 'giving up of spiritual experience' eventually generated 'the destruction of religion that it was meant to avoid' (Holder 2005:434).

¹³⁷ Buckley drives home a final point saying that, 'if religion has no *intrinsic* justification, it cannot be justified from the *outside*' (1987:360 in Holder 2005:434 italics added). Intrinsic justification needs to be internally convincing and only spiritual experience (the flowering of faith) can carry this to fruition.

Here metaphorically, has been exposed the 'rotten seed' that will fail to sprout, as well as the 'new seed' required for renewal in the Church and in the world.

5.1.4.4 THE UNAVOIDABILITY OF DEALING WITH THE 'TURN TO EXPERIENCE'

This thesis argues systematically for the rehabilitation of the category of experience.

Chapter 3 has already situated what has been called 'the turn to experience' within various other turns in philosophy and theology (see section 4.18.7 pg188).

In surveying what Kasper adds to the debate surrounding faith and experience a clearer discrimination regarding dangers and contributions emerge. It becomes clearer too how experience plays a crucial role in coming to faith and in sustaining faith.¹³⁸ Schillebeeckx also declares frankly: 'In my view this *gulf between faith and experience* is one of the fundamental reasons for the present-day crisis among Christians who are faithful to the church' (1983:29 italics added).¹³⁹

When discussing the contemporary evaporation of faith, Kasper makes a vital contribution when he unambiguously points to the need to fall back on to the *foundational* position of experience to be defended against the intellectual: 'Like all knowledge, the knowledge of God requires a basis in experience' (Kasper 1986:79).¹⁴⁰ Kasper reopens the perplexing question which this Chapter all the while confronts: 'To what extent is it possible to speak at all of an experience of God?' (1986:79).

5.1.4.5 EXPERIENCE AND FAITH

Kasper recognises that the interface of 'faith and experience is an extremely difficult and perplexing one' (1986:79). This difficulty is due to the fact that both the concept of experience and the concept of faith is many-levelled and ambiguous (Kasper 1986:79).

The varieties of faith expressions and its synthesis is helpfully summarised by Kasper. Seeing *trust* as part of faith, Kasper asks how the 'act of trust, self-surrender and obedience toward the impenetrable mystery...can be reconciled with our sober, enlightened, rational experience

¹³⁸ Experience is always renewing. Kasper points to a second aspect of the *historicity* of our experience: 'Through the mediation of language not only do former experiences come alive again today; language and the experience 'stored up' in experience also helps to interpret our present experience and pass it on to a future generation. Experience thus exists, at any given time, in a tension between remembrance of past experience, the experience of the moment, and the transmission of this experience in the hope that the future will preserve and confirm it. In other words: experience is a *constantly renewed* and never finished learning process. It is 'experience of life' in the proper sense of the phrase' (Kasper 1986:83).

¹³⁹ Schillebeeckx sees incisively that many wish to *start* with experience so that it is: 'clear that many believers, and quite evidently a number of students of theology, are reluctant to engage in theological activity which has its starting-point in scripture and tradition...(using dead languages). They are of the opinion that a modern, living theology must begin from men's present-day experiences. They want to begin 'at the other end'' (1983:29).

¹⁴⁰ Kasper (1986:79 italics & brackets added) adds: 'As far as the God-question is concerned, we are being forced back today to the *rudiments* of understanding. Consequently, when we speak of a natural knowledge of God, there can be no question simply of abstract proofs of God. Such proofs are meaningful and intelligible only if they have a *basis in experience* (i.e. through meaning uncovered by phenomenology, see also Honderich 1995:248 italics added) and represent an effort to penetrate more deeply into this experience and defend it against intellectual challenges.'

of the world' (1986:80).¹⁴¹ The right response in a Western milieu losing faith would be not to fall into the trap of attempting an empirical kind of proof, or to retrieve 'philosophical' paths to verification, but to find a fresh personalised way where the contents of faith can be both intimately attractive, and reconcilable with an altered world-view. This study shows that this involves a revision of anthropological understanding that needs to include the recognition and engagement of overlooked faculties involving intuition, affectivity and aesthetical appreciation - and all this without relinquishing all that is reasonable.¹⁴² In trying to unite the personal with the rational Ratzinger too turns to experience.¹⁴³

Two opposed positions are forwarded by Kasper with regard to the relation between faith and experience. The first deals with what is formally given, the second with its reception.

5.1.4.5.1 EXPERIENCE AS TRADITION - A BODY OF REVEALED TRUTH

The 'traditional formulation' of the relation between faith and experience says that, 'faith comes from hearing (Rm 10:17) and has for its criterion not our present experience of reality but the authoritatively proclaimed gospel message which is transmitted through the Church' (Kasper 1986:80).¹⁴⁴ It must be appreciated that such outward acceptance of truth as 'factual data' does not even begin to enter the arena of how one *internally appropriates* the Good News and how revealed truth gives rise to deep faith and a committed spiritual life within one's deeper self. A faith stance which settles for obedience to the contents of faith held by authority alone (though this must be given, cf. Pope John Paul II 1993 encyclical *Veritatis Splendor*¹⁴⁵; Moran 2009:62, 64, 65), is ultimately not worthy of what is offered as an ultimate personal covenant of loving faith sealed in the bloody passion of Christ as shared in the Eucharist. Even as the truth of faith remains secure, this can only be a mystery personally entered into.

¹⁴¹ It needs to be pointed out that Kasper speaks to a tradition of the West that has absorbed some degree of rationalism and pragmatism derived from a scientific base. Such a 'rational' approach would not be the standard disposition in a much more 'relational' Africa, cf. Kamalu 1997.

¹⁴² See Heidegger in Sadler 1996:163 & 1996:234⁶⁴; cf. Bongart 1999; cf. Norenzayan, Smith, Kim & Nisbett 2002:653-684.

¹⁴³ Ratzinger (1971:125 italics added) throws his weight behind the need for experience: 'We know today that in a physical experiment the observer himself enters into the experiment and only by doing so can arrive at a physical experience. This means that there is no such thing as pure objectivity even in physics...' He goes on, 'This too, *mutatis mutandis*, is true of the question of God. There is no such thing as a mere observer. There is no such thing as pure objectivity. One can even say that the higher an object stands in *human* terms, the more it *penetrates* the centre of individuality, and the more it engages the beholder's individuality, then the smaller the possibility of the mere distancing involved in pure objectivity. Thus, wherever an answer is presented as unemotionally *objective*, as a statement that finally goes beyond the prejudices of the pious and provides purely factual, scientific information, then it has to be said that the speaker has here fallen a victim to self-deception.' He shows how, 'This kind of objectivity is quite simply denied to man. He cannot ask and exist as a mere observer. He who tries to be a mere observer experiences nothing. Even the reality 'God' can only impinge on the vision of him who enters into the experiment with God the experiment that we call faith.' Ratzinger then captures the very core: 'Only by entering does one experience; only by co-operating in the experiment does one ask at all, and only he who asks receives an answer.'

¹⁴⁴ Hearing suggests accepting what is 'revealed truth' as fixed data, with language as a norm where faith is 'delivered once and for all (Jude 3)' while it carries its own authoritative weightiness under the Church's authority. Kasper here evaluates the right place of *communal* tradition (1986:83).

¹⁴⁵ John Paul II Encyclical *Veritatis Splendor* no1 1993:5.

5.1.4.5.2 EXPERIENCE OF FAITH, PAST AND PRESENT – TRADITION AND/OR FRESH EXPERIENCE

Kasper goes further to meld the experience of faith of the past (as consolidated in *tradition*) with the *fresh experience* that has to ever engage this past anew.¹⁴⁶

In this correlative context of tradition and experience, Kasper can thus confidently conclude that *faith* is related to an 'experiential reality which antecedes it, *but also has* experience which is *proper* to it' (1986:80 italics added). This is tantamount to saying that faith is 'born out of experience' (as tradition) and also has to be 'revealed in' one's own experience.¹⁴⁷ How then to come nearer to such personal experience as the seedbed of faith?

5.1.4.5.3 EXPERIENCE, AS THE SPRING OF, AND SUSTAINING, RELATIONAL FAITH

The conclusion has been reached that experience, even the quieter experience of the deeper, semi-conscious stirrings of illuminative grace or gentle love, is crucially needed to 'spring' faith. With Kasper we see such is an undeniable 'given.' Indeed, persons are *aware* that they 'have faith' that has altered their whole approach to life. Coming to faith is 'coming alive in Christ' in his love. The unfolding of such a special occurrence will be expanded upon later (see section 5.1.5 pg254 and 5.1.5.4 pg259). We can be sure that such type of inner awareness of faith necessarily springs from a living expansion of the heart and illumination of the spirit as experiential gift given rise to by the Spirit.¹⁴⁸ Here an acknowledgement of the necessity of the divine as always *engendering* such originating experience is required. Faith as gift has always to be underpinned by the impulses of God's Spirit and can therefore never be instigated or grasped by human effort and reason alone. To try to do so is misplaced, rather, attempting to understand faith urgently seeks a sense of what the nature and dynamism of *that* initiating experience is - *that* unfolding instance of 'elevating contact' from God as gift of *himself*, in

¹⁴⁶ Kasper demonstrates the new connection necessary for the two kinds of experience, namely that 'we encounter this (once and for all) faith in a quite limited historical experiential *tradition* (i.e. as originating in its experienced inspiration in the long past), and, that this tradition is no longer *directly* ours but must be *appropriated* via our own experience' (1986:80 brackets & italics inserted).

¹⁴⁷ However we must be warned that including exposure to new experience as central (to any theory of faith) is not the same as saying that elevated 'modern experience' can claim to be the single reference point to which all revelation and contents of faith must conform. As a matter of fact, the greater obstacle to understanding of faith is that the modern attitude or cultural world-view is closed in on itself and needs to be *broken open* by some sort of an experiential conversion to be able to experience the changeless beauty of the tradition we call faith. Change of viewpoint involves hermeneutic shifts in understanding as is indicated (see section 4.18.4 BLOCKAGES IN THE PAST: AND REQUIRED SHIFTS pg179 and the subsequent sections).

¹⁴⁸ This remains true even if such an experienced impulse of the Spirit itself is not continuous so that a more constant faith grows as a trustworthy relation prompted by intermittent relational 'infusions' that keep the relation alive. Here it is held that, as a rule, for any human relations to endure requires continual reinforcing of the relational bond by frequent enough affective 'touches' - so too faith is normally sustained by inner illumination and movements (consolations) given by God so that the relationship can remain animated in love (Faricy will thus say, that as within human laws, a 'presence' is required for a relationship to endure, 1983:15).

For instance, how many years can a wife of a husband *missing in war action*, who is still alive but imprisoned and unable to communicate, wait for that husband, before the lack of contact compels her to find somebody else? On the whole, even in those living together, lack of felt communication, will mean a breakdown of relationship. This 'relational law' is true of our relationship with God also.

which faith is said to be 'born.'¹⁴⁹ In reverse order, in the context of *loss* of faith in contemporary cultures, comprehending what exactly is all *involved* in such loss must help grasp what 'coming

¹⁴⁹ Kasper reinforces the *transcendence* of the gift in his manner: 'From the various types of revelation in the Bible it follows that as understood by the Bible, revelation is not simply something that is manifestly present in the world or which through meditation and reflection human beings are able by their own power to read off from the world.' Importantly, it is rather a *free self-disclosure of God*, not deducible from anything else, by which alone man and the world are *brought into* the light of the truth' (1986:120 italics added). He makes his argument clearly: 'Our various reflections up to this point have already made it clear that in the final analysis we cannot justify faith by rational proofs or historical documents. The ultimate cannot be justified by the penultimate, the all-embracing and infinite by the finite...*Reason* and *history* provide indications which show faith to be reasonable; but these indications themselves become fully certain only *in the light of faith* or, more accurately, in the light of the self-revelation of the truth of God, which truth shines out *in the act of faith itself*' (Kasper 1986:122 italics added). Kasper also brings out the *personal dimension* of God's self-revelation. The language of the Bible speaks of God revealing 'his face' (Ex 34.20; Dt 10.8, 18.7; Ps 86.9; etc.), 'his heart' (Hos 11.8; Jr 31.20) and 'his name' (Ex 6.3; Jn 17.6; etc.). All this shows that in his revelation God is 'not an It but an I and a Thou' (Kasper 1986:121). Without using the term experience, he then indicates revelation must be a *present event*: 'Consequently revelation does not *occur* always and everywhere but *here and now*. It is *historical* revelation, and always accompanied by an indispensable temporal reference' (Kasper 1986:120 italics added). *Individual* experience is understood to be *foundational* when Kasper says that 'the one historical self revelation of God,' if it 'makes use of many different forms of categorical revelation' must *also* occur '*in many individual revelations*' (1986:121 italics added). Many will rejoice in this dynamic position. Another school, represented by Leopold Malevez, Louis Monden, Marie-Dominique Chenu, and practically 'all Dominicans,' maintains that the 'discernment of the visible signs is merely an extrinsic preparation for faith,' and that *faith itself* has as its sole motive the uncreated testimony of God, *recognized by* 'a grace-imparted *interior instinct*' (Dulles 1994:213 italics added). Dulles shows that St. Thomas himself, in his lectures on the fourth Chapter of John, seems to favour this alternative (1994:213). The difference here is whether one includes the *signs* of love as part of the revelation or settles for a so called *deeper instinct* or faith-insight which is elicited. That 'uncreated testimony,' as it must include the love of God, means that divine love overwhelms faith and that the focus can safely be on the sign of God *himself* (his love, or 'Godself'). The process as it is being understood, does not have to elevate itself strictly in terms of an *event of faith* - it is quite legitimate, even necessary, to instead put the emphasis on that *love* that supersedes and instils faith. For this reason Rahner can also say that faith is an 'acceptance of the *nearness of God* as absolute mystery' (Dulles 1994:173). Similarly Lonergan will define faith as 'the knowledge born of religious love' (Lonergan 1972:115 in Dulles 1994:173). He makes a further sharp distinction between faith, as 'the eye of religious love,' and beliefs, which faith discerns as 'God's self-disclosures' (Lonergan 1972:119 in Dulles 1994:173). We note that a good number of theologians emphasise 'the *affective* component in faith and the close connection between faith and *experience*' (Dulles 1994:175 italics added). Others, possibly relying on certain texts from Paul (Rom 8:16; Gal 4:6) and John (1Jn 5:10), refer to the 'inner testimony of the Holy Spirit' as something 'immediately perceived.' In the patristic period Pseudo-Dionysius and Maximus the Confessor connected faith with a 'mystical union' with God. In the Middle Ages some of the monastic theologians, and others belonging to the school of St. Victor and the Franciscan order, 'accorded primacy to the *affective* dimension of faith' (Dulles 1994:175 italics added). Some Thomists of the baroque period, including Domingo Bañez and the Salamanca Carmelites, 'spoke as though the supernatural attractive power of the light of faith were somehow experienced' (Dulles 1994:175). Blaise Pascal, the German Pietists, the Cambridge Platonists, and Jonathan Edwards mulled over the 'reasons of the heart' and the religious affections as constituents of faith. For John Wesley the full assurance of faith required a perception of the 'inward witness of the Holy Spirit' (Dulles 1994:175). Schillebeeckx too is noted for his insistence 'on the linkage between faith and experience' (Dulles 1994:176). 'Christianity,' Schillebeeckx writes, 'is not a message which has to be believed, but an experience of faith which becomes a message' (1981:50 cited in Dulles 1994:176). Schillebeeckx's 'paradoxical manner' of describing faith-experience is sound: 'In our human experiences we can experience something that transcends our experience and proclaims itself in that experience as unexpected grace' (Schillebeeckx 1980:78 cited in Dulles 1994:176). Christian faith for Schillebeeckx 'has a 'theological' or mystical dimension insofar as it involves a loving union with God, which is intensified in mysticism properly so called' (1987:66-68 cited in Dulles 1994:176).

to faith' will entail. More precisely, such delving will unearth what experiential and intuitive¹⁵⁰ *processes* and *faculties* were actually active in the past traditional understanding. How this 'well of faith' can be perceived as it springs forth in and through the Church is only recently being undertaken.¹⁵¹ Appreciation of the initial movement of faith, when unravelled, will begin to reveal the approaches and tools needed to *draw* persons into faith in a more direct and effective way. This thesis ever more deeply explores these depths and thereby gradually builds foundations for a spirituality upholding faith itself.

5.1.4.5.4 EXPERIENCE AND FAITH AS UNDER THE CATEGORY OF RELATIONALITY

It needs then to be fully understood that faith essentially includes an experiential dimension. However faith should not be reducible to *experiences* because the category of experience itself falls under a greater hermeneutic umbrella that is of a 'relational' nature. God gives the experience not as enjoyment for its own sake, but hopes for a deeper relational bond.

It is God's motivation arising out of his overarching *relationality* (the love in the Trinity) that determines different types, movements and effects of various *experiential actions* God executes as only God can (God usually favours, calls, elects, justifies, sanctifies (makes holy as he is holy), rejects, punishes, forgives or restores). The briefest of reviews sees that all these aim at relational ties and this means that faith is always attached to the deeper value of *relationality*. The experience that instigates or carries faith (the 'experience of faith' and faith 'as a whole') always exhibits a relational nature. Faith, as Kasper stated earlier, after all involves as its basis trust, self-giving, dependence and the full acknowledgement due to one greater (cf. Pope Francis 2013 *Lumen Fidei* no13,18) all of which are decidedly *relational*.¹⁵²

¹⁵⁰ Informatively, Thomas and his school hold that the believer relies not only on external signs but also on 'the *interior instinct* of God who *invites* him to believe' (S. Th., 2-2.2.9, ad 3, cited in Dulles, 1994:216). Dulles confesses that this inner instinct or 'attraction' could hardly contribute to faith unless it had some 'perceived effect' (impact), even though the believer might 'have no clear and distinct perception of grace as such' (1994:216). A 'felt attraction' toward the divine, even though it may not be consciously adverted to, 'is a necessary condition'...and 'is an ingredient in the religious life of anyone who comes to believe' (Dulles 1994:216,217). Francisco Suarez and the Thomists hold that faith: 'as an essentially supernatural act, must have a supernatural formal object. It has a different modality from any natural act, for the believer 'assents' to God 'as he graciously bestows himself,' thanks to the 'inner invitation and illumination of the Holy Spirit' (Dulles 1994:226). A 'purely entitative elevation,' according to this school, will not wash, for 'if grace did not affect faith in its quality as a conscious act, a person *without* grace could believe with the same kind and degree of conviction as one assisted by grace. What, then, would the assistance do?' Rightly a purely 'entitative elevation' that had no 'assignable effect' (impact) on the 'quality of the act would seem to be vacuous or even unreal' (Dulles 1994:226 'impact' in brackets added).

¹⁵¹ Nichols (1991:244 brackets his) phrases it as follows. The Church mediates God by: 'immediating him, by making him (through his own Word and grace) immediately present to each of her members.'

¹⁵² We now 'tighten the transcendental knot' that binds together the workings and 'loose ends' of the single stands of experience, intuitive faith and relationality by first 'tugging' once more on the strand of *experience* to see how pulling this 'string' will 'tighten' the *intimacy* of the *relational* bind. Pulling on one end of the cord of experience will 'tighten' the interactive knot that has formed, so that generally one can expect that the *more* experience occurs, the *tighter* the *relational bond* will become. It is this energy coming through experience that puts the tension into the equation. Such energetic tension then becomes productive and fruitful.

In this now *closer-knit* unity, we also need to see how *faith* becomes ever more self-aware (intuitive) of the 'close knowledge' (as the keen intuition of love) involved in this tri-partite knot of experience, relationality and spiritual intuition. It is well to distinguish the three stands of experience, relationality

Experience of someone or another (as awe, love, see trust as *pistis*, Brown Vol.I 1980:593-605, especially *emûnâh* as (trust in) the absolute faithfulness of God' Brown Vol.I 1980:597, or '*emet* as solidity or firmness,' McKenzie 1976:267 & 268) is absolutely required for any relationship. If there is no experiential contact whatever, then others or objects will not really 'exist for one.' They may exist in reality, but as 'entities' or 'things' at a distance that never 'reveal' their inner existence (or, if one must, 'essence') to one.

Metaphorically speaking, where *experience* is 'left stranded' to become some loose category or 'strand,' there can be no relational 'knot' that can force any tight and intimate closeness. Conversely, as the Saints reveal, the personal significance of an Other will increase in strength and intensity with more frequent and deeper forms of close experiences. Such interactions are normally associated with greater *intimacy* which alone can reveal the other's worth, namely those special *qualities* of the other (kindness, care, warmth, tenderness etc., cf. Alston 1991:43) as these are experienced intimately for oneself. Experience makes the difference: also and especially in the case of God.¹⁵³

It is experience as experiences that creates the relational contact, or, simply, relationality.

The overall closeness between persons is not uncommonly seen under the umbrella term relationality, so that persons acutely caught up in love are colloquially said to 'have a relationship,' or to 'be in a relationship.'

This 'relational knowledge' we will see expanded on in section 5.1.8.6 pg288 (i.e. with insight as a faculty; experience as a mode). Again, this loving relational dynamic is the special contribution Francis lived so straightforwardly and witnesses.¹⁵⁴

5.1.4.5.5 DOES FAITH REQUIRE EXPERIENCE?

To put the question in a way that is forces lucidity: we may ask whether faith always necessarily includes experience. The answer then turns out to be that if faith is built on love received, it must surely possess some aspect of affective experience. More so then, it is deemed that faith is *born* in the experience of some form of elevating illumination or sharing of love. There is a coalition forming between the heart being put on fire, the mind being illumined, the imagination being inspired, and the self falling in love.

5.1.4.5.6 THE KIND OF EXPERIENCE PROJECTED

To prevent misconception it must be clear that, as reiterated many times in this study, we are speaking of religious experience that is *interiorly* experienced and discerned. The experience may also be an act of God as a real 'outward' physical event, but what makes this event a significant interior episode is the 'inner impact' of the event as experienced *within*.

and intuition as being 'tightly involved' with each other. Indeed a *love-knot* in the form of maybe a bracelet or pendant is a universal emblem symbolising such a close tie.

¹⁵³ In the Hebrew tradition such a relationship with God is expressed through terms such as faithful-kindness or the gentle love of a mother.

¹⁵⁴ See Mehrstens' contribution that expands on the eremitical dimension of Franciscanism that includes, 'solitude and separation from the world, an intense and inner life of prayer, evangelical poverty, strict asceticism and silence.' He adds: 'Francis' creative contributions to the eremitical movement of the High Middle Ages can be shown in various elements...Eremitism became an *inner attitude* within the itinerant life' (in Cerino & Raischl 1995:206 italics added).

Inner experience can be undergone as: spiritual feelings, mental symbols presenting themselves, intuitive spiritual insight, a mysterious bond being bestowed, creatively inspired insight and (prophetic) foresight, and felt meaning. Thus the Jewish people all concurrently, inwardly interpreted the outward experience of the parting of the Red sea (or 'sea of reeds' McKenzie 1976:723) as an awe-filled 'inner event' impressing on them the extent of God's mighty activity 'for them.' Kasper too insists on this inner aspect of revelation: 'In the final analysis the enlightenment comes through the self-evidence of God's love, which cannot be demonstrated from outside but can only convince by its innate power. For love alone is credible' (1986:123 italics added).¹⁵⁵ For the Jewish people it was an 'experience undergone *in faith*,' and can thus also be called 'an experience *of faith*' - but it was, an experience.

5.1.4.5.7 THE SUBTLE EXPRESSIONS OF FAITH TO BE INTUITED

It needs to be appreciated that experiences of God's action or of his love are often subtle and subsist in deeper, almost unconscious levels so that consciously speaking we may not at first call one's inner movements 'an experience' unless attention is drawn to the fact that it has in fact affected one. For instance, a sense of background peace, reassurance that one is under God's grace, the sudden and short intimation that one is unconditionally loved that brings with it an element of inner joy, are gentle movements that are so delicate, that only if asked to describe them (with a spiritual director maybe) as extraordinary inner events not of our own making, do we realise that we need to be grateful for such tender depth experiences. Mysteriously, such conscious acknowledgement in verbal *thanksgiving* (which is itself an act of faith) can help one to 're-experience,' and so reinforce, the reality of that first gift. Thanksgiving awakens a metamorphosis where the original experience is changed into a fresh experience so that one somehow 'relives' the original experience. This past-to-present reliving is no doubt the recurrent 'spiritual movement' that energises all liturgical practice. The liturgical act of 'remembering' (*anamnesis*) makes the past *present again* as mystery, as the Spirit is called down (*epiclesis*) to transform bread into the *new presence* of Christ. What is most valuable relationally (the incarnation and resurrection) is thereby 're-experienced.'

Theologically speaking, the experience of God is bestowed in terms of gifts of freedom given in election, the privilege of awareness (cf. Alston 1991:37) of a new covenantal bonding and the enjoyment of the flow of precious grace. These processes as notionally encapsulated are inclusive, generalised conceptions of what 'happens to one' in the course of salvation - they simply have to be *experienced* to be more deeply appreciated. Beyond any theology or wordiness, one must *feel* free, bonded and graced. (Some complain that Catholic liturgy is too wordy so that it precludes mystery). What happens spiritually within is difficult enough to be aware of, precisely because these are *subtle* inward movements expressing God's *relation* to us. Relations do not lend themselves to be easily captured by words (unless poetic). Sensitive movements occurring in a world that demands that we attend to glaring and high-impact

¹⁵⁵ Kasper (1986:123) reinforces this with scriptural arguments: 'Scripture tells us that no one can come to faith in Jesus Christ unless the Father *draws him*' (Jn 6:44). For this reason it is true that 'he who believes in the Son of God has the testimony *in himself*' (1Jn 5:10).'

outward occurrences easily misses the existence of these quieter inner experiences that 'whisper' what faith should seek and cling to.

Relations are lived before they are understood. If they are to be understood at all they need to be appreciated intuitively. Subtly experienced relationality as intuited is a 'difficult reality' that has enormous, mostly unseen, implications for hermeneutics and any Church pedagogy. Any sharing in mystery depends on this realisation.

It is because of a faded and tedious seeming 'spiritual attuning' to transcendence (no ability to focus spiritual intuition, cf. Pope Francis 2013 *Evangelii Gaudium* no64) that the above inner experience remains weakly received in today's world. Spiritual practice in today's Western society portrays laziness of spirit in seeking those genteel stirrings that relates one to God. Because of such inner sluggishness, experience of God is missing.

So to speak, the sickly tap-root (*through which any nourishment drawn* is normally expected) that will result in the unfertile seed, has hereby been exposed. Dead, unfertile seeds cannot blossom to produce communal fruits.

Having provided an inkling of what is involved in the inner more sensitive spiritual areas of a person, this study will penetrate more deeply the ingredients and nature of *intuiting* such spiritual experience (intuition section 5.3 pg320).

In the above, a shift from the human to the transcendent is seen to be required, such focus on transcendence is now examined (see Rahner 1966:160c).

Hopefully the arguments to be presented are straightforward enough.

5.1.4.5.8 TRANSCENDENCE: GOD GIVES 'HIMSELF' AS LOVE IN HUMAN EXPERIENCE

The above inner experience is thus but one locus and dimension so far investigated. Another line of research needs to start with *God's* nature and action. If God bestows *himself* within the ambit of relational love (as scripture says he does, such as the *Song of Songs* portrays in 'a relational way,' cf. Pope Francis 2013 *Lumen Fidei*, no27) one must surely be able to say that one encounters God *himself* in that fullness of relational love received, and thus, God can be said to be experienced.¹⁵⁶ To attempt to deny such experience so central to Christian faith is

¹⁵⁶ Again Kasper highlights the fact that God actually does reveal *himself* and that this his act *impacts* on us. He appeals to the first Vatican Council, (contrary to the presumption that it focused chiefly on natural revelation using reason), which insisted on the authority of *direct revelation* of God as *himself* (i.e. in this case, *not* dependent on reason, analogy and metaphoric process, cf. Masson 2001:571-596): the 'First Vatican Council defined that, 'inspired and assisted by the grace of God, we believe, not because we have *grasped* the inner truth of things *by the natural light of reason*, but because of the authority of the *revealing* God *himself*, who can neither deceive nor be deceived' (Kasper 1986:122). It is to be observed that this definition says, 'not that we believe on the authority of God who commands (*authoritate Dei imperantis*), but rather that we believe on the authority of God who *reveals* (*auctoritate Dei revelantis*). The ultimate ground of faith is thus the *unveiled* truth of *God himself*. It is the very truth of God that enlightens man in faith and convinces him. This *enlightenment* does not take place 'vertically' from above, as it were; it takes the form, rather, of a coming of the light *in and through* the *historical* forms of *revelation*...' (Kasper 1986:123 all English italics added). Thus, 'revelation does not occur in the form of something *objectively* ascertainable which is then subsequently known by faith. It occurs *in human faith* and in the mode of life that develops *out* of this faith...This means, further, that God's revelation never exists in itself but *only in a human, historical* mediation' (Kasper 1986:123 italics added). We are now clear *that inner experience* but as consequent on *the real act of God's self-revelation* on the individual in time and place, congrue to point to a divine-human event as *experience*.

to dismiss both core biblical themes of intimate relationship and of love (see St John on the experience of love, in Kelly & Moloney 2003:1-4, 11-17; see Brown Vol.2 1976:546).¹⁵⁷

In fact, denial of this experience places God outside his own Trinitarian self-definition as a creatively loving community extensive of love. The cold and even 'dangerous' alternative to this is God captured in a human *concept* called 'God' and any theology constructed on this notional aspect.¹⁵⁸

Dismiss experience and one disempowers God, thus essentially denying him his own creative love in which all creatures and all creation are called to share.¹⁵⁹

5.1.4.5.9 ADDRESSING THE LOSS OF EXPERIENCE AND ATTEMPTS AT REHABILITATION

Kasper likewise assesses that: 'Our present situation is characterized by a far-reaching loss of religious experience. If, then, we are to make such experience at all accessible again, we must take as our point of departure a general understanding of experience and then show how the dimension of religious experience opens up 'in, with and under' 'everyday' human experience' (1986:84, also called 'contrasting experiences'). This very attempt, he adds, is still difficult enough, for, 'the concept of experience is extremely complex and multi-levelled; it is one of the most difficult and obscure concepts in all philosophy' (Kasper 1986:80).

A more straightforward approach starts through seeing what *faith* entails and generates.

5.1.4.5.10 FAITH-INSIGHT TRANSFORMS

The gifted event opening new horizons allows deeper intuitive insight into what is being actually offered in faith. When the *experienced intuition* touches one deeply enough, and draws one, it is in fact 'the way' into an authentic disposition of faith. Appreciative 'seeing' immediately inspires new ways approaching all of life - faith opens to a new power that is born within. (The power felt in this new-born faith can then effect and transform whole cultures, see 2013 *Evangelii Gaudium* no115, 117).

The following positions both have something valid to say, but both are also one-sided.

¹⁵⁷ Clearly both intimate relationship and love are by definition determined by the way they are freely given self-expressions, and also, by some experiential reception and delight. Any relationship of love has to be experienced for humans to be able to say that it is significant, or even 'real,' at all. Bluntly put, if God's 'essence' is said to be love; as love 'poured out' for humankind (Mt 26:28; Hb 9:22-28; 'I will pour out a portion of my spirit upon all flesh,' Acts 2:17); and as poured into our hearts (Rm 5:5), then one must surely be able to sense, or feel, or experience oneself *partaking* of such unconditional love. Pope Francis says of Christ: 'to follow him is not only something right and true, but also something beautiful, capable of filling life with new splendour and profound joy' (2013 *Evangelii Gaudium* no 167).

¹⁵⁸ Hence Kasper can out rightly say: 'Without *personal, experiential appropriation* of that grace, grave spiritual dangers are always lurking. Faith may harden into rigid ideology, imagining that God's mystery may be captured in a system of unchanging definitions, the fundamentalism of the so-called 'traditionalist'' (1986:231, 232 italics added).

¹⁵⁹ Denying his love will also exclude his dynamic power to save and renew, and his final eschatological act, already begun in Christ, consummating all of creation in love. Therefore the category 'experience' has to be included as a term carrying what is meant by the group of words falling under 'contact' - such as: deliverance, atonement, adoption, redemption, incorporation, being renewed in God's image and covenant relation. Good theology will always place at the forefront that God initiates and consummates such contact because all else needs to build on this offer. Cf. Maloney (2004:32), relation, encounter etc., with God - must *necessarily* occur in 'the domain of (human) experience.'

As mentioned earlier, it is true that the Christian faith has for its norm that faith delivered 'once and for all' (Jude 3) as 'revelation'; but it is also true to say that we encounter this faith in a quite 'limited historical experiential tradition' and that this tradition is no longer directly 'ours' but must be appropriated via our own experience, as 'revelation for me' as Kasper (1986:80) has insisted.

This latter dimension begins to point to the 'greater impact' of truth in the second position.¹⁶⁰ We hold that all and any revelation 'has experience which is proper to it' (as personal and subjective).

Two personal and subjective first-hand experiences must be involved. First, that the prophet or author *experienced* the illumination of being inspired, for without this, nothing 'objective' called revelation could transpire to become God's word. Second, that the *reader* today is similarly inspired by the scripture in her *personal experience* as it speaks to her current situation as 'personal revelation' (cf. 'encounter' in *Evangelii Gaudium* 2013 no8).

This kind of *self-revelatory* experience now becomes the crux of the matter in any revelation relevant for today (Kasper 1986:80).

First we realise that nothing from God, no revelation, can occur without this movement called experience.¹⁶¹ Experience is thereby indispensable for 'formal' revelation.

Second, the word of God proves itself 'to be true for us' by opening up new experience to us so that experience (e.g. the prophet's) proves its worth by further experiences (one's own) that inspire one (Kasper 1986:80). (However this growth in 'further' experiences never diminishes or exhausts the 'first experience' in which the *formal* revelation occurred).¹⁶²

A chain of direct experience which is proper to faith has been known especially by the mystics, for to them mysticism is *cognito Dei experimentalis* (an experiential knowledge of God) (Kasper 1986:80).

Such experiential knowledge is *given to all* that offer their obedient belief to God.¹⁶³

It follows that the relation between *faith* and *experience* can only be described, as Kasper does, as a 'relation of critical correlation': 'The resultant hermeneutical circle between the

¹⁶⁰ The more personal position, however, can overlook the fact that experience never begins each time at 'point zero' but is historically mediated. In other words spirituality seeks a way of instilling and consolidating *fides qua creditor*, the faith by which one believes (the faith disposition that has moved and motivated) - a faith that should easily lead one to that which is believed, or *fides quae creditor*, as the contents, and, as truth (cf. Egan 2009:16; Kasper 1986:79).

It is spirituality should be able to give the answer to the contemporary crux of the issue, that is, what specifically moves one to faith and to believe in the first place - it deals with deepest spiritual question of all - how faith itself is birthed.

¹⁶¹ Investigating the psycho-spiritual unfolding of what is technically called 'inspiration' will help also see what openness, sensitivity and movements of faith in God, need to entail.

¹⁶² Furthermore, in one's own life we see that, 'experiences elicit more experiences,' or 'experiences build on past experiences' so that one good experience of God is confirmed by another new experience, and so forth. In this one can see a recurring 'pattern' of providential goodness flowing through one's life. The aim of Chapter 5 is to show just such development and growth in Francis' experiences.

¹⁶³ Here the thesis concurs with Nichols who states that every believer, simply on the basis of the faith of his or her baptism, is therefore, 'a primitive or inchoate mystic' (1991:245; see also Tuoti 1997:20-22). Bonaventure's *Itinerarium* is addressed to those who are ready to answer the divine call to live the mystical life and to taste of God's sweetness in ecstatic union' (*St. Bonaventure's Itinerarium Mentis In Deum*, 1956:19).

transmission of faith (as the word of God formally called Revelation) and the experience of faith (as personal reception of revelation) cannot be eliminated' (1986:80 brackets added).¹⁶⁴ Once formal revelation has been recognised, the question must then revolve around the trickier second part: where is faith to find its 'correlative' personal experiential dimension in present-day experience of reality? This clearly becomes the locus in which God is forced to reveal himself. This then must also be that which those who seek the source of faith, must spotlight.

It is spirituality that should be given that mantle that must wisely give the answer to the contemporary crux of the issue, that is, what specifically moves one to faith and to believe in the first place. This comes full circle to return to the deepest spiritual question of all - how faith itself is birthed.

The category of experience must surely represent the event of the actual 'spark' between God and man.¹⁶⁵

In the final analysis God is required therefore to reveal himself to us in a manner that 'fits' our human nature, or as oft said in the famous dictum, 'according to our nature.'¹⁶⁶

Experience can never be excluded and becomes foundational but it has now been usefully expanded by humanly accessible terms such as contact, energy, spark, intimacy, tie, touch, taste, response, depth and the like. A pneumatological thrust that is experiential must therefore be part of the process of 'coming to faith.'

¹⁶⁴ The decisive point, of course, is that within this circle primacy belongs to the message: this means that we may never absolutise our present experience and that our experience is rather always a historically open experience. It can be affected by God again later.

¹⁶⁵ If no energy is felt, no new life can result: there can be no identification, no intimacy, and no touch from God. We cannot then strictly 'know' God in its full biblical sense (to the extent that 'to know another' includes sexual intimacy, Brown Vol.2 1976:398).

On any basic reflection then, even revelation is posited in experience and thus the 'receptacle' of experience is indispensable. On this basis Kasper will graphically say that, 'Every experience doubtless takes place in the medium of human subjectivity, calling forth therein an echo and a reflex response. Religious experience affects the human person to the depths and in all the fibres of the being; it sets humming all the chords of existence. One cannot encounter God and remain a distant spectator, for God lays total claim to the person' (1986:82).

¹⁶⁶ Cf. St Thomas Aquinas' famous dictum: 'Quidquid accipitur as modum recipientis accipitur' – 'Whatever is received is received according to the manner of the receiver.' Cf. '*Summa Theologiae*, 1a, q. 75, a. 5; 3a, q. 5. In the *Summa Theologiae*, 1a, q. 12, a. 4, a more *specific* application of this principle is proposed in terms which say that: 'a thing known exists in a knower according to the mode of a knower' - 'Cogitum...est in cognoscente secundum modum cognoscentis' (Robidoux, *The Lonergan Institute*).

5.1.4.6 STARTING WITH INTERPRETATION AND THEOLOGY?

This juncture reached makes it clear that it is not possible to take experience out the 'equation' of 'faith discerning reality' in favour of interpretation alone, for there is now no doubt that interpretation has to build on the 'meat' of experience. Schillebeeckx rightly sees the two working simultaneously (1983:32; cf. Kasper 1986:120; cf. Janicaud 2000:199).

At the same time one cannot be too simplistic and lean on and expect all from experience in an unbalanced manner.¹⁶⁷ Janicaud helpfully expresses mysterious pre-thematic, un-philosophical yet personal experience in Merleau-Ponty's cast.¹⁶⁸

It is true that experience without interpretation can be vacuous, but the interpretation can be instantaneous and intuitive as if the interpretation is almost part of the experience itself.¹⁶⁹ The dependence of every theologian, also personally, on experience is not often enough specifically acknowledged so that *theology* can too smugly plie its trade *as if it has* all the products on the religious market in its deep pocket.

Epistemologically, nothing can develop or grow in any relations between things, or in any understanding, unless there is an initial *interaction* called experience. Experience expects further experience and on such sequencing, *theory* can be built (see model C-C pg155 and model T-I pg508-512). In this sense, experience 'comes first.'¹⁷⁰

In this way it is always the experience of the people of God that becomes the source of theology (Schillebeeckx 1983:20; Kasper 1986:80).

¹⁶⁷ A nuanced approach is needed that includes psychological functions in the process of 'coming to know' within the fields of epistemology and philosophy, brain functions, and how hermeneutics brings to meaningfulness. This process *intertwines* the two elements of experience and interpretation as reinforcing of each other. Imagination and the symbolic as synthesised by right brain intuition is intrinsic to the whole process.

Dulles contributes that the American pragmatist philosopher Fontinell believes that, 'revelation is essentially noncognitive' (Dulles 1992a:104). The symbolic language of revelation, Dulles believes Fontinell asserts, 'stimulates the mind to construct symbols that convey a deeper sense of responsibility for the creation of ourselves and our world' (reference to Fontinell 1970:84, 258 in Dulles 1992a:104). According to Dulles, Fontinell holds that the imagination, 'is the organ through which ideals are constructed and possibilities are apprehended' (reference to Fontinell 1970:100-104 in Dulles 1992a:104). The truth of revelation is for Fontinell, in Dulles' words, 'not propositional but pragmatic.' It aims at the improvement of quality of life (Dulles 1992a:104).

¹⁶⁸ Merleau-Ponty's mysterious way has 'a most heuristic fragility' that offers a synthesis that intertwines - it is a 'moving quest, searching for the very words to approximate the richness of an experience each and every one can undergo.' His is 'a minimalist method, shunning hasty reductions and the idealist temptation, but not at all attention to the other [*autre*]' (Janicaud 2000:26) 'Merleau-Ponty's way presupposes nothing other than an untiring desire for, 'elucidation of that which most hides itself away in experience.' Phenomenological -it remains so 'passionately'- in that it 'seeks to think phenomenality intimately, the better to inhabit it. Intertwining excludes nothing, but opens our regard to the depth of the world. On the contrary, the directly dispossessing aplomb of alterity supposes a nonphenomenological, metaphysical desire; it comes from 'a land not of our birth.' It supposes a metaphysico-theological montage, prior to philosophical writing' (Janicaud 2000:27; cf. Merleau-Ponty 1969).

¹⁶⁹ The greater fault will be to over-emphasise interpretation as if we 'possess the theory' (theology) without needing too much of (fickle) experience. It is such a stance that has often brought theology to a hermeneutic cul de sac.

¹⁷⁰ Macquarie too forthrightly bestows priority on experience: 'Theology does not only interpret experience but responds to human experience' (in Mueller 1984:26). Theology should not try to 'feed itself' but to serve others living in existential situations needing meaning and life resolution.

5.1.4.6.1 THE BALANCE TO BE FOUND

A NEW PARADIGM: POPE BENEDICT XVI'S ENCYCLICAL *DEUS CARITAS EST*

Ratzinger (later Benedict XVI), in a most revealing piece, that is, his section 1 (of Part 2 pg50) called the *New Subject as the Precondition and Foundation of all Theology* places the *subject* in the centre of the focus of all theology (Ratzinger 1995:50-55). There must be some basis in the very *human* receiving of faith.

Benedict XVI's (2005) encyclical *Deus Caritas Est*¹⁷¹ reveals a *shift* in approach (appealing, inviting style; see also, 'not by proselytizing' but by 'attraction' in Pope Francis' 2013 *Evangelii Gaudium* no13) which is simpler, more personal, and humble (see also Pope Francis 2013 *Evangelii Gaudium* no7) in content (not weightily academic in tone; see also Pope Francis' 2013 *Evangelii Gaudium* no11). Benedict XVI (2010:102) intentionality moved to 'love as key to Christianity' to set the tone of his papacy. This trend moving to experience and relationality has been even more thriftily and superbly put by Pope Francis in his 2013 apostolic exhortation *Evangelii Gaudium*.

Benedict XVI has compactly spelled out the progression of the relational journey that moves from trust and mutual interaction, to become participation (in God's life) and which is 'subsequently verified in the *experience* in each individual's life' (Ratzinger 2006:102). In this 'process of faith' the knowledge of 'the Other' becomes 'my own' knowledge.¹⁷²

Ratzinger makes the need of experience by any theologian perfectly clear: 'Without this reference point, without the deep anchoring in such *experience*, his work becomes detached from reality' (2006:109). This experience, as encounter, is possible for all.¹⁷³

The easiest foundation for *expanding* relationality is to be found in the model of the Trinitarian life.¹⁷⁴

After so much clarification we can work towards the suppositions that follow below; ones that rectify the dipolar, displaced emphasis modernity has fixed on concepts and percepts at the expense of experience and relations.

¹⁷¹ This is demonstrated by the following terms used by Benedict: experience (13 times); direct experience personally and in liturgy (no11 pg18, 19; no17 pgs22-23); love (273 times); intimacy is possible as pure gift (nos7 pg13-15; no18 pgs23-24); gift (9 times); union/communion (17 times); receive (8 times); responsibility (18 times); anthropomorphic love as eros, passion (no10 pg17-18); relationality, response, presence (nos10 pg17-18; no17 pgs22-23); affective dimension of feeling (6 times, especially nos16 pgs221-22; no17 pgs22-23); and, not doctrinal but invitational (no39 pg44).

¹⁷² Ratzinger ties all theology back to the experience of those that God has *touched* with, 'a ray of splendour' in 'a concrete real experience of God' (2006:108). Experience is the starting point of the theologian whose (theological) work is 'secondary' to the 'real experience of the saints' (with a small 's', i.e. those convinced in faith); to the 'ultimate foundation' of 'the science of the saints' which remains the 'reference point of theological thinking and the guarantee of its legitimacy.'

¹⁷³ Along our stumbling journey there is a growth of the 'evidential character of faith: its reality touches us, and the experience of a successful life of faith assures us that Jesus is truly the Saviour of the world'... 'In the living encounter,' Ratzinger suggests economically and delightfully, 'faith is turned into 'knowledge'' (2006:111).

¹⁷⁴ However, besides pointing to the contributions of some useful theologians, this author does not in this work submit such a convincing theological basis because such a Trinitarian argument is a theology 'from above' that works by employing induction affixed to a readymade theology. A theology 'from below' would not ask 'what does the *theology* of the Trinity tell us about relations?' but instead asks: 'what is your *experience* of the Trinity?' (see Hunt 1997, 1998, 2005; Osborne especially 2009:381, 382. See Maloney 1987 & 2004).

5.1.4.7 THE DISTINCTION OF EXPERIENCE AND CONCEPTUALISATION OF IT

The following supposition is key to understanding the uniqueness (and possible controversy) of experience.

Marion explains that we need to detach the experience of transcendence from 'rational calculation' whilst assuming at the same time that it is 'able to be thought' (Horner in Schwartz 2004:61). The phenomenon is given spontaneously before the idea of it.¹⁷⁵

Here then, Marion has brought out the special experiential quality (as not theoretical) of the problem of experience. How then to experience 'experience' in its 'raw purity' *without* trying to 'capture' it theologically? Marion puts the question this way: 'how to experience transcendence as such, when it cannot be reduced to the economic categories that define 'experience' as theoretical, represented to self-conscious consciousness' (Schwartz 2004:61).

St Francis, it will be shown, indeed experienced transcendence *directly* in just that way.

The argument thus far carries us to a point that sees we need to be convinced of the distinction between our experiencing and our conceptualisation of experience. The distinction holds even if experiencing and conceptualisation can occur together, or, gather momentum and weight in time 'disproportionally' so that experience can remain 'unthought,' or thinking can 'run ahead' of the impact experience has made.

As we shall see we need to be conscious of this distinction for this study attempts to designate experience as a root ingredient as part of its hermeneutic alternative. In defining experiential processes we usually all too quickly categorise and analyse the experience into conceptualisations *of* experience and thereby undercut and usurp existential experiential phenomenology, including deep, symbolic human and spiritual movements.¹⁷⁶

Section 5.1.4.7.2 pg247 demonstrates that we do not need concepts to enter meaning.

Gendlin keeps 'experiencing' open to its fundamental characteristics: 'it refers to an individual's feeling of *having* experience. It is a continuous stream of feelings with some explicit contents. It is something given in the phenomenal field of every person' (1962:230).¹⁷⁷

¹⁷⁵ Transcendence resists 'economic' restriction (in a text) or entrapment (in a theory about experience). In other words, once one starts to *think* how experience must 'happen,' one is, in what is a closed 'thought loop,' at that moment no longer open to 'experience' as 'a call.'

¹⁷⁶ Regarding experiencing as part of living, Jung says that we cannot just marvel at new symbols that arise out of transcendence: 'we must *live* them, use them, bind them back into personal and communal *life* if we are to submit to the religious attitude. The transcendent function is the *process* through which the new comes about' (Ulanov 1999:136 italics added; see Rahner 1966a:221-252).

¹⁷⁷ That God expresses himself in sacramental symbol is a valid case of a 'saturated symbol'; in this case the symbol and his 'very self' seem to meld. In this symbolic presentation of the utter fullness of self-expression we do not somehow apply the symbol posteriorly as a metaphor added to explain a meaning: the symbol is totally suffused with God and his love and as 'completely fulfilled symbol' becomes the reality it is *meant* to symbolise.

5.1.4.7.1 GENDLIN DISTINGUISHING EXPERIENCING AND CONCEPTUALISATION

Gendlin elucidates that experiencing and conceptualisation often occur together and that we do not even notice the distinction, but that often a greater weight is placed on one or the other. Sometimes, 'we have strong feelings without 'knowing what they are' - and vice versa sometimes...we just know without much or any strong feelings.'¹⁷⁸

There is a significant issue emerging here seriously implicating hermeneutics, namely, that one has to *first* experience (something, sometime) in order to fully understand.

Brain duality studies have shown that we function differently in our two hemispheres – namely, predominately rationally/using language, or, emotionally/creatively/intuitively. These two aspects, reason and feeling, can assist each other to recognise the meaning of complex reality (both in its content structure and its meaning as a whole). However the 'integrating process' between them often occurs in an automatic and unconscious level (as intuition) and is different from what we expect.

We do not consciously integrate reason and feeling: it 'happens to one' and 'emerges' (see Marion 1991:40, 48; see Chapter 5, 379^{511,512}, 380^{513,514} and 394¹¹ for deeper expansion of this sense of 'givenness').

A psychological example helps to elucidate such being 'taken up' by experience. Gendlin gives the example when pointing out that Freud, and after him, 'therapists in general, have observed that in a mere few hours a good diagnostician can get a cooperative patient to understand *concepts* about his or her conflicts' (1962:231 italics Gendlin's). Yet he declares, 'it requires months and years of *experiencing* before the patient can arrive at *direct reference* to these conflicts in himself' (1962:231). The patient hears the theory and grasps it well enough as *somehow* applicable to a case *like* hers, but it does not *resonate* with her experience so that the concepts remain somehow disconnected, and do not help her to better her life. Therapists know about this therapeutic role of experiencing but have no theoretical terms for it (Gendlin 1962:232, 236).

Gendlin cannot but note, 'how different the conceptualisation is from the experiencing.'¹⁷⁹

¹⁷⁸ In such cases we have experiencing *without* having a conceptualisation of it. In other, 'equally frequent cases we have a conceptualisation but very little experiencing of what the conceptualisation conceptualises. For example, a person may be talking *about* a feeling that he had strongly yesterday, but does not feel now' (Gendlin 1962:230 italics added).

¹⁷⁹ The patient after all this time arrives as the same or similar concepts explained to them in that first hour, but now suddenly formulates them from her experience and then codifies them in her 'owned' concepts. The patient herself now 'arrives' at the concepts as if she has almost discovered them herself. We can see why this is sometimes called an 'aha-experience' (Arvidson in Davis-Floyd:1997:49; see 'eureka moment areas' in the brain, Carter 2009:168). She *sees* that *her understanding* now corresponds with the *theory* the therapist was trying to explain at the start. The patient only now fully 'owns' the theory for the first time so that her experience and the theory, colloquially expressed, 'click' as they synchronise. The limbic system retains its value in this scenario. A point to make here is that the neocortex, despite the usefulness of cognitive therapy, cannot do the work that the emotional aspects the limbic system is supposed to deal with. One has to 'feel' (Gendlin 1962:233, 236) and 'experience' grief...to *enter* anxiety, in order to move on. Thus these *emotional* processes cannot be merely intellectually or cognitively 'by-passed.' In fact classical psychoanalysis regards intellectual insight as a 'defence mechanism' and 'emotional insight as deep true understanding that is critical for successful therapy' (Reber & Reber 1985,2001:356; cf. Janov 2000:67).

It is the amygdala working with its handmaid the hippocampus that allows the 'feeling of a feeling' – the memory is stored as an emotion. A well-functioning cortex can keep the feelings of the amygdala 'in

Furthermore, says Gendlin, 'whereas the conceptual understanding leaves him unchanged, the *experiencing* brings fundamental changes with it' (Gendlin 1962:231). The *experiencing* makes for a different inner awareness or light and the total stance towards the experience can begin to shift. There is as Gendlin says, a 'felt shift' within that arrives at deeper meaning.¹⁸⁰ The concepts can then be said to *afterwards* help conceptualise what was the *actual experiencing*.¹⁸¹ They now make perfect sense and can be applied effectively to that world of disturbed experience. 'In this example,' Gendlin says, 'it is clear that concepts and experiencing are different dimensions' (1962:232 italics added). For the thesis it means for one, that teaching (conceptualising) religion and experiencing religion will be two different processes. If there is no resonating *as experiencing* nothing too much will change or grow. In addition 'symbolising' the experience (e.g. in liturgy - as merely 'referring to,' but not 'representing' experience, 1962:238) is not the same as *undergoing* the experience.¹⁸² In the Church, all epistemology, pedagogy and impartation of faith must take into account this crucial hermeneutic (cf. Hunt 2011).

The phenomenological point has been made: we have to somehow *allow* (and in therapy, or in healing, and in all mystagogy, *encourage...*) experience to take place, or 'arise in one', and

check,' but an overactive cortex can detrimentally block the function of feeling. The neocortex cannot merely be allowed to use an 'idea' to suppress a valuable '300 million year old instinctual response,' as Janov pithily states (2000:113, cf. :67). Ideas, comments Janov, will not help anxiety. In the religious domain, they alone will not bring light and joy.

¹⁸⁰ McDargh spells out: 'A felt shift is best defined as a deep but subtle bodily signal that tells us we have appropriately symbolized what we know at the level of our embodied selves. It is this full process of feeling translating into expression that we experience as meaningful, regardless of the content of that articulated self-awareness' (McDargh in Finn & Gartner 1992:6).

¹⁸¹ Gendlin explains the distinction: '...experiencing often occurs concretely to an individual (often very intensely) without conceptual contents ('I feel something very strongly but I don't know what it is'). Not only does experiencing sometimes occur without any explicitly known content, it can occur with a gradation of explicit knowledge of content' (1962:240 brackets his). Gendlin brings experience back a step to its roots: 'Thus, while the usual definition of 'experience' refers to content, 'experiencing' denotes something *concretely felt* and *present* in an individual's phenomenal field, whether conceptual content is explicitly known or not' (1962:240 italics added, brackets his). Gendlin also points out the danger of abstract conceptualising - instead experience is existential and concrete for, 'perceptions and concepts are 'about or of' something existential. Experiencing 'is existential.' By "existential" is meant 'something in time and space, something concrete.' 'Experiencing is concrete. The *perception* (and the concept) of an object is a *content*, viewed as an *object*. The concrete process of thinking or perceiving that object is part of experiencing, and is something *different* from the mere concept or perception or content' (1962:240⁶ italics added). On the other hand Gendlin broadens experience and makes it an inclusive (phenomenological) process: "Experience," then, is a momentary cross-cut (that is, it is existential in time and space) - not of what is in awareness only, nor of all that occurs physiologically, but rather of *all content* that is or *could* under some circumstances be in an individual's phenomenal field' (1962:242 italics added, brackets his). This field here described almost amounts to a definition of experience.

¹⁸² An application appears in the debate between Protestantism and the Catholic view that the eucharist is not merely a symbol of Christ (in a remembrance act or meal) but Christ *himself*. Some resolution might appear in, instead of arguing in terms of highly abstract *ontology* employing Aristotelian categories as used by St Thomas as to what *substance* is changed and how (meaning little to one who wants to believe fully in the true presence), to insist instead that one is required in faith to 'experience' Christ as a whole in absolute devotional 'receiving of him,' the total person that is Christ, so that there is no longer any division between the 'ultimate and utterly fulfilled' symbol (which now goes *beyond* any 'secondary' symbolism) and Christ *himself* (as the 'fullest' sacramentality possible).

then *leave* experience to surface to awareness and disclose its deeper meaning.¹⁸³ We note that the words 'surfacing,' 'emerging,' 'appearing,' 'coming to light' and 'rising' suit the idea of religious mystery revealing itself.¹⁸⁴

This has implications for our relation to all 'outside' us, including God.

One can begin to sense the implications of this emphasis on experience for spiritual exposure and spiritual growth. True spiritual growth cannot arise out of, and be content to rest solely in, taught concepts in which no experience is offered.

No matter what courses are designed and undergone, what conferences attended, what books read, if the 'faith experience' cannot be engendered, all remains on the surface.

Conceptualisation is a 'part ingredient,' but a 'living faith' asks for more - it needs 'entry' into the experience described above, as religious 'experiencing.'

Even if notionally acknowledged, these above insights do not easily 'sink in' sufficiently, and if at all, often remain poorly integrated in religious thinking and religious pedagogy. For faith to 'make its mark,' to move, make an impression, change inner horizons, and open up to love, it must both 'sink in' in a felt experience, and then 'arise within one' in an experience of felt conviction. In this way experience 'unfolds within.' (The dynamic 'working out' of this event has also been called 'conversion').

So how do we understand the unique value and complex interactions around experiential processes? How does experience occur within one? An entry point is offered.

5.1.4.7.2 FINALLY REMOVING A FALLACY: EXPERIENCE DOES NOT REQUIRE ACCOMPANYING CONCEPTUALISATION

What is most pertinent is that in Western Society we often think that we 'process' reality through conceptualisation of it alone. True, this conceptualisation is vital for ascertaining of and reflection on meaning, but, it is suggested, we are losing the *awareness of the centrality* of, and *ability* for, basic experiencing. We are decreasingly aware that experiencing comes first as a spontaneously occurring 'package' of 'the-way-we-experience.' Gelpi thus calls us to look at the *how* of experience as opposed to the mere *what* of experience (1994:3).

Against many others Martin Davies points out that we do not always need conceptualisation (let alone language) in the process of grasping reality. He speaks instead of '*experiential aboutness*.' For example, it would seem to us necessary to have the concept of a cube before we can state that the object before us is a cube, while this is not the case (Macdonald &

¹⁸³ Why, asks Marion, do we talk of, 'the datum [donnée] of a problem and not of a given or fact?' 'Because it concerns a question, to which the response remains unknown or even the sense of which still remains unintelligible. In all cases...I have at least to resolve a datum, to which I must respond precisely because I have neither chosen it nor foreseen it nor straightaway constituted it. Now, this datum gives itself to me, because it imposes itself on me, calls me, and determines me - in short, because I am not the author of it. The datum merits its name by its being a *fait accompli*, such that it happens to me, and in which it is distinguished from all foreseen, synthesized, and constituted objects, since it happens to me as an event. This unforeseen happening marks it as given and attests in it to givenness' (2002:24, 25).

¹⁸⁴ Thereupon *ongoing* experience will qualify and refashion prior experience. This modifying process of experience on experience (with reflection and theory building) allows *meaning* and *wisdom* to emerge progressively in the journey of religious self-realisation.

Macdonald 1995:371, 372). Through 'attitude aboutness,' which is closely related to 'experiential aboutness,' we can without effort form *beliefs* on the basis of experiences. Hence we simply form a belief that this is indeed what we directly experience it to be - a cube, with no *conceptual* reference of cube or referential 'linguistic aboutness,' that can name, and 'capture' it as a 'cube.' Davies makes a point that can take us aback: 'it is arguable that merely having a box presented in experience as cubic, does not, in the same way, require possession of that concept' (Macdonald & Macdonald 1995:371; this is also Gareth Evans' view, 1982:123). Perceptual experiences have a kind of 'aboutness' that does not require conceptualisation by the subject of the experiences. The cube is simply present in experience without having to be named or classified.

Disconcerting as it might be for theologians, religious experience, should be expected to follow this rule. One can experience God (and maybe better so...) without the concept, or any sophisticated idea of God, or much teaching about God. One doesn't need a concept at all to access God. There is much more at stake than meets the eye in this assessment. Acceptance of the value of such 'primitive' (un-thematic) or 'direct' experience that is relational (as experiencing an 'Other'), means that the conceptual and perceptual and notional viewpoint that one is *required to first* understand something in terms of concepts (also as evident to consciousness, as named and as interpreted as a 'basic' theology) so as to be able to attain to God, will have been completely undercut. That minimal information (and better a 'relational introduction') is often enough for a relationship with God to be 'stimulated' is deemed almost unthinkable for Western thinking and often Church (theological) methodology.¹⁸⁵

Psychologically and physiologically there is no doubt one can experience in another way without the mind's conscious 'interruption.'¹⁸⁶ In spirituality and mysticism, especially in later stages, *thinking* gets in the way and inhibits direct access to God.

It is *intuition* that works with *interior experience* (and any theory available) so that in reality all of value that has been said of experience above really depicts *intuited* experience.

¹⁸⁵ Ferré agrees: 'Given the strong preference for the *contemplative ideal of cognition*, the *representational theory of thinking*, in which thoughts are likened to images distanced in many ways from their referents, feels almost inevitable' (Ferré 1998:341, 342 italics added). The 'epistemological gap' is implicit in any representational theory of thinking involving the dualism, between the representation and the object represented, the image and the reality. Ferré makes a useful contrast: The Greek approach 'stresses *contemplation* as the model and the ideal. It rests on metaphors of vision, calling for emotional coolness, appropriate distance, standard illumination, and unchanging object to observe' (Ferré 1998:341). The Hebrew approach 'prefers images and ideals of *intimacy*. It calls on metaphors of sexual intercourse, emphasising closeness, penetration, and emotional warmth, and it requires neither external light sources nor static passivity from the object of its attention'... 'The first pole is that of physical feeling, when the immediate contiguous environment invades the newly forming event (impactualisation). This is the profoundly emotional, value-laden moment of causal prehension that characterizes all internal relatedness and that continues to characterize human experience and thinking' (Ferré 1998:341 italics, brackets added). 'But...this moment in human experience tends to be submerged under the highly developed (and intensely valued) second pole, which is that of conceptual feeling - something that in human thinking becomes increasingly abstract entertainment of pure possibilities, forms of definiteness, characters, properties, eternal objects, in their relatedness to one another and to a highly abstract logical subject'... 'We of the would-be sapiens species tend to place our emphasis on the pole in which we take most pride...' (Ferré 1998:341).

¹⁸⁶ I.e. without pre-frontal brain processes, without the left hemisphere taking command and without texts, ideas and concepts and much teaching.

When applied to theologians this means we can in fact encounter and appreciate God without a hint of theology. Spiritual intuition, as it edges forward in deep ways on multiple levels, is not at all the same as 'thinking ones way to God.' Indeed, the case of Francis, who didn't have the theology, will prove this argument to be most valid.

This author believes that for this primal and primary experience to be accepted and taken into account by contemporary *thinking* goes against an entire, contemporary, entrenched mind-set - in which the Church is also entangled.¹⁸⁷ This 'poverty in religious spirit,' working only in a dipolar manner with consciousness and concepts, it is believed, is a major obstacle not only for epistemology and methodology, but also for praxis. It prevents access to *relationality*, to a deeper and more thorough *kind* of understanding, and also *active access* to God (a 'religious access'). This narrow and all too pragmatic approach will affect resolutions to practical problems - and also any economic and socio-political ways forward.

Intuition not only can, but usually does so in some superior way, grasp situations without cognitive conscious control or any application of concept or theory. This trust in an intuitive grasp does not only throw Western thinking aback to reassess and take theoretical stock, but can loosen the hold of often a much too formalised (often specialised) theology¹⁸⁸ as domineering and suppressing (under an assumed 'operational model' in the Church) of what are, and should recognised, to be *deeper* religious impulses.¹⁸⁹

It is the three categories that cut through to meaning. This means that, *experience* (involvement) spurs on most economically (in a fast, engaging manner bearing results); *relationality* (through immediate dialogue, sharing) discovers connections for creative solutions; insight or *intuition* (as spiritually attuned to meaning) advances both experience and relationality productively under the hand of the Spirit.

It is spiritual intuition that can receive the impulse of the Spirit and simultaneously have a sure

¹⁸⁷ See Walker, in that he says that faith is at a deeper level and that the whole mind is remade - 'If the foregoing is correct, then theology, before being an academic discipline in the conventional sense, is the working out of a *renewal of the mind* that is implicit in *the very act of faith itself* as surrendering incorporation into Christ: 'Do not be con-figured to this age, but be trans-formed by the renewal of the mind [*nous*] Paul tells us (Rm 12:2)' (Walker 2004:157). 'Note that this renewal occurs in the process of becoming un-configured to 'this age' and becoming conformed to Jesus Christ - within the act of faith, in other words. Note, too, the scope of this renewal: 'Do not be configured to this age,' that is, this world. The renewal of the mind leads to a new 'worldview'" (Walker 2004:157).

¹⁸⁸ Cf. Mannion's critique of Church communication that requires instead witness to a subjective relating to God, 2007:26. Smith, working with Fowler's conceiving of faith, sees the study of experience by psychology as most fruitful: 'the equation of faith with meaning-making raises the foundational question: Just what is 'the meaning of meaning?' Here we suggest that it is within contemporary psychoanalytic thought, rather than *structural developmental theory*, that one comes closer to a *phenomenological account* of the origins of the experience of 'meaning'" (McDargh in Finn & Gartner 1992:3). 'Trapped' theologians are 'most theologians' who 'cannot conceive of religious experience as valuable and significant data for shaping a worldview' because 'they are still shaped by a framework of 19th Century science' (Kelsey 1982:31).

¹⁸⁹ Too much theory at the expense of developed spiritual insight can leave persons psychologically under-developed (suffering arrested inner growth) emotionally immature (unexposed, ill-adept socially, inexperienced) and spiritually stunted within. This can apply to seminarians who pass through a long, regimented seminary system but can get caught up in psycho-spiritual problems soon after ordination.

grasp of what is given in the experience. Francis gained profound theology through intuition.¹⁹⁰ When one is enlightened, one sees things in a different light. When one understands and grasps, one merely sees things in one's own light. Once enlightened, all things are *illuminated* so that one can now expand the appreciative vision.¹⁹¹

The following is, for now, bluntly inserted and needs to be taken up in the concluding Chapter to be further researched. It is believed that the psyche and spirit of the *feminine*, is in these respects, generally different and superior to men's discursive approaches and functioning.¹⁹² Evans recommends treating experiences as informational states, where the notion of such states is taken as '*a primitive* and not explained in terms of belief' (Macdonald & Macdonald 1995:372).¹⁹³ Smith points out that 'faith' was therefore 'originally intended to be descriptive of an individual's total way of being in relationship to what was experienced as ultimately real and trustworthy in the universe' (Smith 1979:12 in Finn & Gartner 1992:4).¹⁹⁴ Ulanov (1999:30)

¹⁹⁰ As explained, the inspired Francis in experiencing the Trinity could create a Trinitarian theology of high standard out of his mystical experience. It is his spiritual intuition that creatively fashioned this splendid theology, not any process of learned theology whatsoever (besides use of the scriptures).

¹⁹¹ Walker starts from the same transcendental emphasis this study insists on: 'It is precisely from the vantage point of the 'supernatural' that the natural (finally) appears in its true light, as an inexhaustible depth to be wondered at, that is, to be philosophized about' (Walker 2004:166).

¹⁹² For one thing the relational is more important than pragmatic solutions – which very much effects the praxis selected. No solution will work if relational trust does not carry the process. The feminine will be more dialogical than confrontational. It is supposed that it is also more synthetic (holistic integration), empathetic, and *less* emotional (ego-driven). All this will turn us back to the workings of *intuition*.

¹⁹³ Rizzuto adds informatively: 'When dealing with the concrete fact of belief, it is important to clarify the conceptual and emotional differences between the concepts of God and the images of God which, *combines* with multiple forms, produce the prevailing God representation in a given individual at a given time. The *concept* of God is fabricated mostly at the level of secondary-process thinking. This is the God of the theologians, the God whose existence or non existence is debated by metaphysical reasoning. But this God leaves us cold. The philosophers and mystics know this better than anybody else. This God is only the result of rigorous thinking about causality. Even someone who believes intellectually that there must be a God may feel no inclination to accept him unless *images of previous interpersonal experience* have fleshed out the concept *with multiple images* that can now coalesce in a representation that he can *accept emotionally*' (1979:47-48 italics added).

It is a mental mistake to assume that when we 'think' religion we 'have' religion. We cannot 'conquer' truth by the 'power of the mind' (Leon Dufour 1967:621).

McDargh points out that William James distinguished between living and dead religious ideas or symbols and distinguishes between those that are purely notional and 'those that are in some way tethered to or expressive of an underlying primary experience or feeling' (in Finn & Gartner 1992:4). James felt that it is the later that, 'the deeper source of religion' is found, so that formulas are a secondary product like translations into another tongue. Religious claims must therefore be connected to an underlying process or religious experiencing. Tellingly, James states: 'Articulate reasons are cogent for us only when our inarticulate feelings of reality have already been impressed in favour of some conclusion.' An open intuition can be drawn so as to be motivated towards open-hearted acceptance. Grace plays a part in this. The result is an *inner conviction* that personally justifies belief as put into symbolic and language form. This dimension is a real requisite that is *part* of coming to faith.

¹⁹⁴ McDargh believes that meaning therefore has less to do with holding on firmly to truths that supply personal stability (cf. the 'clerical' priest) but is tied to the experience offering meaning, namely satisfying the hunger to be in relationship (in Finn & Gartner 1992:5). Gendlin makes the contribution that shows that 'our capacity to feel, and the experience of meaning' are not 'separate psychic processes' (1992:5). Our 'felt sense' of how we 'are alive' at that time is important and already 'implicitly meaningful' (Gendlin 1992:5). A 'surplus of meaning,' more than we can say, 'captures our felt sense of our total life situation' (Gendlin 1992:6). One has to live out of one's capacity to live out one's feelings: to live out of an inspired faith relationship.

shows how 'Jung calls us back time and again to our immediate experiences of God'.¹⁹⁵

Pragmatic (hard-case) *first cause* arguments do contain common-sense insight, but do not convey the range of human intuitional capacities by means of which the total mystery can be engaged (cf. O'Donnel 1995:80).¹⁹⁶ A strong shift to intuition is here seen to emerge.

The Franciscan approach to God will take up different stance on many levels at once and this will have to be unfolded in Chapter 6 and the conclusion Chapter. For now we are made aware that St Bonaventure sees religious experience as the critical ingredient in saying that 'natural reason can realise the necessity of thinking the highest of God, but that it needs a revelation of God in Christ in order to catch sight of precisely what this 'highest' is' (Bieler 1999:482, 483). Abstract pondering on being may invite to *think* about *mystery* (which is indeed a start at some depth, cf. Ratzinger 2004:162) but this cannot convey any *quality* of content to being, it simply doesn't help one to *love* such a being.¹⁹⁷ Accessing being in experience through some 'inner revelation' needs to entail a form of spiritual intuition that also *moves* one.

¹⁹⁵ Jung believes that God is a 'psychic fact of immediate experience...God has general validity... almost everyone knows approximately what is meant by the term 'experience of God'' ([1926]1960). He focuses: 'not on refined formulations, but on the instinctive gut encounters, primordial ones, mixed with dread as well as thankfulness, bad as well as good' (Ulanov 1999:30). Jung advises we, 'need to dig down to the primitive in us to reach a new experience of God' (Jung *Letters* I. 26 May 1923:40 in Ulanov 1999:30). The self must become aware of the unconscious, to expect ego obedience of an ego that forces its authority (to prevent individuation) (Ulanov 1999:10). 'There we find a God not just whom we must punch and kick back but one of unspeakable bliss' (1999:30). Jung discovered in loneliness that 'the divine presence is more than anything else... This is the only thing that matters. I wanted proof of a living Spirit and I got it. Don't ask me at what price' (Jung *Letters* I. 30 Jan. 1948:492 in Ulanov 1999:28).

¹⁹⁶ However it is most intriguing to see that, unlike later intellectualisations, Aristotle explained the causality caused by the *Unmoved Mover* (he does not say *First Cause* because the *Unmoved Mover* does not create a physical first cause - it does not need to) in terms of a lover 'moving' the lover just by being the object of love (Stumpf 1993:94). If this is not intuitional force 'radiating' relationality then nothing is. At the same time Aristotle's *Unmoved Mover* is seen in terms of *intelligible* structure by the *Active Intellect*. Such an *Unmoved Mover* is 'pure understanding,' pure *nous*: it 'thinks itself ...and its thinking is a thinking of thinking...throughout eternity' (Stumpf 1993:95). This thesis question coincides with the difficulty that arises repeatedly in Blanchette, that is, the straining of discovery of the infinite *in* the 'mode of concretion and composition' *in which* we as humanity always signify being (Blanchette 2003:549, cf. 2003:147). The disconnection between God as infinite and humanity in concrete existence seems to be continually suffered. The 'analogy of being' is somehow meant to be able to 'leap this gap' through making a deeply intuitive connection. Even so, the transcendence of understanding that is meant to be reached through the intellect is better served by *entry into* mystery rather than critical thought driven to its extreme boundaries. *Mystical* thought is both new and penetrative. It also tends better towards what Blanchette denigrates as a 'merely prereflexive level of knowing' (2003:51). Von Balthasar instead speaks of an 'enrapturement' in his aesthetic categories that can overcome the dichotomy between the objective and the subjective (von Balthasar 1982). Wonder calls attention to the field of *appreciative forms of knowing* (see Gelpi 1988:59).

¹⁹⁷ Blondel goes far beyond the sober philosophical notion of being saying that the Spirit must form a link of love between the Father and the Son. This link needs to be introduced *into* the interiority of beings so that we can participate in divine charity: 'Being is love: we can know nothing if we do not love...In order for there to be a real unity, an imminent life, *vinculum substantiale*, the Spirit of love and unity must penetrate the interiority of beings and therein complete reality, being; and being is always the presence of God: more than knowledge, more than a production, it is a love' (Blondel 1961:222.11 in Antonelli 2000:288, 289). Again, it is asserted that illuminative revelation implies experience, that in addition to reason, moves emotion as well: the whole person is filled with radiant light (John Paul II *Fides et Ratio* speaks of the 'fullness of light,' no79 1998:73). What, it may be asked, is qualitatively meant by an abstract sounding 'encounter with the act of being'? (no83 1998:77, 78). Whatever may argue for *reason* needs to be expanded to become humanised and more user-friendly. A reason-based stance taken by 'modern' philosophy that overlooks the possibility that a disposition of *faith*, as the

The above correlates fittingly with what the thesis presents as *impactualisation*, namely, that the experience somehow has an obvious 'aboutness' that immediately affects one. This means that the presupposition that we need to enter every experience with consciously available *concepts* at one's disposal is not true (see section 5.1.5.3 THE MEANING OF IMPACTUALISATION pg258).

In Franciscanism concepts and learning can get in the way. In addition, trying to access God through theology is better served by finding him in mystagogy, spirituality, and mysticism, as all these underlie deeper theology or as Rahner has said, mystical theology (Rahner 1981:90-99; cf. Marion 2002:159; Johnston 1995:58).

This implies that Western approaches and pedagogy need to be turned on their head. Kant particularly has misled us.¹⁹⁸

playing out of *spiritual intuition* which is a *different kind* of faculty to reason. Spiritual intuition is superior to reason because intuition is designed to enhance and expand reason (Enlightenment, modern, scientific, logical, mathematical) and to open it to *transcendent* influences (under logos) in and beyond all rational mechanisms. Intuition makes its own unique, cohesive and balanced appeal to rationality and validation. This can indeed be called loving, insightful, illuminated and meaning imbuing *reason* - but it is *intuition* rather than a tainted reason that better represents these processes described.

¹⁹⁸ Magee, in modern language, sees Schopenhauer attacking Kant's philosophy, 'as not being true to his initial insight and instead moving away from *experience* to detached *conceptualisation* and an ever increasing reliance on *conceptual thought* as supported by *scientific reason*' (1997:474 all italics added throughout). Magee suitably exposes Kant's experience as restricted, and his thinking as too disconnected from experience and thus too idealist and abstract. The first sentence of the Introduction to Kant's *Critique of Pure Reason* is: 'There can be no doubt that all our knowledge begins with experience' (1997:474). Instead, Magee bemoans: 'he persistently tended to write as if direct experience were some sort of under-labourer handing up raw materials to a *superior intellect* which used them in the *manufacture of concepts and judgments*...nearly all his discussion and analysis of these questions (of what we can know) take place at the level of universal concepts and generalized knowledge, the sort of knowledge that can be taught in schools and universities, and would be taught in *seminaries* if what they were teaching were *knowledge*' (1997:475). But this means that 'the very subject matter of Kant's investigations is *abstract* ...and (he) was even given to defining philosophy as *a body of scientific knowledge derived from concepts*.' What we want to find out, believed Schopenhauer, 'is what actually exists, reality, the world. And this, all of it, is 'uniquely *specific*. It is *concrete*, not abstract' (Magee 1997:474). Kant proceeds, 'as if reason, thought, judgments, concepts, are more informative than the direct experiences which he himself (Kant) insists give them...reference' (Magee 1997:475). Kant himself believes, 'that meaningful empirical concepts can be derived only from experience.' But then 'in the very formation of those concepts what is unique about the experiences from which they derive has had to be sacrificed. So the very thing of which we are now in search has had to be left out, because only if concepts are detached from association with the uniquely particular' can they perform their tasks of 'storage and communication' (Magee 1997:475). Magee astutely assesses that, 'there is, and there has to be, *less* information about reality contained in empirical concepts than in the experiences from which they derive' (Magee 1997:475). Palmer indicates how Dilthey as a 'life philosopher' did 'not question the adequacy of the Kantian categories for the natural sciences, but he saw in space, time, number, etc., little possibility for understanding the inner life of man; nor did the category of 'feeling' seem to do justice to the inner, historical character of human subjectivity' (Palmer 1969:100, 101). Thus in universalising a concept or tendency (a law), reality is clearly penetrated, but also *narrowed* to one angle of inspection only. Experience still has to encounter many kinds of fresh behaviour and to fabricate new concepts and scientific theories to cope (cf. Magee 1997:485c). Contrasting his approach with that of Kant, Schopenhauer writes: 'With me perception is throughout the source of all knowledge...It is true that universal concepts should be the material *in* which philosophy deposits and stores up its knowledge, but not the source *from* which it draws such knowledge; the *terminus ad quem*, not a *quo*. It is not, as Kant defines it, a science *from* concepts, but a science *in* concepts' (Schopenhauer *The World as Will and Representation* Vol.ii 2012:41 in Magee 1997:476). An all-pervading aspect of Schopenhauer's philosophy, 'is his insistence on the greater value, for our understanding of the world, of *direct experience* (and he includes in this our authentically

Thus crucially, as St Francis demonstrates, we do not need theology or theological language to experience God (cf. Pope Francis 2013 *Evangelii Gaudium* nos133 and 165).¹⁹⁹

Many 'automatically facilitating' inner constructs that are accessed to 'read' reality are *intuitively* inherent and available in our spiritual depths, as innately accessible and built up through life experience.²⁰⁰ No wonder there is such a communication gap between the more intuitive laity and often taut professional theologians. No wonder well-studied priests, with minds and hearts crammed full with theory, often become less humanly accessible and are therefore bypassed (for psychologists and *sangomas* or 'witch doctors' in Africa) when people face pastoral difficulties in this world.

5.1.4.8 BRIEFLY CONNECTING KNOWLEDGE, BELIEF, MEANING AND REASON

With Schopenhauer (cf. Chapter 5, 260^{220,222}), Brewer regards *perception* as an undeniable datum (Brewer in O'Hear 1998:203). 'Perceptual experiences are experienced of mind-independent things' and provide basic reasons for belief about the world (O'Hear 1998:203). Perception is the world's direct impact on the mind and as such it has a content determining role (O'Hear 1998:205, 209) (cf. Macdonald & Macdonald 1995:371, 372).

Kendler is however one who distinguishes perception and cognition. Gestalt theory made a contribution by showing the interaction between the two (Kendler 1999:829). Kohler invaluable shows that perception made up of gestalt results as much from the external world as from the *internal*. We all internally possess values, but facts sometimes seem to override this. Psychological evidence shows that the fact/value dichotomy can be overcome because scientific psychology has shown that facts can justify values (Kendler 1999:829; see also Hay 2006). Thus Smith shows that values inhere in experience - one's own values are perceived as empirical facts (Kendler 1999:830). We act *as if* there is objective right and wrong (Kendler 1999:831). All this is uncomplicatedly *intuited* within.

The discussion held has essential repercussions for a number of most important fields.

own thoughts and emotions as well as our sensory perceptions, Magee 1997:475) than of what is conveyed to us through the use of *concepts* from the experience of others via discourse, learning, reading, study and the rest' (Magee 1997:476). Schopenhauer ties perception to experience and experienced relations: 'to perceive, to allow the things themselves to speak to us, to apprehend and grasp *new relations* between them, and then to precipitate all this into concepts, in order to possess it with certainty; this is what gives us new knowledge...But whereas almost everyone is capable of comparing concepts with concepts, to compare concepts with perceptions is a gift of the select few. According to its degree of perfection, this gift is the *will, power of judgment, sagacity, and genius*. With the former faculty, on the other hand, the result is never much more than possibly rational reflections' (Magee 1997:476 italics added). As critique, Schopenhauer, even though he opens up space for the *interior* faculties of perception (including feelings etc. beyond the senses), still sees such *perception* dealing too much with the *concrete*. A *triadic* construct would allow intuition to access and employ insight, 'transcendental intuition' and do so within a spirituality all can share in communally (relationally).

¹⁹⁹ Rolnick enlightens as he connects the content of impact as explanatory of the source of the action: 'Friendship is never simply a matter of *who*. The *what* (what is said, what is done, what is shared) is highly relevant to the realization of relationship because it can foster the mutual realization of the true, good, and beautiful, the correlate of persons. The *what* makes the *who* more robust' (2007:184).

²⁰⁰ Heidegger points this out in his example showing that we do not always have to have *conscious concepts* such as an awareness that, 'this is a hammer' (only if there is a problem, if it breaks, need we become *conscious* of the fact that this *is a hammer*). Obviously, every-day behaviour, such as driving a car, does not need reflective consciousness of the kind that is aware of using *concepts*. While one is driving, it is absurd to need to consciously possess as 'concept' all the rules of the road.

Some repercussions relevant to the thesis come to mind. In constructing any first-rate pedagogy, one first has to ask whether one learns from ‘facts’ as conceptually processed, ‘freestanding’ concepts; or if one learns more from ‘meaningful connections’ continually being made as concepts are being presented, that is through *relationships* made that continuously *connect* with one’s *life experience*. For instance, enticing someone to go to the ‘sacrament of confession’ will be encouraged when that person sees how greatly forgiveness asked and given heals and harmonises *relationships* in that person’s family.²⁰¹ Thus religion and relations are connected. Meaning arises through inserting oneself *into relationships between* things and persons of significance.²⁰²

Clearly religion is explicitly meant to make ‘meaningful connections’ on relational levels. The religious impetus is not primarily found in assimilating mental facts or doctrines. To enter religion as a ‘relational mystery,’ one has to *undergo* inner processes found innate in all persons: that which this thesis will attempt to demonstrate to be part of an inner capacity and faculty. It is inner intuition that *enables* entry into a relational bond with God such as a covenant or becoming sons and daughters of God (Gn 21:22–32; Gn 9:9–17; Ex 24. Cf. 2Cor 6:18).

5.1.5 EXPERIENCE IS RELATIONAL – INTUITION LEADING TO SOCIAL DIMENSIONS

A forced, and therefore false, dichotomy has been propagated between the individual and the social. Harbort points out that intuition is not based on the ‘*statistical*’ interpretation of *personal* experience but on *nonstatistical* relating of our experience to that of *others*’ (in Davis-Floyd 1997:140 italics added). Intuition has therefore an inbuilt dimension of social discernment. In addition because the nature of intuition is global it can and should thrust humanity into considering global responsibilities.²⁰³ This relational dimension reveals the *triadic* dimension Peirce brought to light.

This social dimension is blatantly lacking in much of the self-preoccupied, nationalistic, narrow Western worldviews.²⁰⁴ Loss of confidence that intuition *can* posit *generality* (universal tendencies or laws) means that no insight leaning towards, and no construction of, sound metaphysics is possible. Even as philosophies dichotomise interpretation of reality through a

²⁰¹ That we make mistakes and sin, but can be forgiven and rise anew (if we take our web of relations as of consequence in life and are taught to ‘work with’ relations to see how change and progress can be achieved) changes everything: one’s view on marriage (available statistics show that many marriages in South Africa give up immediately so that nearly half fail), relations with children and friends, and whole communities (as the *Truth and Reconciliation* process in South Africa achieved, as far as this was possible, in the healing of the land). In such a broader presentation, religion is already involved as *part* of life’s very real relations.

²⁰² Relationships that deliver meaning are not thought about ‘conceptually’ but employ a number of constructs or processes available simultaneously (using timing, charm, creativity, humour, imagination, third parties, seeking out opportunities, undertaking preparatory work) - and these are undertaken on a more instinctive level. One can coolly compare concepts in a closed system, but to stimulate or find meaning takes intuitional insight and wisdom.

²⁰³ Yet at the same time, it does not falsely construct generalities out of ‘randomly concatenated particulars.’ Its gift is that it enables the *distilling* from the general to the particular (Davis-Floyd & Arvidson 1997:140).

²⁰⁴ The relatively recent contemporary issue of whether to *attack* and punish Syria for use of chemical weapons is a case in point.

'splitting' in terms of: sensation or experience²⁰⁵ (empiricists); or reason-mind-intellect (Kantians,²⁰⁶ rationalists); or movements of history (Marxists); we often collapse back into the myopic subjective and relativistic comparisons between our own very *limited* experiences.

²⁰⁵ Kant limits that experience to a scientific nature and excludes what Scruton discerningly calls: 'the privileges of subjectivity' (Scruton 1981:137).

²⁰⁶ According to Ward (1982:33), formally, 'Kant denied that reason alone could discover the nature of reality. The objective existence of a being corresponding to our concepts can never be established in the absence of possible experience. So no argument to a being beyond experience, much less an argument which does not seem to start from experience, can possibly succeed...' However it is countered that when Kant speaks of experience he speaks of a type of empirical experience attained through the *senses* alone. What he gained in his first insight he lost in the second. Scruton states that, 'Kant's theory of the *synthetic a priori* crucially depends upon the element of empiricism in his philosophy – the view that knowledge comes through the synthesis of concept and 'intuition' (1981:140; intuition, but through the *senses*). Kant believed that knowledge was attained 'through a synthesis of concept and experience.' This he (inflatedly) called '*transcendental* as it could never be observed as a process but always be presupposed as a result' (Scruton 1980:136). For Kant the experience must *correspond* to his so called *transcendental categories*. (Not the other way round, as this thesis suggests - where the experience, including revelation as experience, *leads to* a metaphysic). Through his 'intellectual pattern-making' (Magee 1997:473) Kant designed his 'architectonic' as an imposing *idealist* metaphysic (see the consequences of this in Kosky, cited in Schwartz 2004:19). Here Christ is no longer inserted in history as revealing transcendence. He becomes a mere ethical (and mental) *ideal* to be emulated as some role model (Kosky in Schwartz 2004:19). Instead for Kant, synthetic a priori truths had to be gained by *reflection* by the mind (Scruton 1980:135).

Stevenson thinks Kant giftedly attributed a synthetic process, a process of 'fit between concept and experience' (2000:139) to a third faculty called 'imagination' which 'mediates between sensibility and the conceptual understanding (2000:286). He suggests that we are scarcely conscious of the workings of our imagination. Kant here may have started off on the right track but this author doubts the quality and depth of this imagination and what it entails. Can it for instance include intuitional depth and attain aesthetic appreciation in a sense that approaches real *transcendental* capabilities? Kosky reveals that Kant again descended to some fundamental level of isolated reason 'turned in on itself' (in Schwartz 2004:16). Kant's phenomenal realm of experience is also severely restricted by space and time (Vanhoozer 2003:14). Vanhoozer affirms that postmodernism is going through a 'Copernican revolution' in rejecting the Kantian postulates of space and time. Postmodernity does not only affect the way we 'think about the world' but 'how we experience it.' It is a 'revolution in human experience' (2003:14). Kant's method is not an open and receptive type of phenomenological approach but one that a priori determines its own boundaries. In trying to find a way of mediating between *dipolar* reason and experience he could *only* use whatever was offered by those two categories he had prejudicially selected. He was not able to create a real 'third (triadic) force', that, in this author's view, has to be an *intuition* that can get these categories to dialogue within a dimension that opens them to 'true' transcendence. Neither will reason alone, or experience alone, or imagination as merely mediating between them, ever be able to open to transcendence (Kemper 1995). The *difference* between a 'closed' (religious) philosophy and a truly transcendent one is strikingly displayed in comparing Kant's understanding with Bonaventure's *intuitional* understanding. Bonaventure's final synthesis is not primarily rational but of a *visionary* kind whereby the mind is *simplified* and *illuminated* (Sikka 1997:36; cf. Dulles 1992b:55). Bonaventure's understanding is 'open' and transcends its own inner rational machinery, for the mind has a 'latent innate knowledge' of the divine being. Sikka says of Bonaventure that any grounds for categories are 'utterly transcendent to the *mens* (mind).' They are beyond reason. Sikka adds insightfully: 'To reflect upon the ground out of which reason emerges requires that reason be transcended because it cannot penetrate the ground that supports it. For Bonaventure only in and through this unfathomable ground, only with its support at every step, is it possible for thinking to occur at all' (1997:29, 30). If one accepts Bonaventure's approach, any form of synthetic intuition, all cognition, all reasonable thinking, and any meaning, is upheld by and facilitated by such a transcendent ground - whether this is recognised or not. On the basis of this recognition, intuition, above reason, needs to be accorded its rightful place as it is transcendently grounded in the Spirit. One can make the case for an expanded reason as love in the logos, but spiritual intuition, in spite of all its possible misinterpretations, offers a more welcoming (than reason or proof, for religious searchers), facilitating (linking many contributing disciplines), and (spiritually) fruitful process.

For most, experience can no longer 'point to' (intuit) *transcendence*, for that dimension of the divine has been irreparably reduced and lost. Indeed, without intuited generality concreting (Gelpi 1988:9) into laws, ethics become relative, and meaning confused.

Ratzinger points out that communication of Christian realities must embrace the *whole* person and not only his intellectual side.²⁰⁷ The meaning is grasped only when one enters the Christian *community* says Ratzinger (1997:171). In other words one must intuitively absorb interior deeper meaning as coming from the life of others and, again, through *relations with* others. We next look at how relations emerge out of experience.

5.1.5.1 EXPERIENCE AS NEXUS FOR RELATIONAL MEANING

Experience is the locus where things and persons interact. Persons interrelate in the following ways: where offering and asking occurs (or force and demand evidences itself negatively); where there is a mutual impinging that changes the other; where the other is allowed or 'invited in' to transform oneself; where growth is encouraged to occur (or is suppressed); where things become united and close (or are repulsed and dissipate); and where energies increase in power of intimacy (or break down). Positive, uniting, expanding, and growing²⁰⁸ *experience* is the life-force of all creation.

If something positive emerges in the interchanges listed, then any such meaning arising has to emerge in the experience of an active *relationship*.²⁰⁹

Mutual, interactive experience is the essence of a wider relationality out of which meaningful society and cohesive community must emerge.²¹⁰

²⁰⁷ See section 5.1.6.3 pg266; cf. Malatesta 1974:56; Maloney 1978:92; von Balthasar 1982:219; see section INTUITION, THE BRAIN AND EXPERIENCE OF THE TRANSCENDENT 5.3.1.6 pg328.

²⁰⁸ Against mechanistic and reductionist approaches, psychology took on the *organic model of growth*. Organismic theories and the 'organic' metaphor were inspired by approaches in biology. Within psychology it is *gestalt* psychology that comes closest to using such a model. An organic approach can be seen in Rogers (Reber & Reber 2001:310; see developmental streams in Wilber 2000:28) who also saw human subjective experience as providing the primary data for psychological science (Hjelle & Ziegler 1986:379), and also in Maslow's 'growth motives' (Hjelle & Ziegler 1986:375).

²⁰⁹ Cf. Wilber's insights in terms of 'the myth of the given,' versus experience (2000:163); reduction to the 'flattest surface,' offering no depth (Wilber 2000:169); the collapse of 'I' and 'we,' to 'Its' (Wilber 2000:169); language itself hiding the world (Wilber 2000:164); and constructive postmodernism where one evidences 'unity in diversity,' as a 'mutually interconnected network,' within a 'universal integralism' and 'global interconnectedness' (Wilber 2000:172). Cf. May early on pointed to the loss of language as required for communication (Wilber 1953:64, 65).

²¹⁰ *Social cohesion* in sociology, rather superficially one might add, as it often points to primitive values *without* altruism (cf. as forms of *survival*, Wilber 2000:49), sees this as a 'task commitment' working towards some goal, or interpersonal attraction to the group in order to satisfy emotional requirements. Hay (in Holder 2005:435) points out that the suggestion that, 'relational consciousness' is 'the structural underpinning of both spirituality and ethical sensitivity' offers an empirical basis for those theologians who seek to argue beyond the constraints of 'social construction' to a 'foundational awareness of self and God' (cf. Rahner 1983; Kelly 2002). One reads that empirical investigators seem to be encountering 'a pre-verbal knowingness, pre-dating the potent analytical emphasis of language.' Such knowingness means an 'encompassing an awareness of our indissoluble link' with the 'seamless robe of reality.' 'This knowingness appears to inspire the 'altruistic impulse' and to be related to Buber's reflections in *I and Thou*' (1937) (Hay in Holder 2005:435).

5.1.5.2 EXPERIENCE IN TERMS OF RELATIONSHIP – AN UNAVOIDABLE PART OF CHRISTIANITY

So far it has been forwarded that experience as interactive, is always constituted by some type of relationship. Conversely, relationship is comprised of experience of the other. Only out of this dynamic can *meaning* emerge.²¹¹

The Christian message is not static but fundamentally dynamic as something is conveyed in the relationship. At base Christianity bestows meaning as 'life to the full' (Jn 10:10; Jn 6:57) and thus must necessarily presume some experience.²¹²

The Christian message is not only 'tied up' with Christian experience, it rests on it as a foundation, for Christianity fundamentally consists of *meaning as encounter* with God.

If life is imparted as gift ('I came so that they might have life and have it more abundantly,' Jn 10:10), and newness emerges (all are 'reborn,' Jn 3:3, to become a 'new creation in Christ,' 2Cor 5:17), then every single person's relationship with God can unavoidably be expected to be experiential.²¹³ Patently, one cannot have life and love 'poured into one' (Rm 5:5) without being somehow aware of this change and giving thanks for the difference.

Nor can one be in any way made completely 'new' (reborn, recreated, divinised, see Maloney 1978:92; see deification in Kourie 1998:448-449; also Kärkkäinen 2004) without some sense *experiencing* this to be the case (see Endean's argument in this line, in Holder 2005:226).

As argued, it is inevitable that if salvation is tied to love, then that love must be experienced - as Pope John Paul II has also plainly argued.²¹⁴

Experience thus becomes a core ingredient of authentic Christian life and for the above and many other reasons this experience is to be sought out at every level and appropriated at all times (see conclusion Chapter, sections 7.1.12 pg519 and 7.1.26 pg540).

²¹¹ It is well known that the most primitive forms of *life* require *interaction* of basic chemical compounds in a process called abiogenesis or autopoiesis (Capra 2001:30, 57, 58) or biopoiesis.

²¹² McBrien encapsulates the *shifts* that modern philosophy has encouraged: 'Modern philosophy is essentially a reaction against classical philosophy (Aristotle, Plato, Aquinas) on the one hand, and idealism (Hegel) on the other. In modern philosophy there is an emphasis on the *subject*, on the *changeable*, on the *particular*, and on the practical, as opposed to the objective, the unchanging, the universal, and the theoretical (Henniger 1989:3-6 & 6-11). Thus, *Existentialism* stresses the individual's obligation to take responsibility for his or her life, and, along with *Phenomenology*, *Positivism*, *Process thought*, and *Pragmatism*, it stresses the individual's obligation to attend to reality and to history as they are, not as we would wish them to be or as we would abstractly conceive them to be' (McBrien 1980:121). All the same these novel movements still have not been integrated into a complete synthesis. See Magnin for an expanded view possessing, 'two streams of knowledge' (1999:145), and also 'logos' (1999:147).

²¹³ Buber declares (1970:127): 'In the relation to God, unconditional exclusiveness and unconditional inclusiveness are one. For those who enter into the absolute relationship, nothing particular retains any importance -neither things nor beings, neither earth nor heaven- but everything is included in the relationship. For entering into the pure relationship does not involve ignoring everything but seeing everything in the You, not renouncing the world but placing it upon its proper ground.'

²¹⁴ John Paul II could not have put this more plainly: 'Christian soteriology is a *soteriology of the fullness of life*. Not only is it a soteriology of the truth disclosed in Revelation, but at the same time it is also a soteriology of love. In a certain sense it is a soteriology of Divine Love. Love, above all, possesses a saving power. The saving power of love, according to the words of Saint Paul in the First Letter to the Corinthians, is greater than that of mere knowledge of the truth: 'So faith, hope, love remain, these three; but the greatest of these is love' (1Cor 13:13). Salvation through love is, at the same time, a sharing in the fullness of truth, and also in the fullness of beauty' (1994:74; see Schmitz 1993).

Experience, this study advances, will need to be recognised as a *foundational category* not only for Christian spirituality but Christian religion as a whole. In fact it can be proposed that experience exhibits a *metaphysical* nature.

5.1.5.3 THE MEANING OF IMPACTUALISATION

If experience is the dynamic dialectic component of a metaphysics, then impactualisation is the instance, the spark of contact in the event.

However this spark is internally experienced. Peirce's *secondness*, or Altersense, goes a long way to help us situate impactualisation as part of experience. It is instantaneous, unreflective experience and not conceived, for to conceive is to step back and synthesise the analytic breakdown and this misses the 'hereness and the nowness which is Altersense's or secondness' essence' (*Collected Papers* [hereafter *CP*] 8.266 cited in Van Heerden, 1998b:69). Secondness for Peirce has to do with action-reaction, or 'sympathetical' and 'antithetical' encounters. Houser (1983:341) will thus say that secondness is the experience 'of opposition to intrusion from the 'outside,' a quasi-self-consciousness that is not cognitised through inferential comparisons, but it is fundamentally an experience' (cited in van Brakel & Van Heerden 1998:70; cf. Blahnik's complex explanation that all consciousness is experience, 1997:90, 122; cf. Lee 1976).

When an entity emits a form of energy or executes an action, the consequence of the causal act impacts on another entity or entities.²¹⁵ This thesis suggests that we term this event, *impactualisation*. Impactualisation can be of a type that *ranges* from a hard-edged event, that impacts externally on one (and is still internally felt), through say, physical impact such as a thrown punch; to soft impactualisation that can be experienced more internally through an 'inner touch,' possibly an event spread-out over time that permeates or suffuses through a gentler osmosis-experience (cf. 233¹⁴⁸).²¹⁶

Thus this study has formulated a diagram (see model B pg411) depicting the poles of *hard or soft* experience; and the original *outer or inner* loci of experience.²¹⁷

²¹⁵ Fuller shares that when, 'meaning is released' it has a 'capacity to affect us for what it is from itself' as impact – as a 'lifeworld of meaning' (1990:197). A phenomenon is an 'event of meaning' rather than an event of consciousness. Phenomenological psychology should never say that meaning occurs in *consciousness* for it holds that there is no such inner realm (Fuller 1990:232, 233). James agrees, for him consciousness is not a static substantial entity but is more akin to a stream or river (Klein 1984:31, 34, 35). Fuller continues: 'Meanings affecting someone in their impact, come to be precisely in the excitement their requiredness holds for someone.' Insight is already 'ahead of itself' temporally releasing meaning of its own in the interplay between 'impact-interpreting...' (Fuller 1990:233).

²¹⁶ Developing a *philosophy of perception* would be helpful.

²¹⁷ Griffin contributes that the existence of the experienced real inner world of others needs to be an accepted fact: 'Such denial (solipsism) is usually taken to be a *reductio ad absurdum* of which no disproof is possible - or needed' (1993:348). 'The overwhelming evidence points to lively experience going on within other human beings, despite the total absence of direct data of their subjectivity' (Griffin 1993:348).

Schopenhauer thought that in relating *external* relations to *internal* ones we have a way forward in our understanding of all things. As Magee says, we are a 'material object that *knows itself from inside*. There is something awesome about this. Schopenhauer saw it as a fact that might possibly make available to us a degree of understanding of the inner nature of material objects as such, including therefore material objects that are not us' (Magee 1997:483). This study would suggest in response that 'the difference' must surely be defined *within* the *intuited* constructs of *relationality*. Magee states the following: 'There is one unique material object that we know in all of these ways, and of which *in addition*

5.1.5.4 THE ABSOLUTE NEED FOR EXPERIENCE

This study is convinced that experience is critically relevant in a way not as yet properly recognised. The category of experience is all encompassing of life and religion. Experience is a required constituent of religious epistemology and any epistemology (why we hold beliefs, and how we know. cf. Honderich 1995:243,245). At base, Aristotle is said to have maintained that all knowledge is derived from experience (Honderich 1995:243). For all his intellectual emphasis, Thomas Aquinas believed that all materials of knowledge (concepts) derived from experience (Honderich 1995:243).²¹⁸

Experience in religion can be no exception: it needs to be seen to be necessary not only for religious vitality, but as *foundational* for religion itself.²¹⁹

we have direct, immediate, non-sensory knowledge from within (Magee 1997:483 italics added; this is called the insight of intuition by this study). Magee completes his thoughts: 'And it so happens that inside this material object all kinds of things are going on that cannot be seen or heard or touched - things like thoughts, feelings, moods and memories- but of which we nevertheless have immediate apprehension, although no one else does. This *direct* knowledge that we have of one physical object from *within is so radically different* in character from the *indirect* knowledge we have of all other objects from *without* that I am at a loss to express in language what the difference is. But every one of us is as familiar with it as he is with anything. And, as he knows from his own privileged and direct knowledge, *inner experience* can be as varied and many-sided, complex and difficult to understand, and profound in its implications and significant, as outer experience' (Magee 1997:483, 484 italics added). We are all able to identify with and relate to *other's* inner experiencing because our own experience of ourselves as existing beings situated in a world provides a wealth of data. Ferré (1993a:348) adds: 'This has proven for many modern thinkers...a true embarrassment of riches.' Subjectivity is essential for any *intersubjectivity or relations* to exist. Subjectivity must lead to *relationality* (cf. Bracken 2003:381-400; Levine & Friedman 2000:63-92; Malpas 2000:587-592). This *turn to the subject* means a focus on the subject's *transcendental* capacities and also on their receptiveness to transcendental experience *from* outside the self - but, as experienced *within* the self. This capacity to receive is already programmed and pre-primed by an a priori faculty. Thomas Aquinas called this *co-naturality*. A crucial suggestion offers this thesis' a priori *intuition* as an equivalent to Peirce's *laws and tendencies*. These laws are universally imbedded and innate in each person. The subsisting existence, inner workings and exercise of those laws are the same as the 'inner faculty' this study proposes. However laws are there to make sense of, and find meaning. The 'arising of meaning' is reached more flexibly through the *penetration of intuition*, not through the manufacture of more laws to understand the world scientifically - as this merely becomes a cyclical regresssion (cf. Magee 1997:485).

That Francis can demonstrate such genius of intuition must be, in Schopenhauer's view, a work of art in process. He believes that each one of us, 'is a unique material object or is embodied in one,' and has 'sole access to immediate and direct knowledge' of 'a large number of things that are going on inside that particular material object' (Magee 1997:486). This inner understanding arrives at what would be 'synthetic intuitional insight.' This being the case, Magee explains Schopenhauer to be saying that it would seem that 'the royal road to a deeper understanding of the inner nature of things must pass through the investigation of inner as well as outer experience, and, if anything, more the former than the latter.' But if this is the case, it will, 'not be' anything like what is normally meant by 'a scientific investigation.' As Schopenhauer well expressed: 'Philosophy has so long been sought in vain because it was sought by way of the sciences instead of by way of the arts' (Magee 1997:486).

²¹⁸ William James is another who sees experience precisely as going *before* a system of thought - and the foundation of religious philosophies or theologies will lie in an underlying and prior concrete experience.

²¹⁹ One must remark that foundationalism as a *human* construct is today seen in an unfavourable light. It hints at past extrinsic, provable, deductive and closed *systems* that are judged to have failed. But a modest foundationalism tying itself to a *transcendent* source, as the inner heart of faith, can surely exist. Rahner makes the useful connection that theology must offer, 'grounds for Christian belief,' 'a grounding of faith,' and to do this it can 'begin quite happily with man' (1979 Vol. 16, :3, 4, 5) meaning that he can insist that the grounding of Christian faith must today 'consist in personal initiation and in arousing an

All theology must be related to experience for its meaning and validity (Haight 1979:18, 19; Smith 1979).

Reason and intellect rationalises what one believes *already* in an experience of sureness; this taken further, is traditionally phrased as (sure) 'faith seeking understanding' (see Clayton & Simpson 2006:496; cf. Chapter 5, 220¹⁰⁶).

The a priori dimension of faith within, or Rahner's *potentialis obedientialis*, is expressed as 'the unreasoned and immediate assurance of the deep thing in us.'²²⁰ In this inner light, reasoned argument is but the 'surface exhibition' says Haight (1979:18). The inner experience of understanding or light is where insight coupled to meaning is born.²²¹

The thesis believes that the interaction of objective reality and interpretation of it must necessarily occur in the domain of 'inner experience'²²² as intuition. Experience thus deserves to be called a category. The external impact of fresh experiences and the internal impact these make (within the processes of assimilation, comprehension, and response) together create the 'field of experience.' That 'coming to meaning' through usually immediate interpretation in the experience itself is called the process of intuition.

This intuition on experience is the only way the external can be internalised, that we can 'grasp' the 'between' of events. Ferré thus says that experience can be, 'overwhelming and coercive, sweeping into and over us, complex, nuanced...' (1998:274).²²³ It always starts with something that feels 'settled in the immediate past' and feels 'not yet completely settled into the relatively open future' (Ferré 1998:274). As Downey puts it: 'we have both inner and outer aspects to our experiences so that God can come to us as Word in our history and as Spirit in

inner experience of faith' (Kilby 2004:113 italics added). It is central to the approach Rahner recommends that, the 'unbeliever must be brought to a recognition of her own transcendental experience of God.' Kilby cannot resist adducing that such a process is indeed foundational: 'If an appeal to experience is the first stage in the conversion of those who do not already accept Christianity, then surely experience is functioning foundationally' (2004:111).

²²⁰ Kilby writes a section in her book on Rahner called, 'The use of experience in wooing the unbeliever' (Kilby 2004:111). She expands on how Rahner specifies 'concretely how this wooing should be done: not in the traditional manner of presenting 'the old proofs of God's existence,' but instead by an 'initiation,' an 'inauguration' into an experience of God that is ultimate and basic.' He says, 'if any understanding has been achieved of that reality which we have already often designated as man's transcendental reference to the mystery called God, if this transcendental reference is not once more confused with the *concept* corresponding to it and *objectifying statements* about it, if we do not speak of this transcendental reference in merely *abstract and formal terms*, but rather point it out to man *in his concrete life* (for it is precisely *here*, in his own life, that he makes this experience all unnoticed and undefined, whether he wills it or not) then it is no mere empty talk to speak of the possibility of and necessity for inaugurating him into an *ultimate experience* of God' (Rahner, 'Theological Considerations on Secularism and Atheism,' in *Theological Investigations* Vol.11, 1966 and 1974:183 cited in Kilby 2004:112 italics added, the word 'here' was already in italics).

²²¹ One may call this: remembering the forms (Plato); innate (rationalists) or a priori knowing (Kant); part intuition (Locke); pure reason (Hegel - all cited in Honderich 1995:243, 244); evaluation by philosophy of mind (Honderich 1995:248); or intuition, in this thesis.

²²² As Halder sees it, all outer sensory experience is at the same time interior: 'perception of external data ('external experience'), or, since it is in a certain manner man himself, as a bodily being in his interiority, it is the perception of his 'inner' state' (as 'inner experience') (in Rahner 1975:803 brackets added).

²²³ In the flow of a continual experiencing, past present and future are able to meaningfully relate to each other in terms of memory, a 'full living out' of an event, evaluative interpretation and response, and significant future hope.

our hearts.’ The ‘double character’ of human experience is ‘God’s kind idea to invent creatures who could share in the intimacy of divine life as it really is’ (Downey 1993:376). This interchange is similar to the possibility of *connaturality* (see section 7.2.2.2 pg560).²²⁴

Our content of knowledge needs to be connected to the self-conscious process of coming-to-know. Knowledge is in the action, in transaction with a situation, in the interaction.

The Church is at an impasse in engagement with the world: her underlying effectiveness, thrust, and ability to spark some form of accessibility to the divine is at stake.

On the balance of evidence submitted, this thesis maintains any positive contribution the Church will make falls or stands on possibilities the category of experience presents. Of necessity religious experience leads to spirituality, to contact with God, that is, it magnifies the proper focus of faith.

Exclude the category of transcendent experience, and the concomitant role of psychic energy,²²⁵ and Christian faith either totally introverts and collapses itself, or misguidedly fastens onto the more human capabilities left available (becoming heresy).²²⁶

The great danger is that theory or theology becomes a *substitute* for experiential faith and spirituality. Here for instance pragmatic ‘political activity’ or (semi-)religious ideology too easily supersedes a necessary primary grounding in the spiritual realm of God’s inserting power that is already active. Developmental progress becomes a substitute aspiration for a more obedient mystical openness to divine providence (cf. McBrien 1980:321-325) and the desired will of God in this world that includes his power to effect peace on earth.²²⁷

These superficial and ideological approaches subjugate deeper experience in faith and the experiential revelation of God as he discloses himself and guides his people in real history and time. Such a vision does not have to be theocratic, however the courage of the conviction

²²⁴ McGinn explains: Connatural knowledge which for Blondel had ‘both *natural* and *supernatural* modes,’ was the point of action between human action and the beatific vision. He knows though that the mystery is gift *beyond* the accessibility of the mind; and the mind’s reach through analogy, so, that the ‘natural dynamism of the intellect calls out for *unitive mystical knowledge*, though the actual reception of the divine mystery remains a supernatural gift’ (McGinn Vol.I 1991:303). This author believes that the natural and supernatural modes are better served by what is the interplay of human intuition with Spiritual Intuition and Spirit-intuition (see Blondel expanding on the ‘principle of immanence’ as a type of such spiritual intuition in Bernardi 1999:811-813; cf. synthesis, thesis 494¹⁴³).

²²⁵ Jung believed that blocking the flow of psychic energy into religious symbols leads to restlessness, anxiety and destructiveness that either creates psychological problems or is projected onto substitutes for value systems (such as a political ‘cause’) (Ulanov 1999:11 brackets added).

²²⁶ Where there is little perceptible evidence of involvement of God, human activity tends to ‘take over’ responsibilities created by contemporary threats. It too easily aggrandises itself in such a lofty task. This may be a form of over-responsibility (genuine or self-inflated), contributed to by possible over-confidence and pride. It often takes the form of a human ideological construct. Theologians are thus tempted, because God seems distant, to try and *think* what God ‘must be like,’ and project ‘how he is to be involved’ with the world. Incongruously, they can even seek to think and plan ‘on behalf of’ God.

²²⁷ If mysticism is trans-rational and trans-institutional it bears potential to take an anti-intellectual and anti-institutional stance useful for reform, transformation and even positive ‘revolution’ (Pranger 1993:34). One’s holistic perception goes beyond intellectually holding to a truth and pulsates with an intuited dynamic faith – that which might eventually be called an instance of ‘supra-rational’ mysticism. (Pranger 1993:33, 34, 37). It might be added that in believing one is *already* imbued with a faith disposition that is ready to trigger intuition (see Hill’s ‘Attitude Process Model of Religious Experience,’ 1994:303).

of such a faith-filled view is seldom evidenced. Nationalistic rhetoric employing God's will is no substitute for deeper trust in and obedience to God's will and power.

5.1.6 EXPERIENCE AS A NEW CATEGORY TO BE DEVELOPED IN METAPHYSICS²²⁸

If God is love and is relational, then all encounters of his love, to be able to be meaningful, must involve new experiences. Halder places this development in metaphysical parlance: 'The primordial event of truth, the illumination of spirit by being and the acceptance of being by spirit, is always a new 'encounter'', and as he calls it, an 'ontological 'experience'' (in Rahner 1975:812). It follows that that ontological experience, 'like all experience,' is 'temporal and historical in character' and, he profoundly states, thus giving experience priority: 'is so in a *more* primordial sense than any ontic experience' (in Rahner 1975:812 italics added).²²⁹

Historicity presents a stiff challenge to static ontology: 'This view ignored the precisely characteristic element of historical time - its non-deducibility from past moments, and its vulnerability to incalculable future happenings' (in Rahner 1975:812; as Kasper expands: 'history must mean something for God himself; it must be something in God,' 1970:130)

In the footnotes Halder explains developments that made the change to include history.²³⁰

A fresh effort must attempt to, 'explain conceptually the experience of the historical consciousness which has come to the fore in a way which can no longer be of *conceptual knowledge* which has been maintained more or less explicitly since philosophy first took shape in the West.' Hence, none of: freedom, responsibility, obedience, conscience, aesthetics, love, or care may be 'totally submitted to the norm of the *concept* and its crystallization of truth' (Rahner 1975:813).²³¹

Only remaining attached to *substance* as if this will lend security against historical contingency, will be unfruitful.²³²

²²⁸ For a lively introduction to metaphysics see Inwagen & Zimmer 1998:1, 2, 7-9, especially the problem of universals, 1998:11. Theorising a comprehensive metaphysics shares the same traits of theorising about anything and includes the standards of: 1. *Consistency*; 2. *Coherence* as things fit together; 3. *Applicability* to the subject in reality; and 4. *Adequacy*, as evidential completeness (Inwagen & Zimmer 1998:2, 3 in Ferré 1993:281-285, see also Ferré 1993 vi, vii, 3, 4, 5.

²²⁹ Halder eloquently places the understanding of the idea of being itself in a historical context: 'This ontic history is itself based on an ontological history of the changing meaning of being and its most essential order, the history of the *de jure* and *a priori* and its 'transempirical' experience. The fundamental history is that of the epochal changes of meaning of the 'being' of beings in the totality, the world, and of the being of man in his changing world, his "time"' (Rahner 1975:812).

²³⁰ Halder will say: 'The historico-temporal character of world-disclosing being and of world-knowing spirit then began to come to the fore in reflection on the basic elements of (narrative) history in the late 19th century (Ranke, Droysen) and in the theory of the human sciences (Dilthey), to receive its strictly philosophical emphasis from Heidegger. Since then the notion of the history and historicity of being and its truth, of the spirit and its knowledge, is unavoidable.' It remains difficult, so that, 'It does not solve the problem, but it sets the terms of reference' (in Rahner 1975:812 brackets Halder's). Benedict XVI too sees history as a major challenge in theology (Jankunas 2011:60, 64).

²³¹ As Halder says: 'as if ethics, the conceptual theory of moral action, was 'truer' than this action itself, as if aesthetics and theology were 'truer' than art and faith' (in Rahner 1975:813). Largely informative in this vein is Forman's 1998 work, *The Innate Capacity: Mysticism, Psychology and Philosophy*.

²³² We can never revert into a 'non-historical substance-and-accidents schema of nature and cosmos,' where 'history can only be the accidental and indifferent recurrence of the realization of an inviolable and immutable substantial order' (Rahner 1975:813).

See arguing for, 'the domain of human knowledge as an organically integrated self sustaining whole' (Rescher 1996:1 & 38), placing into contention both 'process' and 'substance' (Rescher 1996:2).

Indeed, in line with Gelpi's thinking on fallibility (Gelpi 1993:156 that also has some dangers to be guarded against in the light of valid 'universal eternal truth,' cf. Ratzinger 1995:77), Halder concludes for us that the *concept* must seek a 'proper modesty.'²³³

5.1.6.1 EXPERIENCE OF GOD: BEYOND PHILOSOPHY OR PART OF A FRESH PHILOSOPHY

Experience of God as part of a new philosophy would require a number of *shifts* in foundational theological approaches. To put matters crudely, both experience and reason need to be 'divinised.' Experience of the 'divine' God can no longer be expected to reside in, and arise as part of, the human sphere alone, but experience becomes a form of transcendence. Here experience of God is *elevated or 'divinised'* to become transcendental, divine, graced or supernatural experience. Reason too is no longer some impressive human endeavour expected largely of the intellect (which was the Aristotelian bias, and leads into the 'Kantian trap,' see Gelpi 1994:36), but mind or intellect as *illuminated or irradiated* (cf. Pope Francis 2013 *Evangelii Gaudium* no107) becomes an enterprise that is still part of innate human intuition²³⁴, but now as carried by, and thus elevated and transformed by, a sure form of divine or truly spiritual power (called spiritual intuition). This thesis deems that if such 'transcendentally imbued' experience is possible -and it believes it is *basic* to a full and sound epistemology and metaphysics- then philosophy as a discipline cannot discount such a *type* of experience. Indeed, if experience happens to be of a *religious* kind, it has been judged to be outside the remit of philosophy on the grounds that the domain of religion lies strictly beyond its scope and method. But any philosophy worth its salt is expected to deal with and process *all forms* of reality and experience without prejudice.²³⁵ Philosophy is thus required to 're-arm' itself with categories more adequate to its task and find another *modus vivendi* able to deal with religious phenomena. Marion unflinchingly takes up such an approach (Jones 2010; Leask & Cassidy 2005; Marion 1991).

If we speak of elevation and illumination then it involves not abstract theological systems but is situated in the total subject to which we turn next.

Osborne notes that Scotus developed his thought on *heaccetas* in 'theological dialogue' with persons such as 'Peter Abelard, Richard Rufus of Cornwall, Thomas of York, Bonaventure, Richard Kilwordby, Henry of Ghent and Godfrey of Fontaines' (in Warren 2002:21 & 2002:21¹⁷).

²³³ So that, 'it is *not master* of truth and time' but can be 'the servant of these fundamental modes of truth in their self-elucidation (in its experimental unfolding), and has constantly to renew its structures in their light' (a fitting and applicable description and explanation in theology of who God is) (Rahner 1975:813, explanatory text in brackets added). No doubt, the traditional priority of conceptual knowledge has reasserted its claims in more recent modern times (Rahner 1975:813).

²³⁴ See McCosh 1882 for further investigation.

²³⁵ John Paul II makes a connection between philosophy and the religious impulse - 'What is man and of what use is he?' are 'enquiries' that are 'the highest expression of human nature; which is why the answer to them is the gauge of the depth of his engagement with his own existence. In particular, when the why of things is explored in full harmony with the search for the ultimate answer, then human reason reaches its zenith and opens to the religious impulse' (*Fides et Ratio* no33 1998:34²⁸).

5.1.6.2 THE TURN TO THE SUBJECT – THE ANTHROPOLOGICAL TURN: HISTORICAL BACKGROUND IN THEOLOGY AND PHILOSOPHY

The turn to the subject has been central to philosophy since Descartes (1596-1650).

The Enlightenment encouraged persons to think and act for themselves.²³⁶

Much of modern epistemology has been to argue from subjective to objective knowledge.²³⁷

How then did the turn to the subject and experience begin?

Feuerbach (1843:317 cited in von Balthasar 1970:37) stated that: 'Philosophy is anthropology - nothing else.' Losinger (2000:x) cites Feuerbach as putting his finger on, 'an obvious, though largely overlooked truth that theists and nontheists alike would have to take to heart.' This means that, however theology 'and its validity' is understood, they are 'inconceivable' without taking into account 'the religious experience underlying theology and the conditions, in human nature, for that experience.' Any type of reference to God must emerge in the experience of humanity, in the total milieu of humanity, and thus, in anthropology, so that any thinking of God as theology is, as Losinger claims, 'inconceivable without anthropology' (2000:x).

It is now Christian anthropology that reinforces experience. The notion of a 'benevolent and merciful God'...is hardly meaningful without reference to 'the capacity of appreciating such love' as well as the human need for it (Losinger 2000:x; cf. von Balthasar and the 'anthropological method,' 1970:38, 39).²³⁸

Love as experienced has been a central thrust of this thesis.

The Christian theologian therefore has no other option than to take into account the challenge presented by the tradition of *philosophical humanism*.²³⁹ The theologian needs always to take into account such the receptiveness of humanism but must simultaneously guarantee that

²³⁶ It 'restored the value and validity of personal experience over against the formal traditional, or generic determinations of how anyone should live' (Kinast 1999:x). The turn to the subject in the Enlightenment was expected to give each person authority and freedom to live a meaningful life within their own conditions and ideals (cf. McGrath 2011:66).

²³⁷ Whether 'from the ingenious deduction (Descartes), causal inference (Locke), transcendental argument (Kant), dialectic development (Hegel), or phenomenological analysis (Husserl)' (cited in Honderich 1995:857). This being thoroughly argued, none of these have turned out to be satisfactory in themselves or offered complete ways ahead.

d'Aquili & Newberg (1999:52, 53) give sufficient evidence that *one* out of seven 'operators' or special functions of the mind is the *casual operator* that, as hardwired, views reality in terms of causal sequences and his this been influential in the development of science philosophy and particularly religion. It will ask why we are here, and what caused the universe. It is however *one* operator, and does not include the prime *emotional value operator*. The mind *also* uses the *reductionist operator* (opposite of the *holistic operator*) that breaks reality down to individual parts through analysis (d'Aquili & Newberg 1999:52).

²³⁸ Losinger cannot put it plainer: 'This means that a person's need for love and affection is part of her need for God and thus for 'the incipient theology built into reflection upon that need' (Losinger 2000:x). Theologically, this begins to suggest a turn to mystical theology.

²³⁹ Losinger demonstrates how this humanism ranges from Hume and Kant to Feuerbach and Nietzsche, and is required to build into theological investigation a reflection upon the, 'conditions in human nature for the experience of God and a relationship to God, cognitive and otherwise' (2000:x). Losinger as late as 2000 comments that the Enlightenment argument that humanism and religion are 'intrinsically antithetical' has simply not been sustainable and needs resolving (Losinger 2000:x, xi).

God will be the very source of the conditions for experiencing him. Plainly, 'circularity' (Losinger 2000:xi) in this both humanistic and theological argument, is inevitable.²⁴⁰

In the same circular ('human-transcendent') way, this thesis proposes, innate (always also spiritual) intuition has the capacity to synthesise *experience* into *transcendental meaning*. Indeed Losinger argues that such a 'cognate structure' also 'informs the argument of the theology that makes the transcendental and anthropological turn' (Losinger 2000:xi).²⁴¹

It becomes evident that both the anthropological and the transcendental cyclically reinforce each other.²⁴² Anthropological faculties innately geared towards the divine need to be fulfilled by *transcendental* impulses; while transcendental movements need a natural 'home' suited to receive and process these emanations, in *anthropological* capacities and workings. Nature and grace now cooperate even more closely than first envisioned.²⁴³

Writing on Rahner's theological premises, Losinger unpacks in the first part of the study the anthropological point of departure in Rahner's thought.²⁴⁴

²⁴⁰ This sort of circularity is not debilitating as a viscous circle, and as Losinger points out, is rather a mark of the 'sort of consistency and adequacy found in certain classical philosophical arguments' (2000:xi). Thus it is reasonable that the Platonic doctrine of 'recollection' (i.e. the soul possessing innate remembrance of the divine deep within, cf. Rahner 1975:809) can only be articulated in such a circular way. Losinger indicates that there is a similar sort of structure clearly identifiable in the intuitional phenomenological reflections of Husserl and Heidegger as well: 'whose analyses presuppose the capacity to render thematic some unthematic or horizontal dimension of experience that is originally lived, but not contemplated as such' (Losinger 2000:xi).

²⁴¹ Most fascinatingly, Decock (2013:191) shows that Origin loftily believed that this ability of intuition is a gift from God, not part of nature. It is a power where 'created intelligences' or 'understandings' -as *imago Deo*, that is not our own- can change, or even be lost.

²⁴² Losinger states in rather complicated manner that, 'This means that the theological argument consists in establishing 'that and how God is the first principle (*principium*) in the *ordo essendi* through *reflection* upon the fact that divine being is *necessarily*, albeit unthematically, intricated as the horizon and purpose' (i.e. as *apparent* in subject's horizontal reflection, Losinger 2000:xi, xii; cf. xxx brackets italics added).

²⁴³ In line with this thesis's attempts, Losinger, 'elucidates their convergence by sketching the inevitable intersection of nature and grace, of experience of oneself and experience of God, and of human transcendental and God's communication of Himself.' A Chapter is concerned with the method of transcendental reflection dictated by the point of departure, in effect, 'a turn to the transcendental *and* historicity of the subject' (Losinger 2000:xiii, italics added). Losinger ends by posing some critical questions in need of resolution before transcendental anthropology can be regarded as 'an adequate form,' 'or even the only adequate form of contemporary theology' (Losinger 2000:xiii. For interest, see Derlega & Berg 1987:85-114).

²⁴⁴ Losinger explains its philosophical background as well as, 'the ambivalence or complementarity of religious experience and religious mystery informing its anthropological turn' (2000:xiii). He unfolds the sense in which theology and anthropology merge into one. This is in fact epitomized in the Incarnation (see the hypostatic union in Komonchak 1987:536-538; cf. Kourie 1998:448-449) where divinity resides in human personhood.

Losinger demonstrates how, 'both Kant's *transcendental* philosophy and Heidegger's *existential* analysis serve as key sources of Rahner's project, but without over-determining it' (2000:xiii).

5.1.6.3 DOES CHRISTIAN ANTHROPOLOGY AND THEOLOGY NEED TO BE SO COMPLEX?: ST FRANCIS' STANCE

An interruption at this time finds it hard to believe that such a circuitous and torturous route to an acceptable anthropology was needed. It was Kant who first opened to a new subjectivity (cf. Losinger 2000:9) - but his limiting categories ill-fit openness to 'true transcendent experience.' Second, Heidegger felt he had to break through a substantialist metaphysics – but he left his findings spiritually and mystically vague (cf. Losinger 2000:7, 10).

The thesis maintains a need for a simpler path in the light of a Francis who so easily displayed such anthropological orientation and faculties reaching transcendence. Francis above all offers possibilities acquiring, 'foundations in the phenomenology of the experience of God' (cf. Losinger 2000:11). Francis transparently, and so often very directly and mystically, experienced Christ in an ever blossoming life of faith. How this occurred in phenomenology, and to what transcendent end it points, goes much deeper, and seeks explanation from spirituality studies as help (as underpinned by many other disciplines).

The question repeatedly arises whether it is at all necessary to complicate, in order to try and understand more abstractly and theoretically, the existential 'workings of faith' in what is already most evidently 'the fitting exercising of faith'?²⁴⁵ Faith unfolds before it is thought.

Would not a 'leading into' faith and all that faith brings with it such as insight and love, be sufficient and laudable for the Church's use (the need for sound teaching accepted - but to an appropriate level as required).²⁴⁶

However, theologians have often made their approaches highly involved and difficult.

This thesis brings to the fore and engages various complex machinations in order to deconstruct the captivating spells that philosophies and theologies have cast.²⁴⁷

²⁴⁵ If Francis is so simple to understand then there is something obstinate, and even intellectually arrogant in human nature that prefers things to be complicated. (Contrary to Ockham's razor, the false temptation is that the more complicated it is, the more profound it will be). Pope Francis in *Evangelii Gaudium* states (2013 no35 italics added): 'When we adopt a pastoral goal and a missionary style which would actually reach everyone without exception or exclusion, the message has to *concentrate on the essentials*, on what is most beautiful, most grand, most appealing and at the same time most necessary. The message is *simplified*, while losing none of its depth and truth, and thus becomes all the more forceful and convincing.' No41 adds: 'At the same time, today's vast and rapid cultural changes demand that we constantly seek ways of expressing unchanging truths in a *language* which brings out their abiding newness. 'The deposit of the faith is one thing... the way it is expressed is another.'" Indeed, no41 continues, 'There are times when the faithful, in listening to completely orthodox language, take away something alien to the authentic Gospel of Jesus Christ, because that language is *alien* to their own way of speaking to and understanding one another.'

²⁴⁶ Generally, having been simply and directly drawn into faith will lead on to further in-depth reflection on the immersion effected. Such contemplative reflection will be more fruitful than any intellectual endeavour. (How *much* of intellectual thinking is employed by those in the world so that it *easily* leads into faith? Thus Pope Paul VI in *Evangelii Nuntiandi* 1975 no41 will teach that, 'Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses').

²⁴⁷ That is, to include some main examples, in terms of: the divisions caused by increasing specialisations (and technology, cf. von Balthasar 1970:124); substance philosophy (Gelpi 1994:34; Shults 2003:15); empiricism (Locke, Hume, Kant in Losinger 2000:ix, x, xx, 8, 9); idealism (Hegel in Losinger 2000:x); rationalism (Descartes in Losinger 2000:6, 7 also Spinoza, Leibnitz); and philosophical critiques (Nietzsche, Feuerbach in Losinger 2000:vii, ix, x).

Paradoxically, wide 'category mistakes' made by theology allow for deeper assessment, judgement, and thus corrective paradigms.²⁴⁸

Francis, though subtle and unassuming, does all the same offer 'a philosophy' a 'methodological and analytic handle' to grasp and engage, and does so through the *categories* of experience, under relationality, as open to intuition - all categories which *structure* the movement of a personal arriving at faith. By virtue of the thesis promotion thus far, the three categories are already seen to be of increased contemporary concern that seems beguiling. Francis' religious experience, straightforward as it may be, is not understandable unless one allows him a free-ranging spiritual intuition that 'discerns' this experience spiritually. The *depth* this includes is also hard to delineate and unfold philosophically, theologically, spiritually and psychologically.²⁴⁹ Francis' interpretation of his experiences requires that we no longer look at them naively as mere folklore stories, but look with him and his deep spiritual intuition into how God 'worked' 'with' him. It is through *his* intuition that we can intuit rightly his relationship with God within divine providence.

Out of this insight we can find patterns and rules for spirituality.

The difference is that one has in Francis a unique experiential basis to extract this intuitional insight out of. One can start with his experience, and build on it, as a realistic (experientially, empirically based) mysticism, rather than some hypothetical 'philosophically grounded' spirituality.²⁵⁰

What mystics and holy persons witness to (that which they have been able to reach), is usually, *as experience*, immediately recognisable as such by outsiders. Without much analysis, what others *have experienced* is, so to say, somehow intuited as being 'real' for all lay persons.

Fischer interestingly points out that, for Rahner, the more mystical experience commands attention, the more the philosophical concerns are relativised (in Losinger 2000:14). Francis would welcome Rahner's idea that when 'related to God' one must 'forget oneself over God' (Rahner 2000:14) so that in this stance, a great deal of *reflection* on the occurrence does not contribute much to what is already profitably *transpiring* – whether religious revelation or interior transformation.²⁵¹ Inner affirming and consolidation of the divine *impact made* psycho-

²⁴⁸ Paradoxically, complex as they are, Kant's shortcoming, even if sprung from a misconstrued categorical framework, in its obvious slanting, allows for *corrective* categories. Thus Heidegger's -even if incomplete- more 'human grounding' allows a fresh departure point. A category mistake is defined as, 'The error of ascribing to something of one category a feature attributable only to another' (Honderich 1995:126). It involves the employ of a category for explanation of reality that really belongs to another category, or does not take into consideration major aspects of another category, so that it misleadingly claims total influence. As an example, ascribing to *things* alone (Descartes), or the power of the *mind* alone (Descartes, Kant) what belongs to more inclusive or *deeper* category of *experience* as intuited by the profound category of *intuition*.

²⁴⁹ This spiritual intuition unites the Spirit and the human faculties in a way that Rahner's supernatural existential attempts also, see Losinger 2000:36-38.

²⁵⁰ One starts here not with what is theoretically a priori possible but what has in fact been 'phenomenologically' experienced – and may thereupon be in need of some theoretical explanation (*how much* on-going theologising on his experience is *useful* is again debatable). One sorely needs the pole of existential *experience* as a basis even as this is coupled with *theory* to complete the epistemological cycle. Francis provides this experience for us.

²⁵¹ See Johnston 1981:77, 78, 111-149.

spirituality may be more valuable - indeed an appreciation Francis always seemed to try to affect (see Francis reminding himself that, 'the *Lord* gave me...' see Chapter 6, 463⁹⁸).

A criticism might be that this thesis is a highly involved work. To be able to counter convoluted arguments however, a competent (complex) response is needed so that over-complexity can be 'deconstructed' and simplified.²⁵²

Thus the thesis must argue on, and makes no excuse for such arguing. The Catholic theological tradition has always been insistent on resting on deep metaphysics and broad reason as foundation and if this is to be helpfully complemented or sublated then it must be done on solid foundations retaining its *transcendent* ground. Such a foundation is not some human construct to be wary of, but is built on past tradition, and under a fresh humble metaphysic - a now modified tradition.²⁵³

It is the foundational categories that become critical and make or break any hermeneutical attempt: substance, essence and accident as envisaged in the past do well to build on experience, relationality and spiritual intuition instead. As humbler, bottom-up aspects, these suggest divine energy-action, Trinitarian intimacy-love and illumination-light as component 'transcendentals.' Here one is not so much setting up a system of thought that is idealistic (even if metaphysics did start with experience, it soon superseded experience by the strength of its reflective power) but finding the path that leads to the mystery of *relationship* with God that is *realistic*.

Outstanding theologians have had to battle, clash and even be rejected and suffer when trying to forward a new hermeneutics and in proposing shifts in approaches.²⁵⁴

These hard fought for advancements, and the thesis' whole presentation, call for a hermeneutic shift and will directly employ St Francis to promote another starting point.

5.1.6.4 A SIMPLER ANTHROPOLOGICAL STARTING POINT

Losinger demonstrates that Rahner's demands in the form of the slogan, an 'anthropological turn' in theology, accordingly implies for Rahner a 'new anthropological starting point' for 'theological thinking.' It does so in two respects (Losinger 2000:xxx). First, to access 'content,' the *human being* is henceforth presupposed as the basic dimension and reference point of *theological* experience. Second, the experience of the person is *tied* to a *transcendental ground* that allows the experience to be recognised as being *transcendent* (Rahner).²⁵⁵ At the

²⁵² As Prof. Decock reflected to this author: 'maybe one has to become complicated to become simple!'

²⁵³ The implications of the above choice of metaphysical approach and selection of foundational categories have crucial outcomes for the *identity* and the *praxis* of the Church seeking fresh relevancy. The stakes for the Church (and the world it serves) are too high *not* to make a foundational shift spiritually and theologically.

²⁵⁴ This in terms of: historicity (of doctrine Newman, Ratzinger); experience (Blondel see this thesis 349⁴⁴⁵, 'immanence' see von Balthasar 1970:26; the Jesuits promoting experience (de Guibert, J 1972, 246-247); Bergson's '*elan vital*'; the Modernists, Moroux, Rahner and Lonergan; subjectivity (Rahner, von Balthasar, see Gallagher 2010:24, 25); affectivity (St Bonaventure); intuition or inner instinct (Chenu in Dulles 1994:213, see Bergson 1965 especially Chapter IV, a lecture on Philosophical Intuition, given in 1911, :107-129); or other forms of reason (St Thomas Aquinas, Newman, Benedict XVI); or spirituality (Rahner, neo-Thomists, Merton).

²⁵⁵ Losinger unites well the anthropocentric and theocentric: 'Questioning that begins from anthropocentric and theocentric vantage points must no longer be understood as utterly and internally at odds with itself, but rather be taken seriously in reciprocally conditional and referential relations as

level of formal method, theology is no longer carried out in the manner of 'traditional scholastic methods' in terms of the treatment of independent themes of belief put under a strict analytic method of disputation. Rather, theology is 'pursued always in reference to...a transcendental reflection on the a priori conditions of the *theological subject*' (cf. Losinger 2000:5 italics added). It is not so much how clearly one debates theologically on a specific subject matter, but what the *capacity* is that one possesses that can attain to knowledge of God²⁵⁶ (as Aquinas recognised, see 1.2.3.2 pg26 & 3.2.3 pg112; one can thus call this a *faculty*).

On this 'gnoseological conditionedness' of theological knowledge which remains rooted 'in the human being' (2000:xxx italics added) one can then (partly epistemologically, but definitely spiritually) build a *transcendental theology*.

One notes how the 'transcendental reflection' as *theology* is *tied* to a priori conditions of the *theological subject* as 'transcendental aptitude.' The functioning of this has to be brought out in experience, and this study adds, experience on which human *intuition* inferred above (as spiritual) is fastened onto. Here then, intuition fastened on experience, is *spiritual*, meaning that God is all along *involved* in illuminating the experience of the subject. It is the spiritually intuited and illuminated experience that opens to the *transcendental* possibility of theology, not vice versa. Theology not 'transcendentally raised' by such illuminating experience remains a dead letter. Spiritual intuition alone can access the *religious* dimension in experience. Experience alone can bring *transcendence* to the survey of applied *spiritual* intuition.

The epistemological cycle attaining to knowledge of God demands that one does not rest in the theology attained, but is *involved in the experience* in which one's 'transcendental existential' receives God's illuminative influence. The process is not *dipolar* one in terms of dealing with *concepts* in one's head, but is, with others undergoing the same process, opened up to divine infiltration, to become *triadic*. This makes all the difference, and shows up how theology alone can remain 'straw,' as St Thomas Aquinas seemed to lament at the end of his life when he stopped writing completely.²⁵⁷

As *spiritually* intuited, experience becomes elevated in stature and importance. This thesis' tough conclusion wishes to make a radical case for experience so that it cannot be ignored: 'if there is no experience, then there is little evidence of transcendence, and no God to worship worthily.'²⁵⁸

ultimately congruent. For this reason, it is both possible and permissible to initiate and develop a theology in terms of its content as *theological anthropology*' (2000:xxx). More literally expressed, it is a theology of God as it is found in and through humanity.

²⁵⁶ Kourie makes the observation that Augustine distinguishes between 'the discursive *ratio* and the *intellectus* which is illumined by God's light' (*Joan evang.* 15.4.19 cited in Kourie 1992:100¹).

²⁵⁷ See Johnston 1995:54. To be certain, it is imperative then that the human *subject's experience* remains the designated locus, but most importantly that *God's* insertion into experience remains primary. This transcendence makes the difference, for the experience *undergone* is no longer merely subjective, but as 'transcendentally influenced,' is now 'supernaturally imbued,' or more loosely put, needs to be recognised as simply a 'divine experience.' Second the experience is not only *interpreted* subjectively but also theologically and communally in the light of the transcendental capacity innate in all persons (seen as spiritual intuition, or discernment, or wisdom, or the *sensus fidei*) which will add both a stable social and sure divine element. It now occurs within a human-spiritual *tradition*.

²⁵⁸ The heights of civilisation both Roman and Greek had the transcendental instinct but without experiential revelation worshipped anthropomorphic non-gods. More expansively put, where spiritual

These insights should already help with countering the problem in the next section.

5.1.6.5 SOME OBJECTIONS TO SUBJECTIVITY

Subjective experience as this initiates relationality needs to be closely inspected.

The most pertinent question now arises, says Benedict XVI who asks (and answers) whether we are 'not in this way falling back once again into an individualistic understanding of salvation, into hope for myself alone, which is not true hope since it forgets and overlooks others? Indeed we are not! Our relationship with God is established through communion with Jesus - we cannot achieve it alone or from our own resources alone. The relationship with Jesus, however, is a relationship with the one who gave himself as a ransom *for all* (cf. 1Tim 2:6). Being in communion with Jesus Christ draws us into his 'being for all'; it makes it our own way of being. He commits us to live for others, but only through communion with him does it become possible truly to be there for others, for the whole' (2007 Encyclical *Spe Salvi* no28, italics added).

Benedict adds that 'Life in its true sense is not something we have exclusively in or from ourselves: it is a relationship.'²⁵⁹

The truth of God is communal in origin and is so communally lived.²⁶⁰

Jung believed that our 'instinct' to religion consists in our being endowed with and being conscious of *relation* to the deity (Tacey 2006:43-45).

The subject must remain the node where meaning must reveal itself, but the meaning of the meaning is, as it involves truth in love, communal and relational in nature.

This aspect is emphasised next.

experience (the activity of the Spirit) is missing, then God is not reaching the subject (through obstruction of grace), and God remains largely inaccessible (he might as well not exist for *that* person). Sacramentology, liturgy and prayer are all now implicated because God himself 'uses' and 'fills' these modes as channels of his gracious presence.

This not saying, as experientialists would hold, that if a person does not experience God she could not believe in a God outside of experience, so that God's existence wouldn't matter: it is saying that Christianity as *revealed* religion (in the *experience* of prophets, God's chosen people, apostles and all Christian disciples) aiming at *union* with God (a 'final destination' as *relationship* for all) must be built on experience so as to be able to 'enter religion' and enjoy and glory in that union. If God had not revealed himself in the experience of salvation history, would we not still be trapped in holding to a (mythical or philosophical) distant being without name?

²⁵⁹ And life in its totality is a relationship with him who is the source of life. If we are in relation with him who does not die, who is Life itself and Love itself, then we are in life. Then we 'live' (2007 *Spe Salvi* no27 italics added). Fruitfulness of being arises out of dynamic interaction (outside of one's own concepts and perceptions), and again for this reason is a *triadic* process. An introspective, self-satisfied *dipolar* position all too easily assumes an individualistically appropriated, cognitive superiority which tends to impose through some form of power. A not too distant history of the Church is remembered as Chapter 2 sections 2.8, 2.5.3.7.2, 2.10, 2.13.2 etc. point out.

Fitzgerald reinforces such a view: 'It is not by accident, therefore, that Sophia-God, bearing the marks of the feminine, comes to the forefront at a time when many believe the dominant and pervasive masculinity of the Western intellectual and spiritual tradition is dying' (in Culligan & Jordan 2000:343).

²⁶⁰ It is informative that the underlying structure of *Postmodernism* is called 'Trans-System, Trans-Complex' and is described as a way where 'Systematic knowing is itself relativized, made *object* instead of *subject*. Relationship is seen as *prior* to the *elements* in relation' (Shults 2003:44 Table 2 italics added). The interdisciplinary method used in Postmodernist Fiduciary (faith) Structure is described: 'The relation of the disciplines is held on to 'from within' the relationality itself. One starts by indwelling the tensional unity that constitutes the interdisciplinary relation' (Shults 2003:49 Table 3).

5.1.6.6 KEEPING CONTACT WITH THE TRADITIONAL FOUNDATION OF ONTOLOGY

This thesis approach can also be called a 'dynamic ontology,' where being is seen to always be 'in relation' (within a Trinitarian background). This approach can move the boundary of the understanding of 'being' further into the *relational* domain, where being is 'being in relation.' Here, an all embracing relationality, that which is the essence of God, that is distinguishable as the very Trinitarian nature of God where three persons actively share in ('experience') each other's being, concretely *reveals* and *shares* its loving being. This emphasis on dynamic ontology moves on from an ontology that has always had a static feel about it in terms of 'true and unchanging' being.

Delineating the spiritual dimensions of *faith-intuition* as the birthing and locus of traditional graced union, helps retain touch with traditional theology of grace. Union under grace has been the traditional *goal* of all spiritual life. Here the focus is not truth as *theoretical* knowledge, but truth as 'true relationality' as intended by God. Thus this author's maxim is that: 'all truth is relational in nature.' The rule is therefore that the *closer* or *more intimate* the divine-human relation, the *more profound* truth is to be discovered there (von Balthasar shows how shared knowledge becomes shared love: 'we know like through like' so that 'that other desire comes to rest in its own desire' as '*eros, amor,*' 1989a:371).

God is seen not only in his *potential*, but in his *act*. God as *loving act* is seen to be the aesthetically creative pantocrator (see *pantokrator*, Ratzinger 1971:103) within an 'act of love' as seen in the much widened realm of spiritual experience and its impact (impactualisation, as described in section 5.1.5.3 pg258). There is not so much emphasis here, that God's *static sovereignty* 'always remains true,' rather, that the *loving interaction* between Trinity and humanity is now the high point of the truth about God's creation (and the whole *cosmic realm*). Spirituality will ask other research disciplines to help facilitate such integration with older traditions (e.g. philosophy) in common study.²⁶¹

This author certainly believes that the *three categories* this thesis proposes are fully within the kind of scope that Schneiders' hopes will be what spirituality can *uniquely* offer. In fact the thesis categories expand possibilities for, and make more cogent, the urgent kind of catalyst Schneiders hopes spirituality might become for greater relevancy and renewal.²⁶²

This author also believes that it is not so much the *theories* that make the foundations tenable, but in terms of the above three categories presented, the dynamic *relationality* as evidenced *experientially* in reality (as 'unfolding relationality' in time and space, and, as maintaining itself into eternity). This reality-in-action may or may not be later condensed into meaningful theory. A *dynamic* ontology is therefore sustained by evidencing itself in-the-way-it-works (pragmatically), not any a priori theory upholding it. (The *theory* can all the same help understand the dynamics, but it cannot construct it on its own without the experiential origin).

²⁶¹ The point is that if spirituality *over-protects* its own domain by attempting to establish a too narrow focus, it will suffer in being credible, as to what it can offer, and in its ability in providing helpful applications. In a sense, by a too exacting a delineation it will 'starve' itself of fresh input - at least of the more 'adaptive' and more 'complete' heuristic tools available in other disciplines.

²⁶² The study in fact grounds spirituality in sound foundations that *enhance* possibilities for the more *personal* and the *affective dynamics* ('concrete, lived experience' as opposed to any form of 'static and narrow *systematic theology,*' Lescher & Liebert 2006:209).

Hence Francis and Franciscanism do *not really need* some *theory* that is required to provide a philosophical-theological foundation. Theory can *help unveil* for us Francis' unique spiritual path. But the theory is not the key - his mystagogic process should be. Spirituality for Francis, not unlike the mystical doctor of the Church, St Thèrèse of Lisieux, needs to be entered into relationally not only notionally. (This is not at all an *experientialist* argument resting on experience alone, thus negating the need for theology and doctrine).²⁶³

All the same, by means of well worked-through and constructed theory 'working with' Francis, he can throw light on past theories and (with others), offer a whole, fresh approach (especially where past theories have had wrong emphases and were accepted as the 'total theory').

5.1.6.7 METAPHYSICS: ILLUMINATION IN ALBERT THE GREAT - LIGHT THAT FLOWS
'Light that illuminates' is a metaphorical language construct of course – we are not speaking of physical but spiritual light and thus we need to ask what spiritual quality this light possesses and how it impacts on one. The Greek fathers employed the metaphor of light in powerful ways.²⁶⁴

Pope Francis' 2013 encyclical *Lumen Fidei* employs the word 'light' 149 times often uniting it with 'faith' (see 'A light to be recovered,' no4, onwards).

²⁶³ For an experientialist, 'reality beyond experience couldn't possibly matter to us because we can't get beyond experience anyway' (Blahnik 1997:212). This author thinks for an ardent *experientialist* to assert that whether God exists outside experience is 'beside the point,' tends towards a most exaggerated emphasis of experience (Blahnik 1997:208). This thesis argues that experience is foundational as united with the reasonableness of the whole superstructure of tradition and doctrine so that knowledge and truth support experience and correct it. For an experientialist, explains Blahnik, 'Experience determines reality *only in as much as this reality is within experience.*' Here, reality is an 'aspect of the components of experience.' Experience does not condition the 'reality beyond experience', 'forcing' it to conform to itself; rather it *doesn't even deal* with 'reality beyond experience' (Blahnik 1997:212). This though is a far too narrow view that negates all *intuitive and rational* (metaphysical) *theory building*. The experientialist goes too far when she cannot hold that the object of belief exists beyond experience. Basic, common-sense ontology cannot be done away with that easily. The thesis argues that experience is *one* category grounding reality and also insists on intuition, to which reason is coupled. (The author thus disagrees with Blahnik's narrow depiction of intuition that is 'non-evaluative,' 1997:126). Blahnik depicts this movement described above as one from: 'God-as-existing-beyond-experience,' to 'God-as-existing-beyond-experience-within-experience' (Blahnik 1997:208, refer also to this thesis 274²⁶⁹). It is to be noted that the former if taken absolutely (as holding an absolute ontological separation), is absolutely *unlike* the latter approach (that accepts a 'separateness' that reveals itself in experience). The former 'hard' stance, if taken as unconditional, eliminates the possibility of the latter. This hard-line objectivist approach, the thesis submits, is a *greater* danger for the Church today than accepting experience into the equation. This author holds that the claim of the absolutist (Blahnik 1997) to objective knowledge (holding to a theory or reality 'as if it existed' outside us) must at some major points be *connected with* experiential knowledge. It was God's purpose in creation that all objects (including human subjects) be an *extension* of the dynamic *relation* alive within the Trinity. The idea of humanity's separation in a cocoon of introversion whilst at the same time asserting knowledge of objective realities such as God as being outside its own reality, is totally antithetical to the *purpose* of creation where God extends and shares himself. Those that fear risking experience opt for 'maintenance.' It is reasonable to assert that to block the possibility of *experience* of faith out of fear of loss of orthodoxy cheats the faithful of the opportunity of entering a deeper faith. In such a stalemate, religious groupings are forced to fall back on grinding doctrinal reiteration and stark discipline.

²⁶⁴ On their take on 'light' and 'numinous darkness' (citations from Collins & Meyers 2012:141-155) see especially: Philo (2012:141), Irenaeus (2012:142), Clement (2012:144), Origen (2012:145), Evangerius (2012:146), Diadochus (2012:147), Macarius (2012:148), Gregory of Nyssa (2012:149, 150), Dionysius (2012:151), St Symeon (2012:153), and Gregory Palamas (2012:154, 155).

Light, as opposed to murky darkness, is uplifting and joyful offering illumination that enables spiritual insight in the form of respectful awe that can see penetratingly. Light makes for an 'aha-revelation' (a 'eureka' experience)²⁶⁵ of what was previously hidden and possibly worrisome in its nagging obscurity – this becomes even more useful if light enables one to see what is most important in life, when its rays enable focus on essential meaning and indeed, transcendental meaning. Light too has something purposeful to bestow to guide into the best new direction possibly found within reality. Light offers both security and direction.²⁶⁶

We have looked at light as it affects us psychologically and at depth. Enlightenment has been closely identified with the intellect.²⁶⁷ Does not the intellect also contain an emotional component such as awe (especially before the Other) that introduces completely unimagined exposure to a new vantage point that transforms horizons with an accompanying all-encompassing feeling, and if so, how will this aspect correlate with the more overall intellectual stance assumed by Albert the Great?

Other explanations on intuition are given by Magee in his works.²⁶⁸

This study believes that spiritual intuition (already surveying anthropological scope in section 5.3.1.4 pg323) can marry these two dimensions.

Against the grain of his own argument, Kant did attribute the synthetic process to a third faculty called 'imagination' which 'mediates between sensibility and the conceptual understanding' (Stevenson 2000:286; see Chapter 5, 339⁴¹³, 340⁴¹⁶, 341⁴¹⁸, 344⁴²²).

²⁶⁵ Cf. Mathew 2010:69 and Blahnik 1997:122.

²⁶⁶ Cf. Richard 1997:87-114.

²⁶⁷ Albert the Great is here relying on peripatetic sources, McGinn Vol.IV 2005:19. As a help, Albert agrees that the intellect can directly attain the divine substance through 'simple regard' but it can never 'comprehend' God in himself - one cannot know God as God knows God (that is, grasp, comprehend, capture, or seize). We need to ask to what extent, and by means of what psychological capacities or faculties, (as united to the spiritual) does Albert's mediated experience of God allow a grappling with, enable dialogue with, provide a key insight into, or provide an overall understanding of the transcendent realm? Is it an 'adequate enough' framework to arrive at the intellect in terms of Albert's formal intellect (*intellectus formalis*) which has knowledge of terms and principles and so can in the act of knowing become the effective intellect (*intellectus in effectu*)? It is here believed that there is still an underlying *intellectual* indulgence assumed where Albert holds that the *possible intellect* is so taken up into the *agent intellect* so that it has become fully self aware and is raised up to the *assimilative intellect*, or the *Divine Intellect* that is the Light and cause of all things. This is thus a kind of divinising progression occurring in the intellect (McGinn Vol.IV 2005:19) on which God acts. It is maintained that other dimensions, capacities and faculties with more *relational* connotations must be included beyond this purely 'interactive' intellectual process - for all its value.

Maloney elucidates how Eastern spirituality is able to see the whole person as synthesising through the process of *divinisation*: 'When man continuously cooperates with God's grace as His divine uncreated energies manifested to man in the context of his daily life, he enters into the process of *theosis* or divinization which is the total integration of the body-soul-spirit relationships of man with God. This is the end of God's creation of man as His masterpiece. St Irenaeus well 'expresses the divinization process as a development of the image and likeness of God in man...' (*Adversus Haereses* IV, 39, 2-3, in *The Ante-Nicene Fathers*, Vol.1 :552-523 cited in Maloney 1987:92). Tuoti adds: 'The Eastern Church has always insisted on the importance of personal experience, not simply the intellectual acceptance of doctrine, dogma, rules, and externals. Accordingly, Orthodoxy regards persons without experiential knowledge as 'second-hand Christians.' Tuoti holds that, 'Orthodoxy teaches that all authentic Christian life must be rooted in the mystical' (1997:42).

²⁶⁸ Magee 1983:44, see imagination (1983:48), wonder (1983:49). See also Stevenson 2000:281-305.

Stevenson though suggests that we are scarcely conscious of the workings of our imagination (Stevenson 2000:287). One requires more profound capacities than imagination.

Ratzinger's insight is profound as it takes a more holistic and metaphysic approach suggesting that in the 'subjective mind' we find that 'intellectual structure which *being* possesses' and which we can meditate or 'rethink' is 'the expression of a creative *premeditation* to which they owe their existence,' namely as a sharing in 'the objective mind which we find present in all things' and through which 'we learn increasingly to understand things' (1971:106).²⁶⁹

It is therefore a more *comprehensive theory of intuition* that can encompass imagination as well as the above *profundity of thought* that must attempt to unravel this depth.

In addition the way to begin to uncover, to intuit the potential of such experience of transcendence, has to be personally demonstrated or witnessed to, so that the *actual reality* emerges over and above any *theory* of experience. Thus someone has to show a way, an approach, where God is 'obviously present and active' in that person's life and in this way this person becomes a hermeneutic model for others.²⁷⁰

The wide ranging overview just provided needs to be systematically advanced and this is done through Francis as a *model*. Through Francis, the polar lines of positive or negative *experience*, and a good or bad *relational* quality, will be tabulated systematically so that one can gain understanding of how the experience of God can be better integrated into spirituality studies (see Model E pg414 and Model Y-Y Appendix 2 pg638).

In this manner the above exploration on the need for experience in Christian religion and the contribution of the experience of Francis meet.

5.1.7 MAKING ROOM FOR THE FEASIBILITY OF FOUNDATIONAL SPIRITUALITY:

5.1.7.1 SPECIALISED FOCUS ON SPECIFIC EXPERIENCES VERSUS FOUNDATIONALISM

Schneiders, a renowned expert in spirituality, who argues for the autonomy of the discipline of Spirituality, asks for *individual foci* on experience in a manner that seems to remain with such individual nodes while not well integrating this into a compelling foundational theory (Lescher & Liebert 2006:202, 207). Schneiders' intent is for spirituality to focus on 'particular' or 'individual' persons, dimensions or aspects, or movements,' also called 'texts,' as gateways to explore spirituality. Examples of these would be, St Thérèse *herself*, or the Carmelite *reform*; or a text as biography or poetry, or any artistic expression, and the like. One respectfully recognises with her the need for turning away from generic experience to specific experience. However it is hard to imagine how such discrete research efforts can be united in order to build

²⁶⁹ Ratzinger indicates that the objective mind 'impresses' itself in the subjective mind so as to make the subjective an 'expression' of it. (He uses insight into the mathematical structure of being as an example: 'the mathematics of the cosmos, the being-thought-ness of things,' Ratzinger 1971:106, 107). Another simpler way of saying this is that every subject already has the capacity *imprinted and infused* that has intuitive insight into the meaning of reality at all levels, called spiritual intuition. Ratzinger has made possible a *link* between classical metaphysics based on thought and the innate intuitive faculty all possess. Spiritual intuition more easily encompasses the love that is also part of logos (cf. Marcel 1927, 1952 & 1951).

²⁷⁰ As Paul claimed for himself (1Tm 1:16; 2Tm 3:10; Phlp 3:17), it is the *example or witness* of others (1Tm 4:12), in a major way first the martyrs and later the Saints, that becomes the major norm for Christian life (together with firm teaching, 1Tm 4:11).

hermeneutic interpretation for the discipline of spirituality as a whole. It is surely this discipline that must find a hermeneutic that can interpret the individual experiences.

In addition, for all the ground-breaking work she has so well laboured for, she fails also to convincingly ground what she calls a *hermeneutic that underpins spirituality* on what she singles out to be 'scripture and the study of the history of Christianity' - however valuable these 'constitutive disciplines' will remain for spirituality studies (Schneiders 2006:121). No matter how principal these fields must always be, the criteria for omission or inclusion of other contributory disciplines such as psychology of religion (Wulff 1997), or Phenomenological psychology of religious experience (Wulff 1993) or philosophy of religion,²⁷¹ or theology or philosophy as a whole, must also be thoroughly thought through.²⁷²

Admittedly this thesis, as it attempts the backbone of a synthesis in a scanty space, also in a sense 'extracts' from various disciplines, but it does all the while attempt a *synthetic* hermeneutic framework.²⁷³

This thesis' study does make efforts to connect what are anthropological points of departure to traditional ontology.²⁷⁴

²⁷¹ Taliaferro defines for us the broadness and inclusiveness of philosophy of religion, and show clearly how it overlaps on what we consider other disciplines (2009:vii). He continues to describe the range of philosophy of religion: 'The philosophy of religion provides an exciting point of contact between different cultures. Its themes bear on both Eastern and Western thought, and the relationship between the Northern and Southern Hemispheres, etc.'... 'religious traditions are now taken seriously as sources for contemporary thinking not only about God but about value theory and the philosophy of language and culture. Philosophy of religion is one of the most intellectually exciting areas of philosophy, for it touches on virtually every other area of philosophy, from the philosophy of space and time, of science, to ethics, logic, and epistemology. Finally, the philosophy of religion speaks directly to the meaning of life...and therefore about the possible role and truth of religion' (Taliaferro 2009:vii).

²⁷² Schneiders, who has contributed so much to spirituality studies, appeals to the philosopher Paul Ricoeur for philosophical support in order to attempt to authenticate her hermeneutic (also using Gadamer, see Lescher & Liebert 2006:4, 83-85). By choosing a portion of philosophy (as far as can be seen) she insufficiently calls assistance from that discipline. One can kindly counter that she is not a philosopher but a scholar of spirituality making an interdisciplinary crossover. Respectfully, if one is going to properly harness any discipline as part of interdisciplinary study one has to attempt that from the soundness of a foundational perspective that will be able to get the integration of those grounding aspects selected from the disciplines right; and also so that the various disciplines will correctly support each other within a sound, holistic frame of comprehension. There can be no partial use of disciplines that produces fragments of knowledge that cannot be inserted within a complete and competently inclusive hermeneutic theory. Foundational theory must at least be the goal called for. Frohlich (2001:69) too points out that simply asserting 'that we *begin* from 'lived spirituality'' will not fully answer our most important questions at either the personal or academic levels.' Cf. Liebert in Holder 2005:506.

²⁷³ It however attempts to intuitively filter out *central trends* that will be melded within a tightly structured and an ample enough a priori hermeneutic. As allowable in such a short space, what is a major schema is presented in broad sweeps that nevertheless *attempts* persuasive cohesion.

²⁷⁴ Renewal of the Church and the World will, as John Paul II predicted, as Vatican II laid out in its pastoral approach, and as also Paul Tillich indicated, would be something starting from and in the human sphere: in *Christian anthropology*. We need to 'wonder humanly' (Walker 2004:166) and to remain open to the question without falling into the kind of 'objectivity and finality' that Blondel called *extrinsicism* or *monophorism*. This 'one way traffic' implied a from 'outwards to inwards' and 'from above downwards' (Kelly 2002:309). Any approach has to 'remain open to mystery.' Yves Congar has used this downward sense in his *Lay People in the Church*, so that for many of his contemporaries in the fifties, 'the Church's machinery, sometimes the very institution, is a barrier obscuring her deep and living mystery, which they can find, or find again, only *from below*' (in Cardinal Murphy-O'Connor 2003:11 italics added; see Flynn 2003). See Ratzinger's fine connective syntheses, 2004:143-148,156-158, 230.

5.1.7.2 THE INSUFFICIENCY OF EXAMINING ONLY SPECIFIC EXPERIENCES

Arguing for a hermeneutic synthesis does not at all disagree with Schneiders' always constructive basic intuition in spirituality studies that *particular* forms should contribute differently and uniquely. We must concur that there is no other starting point than study of particular forms, and they will hopefully, if handled through subtle method and as approached with integrative intuitive sophistication, reap beneficial results. But to achieve any depth of insight requires a macro-theory or foundation that can facilitate synthesis for delivery of full meaning of those (collected) experiences for the discipline of spirituality.

For example, the *particular* events in Francis' life are interpreted through and framed by the three categories. Experience is understood through the categories as *part* of a macro-foundational theory. It is *the categories* (including relationality and spiritual intuition) that can draw out the fullest meaning of the events in Francis' life (see 6.2.6.7 pg406; 6.3.2 pg411; 6.3.8.8 pg474 & 6.3.9 pg477). Francis *intuits* his experiences as having meaning (e.g. Christ on the crucifix speaking to him) not as extraordinary *individual* experiences, but because they place him in a unique kind of planned *relationship* with Christ, as his herald, or as restorer of the Church, and so forth. It is not the sensationalism of the events themselves, but the affective *relation* that sets him on fire and guides his activity.

Thus this study fully agrees that *specific* experiences and *specific foci* all help to en-flesh, qualify and expand the needed broader understanding finally arrived at. A two way dialectic now emerges. The specific experiences are required to help build a macro-theory, but it is that same synthetic hermeneutic that must interpret all experiences.²⁷⁵

The point is that individual experiences do not have the capacity to interpret themselves for to do this one merely gets mired in the particular forms of the 'closed' experience described. Experiences need a well framed hermeneutic applied to them to resolve their meaning.

From the point of view of the subject, it is the human orientation that determines horizons of mind, spirit and whether the divine can reach us. Nothing gets in that isn't 'allowed in.'

It is *our own horizons* that we have imbibed and have *a priori* set *for ourselves* – *our* world-views and our own 'God-notions' that largely determine or inhibit how *God* can reach us and how we can relate to God. The problem does not lie with God. The prospect of a relevant God then requires the instilling of a pre-disposition from the point of view of humanity, that is 'from below'. Alternatively this can be approached through human experience as transcendent event that is *experienced from below*.

For a counterbalance to this argument, see section 5.1.6.6 pg271.

²⁷⁵ The particular forms will always provide the unavoidable starting points *on which we can build theory*, but the incidences themselves as isolated data do themselves not formulate the theory. It is deeper contemplation and synthetic spiritual intuition that builds this. A fully-fledged *grounded understanding* is arrived at *through* initially working with experience – but as united to other categories. Here one has to retrospectively accept that *the foundational schema* 'understands' every experience *in terms of relationality* as this has been *spiritually intuited*. Love works its way back to logos (Ratzinger 2004:148).

5.1.7.3 MORE THAN EXPERIENCES ARE REQUIRED

To always and everywhere only engage in those *particular forms* as part of its very *particular method*, as Schneiders seems to propose as foci for spirituality (Lescher & Liebert 2006:206) contributes to the kind of reasons why spirituality cannot think foundationally in order to ground itself.²⁷⁶ Isolated instances of forms cannot constitute a hermeneutic understanding, just as most interesting 'photographic snapshots' do not tell the full, involved life-story that can string those incidences together under an understandable meaning-bestowing life-thread.²⁷⁷

In any academic discipline -and spirituality strives for this- one cannot *separate* these kinds of distinct, particular, 'specialised' examinations from a foundational methodology that provides overall insight and sound guidance. In truth, any person seeking meaning of an event in life will instinctively employ a form of 'personal hermeneutics.'²⁷⁸

²⁷⁶ Returning to Schneiders' presentation of her method (if that is what she indeed fully implies): if her approach is too strictly followed (i.e. *without* a broader hermeneutic context), it will in fact break apart *theory* (anthropology, sociology and history etc) from concrete human beings and their experience (literature and the arts etc, Lescher & Liebert 2006:206). Phrased differently, it is claimed that such a single minded and narrow approach to spirituality can too short-sightedly accept its *own* method of interpretation of experience (even as aggregated within a specific tradition, such as of St Teresa), and can over confidently deem this to be *sufficiently* useful for interpreting discrete segments of actual experience. (Some theologians also 'strenuously disagree' with Schneiders' that study of scripture and the study of the history of Christianity are 'constitutive disciplines' for spirituality. Lescher & Liebert 2006:196. These two disciplines alone will supply insufficient grounds). In the field of pastoral theology, Liebert, in a method analogous with Schneiders' approach in Spirituality where a *particular* research question 'as the experience (case) at hand,' *itself* determines the *dialogue partners and methodology* (Schneiders 1990:32), similarly advocates a *methodology* guided by a *particular* case, or situation (Liebert in Holder 2005:500). Even as it remains a crucial starting point, such an approach dealing with discrete experiences begins with a far too narrow and limited methodology. One hopes this is not put too strongly, but if such an approach merely happens to be an oversight, or as yet does not recognise a *broader hermeneutic*, then it is unfortunately still failing to profitably harness hermeneutics and philosophical/metaphysical insight. Experts in spirituality need to take on this both broad and deep intersection. Loss of *cohesive theory for interpretation* will make for weak, inadequate and misleading interpretations of experience. The result is that spirituality thereby loses her own opportunity to ground herself adequately as a discipline. Experience can only make meaningful sense within a solid reference of understanding. *Hermeneutics* is required to construct such a foundational methodology. This is precisely what this study attempts to arrive at in a condensed manner as systematically as possible.

²⁷⁷ Caution and wisdom is called for in spirituality. Let us then be aware that *emphasis on the particular* as proposed by Schneiders, essential, as far as it can contribute and it must, should not be allowed to *worsen* the dilemma of academic 'fragmentation' (specialised and 'loose' multi-disciplinary approaches in University departments) which so threatens disclosure of inclusive and holistic meaning that is so lacking today. Under pressure of the supposed *impossibility of linking* of the many disparate specialisations with their own defended *modus operandi*, *any discipline* can still not afford to too easily settle for a too narrow and focused *methodology* (one that is undertaken so that it might just deliver at least *something* valuable), and so resign oneself to being incapable of discovering any *new synthesis of the parts* (as Schneiders seems to intimate, Lescher & Liebert 2006:199). Even if one wishes to preserve specialised approaches and methodologies in disciplines, such professional segregation is fast becoming less fruitful as a multi-methodological approach is engaged (see Faix 2012; thesis 410³⁷).

²⁷⁸ As soon as one describes, categorises, groups, compares and makes links (the impact of persons, actions, events, information etc.) so as to arrive at meaning, one is anyway automatically employing a personalised form of *hermeneutic interpretation* even if one is not *fully conscious* of *how* one 'strings together' an interpretation towards full meaning. Similarly, *spiritual direction* attending to client's life experiences, attempts to help them uncover an integrated, holistic, providentially directed *life-view*.

5.1.7.4 FOUNDATIONS REQUIRE EXTENSIVE INTERDISCIPLINARY COOPERATION

A thorough foundation for what is deemed to be a credible discipline needs to be able to supply interlinked hermeneutic philosophical, psychological and spiritual guidelines for overall interpretation and sound understanding. Even a rudimentary account asking: 'what is this that appears to me?'; 'what does this say to me?' and, 'what deeper meaning does this reveal?' must use a 'basic hermeneutic' working-out of some philosophical or value-laden, moral or spiritually held orientation. A person responds as a 'whole self' - as a 'valuing being.'²⁷⁹ Therefore a hermeneutic attempt must use and always work through a basic foundational framework so as to ascertain 'a meaning-laden cluster of complexity' where the pertinent ingredients can be selected, judged and combined so *that* high quality interpretation with the fullest meaning attainable can eventually be arrived at. Only a foundation can 'hold meaning together' by means of an overall satisfactory, interpretative, reality-based theory, that includes both the human and the transcendent.

Such a 'framework of reflection' or foundation will also reveal new directions and opportunities coming out of the hermeneutic process.²⁸⁰

5.1.7.5 CYCLICAL REINFORCING OF PARTICULARS AND THE MACRO-THEORY

Arriving macro-theories does not mean that discrete instances of experience as 'particular forms' lose their importance. Any new findings uncovered in distinct investigation of the forms can again open up the whole (intuited theory) to an increased luminosity to once again find newly discovered depths that can further embellish that macro-theory. However the particular forms must themselves again be integrated back into the macro-theory as part of it so as to

²⁷⁹ An aside offered by Lonergan indicates the breath of what should be included. Transcendental method traditionally claims to offer 'a key to unified science.' It argues that 'in harmony with all development is the human mind itself, which effects the developments. In unity with all fields, however disparate, is... the human mind that operates in all fields and in radically the same fashion in each. Through the self-knowledge, the self-appropriation, the self-possession that result from making explicit the *basic normative pattern of the recurrent and related operations of human cognitional process*, it becomes possible to envisage a future in which all workers in all fields can find in transcendental method common norms, foundations, systematics, and common critical, dialectical and heuristic procedures' (Lonergan 1973:24 italics added, cited in Egan 2009:161). As 'in a computer the operating system enables all sorts of different applications to run on it, so, according to Lonergan, the *innate structures and operations* of the human person lend to all knowing and choosing a fundamental and essential unity' (Egan 2009:161). But this author feels that this is still not transparent enough *transcendently*, for its methodology as it is tied to the disciplines, is as yet too self-conscious and humanly controlling. Thus broader *spiritual intuition* will be better able to process *deeper* complexities *more spontaneously*. We note that Lonergan also summarizes the philosophical task within theology in four specific questions posed as 'Questions for the Theologian' (what, why, how, do I know?), as 'Philosophical Requirements' (i.e. inclusive of cognitional theory, epistemology, metaphysics and ethics) (Egan 2009:90). This thesis instead posits as *deeper* 'Questions for 'Spiritual' Theologians': Why and how is *relating* a form of knowing? What/*who* do I know when I know in this manner? Where is this *leading* me? (Egan 2009:90).

²⁸⁰ *Foundations* are constructed *intuitively* over a life-time and *through multilayered experiences*. Foundations are 'frameworks of thought' (largely unconscious) that aim to deliver meaning. Personal foundations *inherently* possess their own ability, often hidden, to arrive at meaning that will be *rationaly productive* even if contents and processes involved have not yet been systematically committed to paper, analysed and consciously tested. One in any case continually, consciously or unconsciously tests one's foundational life-theory against fresh experience in the very process of life. *Foundations in academic study* systematically tease out and record relations and sequences in personally held theories on paper so that they can be further analysed, tested against reality, debated and therefore modified as necessary. In the Church such a 'process' (in the Spirit), that collates sound theory is called *tradition*.

be deciphered in terms of the insightful theory. What this implies is that we always work within boundaries already experienced in some *tradition* of interpretive theory as it is couched in some systematic 'pre-understanding' (no matter how unconscious and intuitive this may be). We are not able to work towards meaning in a theory or value-free vacuum.²⁸¹ This is naive. It is this foundational framework the thesis attempts to uncover, and develop a thorough hermeneutic out of experiences, so as to arrive at a synthetic gestalt of meaning.

5.1.7.6 THEORY AND EXPERIENCE AS INTERACTING IN A BROAD HERMENEUTIC
Any divide that cuts experience off from theory will mean an artificial and *forced separation* between reflective 'knowledge of/about,' and more intimate 'personal knowing.' In addition, if there is no place for intuited *theory* there will in turn be no place whatever for any *universals* or universal 'laws' (such as faculties with universal traits that all persons commonly possess and would be important to harness, such as empathetic insight or soulful thought). On a more expansive scale, there will be no room for any form of *metaphysics* that can move us beyond the boring and often meaningless *particulars*. Being unable to suggest and engage *in macro-dimensions* is a plain methodological disadvantage regarding the meaning of life or the interpretation of all reality.²⁸² Such a separation between theory/interpretation from experience by compelling the personal horizon to focus only on narrower particulars, undercuts the ability of a subject 'to personally come to know fully' a broader or more encompassing potentiality. We must recall that meaning is arrived at with others in a *triadic* manner – all possess and share some contributing intuition – as do those many that have forged sound past traditions. Such possibilities are better offered through a wider philosophical method - such as *phenomenology* which expressly deals with how personal horizons as expanded by experience can in fact merge with *other* horizons to be more productive. In short, it is crucial that methodology, if it (rightly) wishes to deal with the particularised, remains open to wider method and interpretation.²⁸³

This thesis recommends that the *particular* (as entities or events or subjects under review) cannot be the only or main criteria in 'spiritual knowing,' but what is most meaningful is the

²⁸¹ Conversely, interpretation of experience as hermeneutic 'theory' -as in fact an a priori *theory of interpretation*- cannot ever be a theoretical process *isolated from experience events*. The 'living experience' deserves *special attention* as a starting point but has to be correlated against theory for explanation (*vice versa*, as argued, *theory* has to be supported and sustained by initiating *experience*). Schneiders also implies this, namely, that both theory and experience should always, as this study puts it, really remain in *mutually informative dialectic tension*.

This further means that not any past hermeneutic will suffice: we need a *sound foundational theory that is tested against life experience* and back against *the most holy of persons as the rule* (and this includes the Saints (St Francis and others), the apostles, and of course, Christ himself - and Church *tradition*).

²⁸² On the contrary, psychology tells us that 'direct personal knowing' (the 'raw experience' that Schneiders feels is unlikely to exist, Lescher & Liebert 2006:202) *immediately* has 'interpretative knowing' occurring *with* this experiencing, that is, as *almost* simultaneous (cf. Gendlin 1962:244).

²⁸³ If subjectivity and experience are sound departure points they must *already* be seen to work within sophisticated internal hermeneutic theory. Patently, even a thirteen year old clearly inserts inter-personal experience into complex interpretation mechanisms (e.g. in easing parents through divorce).

more open mutual involvement of personal entities, especially divine-human relationship as it ever unfolds in an interactive context.²⁸⁴ A hermeneutic worth is salt must build on this.

5.1.7.7 CIRCUMSPECTION AND WISDOM IN SPIRITUALITY

Caution and wisdom is called for in spirituality. It is well to be aware that *emphasis on the particular* as proposed by Schneiders, essential, as far as it can contribute, should not be allowed to worsen the dilemma of academic ‘fragmentation’ (specialised and separate disciplinary approaches in University departments) which so threatens disclosure of inclusive and holistic meaning so lacking today. Under pressure of the supposed *impossibility of linking* of the many disparate specialisations with their own ‘defended’ *modus operandi, any discipline* can still not afford to too easily settle for a narrow and focused a methodology (one undertaken so that it might just deliver at least something valuable), and so resign itself to being incapable of discovering any *new synthesis* of the *parts* (as Schneiders, if understood correctly, seems to intimate, Lescher & Liebert 2006:199). Even if one wishes to preserve specialised approaches and methodologies in disciplines, such professional segregation is fast becoming a less fruitful practice as a more aware multi-methodology opens up new avenues (see Faix 2012).

Also it is feared that, in any hasty predetermining of spirituality’s *modus operandi* before it is fully allowed to come into its own over sufficient time -that is, before it can first relate more closely with other disciplines, especially hermeneutics- spirituality will suffer as a discipline. Spirituality needs sound grounding in philosophy, and out of what it learns from other disciplines, gain new motivations to drive its particular agenda. It needs identity and confidence gained from interdisciplinary interaction for sound ‘stamina’ to build itself up.²⁸⁵

Likewise, theology is currently asked to find its identity in interdisciplinary relations in terms of her foundations so as to find aids, methods, models and synthesis enabling extraction from of its present ‘loss of bearings.’

5.1.8 CONTRIBUTIONS TOWARDS A SYNTHESIS

5.1.8.1 THE DICTUM: ‘ALL TRUTH IS RELATIONAL’

This work persists in holding that the origin of any truth, or any body of truths (Moran 2009:26, 34) and basis of any truth, is fundamentally *relational*. It is relational in origin because it is bound into the life of the Trinity as the origin of all creation. The actual context in which this truth ‘maintains itself’ as truth, is in essence always a relational context - it is ‘held’ in a loving community between persons. ‘All truth is relational,’ is this author’s dictum.

This does not mean that truth cannot have a conceptual component. Rather the essence of truth must lie in these aspects: it must have a relational origin; find itself within a relational

²⁸⁴ Thus whatever contributes to this ‘crux’ meeting would be a worthwhile focus suggested by spirituality. This means that we are looking for tell-tale *patterns in relational dynamics*, not only at discrete things/persons, or ‘unanchored’ single events. Nor do we rest with distinct modules of criteria: even if the very focused methods grappling with such discrete events or elements often eminently *contribute* to the total focus spirituality assumes.

²⁸⁵ As a ‘future player’ spirituality will not be able to find commonly understandable linkages with, and contribute uniquely to, major new themes and currents in inter-disciplinary collaboration while being confronted with a myriad of individual ‘cases of spirituality’ with their much varying scenarios and differing dimensions.

context; and always embody relational meaning tending towards care and final union (intimacy). The purpose and end of truth is relational.²⁸⁶ Such an approach does not diminish established orthodox 'truth' in any way as being objective truth, but imbeds itself in a *deeper* relational framework. It is relationality that brings about greatest meaning.²⁸⁷

Truth does not point merely to itself as self-substantiating²⁸⁸, or as 'introverting' objectively, but to what must necessarily be grounded in some *relation* to God and Christ as 'the Truth.' That truth is always relational in essence and should re-orientate all presuppositions - especially in fundamental theology, or in foundational theory.

One also needs to argue to truth from experience. Truth, to impress as truth at all, has to be tied to experience as an inner spiritual and inspirational phenomenon that 'reveals' truth within. This study calls this the experienced intuition, or the intuition of revealing experience. Truth is not so much learned but 'given in consciousness' through what we call inner conscience, or a moral sense, or the religious instinct, traditionally called *sensus fidei*.

Today, truth as appearing *through subtle spiritual intuition* needs to be awakened and sensitised - rather than marshalling into obedience.

Testing of truth also does not occur in a closed rational system, even if rational processes or laws are employed (theological method), but truth requires 'experiential corroboration' to be at all meaningful for life. Reason, to go beyond the limitations that seem to be automatically implied by the term (especially in a modern enlightenment and scientific context), is not merely

²⁸⁶ Endean (2004:227 italics added) demonstrates how Rahner believes that the, 'dogmas of tradition exist not as truths complete in themselves, but rather as resources for helping us discover the ever greater glory - another Ignatian echo of the God *whose gift of self pervades all possible experience*' (Ignatian spirituality is built on being sure that experience will be given by God). Rahner takes this further, not diminishing theology but showing its relational end, 'Human knowledge of God - even under grace...is permanently a 'preliminary knowledge,' a *Vorgriff*: we can never comprehend or grasp God, but only continue to explore the transcendent as disclosed *in our continuing experience*.' The temptation to possess 'a theology' and even promote it as 'one's own' may often hide in a theologian's pride, but one cannot possess or manufacture experience, for it is the self-giving of an Other who himself opens up a future of love within one.

²⁸⁷ Larson (2013) makes a 'defensive' attack on Pope Francis' so called liberalism: Pope Francis' 'epistemology would thus seem to be in full accord with Giussani's position in *The Religious Sense* that the only way of bringing a person to faith in God is through *encounter* (an often repeated word during the fledgling Papacy of Francis) which seeks to uncover an *original* or *elementary* experience - a *spark of the divine*, an *original need* (italicized terms are from *The Religious Sense*) - which constitutes the source from which faith is to be generated' (cf. Bogliolo 1984, & Bogliolo 1987).

Thus 'for Pope Francis, truth is purely a matter of relationship.' In his letter to Eugenio Scalfari, he writes the following: 'I will not speak, not even to one who believes, of 'absolute' truth, in the sense that absolute is what is inconsistent, what is deprived of any relationship. Now truth, according to the Christian faith, is the love of God for us in Jesus Christ. Therefore, truth is a relationship!'

Larson attacks that, 'The primary consequence of this evolutionary view of God, Truth, and man is that everything must be set in motion if it is to reflect the Love of Christ. The following is from Francis' interview with Antonio Spadaro: 'God manifests himself in historical revelation, in history. Time initiates processes, and space crystallizes them. God is in history, in the processes. We must initiate processes, rather than occupy spaces.' Relationality requires carefully built processes, spaces are usually defended territories. (Larson 2013).

²⁸⁸ Though there is an element of truth being self substantiating, see Berger (1980:42); as also saying 'religious truth posits its own authority' (1980:47).

an intellectual process but in all ways a synthetic process using a holistic form of intuition that *includes* the fullest possible reasoning powers.²⁸⁹

Using the categories of experience, relationality and spiritual intuition, as they increasingly reveal their contributing competencies, this study is able to redefine the connections between truth (as communally derived through the inner life of the Trinity as shared with us); faith (as inner insight gifted by the Spirit); and reason (contributing, but as born out of faith) in a clearer and more fruitful way so that the past reductionist emphases (truth as rational knowledge or a type of proof, and reason as linear and progressively built, etc.) attached to these terms can be unravelled, re-designated and be sublated within a more worthy overall understanding.

But relationality is tied to expression and response occurring through experience as the previous Chapter has also insisted. We see that the hermeneutic circle will always return to experience as the required instigator.

5.1.8.2 RELATIONALITY REQUIRES EXPERIENCE

It is experience that makes relationality possible - and here again one has to build on individual or particular experiences.

We are relationally constituted to live 'out of' experience. One is to a large extent emotionally and affectively 'meaning dependant' on relational experience. If love is withdrawn the spiritual heart groans and panics – even amongst the greatest Saints. Even the impressive Capuchin Franciscan Saint Pio (1887-1968, see Capuchin Friars Minor 1990) walked his friary corridors distressed that he has 'lost' his Lord Jesus (Di Flumeri 1980:1156, 1215).

5.1.8.3 THE LOVE IN FAITH AS GENERATOR OF FAITH LEADING TO TRUTH

In this manner one comes to the important paradoxical insight that, it is faith that confirms faith (in its final form, revelation, and as doctrine within tradition - this is then sometimes called 'the' faith, as believed en bloc).²⁹⁰ The very dynamic of faith (as 'being grasped' and 'overtaken'²⁹¹),

²⁸⁹ Here reason does not become a 'by-product' sliding away to subside into an irrational source, as Ratzinger has feared (for some good reasons 2005:49; see also Mannion 2007:17 on relativism, 'detraditionalisation,' 'fragmentation,' individualism and emotivism), but plays its full, distinguishable role as part of logos, but also employing, as fitting, reason's *own* dedicated methods.

²⁹⁰ The encyclical *Lumen Fidei* takes pains to show that faith is grounded primarily in *love*, and that in that knowledge that love brings, *truth* also becomes manifest. It is a fresh approach to attach truth to the manifestation of love, for truth as doctrine/dogma always seemed to be self-validating and self-sustaining. Beginning with revelation by love does not begin with faith as belief in truths (dogma). Thus needed is a return to the factor of *inner illumination*: 'There is an urgent need, then, to see once again that faith is a *light*, for once the *flame* of faith dies out, all other lights begin to dim. The light of faith is unique, since it is capable of *illuminating* every aspect of human existence. A light this powerful cannot come from ourselves but from a more primordial source: in a word, it must come from God. Faith is born of an *encounter* with the living God who calls us and *reveals his love*, a love which precedes us and upon which we can lean for security and for building our lives' (Pope Francis 2013 *Lumen Fidei* no4 italics added). The source is above all relational and not only notional: 'In faith, Christ is not simply the one in whom we *believe*, the supreme manifestation of God's love; he is also the one with whom we are *united* precisely *in order* to believe...it is a *participation* in *his* way of seeing (no18 italics added). 'Faith-knowledge, because it is born of God's covenantal love, is knowledge which lights up a path in history' (2013 *Lumen Fidei* no28). Thereby, 'The light of love proper to faith can illumine the questions of our own time about *truth*' (2013 *Lumen Fidei* no34 italics added).

²⁹¹ John Paul II says that the desire for truth will lead in the end to the acceptance that the *intellect cannot penetrate* its intuited truth as gained in faith-insight: 'I think that whoever investigates something incomprehensible should be satisfied if, by way of reasoning, he reaches a quite certain perception of

its depth of quality (as exquisite love, cf. phenomenological qualities in Alston 1991:51²⁹²), and its divine impulse (as the power of the Spirit generating faith) constitutes faith itself.

At bottom it is the exposure to and effect of love held to 'in faith' that establishes faith.²⁹³ This feels paradoxical to many for whom faith is seen as truth that is expected to claim the predominant place. Such truth however can never merely remain truth as 'sure fact(s)' but involves relationality that subsists on another deeper level altogether. Such 'relational truth' can only be seen *through* love.²⁹⁴ One can then say that the 'truth' of faith, 'as if reason were overwhelmed' (Pope John Paul II *Fides et Ratio* no42 1998:42), is automatically and necessarily derived from movements of a deeper 'loving of faith.'²⁹⁵

its reality, even if his intellect cannot penetrate its mode of being...If prior thought has concluded rationally that one cannot comprehend (*rationaliter comprehendit incomprehensibile esse*) how supernal wisdom knows its own accomplishments...who then will explain how this same wisdom, of which the human being can know nothing or next to nothing, is to be known and expressed?' (St Anselm, *Monologion*, 64: PL 158, 210, cited in John Paul II *Fides et Ratio* no42 1998:43). Faith 'asks that its object be understood with the *help* of reason; and at the summit of its searching reason acknowledges that it *cannot do without* what faith *presents*' (1998 no42 italics added). For von Balthasar this reminds of, '*Si comprehendis, non est Deus*: 'If you think you have comprehended, then it is certainly not God' (von Balthasar 1995:338, also cited in Kehl & Loser 1982:344). For Kehl & Loser this means that, '...in place of a grasping, a letting-go of any desire to grasp for the sake of letting oneself be grasped; in place of a hand which closes and grasps, an opening to become gripped (which, however, does not imply any psychological possession). With each step of thought by which one intends to approach the absolute, there is the mounting certainty that this means derailing every logical operation' (1982:344, 345).

²⁹² Religious experience means awareness of God and for Alston (in Davies 1998:66) must include that the awareness is: 1) *experiential* in contrast to thinking or reasoning; 2) *direct* as immediately aware (as mystical, see 1998:67); 3) a *non-sensory presentation* of God; 4) a *focal* experience with strong attraction so that all else is 'blotted out.'

²⁹³ Pope Francis adds: 'The self-awareness of the believer now expands because of the presence of another; it now lives *in this other* and thus, *in love*, life takes on a whole new breadth. Here we see the Holy Spirit at work. The Christian can see with the eyes of Jesus and share in his *mind*, his filial disposition, *because* he or she shares in his *love*, which is the Spirit. In the love of Jesus, we receive in a certain way his *vision*' (Pope Francis 2013 *Lumen Fidei* no21 italics added). Thus, 'Faith becomes operative in the Christian on the basis of the gift received, the love which attracts our hearts to Christ (cf. Gl 5:6)' (*Lumen Fidei* no22; see Egan 2009:16). Maritain explains that *love* imbuing the subject takes on an 'objective condition' and become a 'means of knowledge or *objectum quo* (that *through which* the object is known, an analogue to sensory experience in sense perception).' 'Actual infused love' is 'a real medium of knowledge,' an 'objective intermediary' by which an actual experienced contact occurs between God and the soul' (Maritain 1938:261 in Alston 1991:51). When Alston (1991:51) terms this 'mediated immediacy' (Lonergan in McGinn Vol.I 1991:xx) he speaks correct theological parlance, however, the actual inner psycho-spiritual experience of the subject will, it is believed, be totally consuming - without necessarily having to identify basic phenomenological qualities or conceptions.

²⁹⁴ As ultimate example, the Franciscan emphasis on the cross so that, 'God came down and died for us' is absolutely such a core *relational* truth (Delio 1998:102; Delio 2005:49-51, 98). This 'wound' as mystery surely cannot be born of any rationalistic perspective which will be dumbfounded at the scandalous bloodshed of a god being discarded and sacrificed, all which seemingly involves totally irrational love (to the New Testament Greeks, see Ac 17:18-32; see Williams 1979:5, 9, 15; cf. Osborne 2003:19). Delio writes of the mystic St Bonaventure who understands that: 'Since God is good and since the good is by nature self-diffusive, it follows that God is necessarily self-communicative. God is the one who communicates, who reaches out and embraces the human soul in the fullness of love. Therefore, love belongs to the very nature of God as the self-diffusive good. Bonaventure describes love as *affectus adhaesionem respectu amati* - 'The adhesion of affection with respect to the beloved' (I *Sent. d.* 10, dub. 1 (I, 205a) cited in Delio 1998:98).

²⁹⁵ Kasper will succinctly say: 'Only where God is acknowledged as God *in faith* does his divinity make itself felt in the world; only where he is thus glorified as Lord is it possible for his glory to radiate out and

However it is cautioned that this fuller truth must nevertheless be carefully unearthed and treasured precisely as true and specifically 'as truth.'²⁹⁶ Abounding dogmatic formulations are not all, but are also never unimportant.

Though the source is Christ, one crucial distinction must be kept clear between truth as *revelation* of faith; and personal faith as experience of *another* who is Truth.²⁹⁷

Therefore this truth is attached to and reveals itself relationally in the loving Other, so that Pope Francis will say with self-belief: 'The truth we seek, the truth that gives meaning to our journey through life, enlightens us whenever we are touched by love. One who loves realizes that love is an experience of truth, that it opens our eyes to see reality in a new way, in union with the beloved' and ... such 'love is itself a kind of knowledge possessed of its own logic' (2013 *Lumen Fidei* no27).

Indeed, this 'way of love' was St Francis' access to the truth he so deeply *intuited* and it is this love that led him to such a spontaneous and profound and balanced theological understanding of the Trinity as truth. Moving from truth to later seeing it based on love is even more problematic, for both have lost their foundation today – 'most people nowadays would not consider love as related in any way to truth' (Pope Francis 2013 *Lumen Fidei* no25).²⁹⁸

Franciscanism sees another movement in anthropology where, rather than starting from *intellect* alone that 'sees' and 'knows rightly,' instead, via grace to *will* (rightly willing), it is the Spirit that takes initiative changing, through love, the soul so that the soul, in its being one with God, is uplifted to appreciate all anew, and is motivated to act as it has been inspired by love.²⁹⁹ Through being drawn into the depths of *love* one is somehow 'elevated into' *truth*.

for his lordship to take historical shape. Thus revelation does not occur in the form of something *objectively* ascertainable which is then subsequently known by faith. It occurs *in* human faith and in the *mode of life* that develops *out* of this faith' (1986:123 italics added).

²⁹⁶ One must be careful to 'guard' truth. Truth -as it is born in love- is required to retain its own stature in 'Christ the Truth.' Therefore Pope Francis says: 'we need knowledge, we need truth, because without these we cannot stand firm, we cannot move forward. Faith without truth does not save, it does not provide a sure footing....' (2013 *Lumen Fidei* no23). He insists: 'Today more than ever, we need to be reminded of this *bond between faith and truth*, given the crisis of truth in our age' (no25).

As Pope Francis teaches: 'The question of truth is really a question of memory, deep memory, for it deals with something *prior* to ourselves and can succeed in uniting us in a way that *transcends our* petty and limited individual consciousness. It is a question about the origin of all that is, in whose *light* we can glimpse the goal and thus the meaning of our common path' (*Lumen Fidei* no25 italics added).

²⁹⁷ Bonaventure sees love to be, 'a union that results from the soul's going out of itself to unite itself with another object' (Delio 1998:98). In that object one is 'saturated with meaning.' The Seraphic Doctor is convinced that 'a transformation takes place in every love' and he sees the fundamental reason for this transformation in the fact of union. Following Hugh of St. Victor he states: 'Love transforms because love unites' (II *Sent. d.* 15, a. 1, q. 1 (II, 3936) cited in Delio 1998:98). It is the unity of intimate love that transforms.

²⁹⁸ Truth is so often seen as an ego-centric justice where 'much is owed me'; and love (Benedict XVI 2009 *Caritas in Veritate* no3) has been hopelessly sensualised if not sexualised and been cut from the consequences found in other truths. Truth is no longer a popular or an easy starting point.

²⁹⁹ Delio sees Bonaventure clearly appreciating: 'Whereas grace perfects the soul, *love* is the power of the *spirit* which impels the *soul* to *union* with God. In describing the highest level of mystical union, Bonaventure states that the soul becomes, 'an agile flame swift to rise, transcending itself and entering mystical darkness; it is an experience of 'burning love'' (*Breviloquim* 5, 6 (V 260); *Hexaëmeron*, 32 (V 342); *Itinerarium*. prol., 3 (V 295), cited in Delio 1998:106).

Such 'burning with enthusiasm coming with insight and involvement with love,' that infiltrates all else, is undoubtedly an *intuitional process* that is impossible to grasp by an unaffected outsider.³⁰⁰

The above insights should not be 'abstract questions' for armchair debate, but a person teetering on the edge of a society where *meaning* itself is being questioned and where disillusionment has already set in,³⁰¹ requires the Church to approach this need in a new way that fights lethargy in setting on fire with fire – not so much by argument that tries to explain that there is 'some fire somewhere,' that is, that 'the faith' is 'viable in principle.'

In just such a way, meaning 'stoked by fire' became critical for Francis caught up in the confusions and disillusionment of a collapsing medieval system groaning with religious ferment, turmoil in economic expansions and inequalities and warlike societal conflicts at every echelon (cf. Osborne 2003:xi). Francis was able to 'break through' to find the source of energy, and 'on fire,' participated in its blaze, so that he (almost) perfectly understood the world holistically, generously loved all creatures and persons without judgement, appreciated with wonder and respect all of enchanting creation, kept close to his beloved Church and fitted himself into its reform, made peace everywhere he could, and died an accepting, peaceful death in harmony with all creatures, the cosmos and his God (cf. the last lines of *The Canticle of the Creatures*, Armstrong Vol.I 1999:114).

Again, the same basic questions needs to be re-asked. What transformed Francis - what experience of God brought him to this point of integration and wholeness? This domain of 'exposure to experience' of God's love and truth becomes crucial, for what Francis so radiantly experienced will *model* the way 'searchers' in this word are also desperately seeking.

5.1.8.4 THE HELP OF THE SAINTS

John Paul II attests that, 'Faced with this mystery (of Jesus experiencing joy in suffering for sin) we are greatly helped not only by theological investigation but also by that great heritage which is the 'lived theology' of the Saints. It is the poignant relational dimension as part of their experience that teaches us (2001 Apostolic Letter *Novo Millennio Ineunte* no27).

John Paul II (2001:27) explains that the Saints offer us precious insights which enable us to understand more easily 'the intuition of faith' thanks to the 'special enlightenment they have received from the Holy Spirit,' or 'even through their personal experience' of 'those difficult and purifying states of trial which the mystical tradition describes as the 'dark night.'" Not infrequently the saints have undergone something akin to Jesus' experience on the Cross in a paradoxical blending of bliss and pain.³⁰²

³⁰⁰ Pope Francis (2013 *Lumen Fidei* no26) expresses the intuitive synthesis succinctly: 'If the *heart* is capable of holding all these dimensions together, it is because it is where we become open to truth *and* love, where we let them touch us and deeply transform us. *Faith* transforms the whole person precisely *to the extent* that he or she becomes open to *love*. Through this blending of faith and love we come to see the *kind of knowledge* which faith entails, its power to convince and its ability to illumine our steps. *Faith knows* because it is tied to *love*, because love itself brings *enlightenment*.'

³⁰¹ By increasing forms of violence and discriminations, family and marriage breakdown, mental ill-health, ecological disintegration, economic imbalances, a fragile future becomes most pressing.

³⁰² John Paul II gives an example: 'Thérèse of Lisieux lived her agony in communion with the agony of Jesus, 'experiencing' in herself the very paradox of Jesus' own bliss and anguish...' (2001 *Novo Millennio Ineunte* no27). St Clare as a Franciscan light, also sets a universal example: 'Contemplation

This characterises the level of relationality that can be attained.³⁰³

5.1.8.5 THE PURPOSE OF THE ABOVE ANALYSIS OF EXPERIENCE IN THIS STUDY

One can sum up the understanding proffered in this way.

We have seen the Church struggling to come to terms with experience, reacting to it, as encountering it in modern philosophy trying to respond to it, and working on original ways to rehabilitate it. One becomes increasingly clear that the conflict should never have become one between experience (of God) or reason-intellect (arriving at God); or, between intuition (discerning God directly) or reason-intellect (working 'rationally' towards arrival at God).

Such tensions have arisen because relational experience was largely omitted in the 'formula' deciphering meaning in all reality. Reason and truth held the ground. In addition because the process itself arriving at reality had omitted depth-intuition the engaged capacity became the mind. In spite of biblical riches, no other nuanced religious 'faculty' seemed apparent.³⁰⁴

This thesis has had to tackle this overall lacuna by engaging in some detail the philosophies and theologies that over-looked the three foundation categories of experience, relationality and intuition. Such investigation shows what the negative consequences would be in precluding relational experience and intuition. It has also reviewed how inclusion of the three categories would change the approach, process and results of theology and spirituality as disciplines. In the thesis' long-hand argumentation the three categories will be proven to be foundational.

The categories show how a simpler and unified hermeneutic, able to point to truth and meaning, not only more easily includes the spiritual, but depend on its impetus.

The challenge as reiterated, is not that the Church does not have the (theological) knowledge and the truth, but that the world will not be interested in truth unless something existential or experiential within the subject's human self has already been 'sparked' so as to stimulate a subsequent reaching out for sound teaching and truth.

First, the attraction of relational experience is required to start such catalysing. From this an enthusiasm derived from some introduction and exposure to that attractive Other grows. Closeness to that Other will be driven to want to be, intuitively filled-out by the Other's teaching, and worship of the Other that will be felt to consolidate and deepen the already experienced exciting exposure to that Other.³⁰⁵

for Clare was that intimate and all encompassing encounter with the person of God. It is an experience that is both given and received, initiated and accepted, infused and acquired: the gift of God to make himself present in an intense way, and the developed practice of recognising and responding to this intense presence' (Fonk 1996:28).

³⁰³ Palmer reveals that for Jung the religious attitude includes dynamic factors in attitude of mind, which have an 'important and even overwhelming psychic intensity' (1997:138).

³⁰⁴ Delius (2000:117) reveals how philosophical attempts using empiricism, sensory experience (Locke, Berkley radicalising empiricism into idealism and into consciousness) combined with rationalism (Hume, Spinoza), the mental world (Descartes, Kant), and idealism (as projections of the mind, Kant /Fichte and Hegel) have all fallen short.

³⁰⁵ Kelly and Moloney (2003:3, 4) say: 'the more believers are refreshed in their experience of God; the more doctrines of faith will be seen as signposts pointing to the inexpressible mysteries they are meant to serve; and the more theology will be continually invigorated to explore the deepest meaning of what has been revealed within the history of human experience.' In such a progression experience initially imbued with relational significance, desires to be expanded by more information on all things concerning

Analysing this, one can see that from the start that the Church needs to seek a 'receptacle' that is a worthy form of (philosophical) humanism as well as being an anthropological capacity. It is intuition that can supply this dimension because it is a very human capacity (governed by intuition) as well as a spiritual faculty (imbued with the transcendent as spiritual intuition) that 'reaches beyond.'

This then precisely forms 'the crux' where the thesis supplies new down-to-earth categories as mediating possibilities that take in the human and that cooperate with the power of transcendence.³⁰⁶

It needs to be recognised that it is this type of inborn psychological and above all spiritual need for fulfilment and completion that will seek full meaning through alive catechesis³⁰⁷ and evangelisation. It is such inherent relational capacities of need that seek out such complementation and divinising through what must be that which can help fulfil that longing, namely, a teaching that is *mystagogic* (that draws entry into living mystery, Col1:24-1:3).

This study must both make sure it has thoroughly demarcated and investigated the intrinsic capacities (as faculties) that receive mystery as they open a way to transcendence.

Again, it is relational experience that offers immediate access to God within a dimension of intimacy.³⁰⁸

Such an encounter also has vast implications. As repeated often, an intuited access to God allows for availability to logos and wisdom. It also allows for an integrated approach employing both reason and relational significance, at the same time employing imagination and other creative capacities.³⁰⁹ The synthetic pulse of spiritual intuition will make this goal easy.

Such a path opens up a constructive advance in which Christian spirituality can uphold religion as a whole.

the beloved (the life of Jesus in scripture, the Church that Christ loves) as this is gained through synthetic intuition (as 'soaking up' Church teaching, immersion in liturgy), develops into a filled-out theory that can finally build a solid theological framework (as systematic theology).

³⁰⁶ The fact that formal revelation as a divine message communicated through propositional speech or facts has been terminated at the end of the Apostolic era is not very stimulating for today's searcher, for it seems that immediate access to God in personal revelation has been objectified to remain forever 'at a distance' - and for a beginner in faith this seems alienating and intimidating (cf. Dulles 1992a:68). In this regard see the theory of de Lubac (Murphy 2000:185-189) involving appropriation of mystery, 'the expansion of the mind,' as 'burning love' (Murphy 2000:188) as an 'experiential' participation in Christ (Murphy 2000:189; see de Lubac 1967 & 1986).

³⁰⁷ The transcendence of God as initiator needs to be grounded in sound theology. However, single-minded adherence to, and defence of this node as doctrine or dogma alone will be counterproductive if the 'human node' of need and receptivity is not well appreciated and healthily in place. No teaching, not even inspired revelation, can penetrate human un-receptivity so that enforced teaching will be repulsed. See articles by Mongoven 2000; O'Malley 2000b; Nantais 2000; McKee 2000.

³⁰⁸ Schillebeeckx understands well that revelation is always necessarily built on personal experience when he points out that many older theologians still have 'suspicions' (1983:43) ('a false dilemma') about 'experiences.' They do not seem, 'to be aware that with such an attitude they *remove the basis* for any 'divine revelation'' (Schillebeeckx 1983:29, see this clearly expressed, 1983:42).

³⁰⁹ Ratzinger speaks of 'creative reason' as a power that imparts meaning and through the idea of mystery (*mysterium*) that reveals 'utmost depth' he ties *love* to reason through logos (2010:111, 110).

5.1.8.6 KNOWLEDGE UNDER 'RELATIONAL KNOWING'
(WITH INSIGHT AS A FACULTY AND EXPERIENCE AS A MODE)

This dissertation thus attempts to provide *categories* that open to greater metaphysical meaning.

Some of the barriers to this end is: that independence declaring a *splitting off* of scientific and rational knowledge from other faculties and abilities; as also the *dividing* of knowledge and faith; and as *exclusive* of many of those intriguing dimensions that human sciences and disciplines that have not yet been able integrate and bring to the forefront of modern consciousness (e.g. brain studies etc., McGinn, C 1993).³¹⁰ Though high scientific independence and superiority of the past is slowly evolving into a more circumspect and humble approach (see Clayton & Simpson 2006 Part II), over the last centuries the sciences that should have remained open to their more profound roots, have often depreciated the deeply synthetic abilities of intuition, emotion, feeling, commitment and loyalty in love, and other unconscious extrasensory capacities that include various spiritual movements and capacities. When it came to empirical validation of these, they were dismissed as immaterial and also ungraspable qualities, and were downgraded to being irrelevant.³¹¹ This too is changing as current survey of research indicates.³¹²

Ancient (*NJBC* 1990:1113-1145, 1284-1315, 1354-1381) and classical disciplines, employing myth, narrative, metaphor, psychology, mystery and deeper meaning, are next shown to possess a more holistic sense of the manner in which humans actually function.³¹³

These, together with spiritual understandings, are able to resituate knowledge (epistemology see Honderich 1995:243, 245; cf. FitzGerald in Culligan & Jordan 2000:341) within an urgently required integrated and synthetic approach.

³¹⁰ As reference see: McGhee 1992; Griffin 1989 offers a wide introduction; Barušs 1996; Jones 1993; Greene 1997:218-227; Ward 1982 and Miller 2000:40, 41 & 44.

³¹¹ Ironically, instead of demanding from the sciences *greater* insight and depth and uncovering other avenues for doing so, many look to *alternative* esoteric and Eastern religions to discover in them these softer and more humanly nuanced qualities. The marrying of current exploratory thinkers such as Wilber with mainstream empirical research still has a way to go.

³¹² See as a cross-section: Reich 2000a:99-113; Booth 2002:160-171; Berger 1979, 1980 especially the inductive model pgs135-141; Blahnik 1997; Helminiak 1996:1-19; Hechter & Nadel & Michod 1993; de Paul & Ramsey 1998 especially, Bealer's Intuition and Autonomy of Philosophy pgs201-204. For more topical articles see: Reich 2000a:99-113; Miller 2000:27 & 38, especially forms of dualism; Townes 1999:18-19 and also order in the universe, 1999:20; Espagnat 1999:23 & 32, 33 especially pgs23, 32 on quantum physics (cf. Davies 1983); Magnin 1999:17 & 28; Russel, Stoeger & Coyne 1988 see their 'two streams of knowledge' pg145 and also 'logos' pg147; Barbour 1990; Russel, Murphy & Isham 1993; Gregersen, Drees & Gorman 2000 and Ferré 1993.

³¹³ Dupré (1977:113) reinserts religions into this past with mythical meaning: 'It is a well-known fact that Western philosophy originated in a reflection upon the religious cosmologies of the Near East. Less known, perhaps, is that the umbilical cord with *the living religious experience* was maintained for many centuries after the origin of philosophy. For Socrates and Plato, whom we generally regard as the initiators of purely autonomous thinking, philosophy remained *religious in form* (as myth) *and in content*. In fact, the mystical trend of Plato's philosophy became the very heart of Plotinus' thought.' (Cf. Barbour 1974: Remes 2008:1-33).

5.1.8.7 SOME FINAL EVIDENCE OF SCRIPTURE

'Knowledge' taken up by the Septuagint is often rendered as *da'at* which tends towards meaning wisdom or true insight. Even as dimensions of the *senses* are not excluded, discrimination, discernment, and also ethical discrimination are still often implied (Schütz in Brown Vol2 [1967]1976:391). This means that knowledge can never be separated so as to become 'pure rational knowledge.' It is wisdom that is seen to point to or bring true knowledge of God (Pr 1:4.) and so a father can encourage his son to 'cry out for insight' (Pr 2:3). In fact wisdom and knowledge are identified to the extent that spiritual insight or 'fear of the Lord is the beginning of knowledge' (Pr 1:7) (Brown Vol.2 1976:391). It is suggested that the movement to God *begins* with awareness, insight, discernment or experience (*aisthesis*) and not intellectual knowledge alone, and certainly not by knowledge through rational deduction.³¹⁴ Pertinently, such insight is contrasted to *inexperience* (Pr 1:4) so that intuition as wisdom must be tied to experience. Insight or intuition is a spiritual gift and it is to be sharpened by habit (Brown Vol.2 1976:391).

Thus *aistheterion* is the organ (faculty) where this kind of deeply discerning discrimination is made. In Jeremiah 4:19 this faculty is depicted as the core within which the deepest most sensitive self also called 'the pit of my stomach' (where feelings, such as 'agony' grow), or, the ('walls of') the heart. Here, as is often the case, the OT renders an understanding that is much better integrated than the contemporary idea of knowledge as a special function of the intellect alone. Knowledge of the world is connected to, and founded on, knowledge of God - so much so that Schütz plainly says of this: 'Experience of God and experience of the world belong to inseparably together' (in Brown Vol.2 1976:391). A different kind of knowledge, that is the (spiritual) knowledge of God, makes it intuitively possible to know the world in a different and more insightful way.

As does the Qumran community (believing all knowledge comes from God alone, and cannot be intellectual only, Brown Vol.2 1976:397), Paul also characterises such knowledge as being 'secret' in Col 1:26 and Col 2:2 (Brown Vol.2 1976:401). In Col 1:27-29 Paul presents the themes of ultimate union of knowledge *and* relational knowledge. These are expected to be personal (Rm 1:28) and not empty wisdom as mere intellectual activity (Rm 1:22; Brown Vol.2 1976:399). In this text mystery (*mysterion*) is sometimes translated as 'secret'.³¹⁵

³¹⁴ *Ginosko*, and the group of words surrounding it, always included the idea of grasping and understanding objects perceived by the mind. However, the term *broadens* to include sexual knowledge and knowledge of a personal, confidential nature, as in 'face to face' knowledge (Brown Vol.2 1976:395; cf. Gelpi's restriction of the powers of deduction according to Peirce: namely that deduction cannot be conscious or mental but has to *relate* with the *reality* in engages (Gelpi 2000:235).

³¹⁵ It implies a secret knowledge (*gnosis*) that is able to, 'take one into' the transcendent mystery. In this profound text, knowledge moves dramatically from what is made *known* (having content) to the *known mystery*, which is highly personal and relational: namely 'Christ within one.' Therefore the word 'manifestation' Paul employs clearly requires *more* than perceptual or intellectual comprehension, so that, 'to bring to completion for you the word of God, the mystery hidden from ages and from generations past. But now it has been manifested (*ephanerothe*) to his holy ones, to whom God chose to *make known* the riches of the glory of this mystery among the Gentiles; it is Christ *in* you, the hope for glory' (Col 1:26, 27 italics added; cf. 1Cor 2:7; Eph 3:9), and, 'It is *he* whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ' (Col 1:28; cf. Hb 5:14). This 'mystical knowledge' fundamentally will change the way one looks at God, self and the

To drive home the point, for Paul, *aisthesis* (*αἰσθάνομαι* 'I perceive') means experience, or perception by the senses or sensation (as opposed to knowledge through rational deduction) as an opposite of 'intellection' (*noesis* - from Greek *noēsis* thought, from *noein* to think, as an exercise of reason), and further means a rather holistic discernment by the intellect as well as the senses, often with added moral/ethical implications. Most tellingly Schütz shows that in Phlp 1:9 Paul places discernment (*aisthesis*) and knowledge (*gnosis* the common Greek noun for knowledge as insight, as a kind of personal, experience knowledge) side by side as two expressions and functions of *love* (in Brown Vol.2 1976:391 italicised brackets his, other brackets added).

For Paul knowledge is primarily directed towards God so that knowledge is drawn into the domain of deeper and spiritual kind of discernment and meaning. For Paul such discernment then also *evaluates* human relationships

These can be said to be 'basic bearings' as accessed by one's intuitional orientation as being *healthily synthetic* of all that is positive, or its opposite, distorted and inclined to undermine and disrupt all kinds of relations - physical, ecological, interpersonal and social (cf. Benedict XVI 2009 *Caritas in Veritate* no51). God is amicable to relationships and evil is its antithesis so that its diabolical aspect wilfully aims to destruct relations as brutally as possible ('prowling like a roaring lion' 1Pt 5:8; cf. the envy of the devil, Léon-Dufour 1967:523, see Rev 12:17).

St Hippolytus, in a remarkable text, very simply unites knowledge and interpersonal knowing: 'to know and to be known is the lot of the man called by God'.³¹⁶ The fearsome words 'I tell you, I do not know you!' (Lk 13:27) embody an ultimate 'relational' rejection by God.

2Pt 1:3 confirms this personal and direct relation to God himself by pointing out that Christ gives us 'all the things that we need' so as to bring us to 'know God himself.'

Relationality is not only seen to be enmeshed in basic Christianity, is it its foundation.

world. What is revealed in this discussion is that such new knowledge must be broken open by inner revelatory experience and be rooted in deeper interior qualities of discerning faith so that it can never again remain merely a static truth held in an unchanging faith.

³¹⁶ In other words as in Hb 5:14, those that are 'mature' 'have their faculties (*aistheteria*) trained by practice to distinguish good from evil' in all relations. Thus Schütz writes that, 'the concrete *organ* of sense (in fact, now well beyond the five senses, to what approaches intuition) has here become virtually a habitual ability...which enables believers to distinguish between the spirits' (harmful, evil or harmonious and good). It is a spiritual gift (i.e. spiritual intuition) which is developed 'by practice,' that can distinguish bad or good relational stances (Brown Vol.2 1976:391 italics and brackets added). The treatise of St Hippolytus (1974: 233 italics added), prefaces the following words to the whole quotation: 'This is what it means to know yourself...' The implications for psychology emerge. It is suggested here that self-knowledge and self-identity are seen to be gained from being known by God and knowing him. Thomas Merton follows this line of thought in *Seeds of Contemplation* (1961 Chapters 5 & 6). This has enormous potentialities for the field of psychology, namely that integration and identity are found *in one's relationship* with Christ (rather than in more egocentric, self-fulfilment approaches, or therapy).

5.1.8.8 WHAT FACULTIES OR SENSES ARE EMPLOYED?

Such a shift to relationality will tend to call for understanding of what *spiritual faculties* need to be employed, whether one calls these heart, soul, spirit, or spiritual intuition (see 5.3.1.4 pg323 and footnotes on anthropology). These capacities will naturally need to include dimensions of depth psychology and especially the unconscious or the intuitive unconscious.

It is this largely lost and recently fruitful, re-emerging area (see the influence of Freud and Jung in Hillman 1994, 1975, 1992, 1996; Griffin 1989), that is also particular to the sensitive St Francis - and that he can help recover.

Patently, owning up to possessing any such faculties that can process such deeper types of experience, or, disallowing any faculties, will highly *determine* what any individual will personally believe *can* be experienced and be experienced religiously. If the modern person believes we are made up of mere body and mind with no soul or spirit, no attempt to engage that inner spirit so as to open to God can be expected.

This thesis understands the faculties of human intuition *with* spiritual intuition to be decisive for any worthy religious epistemology. This precept has a long-held theology underpinning it. St Bonaventure sees Christ through his incarnation being the 'complete person.' In the hypostatic union as a unified mode (fully human *and* entirely divine, see Komanchak 1987:758), he surely becomes the exemplar for the truly mature and integrated Christian.³¹⁷ Mature self-insight and integration is attained *through* him who was utterly integrated, in one whose human *nature* followed his *spirit*.

Essentially, intuition is meant to be that relational capacity that connects the outside world, especially others, with interior values and ordering abilities. One notes that this process needs always to include the function of the emotion that can evaluate on deeper meaning levels.³¹⁸ In short, it is intuition that relates at deeper levels.

³¹⁷ St Bonaventure shows that, 'by virtue of his humanity, Christ is the centre of all reality since in the unity of his person he combines corporeal, spiritual and eternal natures. Christ, the incarnate Word, is the highest and noblest perfection in the universe: 'The noblest perfection in the universe is not attained until such time as the nature that contains germs that make for the spirit (*rationes seminales*) and the nature that contains the concepts of reason (*rationes intellectuales*) and the nature that contains the archetypal designs of the world (*rationes ideales*) are *united* to form one single person: and this happened at the incarnation of the Son of God' (Bonaventure *De reductionibus artium ad theologian* 1939:28 cited in Delio 1998:112 italicised brackets in the original, other italics added).

³¹⁸ One is not cut off and isolated as 'mind,' but is, through emotions, able to *relate* to others. Experience, says Ferré, 'is laced through with valuing; positive and negative, value is bundled with prehending, the most basic fact of relatedness' (Ferré 1998:284). Ferré adds that not only love as emphasised by Duns Scotus, but all the other deep emotions, fear and danger, revulsion and admiration, etc., 'characterise the subjective awareness of entities within their relative environment' (1998:284). Alston holds that non-sensory perception is of 'another species of the same genus' as the senses of vision, hearing and the like (1991:35, 36; cf. to Aquinas section 5.1.4.1.3 pg212). He situates mystical perception within the '*generic* conception of *perception*.' He achieves this by means of a phenomenological approach where the subject is consciously self-aware of the *change* that she is undergoing in that perception. He investigates the nature of this mode of consciousness (1991:36). Alston thus claims that *mystical* perception has a generic identity of structure to *sense* perception. The mystical comparisons he calls 'nonaffective phenomenal qualia to sensory touch, taste, smell and seeing and hearing are explicit' (1991:51-53). An interesting comparison can be made with Gregory of Nyssa's 'odour of Christ' and taste of 'honeycomb' (Laird 2005:158, 159, 167). The Catholic mystical tradition called this a doctrine of 'spiritual sensation' that began as far back as Origen. Decock points out that Origen's 'communion with the logos through the spiritual senses is expressed more clearly in a

5.1.8.9 SPIRITUAL KINDS OF DEPTH-EXPERIENCE – THE SPIRITUAL SENSES

Once feelings and emotions are omitted as part of intuition, religion becomes unviable.

If for instance we quietly hold fast to the belief that a person basically consists of mind and body, and that deeper affective and emotional, intuitive spiritual faculties are not influential and really marginal aspects, well then, any religious experiences arising at those levels will be completely ignored, or suppressed and so dampened, so as to be considered to be bothersome side properties (as 'lower instincts', ethereal dreams) distracting the proper and superior course of the ruling mind. If religious, such a disposition will likely mean that that person will rest on *theology* to ground faith and life's meaning. More spiritual kinds of experience (that also convey truth) can simply not be *noticed* as occurring in deeper and more sensitive areas (see intuition 5.3). When intuition is overlooked as the 'meaning finding' faculty conscientious for depth and truth - that indeed will make for far-reaching consequences, cf. sections 1.3.6.2.3 pg35, 1.3.6.2.4 pg36 and 5.3.2.4 pg337. When certain faculties are deemed to be non-existent, or weak and inconsequential functions of the person, and subsequently, a new and unique religious experience does present itself to synthesising intuition by this person, this new spiritual experience cannot be recognised, or will be dismissed before it is allowed to make any deeper impact.

Understanding such a flawed disposition helps comprehend some of the Church's past leadership which far too slowly evolved so as to take seriously more alive or charismatic experience in the Church – a range of experience involving spiritual faculties and gifts which lay people were by then far more proficient in harnessing.³¹⁹ This concerned more than just personal disposition as a like or dislike. It came about, and long remained ingrained, as an entire 'mind-set' of the Church in its times.³²⁰

text from the *Commentary on the Song of Songs*: 'And perhaps, as the Apostle says, for those who have their senses exercised to the discerning of good and evil, Christ becomes each of these things in turn, to suit the several senses of the soul. He is called true Light, therefore, so that the soul's eyes may have something to lighten them. He is the Word, so that her ears may have something to hear. Again, He is Bread of life, so that the soul's palate may have something to *taste*. And in the same way, He is called the spikenard or ointment, that the soul's sense of *smell* may apprehend the fragrance of the Word. For the same reason He is said to be able to be *felt* and handled, and is called the Word made flesh, so that the hand of the interior soul may touch concerning the Word of life. But all these things are the One, Same Word of God, who adapts himself to the sundry tempers of prayer according to these several guises, and so leaves none of the soul's faculties empty of His grace' (Origen 1957:162 in Decock 2013:204 italics added; cf. Rahner 1979a, 1979b and also 1979c).

Poulain too describes the spiritual senses and their different qualities. These include excerpts from spiritual masters: the various spiritual senses 'makes experience of...the invisible and delectable things of Almighty God.' Richard of St Victor (in Poulain 1950:100) goes on to add: 'he makes his presence felt' as he sheds 'his sweetness... full of caresses'; 'the soul can verily feel her beloved'; 'God is known here...by a certain touch without being seen...God makes himself really present in a special manner'; 'she even tastes him by the divine contact...the soul knows God by having touched Him'; 'the spirit is penetrated by the warmth and scented fumes' (Poulain cited in Alston1991:52; cf. various expressions of the 'experience of the Spirit' in Clarke 1976:20). Mention must be made of Bonaventure's spiritual senses in his *Itinerarium* (4.3) and throughout his writings where the sense of *tactus* leads to ecstasy as loving union (in McGinn Vol.III 1998:108 & 1998:374¹⁹⁸; cf. also 374²⁰⁴ on *contuitus*).

³¹⁹ See Wakefield 1983:85-86; Sheldrake 2005:185-187; Carozzo 1994:17-26; also Schindler 1998a:141-150.

³²⁰ As orderly, authoritative, rationally formed world view, wary of the emotions and fearful of feelings. Though this has changed to a position in which Church leadership endorses the 'Charismatic Renewal,'

On a pastoral level if no such sensitive *spiritual awareness* is allowed or encouraged to arise within, in order to be engaged, no recognisable religious experience can actually occur in the person. In such an emotional and spiritual flat-land, no devotional fervour, no receptiveness to preaching, or inclination towards spiritual reading, or involved Christian social concern will be mustered. This will obviously have enormous consequences for either promoting or stifling involved ecclesiology, alive sacramental practice or fervent liturgical worship.

Positively, faith will have insight into the unfolding of experience over time, in that the working of grace 'attunes the mind to God' and makes it easier 'to discern the presence of God in the signs that are given in history and in experience' (Dulles 1994:220).

In coming to faith, believers normally employ a 'logic of discovery' in which the mind, 'pondering the clues, is guided by a hope-filled anticipation of God's self-revelation.' The discovery is accompanied 'by intense joy and satisfaction' (Dulles 1994:221).

Baum (1969:60) explains the necessity for enlightening and uplifting experience as part of coming to faith. In proposing what he calls 'A Modern Apologetics,' he holds that people become Christians and remain Christians when they find that the gospel message explains, purifies and multiplies what he calls their 'depth-experiences' - a term by which he means 'ordinary experiences that are memorable, the source of many decisions and tend to unify human life.' Conversely, Baum says (1969:89): 'If this message, because of the way and the context in which it is announced, fails to explain, purify and intensify the depth-experiences of men, they have no human reasons available to them for becoming Christians' (cited in Dulles 1994:220).

In this sense religion stands or falls on experience as a factor tied into the activity of the Holy Spirit.

5.1.8.10 SUMMARY OF THOUGHTS

All in all, what is undertaken above is -in line with the general character of the dissertation- a holistic re-integration of knowledge so that it can reinforce the 'relational groundedness' of all reality.³²¹

The classical texts here studied indeed point back to a holistic, experiential, personal, wisdom and insight-orientated approach that again comes to rest in the domain of relationality. The sharp edges defining knowledge and (sensory) experience begin to melt and in an unexpected manner merge as their deeper dimensions are entered into and allowed room to play. Thus knowledge becomes 'insight' that has an inclusive, affective, care-full, and loving quality.

it did exhibit irritation or disdain and sometimes hostile responses to authentic spiritual movements. There was a 'total ambience' which trained many in dry Thomism, where theology held the centre stage, where study overrode deeper spirituality, where authority squished individuality, and where adhesion to rules and doctrine seem to come above a vibrant, personal faith – a faith that was seldom shared on any personal level amongst believers (for amongst others, fear of incredulity, ridicule or cynicism).

³²¹ More than that, facing the contemporary problem of 'dislocated' knowledge (as split in its types, see Bateson 1972; Bernstein 1985; Damasio 1994; and Harman 1998, all cited in Bradbury & Lichtenstein 2000:552; compare its opposite as 're-integration' in Wilber 2000:189, 193, 194), as: specialised; having lost cohesive meaning; and sometimes used as a power over others - forces one to take a step backwards to unearth a broader, and at the same time deeper, human 'meaning gestalt' that is open to transcendence. Such a gestalt can carry knowledge in a more balanced and human way and in a manner that is much more fruitfully applicable.

Experience becomes a discerning interpretation wherein value and meaning emerge. Then both loving insight and interpretation, in their affective and meaning dimensions, settle in *relationality*. This *relationality* will include the categories of comprehensive and deeper *intuition* which opens up to an affectivity that is vitally imbued with meaning.

The above captured 'sense' ties in with the following.

We are *attracted* to place greater value on certain aspects of life and in a movement of will, that is often creative, build up and reinforce that value.

When these aspects become personally significant 'for me,' then 'I find I am attached to them...I am in relationship with them.' 'I' intentionally reach out to them and expect a reciprocal or other type of feedback that will be satisfactory.

We have moved on from a faculty that is solely *cognitive* to one that is over and above understanding, infused with qualitative *relationality* (as an 'organ' open to receiving God, Ratzinger 2006:103). We have also moved experience into relationality.

At this point we realise the *most* valuable aspects in life are in the relationships of one to an Other.

It is here that philosophy opens up beyond the first type of question which asks in a very subjective and mind-enclosed way, 'What and how do I know' (involving 'things'), so that it moves on to, '*What is in me* that chooses to value these things within the web of relationality I find myself exposed to?' (involving relations to others).³²²

Openness to others in relationality asks further leading questions: 'Where does this faculty to relate, to care, and to love, come from?'; 'Where does it point to?'; 'And what is it meant to achieve?'; 'How is immediate happiness related to the permanence of a trustful belonging in a way that remains constant?'; and, 'How is this relationship still meaningful beyond death?'³²³

The thesis judges that reason must fall under an intuition that can synthesise towards *meaning* as it includes the spirit. If intuition as a transcendently endowed synthetic capacity is not fully acknowledged then we are left with reason alone. Reason (alone and in its modern sense), as Kant in this case correctly pointed out, cannot arrive at a transcendence that can help find the integrative sense being sought today.³²⁴ Kant was right in this, but wrong in the first place by looking only at the function of a mind-reason he deems works alone.

³²² Such relationality may not at first be an attractive area for philosophy because it is not a clear-cut process by which mental constructs of mind called *concepts* can capture 'things' as pinned down in static reality. Causes no longer follow simple laws, for the laws of relationality are complex and much more unpredictable. As it approaches psychologically demanding areas, philosophy will often be bewildered by these deep and nuanced, most powerfully impinging realities in our inter-woven lives (cf. Rahner 1975:813).

³²³ It asks further ultimate questions: What 'is it' that holds all this energy, this spiritual 'unseen connectedness' together? (despite the contingencies and unfulfilled longings of life; cf. Encyclical *Veritatis Splendor* no1 1993:5; no5 1993:8-9). Is there a force threading 'good' through life that actively knits together loving beings in long-term meaning? (May 1983). Is the nature of this spiritual force, divine love itself? If so, how does divine love actually operate in the course of life?

Modern reason seems ill-equipped to answer these, very much metaphysical, questions.

³²⁴ McGrath points out that recent philosophical critics of the Enlightenment, such as Alistair McIntyre or John Gray, have argued that: 'its quest for a universal foundation and criterion of knowledge faulted, stumbled and finally crumbled as it became clear it just couldn't deliver what it promised' (McGrath 2011:68²⁵).

This 'one dimensional' perception involving reason is the most subtle of modern entrapments. Kant eventually left behind the other pole of phenomenology which is to be found in experience, and fell back into a peculiar mixture of narrow empiricism and rationalistic idealism.³²⁵

Metaphorically, reason-intellect alone will limp along like one having but one inflexible philosophical 'leg.' The other leg of experience should give freedom to discover meaning, and when intuitively integrated allows greater movement developing into a 'synchronised dance.' Nevertheless as it freely does so, it still needs the leg of (rational) reflection to retain balance. Reason maintains its value, but in a more comprehensive and holistic scenario.

5.1.8.11 CONCLUSION

The thesis continually proposes that the coming to the knowledge of God is a very different process to human 'knowing' as we comprehend it today. This spiritual 'in-tunedness' that comes with this kind of knowledge 'draws one in' to the inner life of God. Absorbed into God's wholeness one sees with spiritual eyes and knows in a new and deeper way - one 'knows spiritually' (1Cor 2:14, 15).

We have seen that experience demands a place in the following considerations:

- Experience as foundational ground for orthodox revelation.
- Experience as foundational for orthodox religious tradition.
- Experience as foundational for any personal conviction of faith.
- Experience as the great simplifier of complexes in reality (through phenomenology).
- Experience as a foundational category for spirituality studies.
- Experience as the complementary foundational pole for theology.
- Experience as required to provide access to transcendence.
- Transcendental experience as being subjectively personal.
- Experience in its proper context under the arch-category of relationally.
- Experience as exposure and as learnt (the need to enter experience as mystery through mystagogy).
- Expected quality in experience – the affective aspects of love that changes everything.
- Solid answers to objections against subjective experience that can be offered.
- The category of experience as fundamental to grounding a 'humble metaphysics.'

³²⁵ Thomism did hold together the poles of intellect and will, but the attraction of clean systematic, controlling *thought* tended, because of the general philosophical tone set by scholasticism, to undervalue the more undetermined *will*, with its 'more evasive' love...so that the mind gradually imposed itself, so that philosophical theology then lost touch with the world of persons in interaction which delivered meaning, as well as the directionality personal intent bestowed, and also the influence of (historical) events.

5.2 PART 2 THE CATEGORY OF RELATIONALITY

OVER-ARCHING RELATIONALITY

5.2.1 INTERNALISED EXPERIENCE IN RELATIONALITY

This study has demonstrated that external experience is naturally processed as internal experience in Model E section 6.3.2.3 pg414.

Doran elucidates that 'experience' is Lonergan's term for the first, or empirical, level of consciousness. The operations that occur on this level include acts of external sensation *and* 'internal operations' of 'registering, imagining, associating, and remembering.' Such acts always occur in 'conjunction with some experientially felt condition or state of conation and emotion' (Doran 1981:143). One may not fully agree because unconscious movement can be felt but not consciously so, but for Lonergan experience is 'coextensive with consciousness itself' (Doran 1981:144). Through experience, this study works towards the awareness of meaningful relationships (see Doran's *object relations* 1981; also Finn & Gartner 1992; cf. Urist 2000:9-17; Smith, R 1989; Smith, J 1973).

Thus we next look at internal experience in its task of establishing relationality.

There are two ways of achieving understanding of another thing or person. One is the analytic or scientific approach that is unilateral. It gathers data from the one before us and forms hypotheses from them. These conclusions are tested against new data received, including the response to feedback of the one who now understands.

The experiential approach differs in that it is bi- or multi-lateral in the way that the data experienced 'is evaluated in relation to oneself (rather than 'objectively' gathered) and checked against new data (especially the response from the other) and evaluated in relation to oneself³²⁶ (rather than inductively determined)' (Blahnik 1997:236 brackets added).³²⁷

This study now examines *participatory* love-knowledge.

5.2.2 RELATIONALITY IN ITSELF

It should be clear by now why the Wisdom of the mystic can be called a participatory way of knowing and loving that moves beyond the paradigm of hierarchical dualism (mind and matter over all else) that has been, in the past, the philosophical underpinning of Western life. There is a, 'thrilling intersection between the love-knowledge of the contemplative and the participatory epistemology' that Tarnas believes has been slowly surfacing in philosophy. FitzGerald too tenders that the experience of the person transformed in *Sophia* validates the, 'emerging conviction that the relation of the human mind to the cosmos is ultimately not dualistic but participatory' (both cited in Culligan & Jordan 2000:341).

³²⁶ A triadic construction measures one's experience with that of others in a common and public manner.

³²⁷ Blahnik reinforces the point by saying that, 'From the experiential point of view understanding another person requires one to understand oneself in relation to that other person.' In this case, quite clearly, 'I could gather as much data from you as I want, fit you into my theories of human nature as best I can, and base my actions in relation to you upon those understandings, and yet be little closer to understanding you' (Blahnik 1997:236). Meland too, shows Mueller, 'challenges any theological method which works out concepts while neglecting the data of the feeling' (Mueller 1984:54).

Pope John Paul II *Fides et Ratio* no21 1998:24 italics added) states: 'For the Old Testament, knowledge is not simply a matter of careful observation of the human being, of the world and of history, but supposes as well an indispensable link with faith and with 'what' and 'who' has been revealed. These are the challenges which the Chosen People had to confront and to which they had to respond. Pondering this as his situation, biblical man discovered that he could understand himself only as 'being in relation' - with himself, with people, with the world and with God.' He continues: 'This opening to the mystery, which came to him through Revelation, was for him, in the end, the source of true knowledge. It was this which allowed his reason to enter the realm of the infinite where an understanding for which until then he had not dared to hope became a possibility.'

This new understanding as insight, it is advocated, dawns on one through spiritual intuition. Pope John Paul II *Fides et Ratio* no32 1998:33 (italics added) holds that, 'in believing, on the one hand, the knowledge acquired through belief can seem an imperfect form of knowledge, to be perfected gradually through personal accumulation of evidence; on the other hand, belief is often humanly richer than mere evidence, because it involves an *interpersonal relationship* and brings into play not only a person's capacity to know but also the deeper capacity to *entrust* oneself to others, to enter into a relationship with them which is intimate and enduring.' This entrusting to *relation* with an Other inescapably opens 'another world' of knowing.

Pope John Paul II (*Fides et Ratio* no32 1998:33, 34 italics added) stresses that, 'the truths sought in this interpersonal relationship are not primarily empirical or philosophical. Rather, what is sought is the truth of *the person* - what the person is and what the person reveals from deep within. Human perfection, then, consists not simply in acquiring an abstract knowledge of the truth, but in a *dynamic relationship* of faithful self-giving with others. It is in this faithful self-giving that a person finds a fullness of certainty and security.'³²⁸

What is revealing itself here is that the value of relationality must be the anchor providing experience with deep secure (transcendent) meaning. Experience not falling under relationality can be so un-tethered that it can signify anything imaginable. We thus need to hold in faith and trust to the ultimacy of true relationality. Experience (and it cannot be missing) is relationality's vehicle.

Rahner elevates such a necessity to the realm of theology so that the, 'Christian's personal relationship to Jesus Christ' belongs to the field of theology and should never be relegated to the 'ghetto called the study of spirituality' (Rahner 2004:133).

The bottom line required for any real conviction of faith that will be applied to life is the action of God as experienced in life (cf. Kelsey 1982:27).

³²⁸ At the same time: 'knowledge through belief, grounded as it is on trust between persons, is linked to truth: in the act of believing, men and women entrust themselves to the truth which the other declares to them' (John Paul II *Fides et Ratio* no32 1998:34).

5.2.3 THE PHILOSOPHICAL TURN TO RELATIONALITY

Merit is seen in including, with Shults, the hopeful note that, 'The philosophical turn to relationality has shaped not only the way we think about knowing and being, but also our understanding of human acting' (2003:31). Shults then rightly insists that, 'Our task is to retrieve and refigure the relational thought forms of the biblical tradition that can help us respond to late modern anthropological self-understanding.' We need to struggle to find a doctrine of God that includes the insights gained from a 'return to relationally' or else we will struggle to make salvation 'real' as a meaningful experience (2003:33, 34).³²⁹

Because of its closeness to the Trinitarian reality (cf. Pope Francis 2013 *Lumen Fidei* no39), and its connection to God who is love, relationality is required to become the *arch-category* that becomes most foundational for religion. Under this will fall *experience* of relationality and the *intuition* of relationality.

5.2.4 FURTHER REGRESSIONS – THE REFORMERS, KANT AND OTHER DEVELOPMENTS

McGrath (2000:200) refers to the Jesuit writer William Lynch whose 'remarkable work' *Christ and Apollo* (1975) pointed out that, 'an appeal to the imagination was essential if Christian theology was to remain a viable option.' Protestantism is open to the criticism, namely, that it has 'impoverished the Christian imagination, and by doing so, made atheism appear imaginatively attractive' (McGrath 2000:206).³³⁰

There could be no 'religious obstacles to the analyses of the world. The world increasingly became seen as a 'machine or instrument - of divine origins, but increasingly distant from God.' The material world could not 'convey the divine presence' so that God's presence 'was no longer channelled directly into the world through natural means; God had 'to be known indirectly'" (McGrath 2000:201). An 'immediate encounter with God' through nature was excluded, almost as a matter of principle.' God had instead 'chosen to reveal himself through the Bible...' (McGrath 2000:202).³³¹

The rise of Protestantism thus gave rise to 'an absent God' (in terms of 'a divine architect or mechanic') who was 'known only indirectly - and then through the mind rather than the

³²⁹ Marion asks a cutting question from out of phenomenology and addresses it to theologians: 'why do the latter not undertake, or undertake so little (Hans Urs von Balthasar remains here insufficient and exceptional) to read phenomenologically the events of revelation recorded in the Scriptures, in particular in the New Testament, instead of always privileging ontic, historic, or semiotic hermeneutics?' (2002:29 brackets Marions').

³³⁰ McGrath sees that Protestantism is seen to be 'allied to the cultural trajectories that have determined the shape of the modern Western world.' With the rise of Protestantism came 'the divorce of the realms of the sacred and secular'; the 'desacralization' of nature and the rise of the natural sciences was 'particularly (but by no means exclusively) associated with Protestantism' (2000 :200, 201 as stressed by a series of sociologists, including Max Weber, Charles Taylor, and Stephen Toulmin, (also cited in McGrath 2000:205).

³³¹ The architecture of Protestant churches was developed in accordance with this sense. Art is a significant feature of Catholic spirituality. Happel highlights the intentional structure of creative imagination as it serves to incorporate one into divine mystery (Komonchak 1987:502). For the great Swiss reformer Zwingli, 'this knowledge tended to take the form of *information* - for example, the great foundational truths of the Christian faith, or the moral duties of believers' (McGrath 2000:202, 203).

imagination' (McGrath 2000:203). A 'direct knowledge of the living presence of God'³³² was...regarded as theologically unsound. Any sense of immediate contact with the divine was thus excluded from nature, which was 'disenchanted,' said Max Weber, who had coined the term (McGrath 2000:203). McGrath rightly predicts that a permanently 'absent God' can quickly become a 'dead God' (2000:204).³³³

By the end of the seventeenth century, McGrath reveals, Protestant theology was seen as 'spiritually dry and dusty, of interest only to those with a troubling obsession with pure ideas.' In fact the 'idea that God could be encountered directly was considered dangerous' (2000:203,204).³³⁴ Pietism though was an 'important correcting influence' in Protestantism³³⁵ (McGrath 2000:204). Currently, Pentecostal and evangelical emphases have swung the other way towards an (emotional) *encounter*. McGrath estimated that there are 500 million Pentecostals in the world, with a very wide geographical distribution (2000:195).

On a doctrinal level, even after the early Reformers, who saw relationality as essential for the doctrine of the whole person being made in the image of God, theologians following Luther and Calvin again fell back into the temptation of using more arguable, 'solid looking' Aristotelian categories.³³⁶

³³² Medieval Catholicism 'had a strong and pervasive sense of the presence of the sacred in the world, seeing an intimate, direct link between God and the world. The spiritual, social, and political worlds were interwoven and seen as inseparable. Every level of society was understood to be interlocked with another, in one vast organic entity that was ultimately grounded in God as its origin and source' (McGrath 2000:201). 'For medieval Catholicism, the mass made 'Christ physically present' for believers, as an object of adoration and devotion.' Throughout the Middle Ages, 'God was held to be encountered in the natural world and through the sacramental mysteries of baptism and the mass' (McGrath 2000:202). One *expected* to encounter and experience the divine in everyday life.

³³³ McGrath says plainly: 'If the existence of God makes little or no impact upon the experiences of everyday life, the business of living might as well be conducted without reference to Him. As Hugo Grotius (1583-1645), the great Dutch Protestant lawyer, pointed out, the end result of all this was 'a world in which people lived *etsi Deus non daretur*, 'as if God did not exist'' (McGrath 2000:204, 205).

³³⁴ McGrath reveals how 'some sections of Western Protestantism, often deeply influenced by the rationalism of the Enlightenment, continue to this day to place an emphasis upon 'theological correctness,' stressing the overarching importance of having right ideas about God'...'Faith thus becomes an indirect knowledge of God, stated in terms of beliefs about God'...so that 'the mind is engaged; the emotions and imagination remain untouched' (McGrath 2000:214).

³³⁵ McGrath explains that Pietism restored 'an awareness of the possibility of experiencing God directly in everyday life.' However, 'the dominant voices of mainline Protestant orthodoxy presupposed a disembedded God - a God who was now dislocated from the world of nature, culture, and human experience' (McGrath 2000:204, 205). This becomes 'an absentee God, who is uninvolved in the workings of an autonomous natural world' so that as Thomas Hobbes suggested: 'the God of Protestant orthodoxy might as well not exist, in that his supposed existence seemed to make very little difference to anything' (McGrath 2000:204).

³³⁶ Shults notes that, 'the followers of Luther and Calvin for whom relationality (cf. McGrath 1999:28) was key to articulating the concept of the person as the image of God, and as called to relational union with God in the Spirit, quickly fell back into Aristoteleanism borrowed from medieval scholasticism' (Shults 2003:19).

Dulles informs that Luther and many of the sixteenth-century Reformers, 'reacted against the academic subtleties of the Scholasticism in which they had been trained.' They opted for the 'priority of faith' and often spoke contemptuously of reason. Yet Luther himself, as we have seen, did not reject the idea that reason could operate successfully within faith. Beginning with Philipp Melancthon, many Lutherans 'made extensive use of Aristotle in their theology, as did Calvinists such as Francois Turretin. Richard Hooker and other Anglican theologians placed high value on reason as a gift that could prepare the way for faith' (Dulles 1994:206).

Kant reversed the objective reality under ontological being (that *should* be expected to give itself relationally) instead placing his categories in the subjective a priori categories of understanding as they *are thought to* appear in human consciousness or ‘thought’ (Shults 2003:20).³³⁷ Here the mind not only strongly ‘filters’ everything, but constitutes the possible existence of everything – things can only ‘be’ in accordance with what the mind will predetermine these to ‘be.’ Ultimately Kant proposed that we cannot even get at the substance itself, as ‘things in themselves’ (Shults 2003:20).

If this is already impossible how can one experience things beyond materiality - the essence of God? The transcendence Kant claims is not ‘true metaphysical transcendence’ constituting mind. Things themselves can only appear in the mind through categories ‘Of Relation’ through which the human being comes to a reciprocal understanding in the field of phenomena (crudely, ‘things happening’), and if this must be perceived through the *senses*, anything beyond the senses is disqualified by the mind as reachable.

Commendably, Kant did positively wrench relationally away from the category of ‘Of Quantity’ (as per Aristotle³³⁸) to place it in the category of ‘Of Relation’ as fully explained below. Kant did thereby open up the door for philosophical development that advanced dynamic relational hypotheses later on in the sciences, such as physics, psychology and others (2003:22), but not at any level of transcendence or metaphysics.³³⁹

One can learn much about Kant’s constructs from the way Kant composed his table of four categories which read as follows: Category I: *Of Quantity* - Unity; Plurality; Totality. Category II: *Of Quality* – Reality; Negation; Limitation. Category III: *Of Relation* - *Of Inherence and Subsistence (substantia et accidens)*; Causality and Dependence (cause and effect); *Of Community* (reciprocity between agent and patient – which is hereby judged to be very minimal relationship). Category IV: *Of Modality*– Possibility-Impossibility; Existence-Nonexistence; and Necessity-Contingency (extracted from Shults 2003:21).

Two key points about Kant’s table are relevant for this thesis’ interest in the philosophical turn to relationality.

Positively, one notices that Kant explicitly makes ‘substance and accidents’ a subcategory of Category III, ‘Of Relation’ (cf. Shults 2003:23; cf. Hegel in Shults 2003:25).

³³⁷ Palmer shows that Dilthey held that, ‘the dynamics of man’s inner life are a complex matter of cognition, feeling, and will,’ and that these ‘cannot be made subject to the norms of causality and the rigidity of mechanistic, quantifying thinking.’ To invoke the ‘categories of thought’ from the *Critique of Pure Reason* for the task of understanding humanity, ‘actually imposes from outside of life a set of abstract categories in no way derived from it. These categories are static, atemporal, abstract - the opposite of life itself’ (Palmer 1969:102).

³³⁸ Kasper nuances Aristotle’s approach: ‘Even Aristotle distinguished experience from mere individual *sense* perceptions. For him experience was the *combination* of many perceptions and remembrances of like cases, in which the common features were retained in a schematic image. Experience is an initial, pre-reflective synthesis of our perceptions. Its inner unity is still hidden from reflective thought; the empirical thinker knows only the what, not the why’ (1970:240).

³³⁹ Following this later scientific theory began to move away from particle theory to the concept of fields of energy and Quantum theory led to perceiving particle theory as *relationships* (cf. Osborne 2009:37; See Bornstein 1999:1-16).

Murphy & Ellis intriguingly ask whether the indeterminacy of quantum physics somehow allow God to both non-interventional and active in persons at the same time (1996:217, 218; cf. Cushing 1994).

This is a major adjustment and sets the stage for future radical developments, for this represents a *potential* shift from the priority of scholastic substance towards relationality.

As mentioned, in addition to his significant elevation of the category of relation, which is a clear advance, Kant's second major contribution is his unfettering of relationality from Category I, 'Of Quantity,' to which it had been unrealistically tied by Aristotle.

Later in the *Critique* Kant defines a system of 'principles' of pure understanding that are correlated to the four 'categories.' Incongruously though, these principles are applied mathematically (Shults 2003:17) (for this surely includes *quality*) in Categories I and II - but are applied dynamically in Categories III and IV.

This author believes that Kant, in splitting-apart his category I ('Of Quantity') and II ('Of Quality'), *from* III ('Of Relation'), also rent asunder the possibility of holding together the 'analogies of experience' with their aptitude for including 'quality' from real entities.³⁴⁰ (Besides quality making an obvious contribution in all of life, it can also maintain the ethical and aesthetic life). One could not arrive at significant quality (such as a 'loving expression'), since it remained attached to qualitatively described *entities* (such as a 'thing' as person), which one must merely treat reciprocally (within moral laws³⁴¹). Kant did not allow room to build in *relationality* with these entities or beings as it is expressed in their qualitative, affective, causal motivations that would then be expressed in (empathetic) relational action (e.g. in the form of, 'I myself wants to care for you in love...'). Thus the opportunity of an integrated holism was lost. Kant finally opted for a philosophy *between* physics (examination of things through reason) and ethics (as truncated, acting justly and caringly).³⁴²

Kant reverted to seeing substance as permanent and alterations only occurring through the *accidence of cause and effect*. Kant's sensory emphasises remained definitively grounded in a Newtonian basis (cf. Clayton & Simpson 2006:368).

What is missing *from the start* in his intellectual and rational *foundation* is that there is no space for transcendent meaning or value, no morality (as yet), and no aesthetics as holistically

³⁴⁰ Kant. *Critique of Pure Reason*. 1965:113, 116.

³⁴¹ Jung points out the uselessness of a morality disconnected from the caring soul: 'The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this we need the evidence of inner *transcendent experience* which alone can protect us from the otherwise inevitable submersion in the mass. Merely intellectual or even moral insight into the stultification and moral irresponsibility of the mass is a *negative recognition* and amounts to not much more than a wavering on the road to the atomization of the individual. It lacks the driving force of religious conviction, *since it is merely rational*' (Jung, *Collected Works*, Vol. 10, par. 493 italics added cited in Tuoti 1997:43).

³⁴² Ratzinger (2006:13 brackets added) assesses that: 'Here we have a genuine schism. The solution thought out by Kant (tying science to reason, and where reason in no way suggests a God, and morality to God) did not succeed in overcoming it, because once it had taken hold, the logic of separation was more powerful than the logic of unification' (cf. Davidovich 1993).

built in, and thus, no religion.³⁴³ The tendency of something akin to Jung's archetypes³⁴⁴ steadily evidenced throughout culture and history, should surely also have arisen in Kant's, so called, interactive and relational categories.

Reacting to dogmatic philosophical foundations, Kant wanted to make room for a purer faith, 'above reason.' Kant thought tried to make room for faith by showing up the limitations of speculative reason, but such an idealist approach could in the end not well integrate the deeper workings of faith (except as it is 'artificially' and 'coolly' tied to moral reason as that which one 'ought to do' morally, see Dulles 1994:206). Magee (1997:216) notes that Copleston even sees Kant's schema as having an agnostic tendency. Because he has 'leapt' beyond his rational schema to faith. Not unexpectedly, Kant's view is considered by Evans as likely to be more of a *fideist* nature (Evans 1998:66, 65, *fideism* though, has various meanings). One can have the *Idea of God*, as *Unconditioned Condition*, as reason submits, but this for Kant, rightly in his schema, marks the boundary of the limits of *reason*, for God cannot be made an 'objective necessity' (Evans 1998:69). In such a process our subjectivity makes objective our concepts (Evans 1998:69). But such reason has to fall back onto something realistic to anchor it and in Kant's case to 'appearances,' and not ontologically speaking, 'things in themselves.' Here then, nothing, no kind of relational knowledge (as Evans partly ascribes to Aquinas, 1998:75, e.g. 'goodness'), or any other capacity as 'interior connector,' can bridge the gap between the mystery of being and rigid perception through the *senses*. For Kant, who has settled for his hard-line distinctions, 'pure reason' and empirical experience alone are considered worthwhile, and to boot, these are seen to be separate domains (Evans 1998:73). In the end, there is no possibility of some sort of 'moderating' of reason by any other type of insightful intuition, or better still, 'loving knowledge.'

It is noted that the exception to this is Kant's notion of intuition in *aesthetics*, where, 'there is an excess of donation, and not simply of intuition,' since according to Kant' (and Husserl), 'it is intuition that gives.' Kant formulates this excess with a rare phrase: 'the aesthetic idea remains an 'inexposable [*inexponible*] representation of the imagination.' We can understand this in the following way: 'because it gives 'much,' the aesthetic idea gives more than any concept can expose' (see Janicaud 2000:196). However this line of thought was not developed by Kant in any metaphysical manner.

³⁴³ Dilthey disdainfully remarked that, 'in the veins of the 'knowing subject' constructed by Locke, Hume, and Kant, runs no real blood' (1958 *Gesammelte Schriften* Vandenhoeck & Ruprecht V, pg4 cited in Palmer 1996:103). Palmer sees also that there is, 'a distinct tendency in Locke, Hume, and Kant to restrict 'knowing' to the cognitive faculty in separation from *feeling and will*. Furthermore, cognition is often treated as if it were *separable* from the essentially historical context of man's inner life' ... 'the fact is, however, that we perceive, think, and understand in terms of the past, present, and future, in terms of our feelings and moral demands and imperatives.' The obvious need is to 'return to the meaningful unities present in lived experience.' To be clear, to return to 'life' does not mean, for Dilthey, to return to some mystical ground or source for all life both human and nonhuman, or to some sort of foundational psychic energy. Bollnow (1955:12) rather believes that life is seen in terms of 'meaning'; life is 'human experience known from within' (cited in Palmer 1996:103).

³⁴⁴ The psychic energy of the libido leads to value, for we attribute value to the experience of the revelation of the God-contents as 'the highest or strongest value' and call them 'archetypal' (Palmer 1997:138, 139).

All in all, Kant's schema with its turn to the subject, predilection for the senses (bolstering science), and his heavy emphasis on the mind as shaping reality, exerted an enormous influence on those after him.³⁴⁵ His residual influence is the reason for this critique of Kant.

Reviewing the overall development, it was Descartes that definitively set up a dualism that later made it hard to connect between 'physical stimuli (known also today as 'concrete percepts' as contrasted to mental receptions that are 'abstract concepts,' see Gelpi 1994:36; and this thesis 338⁴¹⁴), and mental intentions and bodily actions' (Ferré 1998:114 brackets inserted), that is, a *holistic* mental and spiritual processing and evaluation that will lead to action.

These various dimensions are seen to refer to what this study holds are 'categorical aspects' all to be integrated in a synthesis by *intuition*.

Kant finally made the epistemic gap absolute by ruling out the possibility of 'knowing things as they really are' so that the only knowledge that remains is through one's perceptual apparatus that is sensory (Ferré 1998:160, 161; cf. Delius 2000:114).

Crucially, one sees that *experience* (and more importantly any qualitative relationality attached to it) has by now lost its 'independent existential status' and becomes the product of *understanding* (cf. Ferré 1998:158). A priori knowledge circumscribes the immanent structure of mind without any let-off or alternative relief. The process is strictly an analysis of one's intuitions (as sensory) as they arrive at such mental knowledge (Weinberger 1997:2, 3).

Thus, all occurs in the head and not in meaning-imbued events displaying the *quality* of the person (such as 'being empathetic,' as a more 'real' substance), or in the act (of a qualitative nature, such as 'care'), or in the kind of *impact* made (again as qualitative as affecting transformation - say, of 'healing' the other).

For Kant there is an imminent 'framework valid a priori' which provides the possibility for empirical knowledge. Thus the 'principle of causality, local and temporal determination' (time) becomes a reduction that forms that framework of empirical knowledge of nature. His Copernican revolution unwittingly slips back into forms of scholastic substructures coupled to a contemporary Newtonian framework. Oliver (1981:33) asserts: 'There is every indication in Kant, and on this Kantian scholars as diverse as Martin and Heidegger are agreed, that Nature for him was 'Newtonian nature' so that all 'physics is mechanics.' Nature for Kant is Nature 'according to law,' for which there is only one possible model - a Newtonian nature.' Accordingly, nature 'only contains masses which move in a way that is strictly determined to Newtonian law.' Nature in the *Critique* is the realm of Newtonian mechanics (Oliver

³⁴⁵ Rickman (2000:114) adjudges that Kant's 'Copernican Revolution,' the theory that the mind actively structures its material, influenced most subsequent philosophy, such as German Idealism, Neo-Kantianism, the Philosophy of Life as represented by Dilthey and Nietzsche, Logical Positivism, Linguistic Analysis and Existentialism (see Marcel [1956]1973). Kierkegaard, Marx, Nietzsche and Dilthey rejected Kant's notion that the cognitive subject, who by means of the categories, organises his experience, is 'pure,' by insisting that the knowing subject is fatally 'entangled with man as a biological, emotional, social and economic being'...so that, 'the search for truth is inevitably tainted by our make-up, social status or historical position.' This then opens the door to 'complete subjectivism.' Rickman concludes the scenario in announcing that after this 'deconstruction has walked through that door' (2000:115). In the end the whole of logic, grammar and the total structure of language, became 'the net' in which the 'raw material of experience is captured' (Rickman 2000:115).

1981:33).³⁴⁶ For this reason Popper calls Newton's theory a 'dangerous dogma' (Oliver 1981:26). It became a closed, independent system.

Such a detached view of nature and matters to this day devastatingly undermines ethics. In this cold-eyed view a perfect and living creature is seen to be a mere zygote, a mechanical 'thing,' not a form of divinely donated life.

We see that any entrenched Kantianism undermines the possibility of fresh categories so that it advocates the antithesis of what this thesis promotes.

This thesis' advocacy of a priori intuitional ability with all-encompassing scope has been severely limited by Kant's concepts of the mind intuiting through the senses only (Ferré 1998:156; cf. von Balthasar 1970:28). One cannot countenance the following without concern. Kant displays a fast subjectivity and individualism that cannot be easily corrected by this study's triadic communal insight and any social development of knowledge (including tradition). A narrow conception of mind that interprets and controls all (and its influence on science, technology, economics and politics is today widely manifest), is unreceptive to an open intuition that ingrates what is experienced through many sophisticated and sensitive capacities able to be synthesised, that include the spiritual.³⁴⁷ The intuition of a holistic meaning-bestowed spiritual harmony (cf. Kasper 1970:125-127), with a fitting *telos* as upheld by God, is inaccessible, and its intimation has been significantly suppressed and lost.

The limitations that Kant's dualistic views propagate clearly make for disturbing effects.

One can so far assess that in the West *relations* have been seen to be unessential to what a thing is in its substance (Shults 2003:15). For Aristotle 'relation' is, inexplicably, an accident of quantity. Except for substance, as substratum that underlies it as the 'really real,' all other attributes are expediently *predicated*. Only substances as attached to being can *exist* independently (Shults 2003:14). Against the Stoics who retained quality and relation (Shults 2003:15), Aristotle played down relations. Relying on Aristotle, Aquinas, though not abandoning relationality, also saw relations as not being essential to a thing (Shults 2003:16⁶; cf. Henniger 1989:3-6, 6-11). It was Peirce (1867) who brought relations with quality and representation into his own new list of subcategories and categories (Shults 2003:26; cf. Gelpi in this thesis, who covers this area systematically in his works).

Earlier, Hegel following Kant, radically brings substance and accident together under the category of relation. For him they form an 'immediate identity' and a 'unity,' where 'accidentality' is 'in itself indeed substance' but as 'actuality' of substance coming forth of itself. Here substantiality 'has only accidentality for its shape and positness.'

³⁴⁶ See Oliver's Chapter 1: *A Relational Metaphysic* 1981:11. Oliver set out what he calls: 'A Relational axiom: The doctrine of Universal Internality' (Oliver 1981:101).

³⁴⁷ Kantianism was bolstered by the kind of *nominalism* Royce and Peirce abhorred, where *concepts* adduced through *percepts* rule supreme. A *relational* philosophy where *quality* expresses the kind of relationship envisaged (through also a built-in ethical, value-based stance) cannot be developed within the strictures of Kantianism. As is the case in modernity, 'man rules' with 'his' rules, and *providence*, as 'qualitatively loaded' events guided by God's good plan, cannot be envisaged, or more critically, encountered as real events. The intuition through conscience arriving at moral laws (cased in natural law) cannot be discerned.

Hegel went on to make of relation an ever higher category at the same time tying it to quality not quantity (Shults 2003:23, 25).

For the modern Kierkegaard subjective 'relationally' was also a key concept (Dupré 1963; Hughes 1995). In the movement of nominalism, Ockham's Razor cut off the unnecessary universal generic qualities (such as being 'red,' or that it is 'reptilian') and encouraged scientific dissection and naming of *particular* phenomena (Shults 2003:17).

The critical realisation to be arrived at is that 'substance' can never be separated from its 'accidents'.³⁴⁸ It is *quality* that says more about the substance than imagined and it is quality that has to be rediscovered as it is attached to *relationality*.³⁴⁹

5.2.4.1 EMERGING IMPLICATIONS

What are some of the implications of placing substance before relationality? When the Church used Greek substance metaphysics to explain the Trinity (such as its 'emanations,' 'processions' etc., see Hunt 1997:3, 4; Hunt 1998:2, 3, 75 and Hunt 2005:22, 23; cf. Holder 2005:110) it distanced itself from the ability to identify with any real experience of reconciliation and participation (Shults 2003:34). Such abstract philosophical categories when used to 'defend' God as transcendent, led to a modern 'theism' where the *immediacy* of the Incarnation and the *particularity* of the Trinity was lost. Such a scenario therefore helped instigate a gradual reaction tending towards atheism (cf. Shults 2003:20¹³; see a reversal of this, Reich 1995 and Reich 2000b).

We see how foundational approaches and systems when built on available philosophy and culture mind-sets (cf. Ratzinger's discussion on this 1995:90), and formulated in fast theology in terms of then prevalent frameworks, can have dire repercussions in the way they cramp alternative or further horizons of (relational) thought and limit opportunities for dynamic (experiential) faith.³⁵⁰

The Church still suffers from negative vestiges of such approaches (cf. recognition of this in John Paul II's 1993 *Veritatis Splendor* no29 pg32-33) and crucially calls for new foundational categories.

Hill (1984:2) very much in line with Rahner's anthropological-transcendent approach, sets a fresh direction as he rightly says that there has to be a 'theology of man', for a theology as the 'science of God' is simultaneously orientated to humanity as God discloses himself.³⁵¹ Such a 'theology of man' must be about our 'relationships with God' because he says, 'being fully human both presupposes such a relationship and requires and works towards such a relationship as its goal or fulfilment.' This study concurs absolutely with this orientation.

³⁴⁸ See Schillebeeckx and the problem of *dividing* substance and accident (1968:54-59 particularly 1968:58, also 1968:92-103) with all the cultural nuances and problems of terminology involved. As balance, Coppleston (1955:86-87) adds subtlety to the Thomistic substance-accidence debate.

³⁴⁹ Cf. Henniger 1989:3-6.

³⁵⁰ Ratzinger is sure that, 'The doctrine of the Trinity did not arise out of speculation about God, out of an attempt by philosophical thinking to explain itself; it developed out of the effort to digest *historical experiences*. The biblical faith was concerned at first -in the Old Covenant- with God, who was *encountered* as the Father of Israel, the Father of the peoples, the creator of the world and Israel's Lord' (Ratzinger 1971:113, 114 italics added).

³⁵¹ Eastern theology is able to keep the distinction and full self-giving together (Maloney 1978:92).

It indicates a much needed shift from the world in which God was seen as order and harmony towards existential relationality (or plain 'existence,' see Rahner *Theological Investigations* 4:162).

Shults also points out that postmodern consciousness takes relationship as coming first, not the elements that form the relationship (cf. Marmion 2005). This order now becomes dialectical in an 'interpenetration of selves' (2003:47) a term that suitably captures intimate relationality. Here there is judged to be an effort to discover insight into deeper meaning through that synthetic intuition (traditionally called reason) that every subject possesses a priori. This process has to become as refined as a possible to intimately involve oneself and others.

It is agreed that this intuitional capacity and the process in its dynamic unfolding are relational in nature - one must concur with Shults that *only* this can form a fiduciary structure. Patently it is only by entering into in a truly *experienced relationship* that faith can establish itself. Love becomes the wellspring of faith (cf. Pope Francis 2013 *Lumen Fidei* no4).

Osborne has written a ground-breaking book dedicated to working relationality into a theology for the Church in the third millennium and thereby offers new starting points in ecclesiology (2009:19-53), philosophy (2009:129-189), theology (2009:199-282), as moving towards a relationality of creation, incarnation (2009:283-370) and a relational theology of the Church (2009:371-432).

5.2.5 RELATIONALITY AS PART OF LOGOS

This work will disagree with the criticism that the 'relational-intuitional' system that is hereby developed (i.e. that includes relationality), because it seems too anthropological, cannot be formulated as a sound (theological) system behind and in which the logos is working. In truth, this thesis' foundations can, and should be underpinned by the logos. A 'coming to faith' as a capacity of soul is always relational in nature, and so to 'enter faith' one has to go through this relational mode. This relational capacity, *because* it is truly transcendent in nature, is in fact thereby linked to the logos and all of creation.³⁵²

In addition this study forwards that this capacity for relational synthetic intuition is not totally subjective, for its functioning works under the same general laws through which any synthetic result is arrived at (including reasonability and common sense, see Peirce's contribution in Gelpi 2000:255 in terms of relations, intentionality, causality, interaction, physics and science).

³⁵² Ashbrook and Albright make a deep impression through their explanation: 'The brain-mind, in truth, bears the weight -the glory- of the universe. Yet *Homo religiosus* -the creature that carries knowledge of the whole- ever searches to find ways to make that knowledge explicit. The old mammalian brain and the neocortex, discussed in later Chapters, combine to transform nonpersonal reality into personal reality, a human and humanlike universe. The brain develops both emotional meaning and cognitive coherence. The whole brain and the whole of reality are intimately intertwined. Grand as the universe may be, the world in which we live and the ways in which we engage that world, according to biogeneticist Lindon Eaves and theologian Philip Hefner, 'demand personal language'... 'we are joining the human and the universal - the part and the whole. We find precedent for that linking in the Alexandrian theologian Origen in the third century and in the mystic Bernard of Clairvaux in the twelfth century...Each expressed the idea of the creature carrying knowledge of the whole: the mystical marriage of the *logos* and the soul' (Ashbrook & Albright 1997:41). Reality, moulded in God's image, is relational and human-like (Ashbrook & Albright 1997:44; see McDonnell 1997 on St Bernard).

One needs to have so much confidence in logos as soundly structuring all reality that one will agree that any single subjective capacity (e.g. choosing or judging) always needs to be checked out against such universal laws (which cannot be irrational) because reality's very *subjectivity* is *already grounded* in such law, namely the *same* logos. With subjectivity integrated under logos one can always expect underlying reasonableness and balance.³⁵³

A step further would suggest that logos and Wisdom directly influence subjective faculties (through the Spirit working in the capacity and law of spiritual intuition). Such 'laws' (how things are to relate productively for a good end) are of course apparent in revelation (the Old Testament 'law' that rightly, or 'righteously,' relates God's persons to God) and are indeed developed by the '*logos-intuition*' of the community of a Church 'under the Spirit' (Ratzinger 1995:54, 55). This logos-intuition, or spiritual intuition, is believed to be the same thing as *sensus fidelium* (the sense of faith the faithful each possesses, literally 'sense of the faithful'). It is crucial to realise that this capacity is supported through the *sensus fidei* (sense of faith) as that spiritual intuition *each* individual possesses.³⁵⁴ Both public and private arenas (the *I* and the *we*, see Ratzinger 1995:55) are supported by the same Holy Spirit.³⁵⁵

The problem of recent modernity is that (Church) tradition as a system (as imposing, see Osborne 2009:54, 55) has overpowered this sensitive personal capacity of synthetic spiritual intuition. Church tradition has insisted on orthodoxy of the community without appealing enough to the *spiritual ability* to arrive at such orthodoxy. Thus we have not understood the soul's purpose and what spiritual intuition is meant to achieve in terms of relationship with God that interiorly forms one 'in the Truth.' It is likely that this tendency to insist on orthodoxy above all else is what postmodernism is over-reacting to in 'being' as a theory, and so against all systems that seem to have failed humanity. There are dangers on both sides: mere subjective

³⁵³ Philippe (1999:6) shows, in line with the thinking of Pope John Paul II, that reason itself needs reestablishment. If 'the renewal of philosophical research in our time needs to be undertaken in a radical fashion,' it is not enough 'to 'patch up' or complete an already existent philosophy by integrating certain current problems.' 'Indeed, it is as if the mind itself has been 'broken.' The primacy of negation today is such that the intellect, at its root, in its very relation to being, is truly broken. Consequently, it is first necessary to rediscover the starting point for philosophical research beyond this rupture.'

³⁵⁴ *Sensus fidei* is a unique *spiritual sense* unlike any human sense. Rush (2001:232, 233) in his article on the 'sense of faith' (*sensus fidei*) in the Church, states he nowhere, 'found a developed theology of how this *sensus* functions in the individual...Even extended systematic works on the theology of faith lack precision as to the nature and function of...*sensus fidei*' (cf. *International Theological Commission* 2014). That the sense of faith is indeed so undefined and elucidated by theologians is surprising. *Sensus fidei* bestows a sense of *rightness* or *truth* able to recognise transcendence in what presents itself (divine revelation, the presence of God etc.). It imparts a divinely illuminated insight into the hidden manifestations of the divine. It causes an attraction to *goodness*: it offers itself as light, love, life, intimacy, truth and hope. *Sensus fidei* encourages a *response* that personally *attaches* the self to the entity revealing itself, God himself, in terms of loyalty, respect, fear of God, praise of God. It infuses an ability to appreciate that *glory* that is transcendence. This *description* of the function of *sensus fidei* would, for this author, be the same as for spiritual intuition (Rush 2001:259; see as background: Schindler 1998b:141-150; Stafford 1998:663-678; Schindler 1998c:679-699, especially the advent of dualism 1998:684-688. See *Lumen Gentium* no 10, 35, Flannery 1975:360, 391.

³⁵⁵ Thomas relied heavily on the substance-accidence Aristotelian distinctions and thus had 'difficulties in thinking of Trinitarian *relations* as essential to the divine nature.' However Thomas deferred giving up on relationality because he believed strongly that all things are relative to God... 'all things that settled in the Holy Spirit are embraced in God, not that they are parts of him...but because they are somehow related to him' (*Summa Theologiae* 1964, I, Q, 1, Art. 7 cited in Shults 2003:16⁶).

sentimentality (individualistic relativity), and an inflexible, uninspiring system of enforcement (orthodox domination without spiritual creativity or power).

Understanding the proper place of a relationality that is formed under the intuition of the Spirit in prayerful obedience (Osborne 2009:35) circumvents these two dangers.

A true, sensed, spiritual relationality as deeply intuited 'in the Spirit' avoids both subjective autonomy with its narcissism (refusing any guiding authoritative structure), and also any communal imposition whether it be a relative 'free for all,' or a false ideological elevating of any segment of community (as overly prescriptive, narrow, and a prideful self-sustaining, overriding of any subjective sensibility, or worse, as held in 'Pharisaic attitudes' of power). The Spirit can be expected to correct both subjective and communal exaggerations and it is our spiritual intuition that must keep faithful pace with the Spirit's leadings.

5.2.6 A RELATIONAL SHIFT FROM MEDIEVAL SCHOLASTICISM

McBrien explains that Augustine's impact on medieval Scholasticism 'was enormous, and it was only reinforced, not essentially modified,' by Thomas Aquinas (1980: 349). He describes how 'another type of Trinitarian theology more in keeping with the Greek approach and stressing the psychology of love rather than understanding was promoted by Richard St Victor (d. ca. 1173), Alexander of Hales (d.1245), and St Bonaventure (d.1274).'

He continues: 'In his *On the Trinity*, Richard, unlike Augustine, begins with *person* rather than nature, looking to the unselfish love of human friendship as the reflection of the unselfish love of divine friendship (since we are, after all, made in the image of God). In God there is one infinite love and three infinite lovers...' (McBrien 1980:349 italics added).

It is noted that in spite of the pervading influence of scholasticism, the Vatican II Council documents were not written in scholastic style. Dulles explains how care was taken, in fact, 'not to adopt any philosophical option.' The Council chose 'to focus on pastoral aims and to avoid hard theoretical questions' (2001:122). In a critical intervention (Dec. 4 1962), Cardinal Suenens proposed as the chief theme of the Council: 'We therefore ask of the Church: What do you say of yourself?' In submitting the text to the Central Commission, he added the suggestion that 'the relationship of various classes of people to the Church' should be set forth in 'concrete terms,' that is, basically 'right relationships' aimed at arriving at a fitting end. Thus according to Kobler ([1992]2001:122), 'the idea of concrete reflection on human relationships was a signal that the *phenomenological* method should be adopted.' Dulles sees supporting evidence in Kobler referring to the views of Marcel on the way in which 'concrete interpersonal relations' impart 'a haunting sense' of 'the 'mystery' of our inescapable involvement with others' (Dulles 2001:122).³⁵⁶ One sees that there is here a re-addressing of philosophical

³⁵⁶ Palmer (1996:104 brackets his) recognises that Dilthey saw that the human studies have available to them something unavailable in the natural sciences: 'the possibility of understanding the inner experience of another person through a mysterious process of mental transfer.' Dilthey asserts: 'Exactly because a real transposition can take place [when man understands man], because affinity and universality of thought...can image, forth and forma social-historical world, the inner events and processes in man can be distinguished from those of animals.' Because of this 'real transposition' which can take place 'through objects that embody inner experience,' man can achieve 'a degree and depth of understanding impossible in relation to any other kind of object.' 'This phenomenon brings with it the

approaches with a turn to experience as well as involved relationality in terms of a fresh phenomenological approach that John Paul II's writings later also reflect this personalist phenomenological orientation (McNerney 2003:12-19).³⁵⁷

Ratzinger makes distinction between the philosophical God as 'essentially self-centred thought simply contemplating itself' and the God of faith as basically defined by 'the category of relationship' (1971:102). God as 'creative fullness encompassing the whole' establishes a completely 'new world-order' for now 'the highest possibility of Being no longer seems to be the detachment of him who exists in himself and needs only himself' as 'absolute, enclosed autarchy' but as quite 'revolutionary' for man, that now the 'highest mode of Being includes the element of relationship' which must include 'involvement, creative power, which creates and bears and loves other things' (Ratzinger 1971:101, 102).

Ratzinger makes another distinction between the philosophical God as 'pure thought' based on 'the notion that thought and thought alone is divine'; and the God of faith, 'as thought, is also love.' His image is now based 'on the conviction that to love is divine.' Ratzinger's major contribution is that, 'the *logos* of the whole world, the creative original thought, is at the same time love; in fact this thought is creative because, as thought, it is love and, as love, it is thought. It becomes apparent that truth and love are originally identical; that where they are completely realized they are not two parallel or even opposing realities but one, the one and only absolute' (1971:102). One wonders though how well this can be imparted in seminaries where a form traditional substance theology is probably taught.

Love leads on to the female principle of eros.

5.2.7 EROS AND FEMININE DEPTH - THE WHOLE PERSON

Jung insightfully felt that the feminine was left out of religious symbols and out of human experience. To right this he formulates a feminine principle called eros (Benedict XVI 2005 *Deus Caritas Est* nos2-7 pgs9-15; cf. Sherrard 1976:6, 14). This is the 'principle of relatedness, a tendency more pronounced in the consciousness of women and more unconscious in men which encourages one 'to go down into the intensity of experience and to participate in it directly' (Ulanov 1999:13). Interestingly, the *corpus callosum* which plays an important role in transmitting emotions between the left and right hemispheres has more density of fibres in woman than men (Carter 2009:124). One may estimate that emotions and intuition are more sophisticatedly (i.e. healthily) integrated in women than men who often do well in dedicated rational tasks of the left hemisphere (like hunting, see Barry 2004:22). Logos, the opposite 'masculine principle' tends 'to stand aside from experience and abstract into general and universal truths.' In Western Society this principle is overemphasised because of the accent on rational 'ego-consciousness' (Ulanov 1999:13, 14).

possibility of finding in another person the profoundest depths of our own experience; from the encounter can come the discovery of a fuller inner world.'

³⁵⁷ McNerney, cites Clarke (1993:2) as elucidating that the traditional philosophy of the person is to be remedied 'wherein relationality would become an equally primordial aspect of the person as substantiality' (2003:18). Wojtyla (1993:210, later Pope John Paul II) argues that: 'The traditional Aristotelian anthropology was based on the definition *homo est animale rationale*' but that 'this definition does not allow us to gain insight into 'the question of that which is original and essentially human, that which accounts for the human being's complete uniqueness in the world'' (McNerney 2003:19).

Dulles makes clear that the content of relationality, 'is the dimension of depth found within the realities present to us in experience. This relation has no particular content that can be expressed in verbal statements. Rather it is the self communication of being itself that seizes the whole man and penetrates his whole life' (Morgan 2006:77; see Morgan 2001:16-20).

5.2.8 A SHIFT TOWARDS A RELATIONAL DYNAMIC

If we continue to assume that intellect is by far the summit of a person's being, without building in the powers of relational affectivity (with imagination) and what really motivates and attracts persons into meaning, we will pay the cost in frustrated efforts at evangelisation and catechesis applied to an increasingly religiously estranged populace. People have very little clue as to what traditional philosophical-theological 'being' entails, and it can surely no longer be believed that intellectual curiosity³⁵⁸ is one of the highest driving forces behind people searching for meaning (cf. 'Ego inertia' in Gelpi 2001:118). Many such people are either saturated with self-centred materiality or merely trying to survive (or survive materially) in most parts of this world. Thus it is deemed that Kasper's profession that supernatural faith is the ultimate fulfilment of our 'reason's thirst for unbounded truth' can be understood as *one* dimension as part of a deeper holistic thirst for God himself as person - and thus the *person* in which we find ultimate meaning (1989:52).

The Church has been appealing to intellectualised anthropological faculties that aren't central, don't function, and few use, in the isolationist manner described in the past, and which if followed singularly, won't satisfy today's spiritual searchers deeply enough. This does not make all these paths worthless, or false - they have been valuable and still need to be, but are at least *inadequate* for contemporary communication and application. The Church though has overlooked and not been able to single out capacities that need to be better harnessed. As extensively argued, these are intuitional faculties fastening on to relationality that all persons possess innately.³⁵⁹

Starting with experience seriously forces a shift of all religion, and theology, towards a relational dynamic.

³⁵⁸ As proposed by Neo-Thomist's, Rahner and Lonergan we need to move from the Aristotelian based definition used by Boethius of a person as 'an individual substance of a rational (better, intellectual) nature' – 'an independent type of being amongst being whether angelic or human.' The concept of *being* [centred on intellect] needs to move towards the idea of *person* with the associated notions of *freedom*, *action* and *relationship*. Other qualitative dimensions must emerge out of *action* and *relationship*. Richard of St Victor called person 'an unshared existence of an intellectual nature,' vitally noting, and correcting intellectual emphasis alone, that 'ex' in existence implies 'the person was relational, ecstatic and reaching beyond itself without losing its identity.' Aquinas seldom employs the idea of *relatedness* and only in 'the complex unity of the divine nature,' and not in any expanded theological application (Komanchak 1987:758 brackets his, square brackets added; cf. Ratzinger 1971:180).

³⁵⁹ See Grygiel (1999:358-369), on *ratio* (1999:359), where, 'interpretation precedes the sign' (1999:360); and his cutting language of, 'a land where predicates replaces the subjectivity of being' (1999:362); as compared to the experience of the 'burning bush' demanding interpersonal relations,' proclaiming 'good news' (1999:369). Cf. John Paul II's more 'comprehensive and differentiated' and personalist approach (McNerney 2003:19).

Experience challenges one to test religion against its lowest (or highest?) common denominator - that of relationship with God in love. If relationship forms the priority in any religion, it persuades that relationality is of the *essence* of God.

Relationship between the persons of the Trinity becomes foundational. Relationality between the persons in the Trinity tries to expand itself in love (Hunt 1997:60; Hunt 1998:77, 80, 81; Hunt 2005:178). Therefore the crucial event of the *incarnation* is meant to achieve the *relational* goals of reconciliation and atonement.

Malony demonstrates that religion as *re-legiere* itself means to tie to God (or as 'binding things together,' see Brown 1985:117). The purpose and end of life on earth extending into eternity is union with God – the ultimate aggregate of all relationships. By definition this relationship is meant to be a *living reality*. It follows, as per the thesis dictum (with wise provisos, see section 5.1.2 pg199), that if there is no *experiential dimension* to admit to at all, consequentially the Christian form of *relationship* as promised in the scriptures is not deeply enough in place. Such religion is not well grounded enough.

There must also always be something amiss in a one-sided relationship. God has promised a two-way covenantal bond, contracted into individually in thorough friendship (Schmaus 1997:48, 49 and individually friendship 1997:81) and simultaneously as his chosen people. Once one admits to a deeper entry in connection/union with God this will necessarily demand a form of experience, and therefore simultaneously requires understanding as to how such an experiential union can be brought about in actuality.

It is held that *relationality* hereby immediately establishes not only the core of *spirituality*, but that a relational spirituality founds *theology*. Nichols reinforces the argument for the centrality of experience by pointing out that the question of the place of experience is key to understanding the strengths and weaknesses of theology today (1991:241). This same trend is found in Ratzinger (1995:50-58, see especially, 'not the product of our own reflection' but 'encounter,' 'surrender,' 1995:57).

5.2.9 INTELLECTUAL EXPERIENCE OR AFFECTIVE EXPERIENCE FINDING TRUTH

According to Mouroux experience is a 'grasp of reality,' not a search for truth, but as... 'received,' or as 'consciousness of a given reality,' or 'the experienced presence of a reality'...it is what bestows insight and meaning (1955:vii, viii italics added, cf. Kasper 1970:125-126).

For him, delving further into complex spiritual reality, experience becomes insight into 'structured reality,' or 'consciousness of an experienced structure,' where 'presence' may be realised (Mouroux 1955:viii). Here though Mouroux separates too radically 'coherent structure' that is seen philosophically from the psychological components (1955:viii). It is not believed that this is possible in relations, as in fact Mouroux himself eventually seems prone to wonder. Faith or spirituality has feelings and emotions basic to it: one has to be 'drawn into' belief, and any such 'drawing' (by the Father to Jesus, Jn 6:44) has dynamic dimensions of attraction that imply strong feeling intrinsic to that impulse of being drawn. Therefore, what Mouroux, schooled in traditional Thomistic thinking, denotes as superficial dangerous 'psychologism' (Mouroux 1955:viii), is, it is believed, an unavoidable and crucial ingredient of authentic religious experience.

Similarly, the dimension of mysticism that Mouroux accepts, but does not by far emphasise enough as integral, includes *ecstasy* and therefore blatantly cannot omit emotion. If, as he says, the Christian experience is not an affective experience but merely ‘the integration of affective experience’ (into the intellect, Mouroux 1955:viii), then it is hard to imagine any *direct union* of love with God, for God *is* love and his expressions of self-bestowal are always of the nature of affective love. Intimacy as love touches directly and cannot be ‘one step removed’ to be ‘neutrally’ held to by the intellect. Love is sufficiently integrative as its own end, and does not need the oversight of intellect to make it any more real. The ‘contact’ and the ‘relationship’ or what he calls friendship or fellowship (Mouroux 1955:322) so central to religious experience must surely be of the very *nature* of that love called *God*. God gives *himself*, not some part intellectual grasp.

The question is whether ‘grasp’ or ‘apprehension’ entails only or mainly intellectual insight or whether there are other categories (cf. Chapter 5, 262²³² and Chapter 6, 438⁶⁷) that describe presence in terms of personal feeling or deep symbol that speaks to one of overall meaning *without* distinct focus on any particularity or discursive explanation of it. It is surely *immersion* in love, not ‘understanding’ love, which carries utter power of conviction.

Benedict plants one signpost that is sure: ‘Knowledge of the content of faith alone, however, is never a substitute for the experience of a personal encounter with the Lord’ (Benedict XVI, To the Bishops of Mexico, on their Ad Limina Apostolorum visit, 8 Sept. 2005).

5.2.10 RELATIONS AS EXTERNALLY OR INTERNALLY EXPERIENCED

Relations are both externally (as James holds, in Passmore 1984:261) and internally experienced (such as *cathexis* in Scott Peck’s *The Road Less Travelled* 1978, 1992:85, where becoming one with the other, one is inwardly changed by another).

It is crucial to understand that the external and the internal, together internally processed, affects and changes one.

Kant proposed the opposite, because he was much concerned with apprehending ‘things in themselves.’ If he had started with other *persons* as ‘things,’ and evaluated the deep *affect* they have on one in love for instance, he might have allowed more room for the transformation of thinking and evaluative processes. Love changes everything. In love, suddenly the normally ‘familiar roses smell wonderful’ and, with the *Little Prince*, ‘one identifies entirely with that one rose one completely loves’ (cf. de Exupéry [1945]1974:28-32). In this cherished attachment one’s total outlook on the world is transformed. Unless Kant is prepared to place vibrant, at times irrational, relationality under his dry rational a priori conditions for knowing, he cannot possess the freedom to love and cannot include relations in his schema. Such a romantic affect would be totally incongruous for Kant (see this view reflected in Ratzinger’s theology, Rowland 2010a:10). Kant’s morality was *intellectually* imperative, (what one ‘ought to do’ as the *reason* of the mind dictates) and thereby underscores an attempt which should have admitted of a lacuna regarding the emotions and loyal affections.³⁶⁰

³⁶⁰ Blahnik (1997:23) indicates how Hegel: ‘challenged the basic separation between the categories of substance and accident, a separation which most of the thinkers...including Aristotle and Kant, had taken for granted.’ We can ‘find the core of Hegel’s argument expressed in two closely related sections

Peirce in his 'tychism' (Passmore 1984:104) holds that truth cannot remain mechanical 'brute fact' but needs 'chance' for evolution to occur that leads to symmetry, rationalism and perfection (1984:103).³⁶¹ 'Novelty as empirically found,' says Peirce in his original 'intuitive' style, 'doesn't arrive by jumps and jolts, it *leaks in* insensibly.' Thus Peirce recombines his 'tychism' with his 'synechism' to arrive at continuity (1984:104 italics added). Here change internally undergone is continuous, arising out of previous situations but not contained by them; but at the same time they are not wholly discontinuous with them (1984:104).

Royce interestingly maintains that to hold together and move on from our 'discontinuous and fragmentary ideas to a world that is continuous and systematic' we need to suppose an 'absolute experience' to which all facts are known and for which all facts are subject to a universal law' (Passmore 1984:91 italics added).

It is supposed that as for Royce, and this thesis, it is *internal intuition* that can capture and synthesise in the manner he describes.

5.2.11 ILLUMINATION AS MYSTICAL PERCEPTION

This thesis holds that arrival at this core intuition as mystical perception can be achieved largely or partly by *illuminated* thought (such as an apprehension through the logos, see Ratzinger 1995:24, 25; especially as occurring in the ambit of faith), and that this 'holism' comes to one, or envelops one, mainly in the form of experience (as a sharing in 'absolute' experience?) given in (mystical) contemplation.³⁶² It is here in and through this co-experience with the transcendent that one is given the deep sense that imbues that meaningful unity which Royce postulates. Peirce offers his own insight into intuitional contemplation: 'It is the instincts, the sentiments, that make the substance of the soul. Cognition is only on its surface, its locus of contact with what is external to it' (Peirce *Collected Papers* 5:628).³⁶³ Not unexpectedly, the mature Peirce distinguished three kinds of reasoning:

of his *Science of Logic*: 'The Absolute Relation,' which is the final Chapter of volume 1 (*Objective Logic* 1812), and 'The Doctrine of the Notion,' which is the first Chapter of volume 2 (*Subjective Logic* 1819)' (both published in *Hegel's Science of Logic*, Lewis 1999:555-556). Hegel brings, 'substance and accidents under the category of 'relation,' but in a more radical way' than Kant. For Hegel, 'both substantiality and accidentality refer to determinations of the totality or the whole; this 'whole' is neither 'being' nor 'essence,' however, but their dialectical unity in the reflective movement of the 'absolute relation,' which is the highest category in the objective logic.' As Scotus too seems to imply also, 'Substance, as this identity of the reflective movement, is the totality of the whole and embraces accidentality within it, and accidentality is the whole substance itself.' Innovatively, Hegel will speak of 'an 'immediate identity' and a 'unity' of substance and accidents; here again these are manifestations of the movement of the absolute relation.' Now, 'The extremes of accidentality and substantiality have no subsistence on their own. Accidentality is *in itself* indeed substance,' but as the 'actuality' of substance coming forth of itself, and substantiality is not substance 'as substance,' for it 'has only accidentality for its shape or positedness.' In addition Hegel sees 'form and content are inseparable in the dialectical process of logic, and method cannot be so easily separated from being: 'The method is the pure Notion that relates itself only to itself; it is therefore the simple self-relation that is being.'"

³⁶¹ Peirce holds that absolute chance, or indeterminism (*τύχη* 'chance') is a real factor operative in the universe. Law develops out of chance so that out of irregularity, regularity constantly evolves. One must ask on this whether chance is also somehow 'guided' and were 'opportunities' for evolution (cf. Murphy & Ellis 1996:54-58, 206, 209).

³⁶² See Kwasniewski 1999:371-392 especially entering intimacy of soul 1999:384, 385, surrender 1999:390.

³⁶³ *The Concise Oxford Dictionary* is helpful in the separations 'cognition' assumes: Cogni'tion, n. (philos.). Action or faculty of knowing, perceiving, conceiving, as opposed to emotion & volition; a

(1) necessary, deductive reasoning which can only predict the operational consequences of specific hypotheses; (2) probable statistical reasoning (or induction), which allows one to deal with a multitude of relatively insignificant risks; and (3) what Galileo called *il lume naturale*, or *instinct* (or abduction) (Gelpi 2000:248 brackets added).

One wonders if illumination can be a form of experience that comprises of a sharing in Royce's 'absolute experience.' This would call for internal illumination to be the overarching experience in its full sense. Certainly, many mystics purported to intuit the 'essence of the universe' (cf. Kourie 1998:439).

We explore this intuitional sense. Illumination that has been attached to the experience (imperatively, 'the plus stems therefore from experience,' Riesenhuber in Rahner 1975:1024³⁶⁴) will have metaphysical *thought* applied to the experience to discover levels which were not 'directly definable in the experience of the object alone.' In this way 'transcendental experience' is said to be undergone. The constructive activity of *metaphysical thinking* will include 'analysis and abstraction, synthesis, demonstration and deduction' (Rahner 1975:1024), but *primarily* involves insight and a synthesis towards meaning. This author means that both the 'original' experience of the Other and the thought applied are *both illuminated*, one unthematically as inspired, the other discursively as spiritually guided.

In sum, the aim of this 'absolute experience' is, as Riesenhuber confirms, to disclose and illuminate reflectively the realm of receptive spiritual perception' (in Rahner 1975:1024) - again, which this study simply deems spiritual intuition to be. It is in this way that the subject 'experiences himself and the whole of the world as founded and called by the absolute' and as 'dependent' on it (in Rahner 1975:1024).

5.2.12 THE DIPOLAR CONSTRUCT OF EXPERIENCE AND CONCEPT

This 'transcendental experience' just described by Riesenhuber sees that 'human knowing is in a tension between *experience* and articulate *concept*' that reveals its meaning. The latter at least involves 'the strict logic of analysis and synthesis, a conceptual process' as intermediate preparation for 'a phenomenological interpretation of the experience' (in Rahner 1975:1024, 1025). This view though, still represents a dipolar arrangement combining concepts and percepts gained by experience. Rather, in what Gelpi calls a triadic construction, as seen next, 'intuition' (*thirdness* as intuiting general laws for cohesive meaning-formation) is able to judge between conflicting views or concepts and shape a synthetic gestalt.

perception, sensation, notion, or intuition. So -AL (-sho-), [f. L cognitio f. Co(gnoscere -gnit- apprehend f. gno- KNOW, usu. noscere)] (1964:232 italics added). See Macmurray for a useful synthesis of reason with feeling, 1935:5-139. Has a monopoly of reason emerged, Macmurray asks (1935:17). Thinking cannot discriminate between the good and the bad (1935:36) but can we trust our feelings (Macmurray 1935:37). Is there reason in the emotional life itself? (Macmurray 1935:17). The intellect cannot control action, and only inhibits (Macmurray 1935:45) - we do not impose intellectual conceptions of goodness on the emotional life, but want to free 'emotional capacities' (Macmurray 1935:69). Macmurray thus speaks of 'emotional reason' (1935:50). We all seek to live in 'mutuality of communion' (Macmurray 1935:62). Indeed, 'Friendship is the fundamental religious fact in life' (Macmurray 1935:63).

³⁶⁴ Riesenhuber advocates that, '...natural theology, if it is to be intelligible and effective, must try to speak in terms of contemporary understanding of *being* - and hence must also find the relevant starting-point in experience and correspond to the given historical self-understanding of man' (in Rahner 1975:1025).

What Royce seems to suggest is that the world 'out there' is created to 'fit' the inner world of interior phenomena and ideas. Both these fields then express 'inner meaning.'

The outer world is pregnant with 'permanent possibilities' and one cannot reduce this world to what is available merely to the senses out of which 'mental representations' are constructed. This flawed dipolar arrangement is to be judged as a reductionist Kantian process.

5.2.13 THE PLACE OF MEANING

Gelpi points out that in a dyadic construct of cognition one can only verify or falsify *ideas* (2000:330). Concepts as abstract postulates must be verified as right or wrong, and here no *value* enters the discernment. In a triadic construct of cognition, interpretation has 'the power to mediate among conflicts of *opinion* and *belief*,' in other words, the ability to discern thorough meaning arising between the two. A creative, insight bestowed, value orientated, ongoing process of interpretation 'uses one idea to make sense out of other ideas', in other words, to find holistic meaning. What emerges is *general* or *common* meaning. Eking out one idea to make sense out of all the others is arrived at through a 'big' idea 'arising in' intuition. To repeat, intuition synthesises 'the many' into meaning.

Interpretation, always seeking *full* meaning (beyond mere ideas and subjective beliefs), interprets the whole situation: 'the interpretation of another's intent always has a hypothetical or abductive character which subsequent dialogue will verify or falsify, but, beyond the mere verification and falsification of personal beliefs, the will to interpret expresses the *search* for *common* meaning' says Gelpi (2000:330 italics added). Involved will be the discernment, or intuition, of other's thoughts and values. Social dialogue being confronted with alien ideas helps expand consciousness and deepens self-possession and a sharing of insights (Gelpi 2000:330). Without doubt, such a process unveils metaphysical depth offering universal cohesion. The term universal implies availability to all.

Because *many* are interpreting at once this search for meaning will have a communitarian and relational dimension making it a triadic process³⁶⁵ (influence of the spiritual is *not yet* included).

³⁶⁵ According to Mann (1968 Vol2:220, 221), Royce in his *The Problem of Christianity* describes that search in the following terms: 'if then the Community of Interpretation is conceived as inclusive of all individuals; and as unified by the common hope of the far-off event of complete mutual understanding; and, finally, if love for this community is awakened - then indeed this love is able to grasp, in ideal, the *meaning* of the Church Universal, of the Communion of Saints, and of God the Interpreter' (cited in Gelpi 2000:330). Here one cannot get closer to the intuition called *sensus fidelium*. 'Postmodernism correctly insists that any anthropology or theory of knowing must acknowledge the developmental, historical character of humanity and of human thinking. As the philosophical critique of Enlightenment modernism advanced in America, that critique developed a *metaphysical strategy* for avoiding both *dualism and essentialism* by conceiving reality from the very beginning in *relational terms*...A metaphysics of relationship promises to succeed in giving an account of any *real relationship* instead of pretending dualistically that it does not exist' (Gelpi 2000:343 italics added).

5.2.14 FINAL SIGNIFICANCE – ALL THE ABOVE INVOLVES ONE INTERNALLY, SUGGESTING AN INNER INTUITION PROCESS

Correspondence of meaning needs to exist in the world of things interacting with an *inner sense* that, also through symbolism, offers up meaning. We can hold such intuition to be a fundamental requirement for uncovering of meaning. Neither Kant's formal split of sensory perception coupled to mind, from real things or fully functioning persons, nor his constricted formulation of 'possible experience' (reduced to sensory experience) hold true.

Any exclusive emphasis on the mind or on the world of ideas in his type of idealism limits these to one's interior world without any reference to their transcendent origin or transcendental meaning, and this will lead to some form of (radical) presumption assumed by the mind. The isolated mind in its own ramblings and complexes, not corrected and in-formed and re-formed through constant experience of relations with others, as this mind is fitted to an overall balance residing in all the rest of creation as interacting with logos (see Ratzinger 2006:49, 50), will too easily meander in its own imaginings or convoluted rational constructions.³⁶⁶

³⁶⁶ Ratzinger points out two options that have grappled with the question: 'what is the one being behind the many 'things', which nevertheless all 'exist'?' The 'first and most obvious would run something like this: Everything we encounter is in the last analysis stuff, matter; this is the only thing that always remains as demonstrable reality and consequently represents the real being of all that exists - the materialistic solution. The other possibility points in the opposite direction. It says: Whoever looks thoroughly at matter will discover that it is being-thought, objectivized thought. So it cannot be the ultimate. On the contrary, before it comes thinking, the idea; all being is in the last resort being-thought and can be traced back to mind as the original reality; this is the 'idealistic' solution,' he judges (Ratzinger 1971:109 italics his). He adjudicates that 'The Christian belief in God is not completely identical with either of these two solutions. To be sure, it too will say, being is being-thought. Matter itself points beyond itself to thinking as the earlier and more original factor. But in opposition to idealism, which makes all being into moments of an all-embracing consciousness, the Christian belief in God will say: Being is being-thought - yet not in such a way that it remains only thought and that the appearance of independence discloses itself to him who looks more closely as mere appearance. On the contrary, Christian belief in God means that things are the being-thought of a *creative consciousness, of a creative freedom*, and that the creative consciousness that bears up all things has *released* what has been *thought into the freedom of its own, independent existence*. In this it goes beyond any mere idealism' (Ratzinger 1971:110). Crucially, this means that the focus is not only on things (the senses and empiricism) or ideas (thought, the ideal) but free creatures that, created in love, can love in return. Relationality here changes the formula. The idea of God forever changes also: from the one 'whose being-thought is represented by the world,' who is now no longer 'an anonymous, neutral consciousness but freedom, creative love, a person' (Ratzinger 1971:110). *Personalism and relationality* take center stage. Accordingly, 'if the Christian option for the logos means an option for a *personal, creative* meaning, then it is at the same time an option for the *primacy of the particular as against the universal*. The highest is not the most universal but, precisely, the *particular*, (the passage from individual to person contains the whole span of the transition from antiquity to Christianity, from Plato to faith' (Ratzinger 1971:113) and 'the Christian faith is thus above all also the option for man as the irreducible, *infinity-related* being' (Ratzinger 1971:111 italics added). When thinking is linked to love the thinking is saved from introspection. Ratzinger's genius can synthesise: 'It means further that this thinking not only knows but loves; that it is creative because it is love; and that because it can love as well as think it has given its thought the freedom of its own existence, objectivized it, released it into self-being. So the whole thing means that this thinking knows it's thought in its self-being, loves it and, loving, bears it up' (Ratzinger 1971:111, 112). Love though is the ultimate motivation for any thinking at all and takes priority. Loving includes meaningful, *telos* oriented, thinking. The matter-idealism/'thinking-loving' dichotomy will be usefully united in a single *spiritual intuition*, a category which has no precedence in the presently lingering duality confusions (cf. the 'mad' or 'teeming mind,' Ec 1:13-17; 9:3). A clear depiction of this is found in John Paul II *Fides et Ratio* '...the human spirit is often invaded by a kind of ambiguous thinking which leads it to an ever deepening introversion, locked within the confines of its

The mind if it is not directed by transcendent creativity that is ever present and 'involved' in this world and particularly in all persons through grace, will very likely lead to the creation of an increasingly artificial world. The mind and the ideas are meant ('designed') to correspond to the Absolute: in really mirroring it and as in constant relation to it – not in its own introverted ruminations especially if they are 'closed' by a form of rationality. The latter will lead to narcissism, boredom with the self, unproductive circularity, inactivity, or even self-estrangement as mental illness. In addition an ego-centric mind as it is increasingly caught up in itself tends to 'spread' itself to become socially manipulative, and if allowed to run its course, will easily lead to perverted ideological aberrations.³⁶⁷ For this reason the intuition that this thesis posits possesses transcendental insight of spirit so that it is always an intuition that is soundly spiritual. Hence it is properly not a mere 'secular' intuition (still a useful term in lieu of its obvious natural capability, cf. Gladwell 2005:14-17, 110-117), but *spiritual* intuition. Ultimately, if all knowledge is based on the content of the knowledge of one's *own* mind, this erroneously precludes *starting* from reality as effect or impact based on realism (i.e. as experiential, if not empirical).

Bergson for instance convinced James that one cannot find an intellectualist answer to the intellectualists' difficulties and that logic working with *general concepts* is inadequate for describing life or 'reality' in its fullness (Passmore 1984:104, 105). One has to start from what reality impinges on one's life, as well as on one's 'inner reception' of reality. Interpretation and theory construction follow.³⁶⁸

Kant's division was between *phenomena* as events (sensory events only) caused by things, and *noumena* as 'things in themselves' but as distinct from the mind (unreachable in themselves), but only perceived through the mind's a priori ideas, means that Kant narrowly pre-determined the 'general forms of *thought*' to which experience is expected to conform by looking at traditional logic (Passmore 1984:97).³⁶⁹

own immanence without reference of any kind to the transcendent' (no81 1998:75, 76).

³⁶⁷ Whether, on the extreme scale, a megalomaniac Hitler or Stalin, or a self-inflated trader that brings down whole economies, or a sexually depraved fanatic.

³⁶⁸ The notion of 'knowing' needs to be expanded in its inclusive and full sense, for knowing is not 'merely one of the many *external relations*' (as applying knowledge to things) that 'link our experiences' (Passmore 1984:265), it is in fact primarily *internal* (knowing that appreciates the *meaning* of experiences and intruding ideas) with all that this implies. An idea, says Stout, is not a singular phenomena, it *always already has* 'internal meaning' (in Passmore 1984:93 italics added). Internal meaning comes to the fore in interpretation through meaning, value and belief capacities that automatically involve the *transcendent*. Comparing concepts with concepts under an abstract conceptual schema, or events with events in a closed scientific cocoon, or concepts with events in an unyielding dualism, does not employ the above interpretative capacities. Hence we have seen technology becoming the 'monster' it can be (as St Bonaventure foretold, Gerken 1974:104).

³⁶⁹ Through his transcendental analysis, Kant tried to isolate the conditions for the possibility for a priori knowledge so that he whittled the mind's play down to the form of geometry – even as he later took cognisance of aesthetics and morality (Losinger 2000:xii). Resorting to geometry and mathematics betrays an *a priori formalistic* framework which envisions control of all reality by the mind. Both James and Kant have a limited understanding of the full interior process called spiritual intuition which in accessing transcendence (logos) has absolute metaphysical implications that can offer broad answers. One can ask whether the Aristotelian *form* (distinct from matter) can be discerned through the mind (*nous*) or whether they are intuited (cf. Peirce as realist, believes they must disclose themselves, as well as being abstracted from the one to whom they disclose them, Gelpi 1994:6). Hylomorphism as doctrine sees that sensible things are 'composites of matter (Greek *hule*) and form (*morphe*).'³⁶⁹ A problem

After this 'return to deeper meaning' resting on a thorough metaphysical view, as distrustful of (Kant's) mind and reason, can the contribution *reason* offers be in some way redeemed? Can enlightenment, mathematic, linear, scientific, reason be replaced by a 'broader reason' that can be wedded to the metaphysical? (see Archbishop Müller's new 2013 book on Benedict XVI's thought on this kind of broader reason).

John Paul II bemoans the loss of confidence in reason.³⁷⁰

Bonaventure sees the centre of one's being as 'integrative' of all faculties (Gerken 1974:92).³⁷¹ If 'faith clearly presupposes that human language is capable of expressing divine and transcendent reality in a universal way - analogically, it is true...' (Pope John Paul II *Fides et Ratio* no84 1998:78), then this thesis suggests that it was a modicum of 'faith' or 'faith-insight' or a 'transcendental sense' that from the start lent its capacity to reason so as to elevate it to deeper insight. Certainly Bonaventure teaches that '*divine* reason is *contuited* by us (spiritually intuited) along with created reason (human reason) in every act of certain knowledge.'³⁷²

arises when once 'reified into metaphysical constituents,' forms are treated as 'primitive explanatory entities accounting for both static and dynamic structure of things' (Honderich 1995:385). This though might suggest they are *mental* constructions and no longer part of the original 'mystery' of being.

³⁷⁰ John Paul II says: 'The importance of metaphysics becomes still more evident if we consider current developments in hermeneutics and the analysis of language' which are very helpful for the understanding of faith, but 'these fields tend to stop short at the question of how reality is understood and expressed, without going further to see whether reason can discover its essence.' He challenges: 'How can we fail to see in such a frame of mind the confirmation of our present crisis of confidence in the powers of reason?' (*Fides et Ratio* no84 1998:78). This study agrees that 'these [negative, secular] positions tend to obscure the contents of faith' and indeed, can 'deny their universal validity' (as reasonable for all) but asks whether this is really an 'abasing of reason' or should reflect a concerned postmodern tendency (recognising the limitations of reason 'alone,' and modern linear reason) beginning to reach out to what is more a *reason-bestowing spiritual depth-insight*. Throughout history, and in skewed instances in Church theology laid open in this study, by inflating and over-reaching itself, reason can be accused of largely undermining itself. What is sought is a different, more nuanced, broader, deeper kind of reason (tied to logos) that indeed Pope Benedict XVI sought (See Archbishop Müller's 2013 book *Expanding the Horizon of Reason* on Benedict XVI. Expanding the Horizon of Reason: Archbishop Müller Releases Book On Thought of Pope Benedict XVI. *Only truth can save humanity - not propaganda* by Deacon Fournier, K 1/17/2013. *Catholic Online* (www.catholic.org). http://www.catholic.org/international/international_story.php?id=49332page=1 [accessed 9.1.14].

As *imago Dei*, persons are able to spiritually recognise truth through an 'overall intuitional sense' – and this will be inclusive of wider and deeper reason. Traditionally it was 'reason's' remit to recognise *truth*, but it is a faculty deeper than reason and more spiritually incisive -than linear mathematical reason, or inference, or analogy- that gives both full cognitive (*nous*) and deeper 'spiritual' *certainty* where powers of *psyche*, *heart* and *pneuma* overlap. The weight of transcendence *in* the faculties can now contribute.

³⁷¹ John Paul II *Fides et Ratio* no13 1998:16-18 seeks 'new depths,' where reason 'looks beyond' to grasp 'deeper meaning' - words also used throughout this thesis.

³⁷² *Quaestiones disputatae De scientia Christi*. q.4, conclusion (5:22b-24b) cited in McGinn Vol.III 1998:374²⁰⁴ bracket added. Delio sees this as being an 'intuitive type' of knowing (2001:199). Such *primitive* movements of faith (and one must be careful how one theologises this so that this *accurately* straddles the human and the divine activity; cf. Rahner's 'anonymous Christians,' McBrien 1980:269; Rahner in Losinger 2000:35-41; see cautions by Suenens 1986:1-5, 81-83) are more meaningful and integrative than any reason's lone quest, as they *unconsciously* lend humanly unattainable spiritual depth to what analogical process (consciously using the mind) can maybe utter and faintly understand (to some extent, as *deduced* from reason's store), but cannot yet fully grasp. Aristotle and Plato strained their minds and inner senses, as *accompanied by spirit* within them as part of their anthropological makeup, so that their spiritual intuition did reach remarkably deep into *metaphysical* reality. The depth that they *could* so splendidly attain is an indictment of weak modern philosophical attempts.

Thus reason has to be threaded through with intuition, divine insight and love to be able to 'see' properly. There is, it is believed, a whole human-divine interpenetrating spiritual stratum *missing between* the traditional innate capacity of *reason* (loosely, under metaphysics) and coming to the insight of *faith* (that is pure transcendent gift).

This thesis calls this human-divine 'overlap,' spiritual intuition. The encyclicals of John Paul II (*Fides et Ratio* cf. no6 1998:11, 12; & no13 1998:16-18) Benedict XVI's *Deus Caritas Est*, (cf. no17 pgs22-23; 18 pgs23-24), Benedict XVI's 2009 *Caritas in Veritate* and particularly Pope Francis' 2013 *Lumen Fidei*, all grapple with trying to explain this meshing of reason and faith.³⁷³ The Spirit (*pneuma*) resides in all human spirits (*pneuma*) so that a strict separation between nature (philosophy, mind, reason) and grace (love, faith) is untenable in terms of Christian anthropology, a theology of grace, and an understanding of conscience and an inherent moral capacity.

We have here arrived at a point where spiritual intuition has to be more fully researched.

³⁷³ John Paul II joins in an 'inner dialogue' the human capacity of conscience to its transcendental source: 'The importance of this interior *dialogue of man with himself* can never be adequately appreciated. But it is also a *dialogue of man with God*, the author of the law, the primordial image and final end of man.' Saint Bonaventure teaches that 'conscience is like God's herald and messenger; it does not command things on its own authority, but commands them as coming from God's authority, like a herald when he proclaims the edict of the king. This is why conscience has binding force' (*Il Librium Sentent.*, dist. 39, a. 1, q. 3, cited in John Paul II *Veritatis Splendor* no58 1993:57).

5.3 PART 3 THE CATEGORY OF INTUITION

5.3.1 TOWARDS INTUITION AND ITS SYNTHESIS

5.3.1.1 A DEFINITION OF INTUITION

According to Myers, 'Intuition is our capacity for direct knowledge, for immediate insight with observation or reason' (2002:1).³⁷⁴

5.3.1.2 BACKGROUND EVIDENCE

The time has come to have the confidence to tackle the hard issue of intuition. Whatever one's reaction to the term intuition and its place in anthropological sciences, intuition is evidently being revisited and used on many frontiers.³⁷⁵

³⁷⁴ Intuition (Latin *intueri*, to look into), defines Myers: is 'a psychological and philosophical term which designates the process of immediate apprehension or perception of an actual fact, being, or relation between two terms and its results' (2002:1). Sauvage too is insightful: 'According to the Ontologists, our knowledge of notions endowed with the character of necessity and universality, as well as our idea of the Infinite, are possible only through an antecedent intuition of God present in us' (Sauvage 1910, 'Intuition' in *The Catholic Encyclopaedia* Volume VIII). Rahilly (brackets added) contributes: To account 'for the major part of our existence we must admit something analogous to the Aristotelean *phrónesis* whether we call it the illative sense (Newman, phenomenology), or artistic reason (aesthetics), or implicit thought (intuition)'. He explains: 'It is our reason acting under disabilities of language rather than of thought, after all, evidence (experience including its emotionally laden meaning rather than empirical facts) is for ourselves while demonstration has reference to the audience.' What precisely may Rahilly mean by 'regarding feeling (or will) as forming with reason a co-ordinate source of knowledge? It may be meant that to have a certain feeling towards a conclusion is the same as to have reasoned it; and this is true in the sense that the complex 'feeling' may include ratiocination. But when I draw a conclusion, I do not mean that I prefer it'... 'so that I can still *feel* this is *true* even if I don't *like* it as truth – this does not mean that *preferring* means that I am so bound by the power of that preference that I cannot correctly *feel* another dimension to be *true*' (Rahilly 1911 'Reason' in *The Catholic Encyclopedia*, Volume XII). 'Feeling truth' truly is here considered to be the same as intuiting truth. Meyers through Mitchell continues to feed added insight: 'Experience of inner knowing that [can be] experienced just as concretely as logical thought' (Mitchell founder of Institute of Noetic sciences, from an undated solicitation letter for the Institute of Noetic Sciences, in Myers 2002:2 brackets Myers'). 'Intuitive thinking is perception-like, rapid, effortless... deliberate thinking is reasoning-like, critical, and analytic' (Princeton University psychologist, Kahneman 2001:269-275 in Myers 2002:1). Thus says Bargh: 'Automatic nonconscious processes pervade all aspects of mental and social life' (Bargh in Weyer 1997 vol10:1-61). Myers sees Bargh contending that this, 'is less simple minded and irrational than some researchers contend' (Myers 2002:29).

³⁷⁵ Plato, Aristotle (Stumpf 1993:88) and Descartes and the rationalists have not only based their philosophies on intuition, but have maintained it as an integral part thereof (as 'preconscious' in the *absence* of 'inference, justification, mediation or grounds,' Osbeck 1999:234). Boucouvalas (in Davis-Floyd & Arvidson 1997:6) shows that Russel, Bergson, Spinoza, and Eastern philosophical views such as Zen, have pointed to intuition's potential. Also, Westcott (1968) and Bastick (1982) have moved intuition from the philosophical to the psychological realm (in Davis-Floyd & Arvidson 1997:6, cf. 21). In the phenomenological domain Levinas (1973) has studied Husserl's theory of intuition (in Davis-Floyd & Arvidson 1997:6). Alfred North Whitehead and William James can also be called intuitionists (Davis-Floyd & Arvidson 1997:xii). Gelpi states that the North American pragmatist tradition, 'insists on the primacy of experience... (and) the centrality of affectivity to the human experience... (and) the religious search for synthetic (intuitive) insight' (Gelpi 1988:8 italics, brackets added). Boucouvalas (in Davis-Floyd & Arvidson 1997:9, 10) demonstrates that intuition is being explored as: group intuition and in society as a whole; in the domains of scientists, mathematicians and literary personnel; in therapy and counselling and medicine and is finding a valued place in business management skills. Gladwell shows that intuition even has a role to play in the Marine's military 'command and control vision,' (cf. 2005:117-120, 143-146); for theoretical insight, see Bradbury, Bergmann Lichtenstein 2000. Finally, the more intuitively sensitive ethics of care rather than a previously named, partial ethic of justice are being considered as more basic (Davis-Floyd & Arvidson 1997:xii). Knight advocates the existence of a

When intuition is used in a variety of ways in philosophy a common feature is some form of immediate apprehension where there is an absence of: inference, justification, mediation or grounds (Osbeck 1999:234). Intuition 'sees through' to the solution. This apprehension through sudden awareness is basic to the function of awareness and arises in everybody all the time (Davis-Floyd & Arvidson 1997:21).

According to Laughlin (Davis-Floyd & Arvidson 1997:21) Bastick (1982) provides one of the best studies of the experience of intuition.

A definition and claim of intuition sees that literature seems to agree that intuition is a direct way of knowing what seeps into conscious awareness without the *conscious* mediation of logic and the rational process. Some say that this direct apprehension lies outside sensory channels and analytic thought (Davis-Floyd & Arvidson 1997:7; cf. Alston in Davies 1998:66). This author believes intuition can do so but can also include both the senses and analysis if and as required for that process of intuition. Intuition can 'switch' conscious reasoning 'on and off.'

There are today still opposing positions indicating a split between two schools of mind: 'observation, experience and ideas, principles, truths originating in the native power or as seen in the inward light of the mind' (Davis-Floyd & Arvidson 1997:5). This author tenders that intuition 'oversees' both groups at once.

5.3.1.3 FURTHER CONSIDERATIONS LAYING GROUNDS

5.3.1.3.1 INNER EXPERIENCE ³⁷⁶

John Paul II pointedly insists that empirical science cannot deal adequately with *inner experience* 'of metaphysical knowledge, self awareness and self reflection, moral conscience, freedom and of aesthetic and religious experience.'³⁷⁷ He refers to an 'ontological discontinuity' between nature and these spiritual activities or experiences (Tilley 2005:99). This assertion reveals a crucial difference to be held to in all of matters of faith and thus, all cases of verification theories (refer to section 4.16.1 pg168 and all footnotes 230¹³⁴ to 231¹⁴⁰). In speaking about the *interior faculties* in this manner, John Paul II places religious experience at the core of interior spirituality. If one *wanted* to distinguish and keep distinct the human and the divine (nature and grace as distinct: in terms of natural theology as laid out in the

'faculty' of intuition when he says: 'The *deeper, integrating, contemplative faculty* to which the term originally referred is, sadly, something about which we can no longer speak straightforwardly. It remains, nevertheless, the source of all true theology' (2001:xiv italics added). For psychology of intuition see Wescott 1968. See also Westcott (1968) & Bastick (1982) in Davis-Floyd & Arvidson 1997:6).

³⁷⁶ Boucouvalas suggests that society may be more ready now than ever to breach the phenomena of intuition. Analysis (including the philosophy of positivism and the stages of knowing), science (in its breakdown of material reality) and experimental psychology have delineated the boundaries of 'outer knowledge' allowing confidence that now provides scope to 'intensely probe and develop this arena (of 'inner knowing'), but with different lenses' so that intuition can find its place as a rightful partner (Davis-Floyd & Arvidson 1997:6 brackets added).

³⁷⁷ Palmer reveals how Dilthey, following Schleiermacher, sees a mental transposition as a 'reconstruction and re-experiencing of another person's inner world of experience' (1996:104). The interest is not in the other person, however, but 'in the world itself, a world seen as a 'social-historical' world; it is the world of inner moral imperatives, a shared community of feelings and reactions, a common experience of beauty.' We are able to penetrate this inner, human world not through introspection but through 'interpretation, the understanding of expressions of life.' Therefore, the human studies will sometimes 'make use of the same objects or 'facts' as the natural sciences, but in a different context of relationships, one which includes or refers to *inner experience*' (in Palmer 1996:104, 105 italics added).

preambula fidei, cf. Komonchak 1987:797, cf. natural theology, Komonchak 1987:708, also Rahner 1975:1023,1024; and 'pure' metaphysics as traditionally approached, see Ratzinger 1995:16) in a refined way, then one might instinctively 'separate' self-awareness and self-reflection, and aesthetic experience (and also moral conscience and freedom), as more *natural, human* dimensions available to all, from a more uniquely *metaphysical thinking* involving metaphysical knowledge and insight.³⁷⁸ The latter will encompass overall graced or religious experience.

However it is proposed that nature and grace, as enmeshed, are always interacting. In reality the *humanly* initiated receptive disposition supported by the inbuilt capacities and predispositions, works so closely with *divine* impulses that the boundaries are hard to distinguish in some hard-to-define experience of God. Thus, in a prophet's dream, how much *human* imagination stored in the unconscious is drawn on for images, and how much 'steering' does the *Spirit* effect to shape the dream's overall meaning? (cf. Downey 1993:910).

Any distinction between nature and grace is often revealed in the qualitative *degree and intensity* of either the human or divine as expressed. (Seething jealousy would be very human, and ecstatic delight, divine; but a 'burning' *reaching out* for God, and *its fulfilment* in mystical experience, will tend to overlap – the panting heart as filled, is fulfilled).³⁷⁹

This closeness-in-distinction of nature and grace is evident in the different opinions concerning the cooperative functioning of the human brain and divine soul. Here, if the so called 'non-reductive physicalism,' that many theologians propose, in which the mind/soul arises from activities of the *brain*, then it must, for orthodoxy sake, also be accepted that the soul's workings are 'non-reductively' *distinct* from the brain. The soul though, does not (and likely, cannot) function totally without the brain's underlying contribution (Tilley 2005:97, cf. Beauregard and O'Leary, 2007:86, 99, 100). A sound principle will hold that the higher functions (e.g. spiritual wisdom, insight) make use of and thus *include*, but are not finally determined by, the lower (e.g. the employ of logic, imagination, memory etc.).

The 'soft materialism' of Ward (2010:81, 104) holds an 'emergentist position' where the soul emerges out of the evolution of matter but might yet be *more* than material (Tilley 2005:97). The position of the Church is that the soul remains distinctive. The subtlety and sophistication required in holding the human and divine together needs to be carefully nurtured and maintained (cf. Dalai Lama, Lhundrub & Cabezón 2011).

³⁷⁸ Dupré indicates that natural theology aimed at proving: 'God's existence and to determine his essence did so independently of the religious experience within which the very name of God originated' (1977:108). To pretend that one does not know God in faith, to exclude revelation, one's formation in the Church and Christian culture *as if* these did not exist is an impossible task given that so called neutral scientists are shown up to be always already subjectively biased. Reason and its methods cannot be strictly separated from deeper psychological and spiritual impulses. Not even Plato and Aristotle could separate these mental and personal functions. See previous footnote.

³⁷⁹ Maloney helps: Palamas' use of the term *grace* would probably be: 'God pouring Himself out to us by His divine energies in order that He might unite us with Him by making us true children of God. The primary meaning of grace (which admits of an infinity of growth) centers around God's energetic process of *divinizing* man into the very *likeness* of Jesus Christ, the image of the Father and yet *the image* according to whom we have all been created' (1987:72).

5.3.1.4 THE CONTRIBUTION OF CHRISTIAN ANTHROPOLOGY

More thorough investigation into biblical understanding of anthropology here undertaken will always be most valuable.³⁸⁰

5.3.1.4.1 THE UNITY OF THE PERSON

In spite of the use of such words as flesh, spirit, and soul, the Old Testament conceived of the human being as a unity and not as a composite of different principles. Wheeler Robinson 'observed in a classic remark that the Greeks thought of an incarnate spirit and the Israelites thought of an animated body' (cited in *New Jerome Biblical Commentary* 1990:1295, henceforth *NJBC*; cf. also Wheeler Robinson (1926) cited in Rollins 1999:139).

It is important to realise that 'the Hebrew language does not distinguish a seat of intellectual operations' and that 'these are located in the heart: in Hebrew the heart is the organ of thought rather than of mere feeling' (*NJBC* 1990:1295).

The Hebrew *nefesh* (*nepeš*) has usually been poorly translated as 'soul,' which introduced an idea that is unknown to the Old Testament (the word *nefesh* 'is too fluid to permit any synthesis'). Thus, 'When Yahweh breathes the spirit, the human being becomes a *living nefesh* (Gn 2:7). *Nefesh* is often 'associated with the psychic processes of desire,' and in this context 'the word can often be translated by 'will' or 'appetite.'" 'Person' or 'self' may be the essential, if not 'the primitive,' meaning of the *nefesh* (*NJBC* 1990:1295).

One wonders if the usage of the word *nefesh* shows, 'the failure of Old Testament thought to arrive at any real analysis of the principles of human nature' (*NJBC* 1990:1295) or whether Old Testament understanding was, rightly, not able to separate faculties of what is always the *whole* person. Human nature is seen as 'an existing totality,' and all anthropological terms designate 'the totality of conscious life' in some way – unless they refer to parts of the anatomy. Even then when particular parts of the anatomy such as, 'the loins, the bowels, the eye, the hand, or the heart are made the subject and the seat of vital acts,' the *total person* is identified with the organs, in which 'the sum of psychic energy comes to focus' (*NJBC* 1990:1295 italics added).

The unity of the faculties is picked up on at the end of this study in anthropology.

5.3.1.4.2 UNDER THE SPIRIT

This notion of living and moving 'under the Spirit' is prominent in the Pauline contrast of 'flesh' and 'Spirit' which compares a human being subject to earthly tendencies with a human being under the influence of God's Spirit (Gl 3:3; 4:29; Rm 8:4-9, 13) (*NJBC* 1990:1406; Ratzinger 1995:54, 55).

³⁸⁰ One Chapter of the Vatican II *Gaudium et Spes* (no 14, 15 Flannery 1975:914-916) amounts to, 'a virtual compendium of the biblical anthropology from which philosophy too can draw inspiration. The Chapter deals with the value of the human person created in the image of God, explains the dignity and superiority of the human being over the rest of creation, and declares the transcendent capacity of human reason' (John Paul II *Fides et Ratio* no60 1998:57, 58).

5.3.1.4.3 BODY/ SOMA

The Western world sees the body as limitation (Plato saw it as a prison, Downey 1993:908). But in reality one must say: 'I am my body' - if one part hurts it means that 'I' hurt. One has to respect that all creation returns to God - this means it is *through* 'my' body. Bodyliness helps one to identify with others in solidarity. My body is my 'brotherliness' and 'sisterliness' with the universe beyond time (cf. Brown Vol.1 1980:236). A human being does not merely 'have a *sōma* - one is *sōma*' (NJBC 1990:1406; cf. Bultmann in Brown Vol.1 1980:235). In the Old Testament the word *bāśār* expresses the idea of both 'body' and 'flesh.' Paul sees flesh as being sinful, so that as he reflects this Old Testament notion when he uses *sarx* as a synonym for *sōma* (1Cor 6:16) quoting Gn 2:24; 2Cor 4:10-11; cf. Gl 4:13; 6:17), he identifies the *egō* with *sarx* and finds no good in them (Rm 7:18) (NJBC 1990:1406).

5.3.1.4.4 SOUL-PSYCHE/ HEART

Soul 'is the seat of life or life itself' (Brown Vol.3 [1971]1978:682). *Psychē* embraces 'the *whole* natural being and life of man' for which he cares (Brown Vol.3 1978:683). Soul is the power and directing force of natural man including 'selfhood, self awareness and subjectivity, the principle of knowing and responsible freedom' (Downey 1993:908). For Paul it includes the *whole* of man: 'all that he believes hopes and strives for with all the powers of his personality' (Brown Vol.3 1978:683). Soul is the aspect that has to do with '*willing and emotion*' (Brown Vol.3 1978:684). Soul means the 'whole inner life of man with his powers of will, reason and emotion' relating him to God (Brown Vol.3 1978:684). *Psychē* is not just the vital principle of biological activity, but as in the Old Testament, it denotes a 'living being, living person' (Hebrew *nepeš*; 1Cor 15:45). It at once expresses the 'vitality, consciousness, intelligence, and volition of a human being' (1Th 2:8; Phlp 2:30; 2Cor 12:15; Rm 11:3; 16:4) (NJBC 1990:1406).

I can contain myself and be both 'my own mirror and context,' and as such, am above all animals. Soul means I have lordship over all creation which the soul can grasp and understand. The soul implies the mind, *nous*, which is the rational activity of the mind of natural man apart from faith and the Spirit (Montague 1994:30, 32).³⁸¹ Soul as mentioned above

³⁸¹ Decock demonstrates that Origen employed *nous* differently: 'The faculty of discernment is situated in the interaction between the spirit and the higher part of the soul' called 'human intelligence.' Thus, 'On the one hand, the spirit is the source of transformation and discerning power of the 'intelligence'; on the other, the 'intelligence' is both the receptive power with regard to the spirit and the active power in ordering the person's love.' Decock adds that Origen's articulation of the place of the 'intelligence' and call to move forward through union with the '*nous*' of the Logos is a crucial base for the later developments in St. Antony' (2013:196). Decock explains further that for Origen: 'The way forward -or backward- is determined by the relationship of the *voūζ* to the Logos. As pointed out earlier, the higher part of the soul, the intelligence, is created after the *image of God* and it is by becoming more like that image, that the soul reaches its fullest destiny. The human intelligence is not an utterly autonomous entity, but a possibility of ever greater participation in the divine Logos. However, this participation, this gift, is still to be realised through the exercise of human choice and action by means of education, correction, discipline, conversion, and so on' (Decock 2013:197).

The Internet Encyclopaedia of Philosophy helps ascertain Origen's emphasises on mind-intellect. What are now souls (*psukhē*) began as *minds*, and through boredom or distraction grew 'cold' (*psukhesthai*) as they moved away from the 'divine warmth' (*On First Principles* 2.8.3).' Thus 'departing from God, they came to be clothed in bodies, at first of 'a fine ethereal and invisible nature,' as this 'depends upon the moral development and perfection of the soul to which it is joined.' Origen states that there, 'are varying degrees of subtleness even among the celestial and spiritual bodies.' When a soul 'achieves

includes also emotion and 'the insight, will, disposition, sensations, (and) moral powers of man' (Brown Vol.3 1978:684, 685).

In terms of the above descriptions it is difficult to judge where *psychē* ends and soul begins, which might suggest a synthetic overlap that could well fall under *spiritual intuition*. Soul though has a more religious sense in that it is the 'seat of religious life' or the 'religious root in life' as inwardness contrasted with outward aspects such as the body (Paul contrasts *anthrōpos psychikos* as an animated person 'filled with soul' as a 'life-force' or as a 'living soul' (Brown Vol.3 1978:684) with *anthrōpos pneumatikos* as 'man enlightened by God's Spirit.' However in 1Th 5:23 (with its spirit, soul and body division) the spirit is always part of *natural* person.³⁸² Also soul is not a different anthropological category or faculty but another 'mode of being.'³⁸³ This means that all the anthropological dimensions are wedded in a sophisticated synthetic complexity. The same wholeness between *psychē* and soul (Montague 1994:30-32) goes for mind and heart which are not as distinct as surmised, as seen next.³⁸⁴

Nous, 'mind,' for Paul seems to describe a human being as a 'knowing and judging subject': it 'designates a capacity for intelligent understanding, planning, and decision' (NJBC 1990:1407; cf. 1Cor 1:10; 2:16; Rm 14:5). In Rm 7.23 it is 'the understanding self that hears God's will addressed to it in the law, agrees with God's will, and accepts it as its own. It is the capacity to recognise what can be known about God from his creation' (Rm 1:20; NJBC

salvation,' according to Origen, it 'ceases being a soul, and returns to a state of pure 'mind' or *understanding*.' However, due to the fall, now 'no rational spirit can ever exist without a body', but the bodies of redeemed souls are 'spiritual bodies,' made of the purest fire.' How *mind* can correspond to *affective fire* may be seen from the fact that Zeus with pure, 'craftsmanly' fire pervaded and constituted the cosmos.

³⁸² Maloney explains how Palamas, 'cuts through the Platonizing tendency in Christian spirituality that interprets the Pauline categories of flesh and spirit as equivalents of the Platonic terms 'matter' and 'spirit' or 'body' and 'mind.'" Palamas reinstates them in their correct Biblical form as referring to man (relationally) without Christ and man graced by the Holy Spirit, not as 'material' and 'immaterial.' Thus 'spiritual vision' does not mean mental vision, but rather participation of the whole man, body, soul, spirit, in the knowledge of God' (1987:72, 73). He adds that Palamas' 'holistic approach is refreshing in the light of Biblical research and modern theological approaches to an incarnational view of grace as God-for-man in all relationships, not merely God toward man-a-mind' (Maloney 1987:73).

³⁸³ Soul is not a different anthropological category but a different *mode of existence* in 1Cor 2:14. In the scriptures soul is never the 'real and valuable part of man or the permanent element' (Downey 1993:908). Platonic *dualism* of body-soul in the Church has only been challenged in the twentieth century by biblical scholarship (Downey 1993:909). The soul is the *domain in which* 'decisions are made regarding life and death, resurrection and destruction'; and the implication of this is that the soul will be judged and has 'eternal value' (Brown Vol.3 1978:686, Downey 1993:909).

³⁸⁴ Theological explanations have been developed to describe how human persons *relate* to the divine: that the soul of both man and woman was in the *image of God* (Gn 1,2) expanded on especially by Origen and Gregory of Nyssa. The notion of 'deification' for the Greeks was, 'the cleansing and repair of the damaged image so that one might enjoy the divine life. Augustine placed the 'image' in a Trinitarian theology that identified the rational faculties of intellect, memory, and understanding as the image of God *in the human*' (Downey 1993:47 italics added). Downey adds: 'The later Western medieval spiritual tradition posited a distinct faculty of the *soul* as the locus of *relation to God*. This faculty was variously named the *acumen*, the *scintilla* (spark of the soul), and the *capax Dei*' (1993:47 italics added, brackets his). These so called metaphors tried to reveal how the human person is 'constitutively receptive to and capable of response to the divine initiative...traditional Catholic theology recognized this inherent, receptive capacity in the human person and named it *potentia obedientialis*. Within the theology of grace, the distinction between the natural and the supernatural became increasingly differentiated and tended to emphasize an objective, non-experiential dimension of grace' (Downey 1993:47).

1990:1407). The *nooumena* are 'the things that the *nous* can grasp.' Strangely, there is really little difference in Paul's use of *nous* and *kardia*, 'heart,' which, as in the Old Testament, often means 'mind.' Thus is a rather conflated way, *kardia* would 'connote the more responsive and emotional reactions of the intelligent, planning self.'³⁸⁵ Though *nous* suggests the 'rational activity of the mind' especially as distinct from faith and the Spirit (Montague 1994:30-31), heartfelt emotional response remains tied to intelligence and forethought thus pointing once more to a holistic synthesis of being that has been lost to the West.

Greek parts of the person (*soma, psyche, nous, kardia*), for Paul, 'hints' at 'different *relations*' to God and world, not so the person '*per se*' but 'aspects of the person' (NJBC 1990:1406).

5.3.1.4.5 SPIRIT /PNEUMA

The spirit as contrasted with soul in 1Thes 5:23 means the 'higher side of man' in the Platonic sense so that *spirit* is part of man's make-up even of '*natural* man' (Brown Vol.3 1978:684. cf. Downey 1993:909). 'I am' *spirit*, and spirit is my capacity to be moved by God's power. The suffix *-ma* in *pneuma* denotes power and action as 'air is set in motion' (Brown Vol.3 1978:689). A person is God-like because of God's dynamic breath in them. Sharing in God's own likeness implies that there is a principle 'in me which I share' with God which can be called being made in *God's image*. It is a power that persons experience as 'relating them to the spiritual realm, the realm of reality which lies beyond ordinary observation and human control' (Brown Vol.3 1978:693). The human spirit, or the 'spirit of man,' is 'sensitive man' as he is 'open and responsive to' and belongs to the *spiritual* realm. It does not designate though, the divine spark of the 'real I' the 'ghost in the machine' - it is more about man in 'his belongingness to the spiritual realm and the power he experiences in him which relates him to the beyond' (Brown Vol.3 1978:694). Montague says more mystically: 'Pneuma is 'myself' born from above and facing upwards, my openness to self-transcendence, to movement beyond where 'I' now stand...' A person is also spirit and 'until spirit meets spirit man is not truly man' (1994:32). *Ruach* and *pneuma* refer to both 'the human spirit and principle of action as well as to the divine' (Sheldrake 2005:593). Persons though, are *acted upon* in their innate spiritual dimension by the Spirit. This brings a 'new coalescence' between the *psyche* and the *pneuma* 'as concentration of life in the Spirit' (Sheldrake 2005:593). The Pentecost experience brings about 'a new coalescence' between *psyche* and *pneuma* so that both of them are 'gathered into a concentration' on a life 'in the Spirit of Christ as the only true life' (Downey 1993:909). Again, it is not always easy to distinguish *pneuma* in this sense from *psyche* (cf. Phlp 1:27; 2Cor 12:18; or for that matter, from *nous* - which is again tied to *love*, see Chapter 5, 328³⁸⁸, 329³⁹⁰, 330³⁹³). Rather *pneuma* suggests the knowing and willing self and, as such, the aspect that is particularly apt to *receive* the Spirit of God (NJBC 1990:1407).

³⁸⁵ *Kardia* 'loves' (2Cor 7:3; 8: 16), 'grieves' (Rm 9:2), 'plans' 1Cor 4:5), 'lusts' (Rm 1:24), and 'suffers' (2Cor 2:4), doubts and believes (Rm 10:6-10), is hardened (2Cor 3:14), and is impenitent (Rm 2:5), but it can be strengthened (1Th 3:13; Gal 4:6; 2Cor 1:22). All these aspects of human existence are 'summed up in *zōē*, 'life,' a gift of God that expresses the concrete existence of a human being as the subject of his or her own actions' (NJBC 1990:1407).

One wonders how the capacity of *sensitive receptiveness* of a person's spirit can be defined in more anthropological terms so that it can be even more open to transcendence.³⁸⁶

These distinctions, as far as they can go, for we have seen that they overlap, have enriched our appreciation of what biblical anthropology is contributing. A conclusion sees, unlike the forced starkness of Western divisions and consequent impossible dualisms, the *holism* of such anthropology that is more respectful of the *synthetic* nature of the various faculties as they cooperate. This integration we have noted, also assumes connection with the divine as a normal, inbuilt, human aspect.

5.3.1.5 BONAVENTURE AND THE UNITY OF THE SOUL WITH ITS POWERS

This thesis has shown its discontent with the will being seen to be a different faculty to the often superior intellect. We see in Gerkin why St Thomas favoured an independent intellect, and Bonaventure a centre of intuitive unity. For Bonaventure, 'the powers of the soul, especially intellect and will, are identical with the soul itself and with one another.' Augustine in fact saw in the soul and its powers 'an image of the unity and trinity of God' (Gerken 1974:91).

Gerken demonstrates that Thomas held the position of, 'an essential difference between the soul and its powers.' Bonaventure judged Thomas' view to neglect the unity of the soul with its powers saying: 'Therefore, one may say that the powers of the soul are one entity, because they are rooted in a single entity and so bound up with that entity that they can belong to no other category of being' (*Opera Omnia*, Vol.2, :561 cited in Gerken 1974:92).

³⁸⁶ Is this like a humble identification in love? If the human *spirit* is the most real image of God in 'me,' surely 'my' identity is tied in with this *spirit* that calls 'me' into the most fullness of selfhood that can possibly be. For Paul 'love (*agape*) is an openness, an outgoing concern and respect of one person for another/others in concrete acts that result in the diminution of the lover's 'self' (see Phlm 9-12; Gl 5: 13; Rm 12:9-13). It is a way of Christian life that is extraordinary (*kath' hyperbolēn*, 1Cor 12:31), surpassing even all the charismatic manifestations of the Spirit' (*NJBC* 1990:1407).

Decock explicates: 'discernment within the framework of Origen's anthropology' so that the various faculties are explained by Origen. This is worth citing in full: 'Origen saw the person as made up of spirit, soul and body (see 1Th 5:23). The spirit is the teacher of the soul who leads the soul to the virtuous life and to the understanding of God. The spirit is the locus of the presence and action of the Holy Spirit in a person's life; it is a created *participation in the Holy Spirit*. The human spirit is therefore not properly part of the human personality; it does not take part in the person's sins, but it weakens or falls asleep through human sinfulness and will end up being cut off from the damned so that they will be without spirit'... 'The soul, or more precisely, the higher part of the soul is the centre of identity of the person, the seat of freedom, the faculty of decision making. This higher part of the soul is called *nous* (*mens* in Latin, 'intelligence'), or according to stoic terminology *ἡγεμονικόν*, *hegemonikon*, or in biblical fashion *kardia*. This is the part of the soul which *participates* in the image of God (the Logos) and is therefore able to *learn from the spirit*. The *nous* is the crucial factor in the person's life; as it has become disabled, incapable to *discern* (Rm 1:28), it needs to be *reshaped by the mind of Christ* (1Cor 2:16). The task of the *nous* is therefore twofold: to be itself as created after the image of God and to find itself again, by turning away from evil (Bertrand 2003:971)... 'The faculty of discernment is situated in the interaction between the spirit and the higher part of the soul; on the one hand, the *spirit is the source* of transformation and discerning power of the 'intelligence'; on the other hand, the 'intelligence' is both the *receptive power* with regard to the spirit and the *active power in ordering the person's love*' (taken from Decock 2013:189-208 italics added). Unusually, the *nous* here is attached to ardent love: what is to be avoided is that 'the ardour of the 'original' love for God' is 'cooled down (hence the play on words *Ψυχή* and *Ψύχος* [=cold])' (Decock 2013:176, see explanation in the thesis 229¹³²).

In line with the biblical anthropology laid out above, Bonaventure is a 'passionate defender of the unity and identity of the person. All reality is to be brought back to its one root. To understand this point is to grasp his basic thought,' surmises Gerken (1974:92). From the principle of unity he concludes that the person is, 'to be identified within the *widest possible development of its faculties*; that all that a person does and thinks and says is to be *integrated* with the centre of his being, and thus integrated, to be understood. With this in mind, we gain access to what has been called the mystical epistemology of Bonaventure' (1974:92 italics added). Gerken explains that 'mystical' might be better articulated as 'identity in thought and understanding' (1974:92) as a kind of intuitive *gestalt*. Thus the definitive goal of knowledge for Bonaventure is, 'an act in which the soul -no longer through its faculties, but immediately through itself- knows itself and truth itself. In this way the soul knows God' (Gerken 1974:92). Here Bonaventure is faithful to Francis' intuitive way of processing and explains it for us. Gerken almost summarises this thesis' understanding: 'Immediate, intuitive, personal communication between us and the ultimate truth, the origin of our being, is the goal of human knowledge according to Bonaventure.'

Thomas' basic principle that sustains all his thinking instead holds that the human being 'disregards the power of the Creator if it does not place sufficient emphasis on the independence and uniqueness of the creature' so that, 'a thinker honors God much more if he/she stresses the difference and the uniqueness of every single thing in the great order of creation' (Gerken 1974:93). Bonaventure, on the other hand, in his framework, 'has to show that to be a human being -to be a spirit- is a vocation to *personal, intuitive communication* - a vocation to the discovery of unity and identity in an ascent to the first, *personal origin*' (Gerken 1974:93 italics added).³⁸⁷

We next make some more comparisons between the human faculties as faced by more modern disciplines and see what emerges.

5.3.1.6 INTUITION, THE BRAIN AND EXPERIENCE OF THE TRANSCENDENT

The soul has been traditionally designated as a spiritual reality, non-physical and non-material, requiring a special act of creation by God (Tilley 2005:99).

That is why intuition is a category able to go further than what the physicalist-evolutionist hypothesis offers within its own specialisation (the brain/mind aptitude as it evolved. cf. Vailant's idea that the brain also evolved spiritually, 2008:56-64; see Nelson 2011:221-237³⁸⁸; also Beauregard & Leary 2007:2-5, 8, 9, 11, 12).

³⁸⁷ Gerken amplifies that in *The Soul's Journey into God* Bonaventure expresses the same goal: 'If this ascent reaches its perfection, it necessarily retains within itself all the movements of the intellect, and the collective unity of the troubled soul will be brought to God and changed in God!' (1974:92). Tuoti reminds us that, 'central to Jungian thought is his concept of self, which Jung understood to be our total personality and 'core center'' (1997:43).

³⁸⁸ Nelson contributes that: 'The future neuroscience of the spiritual may help us distinguish the primal roots of our spiritual impulses from the associations, imagery, and thoughts they induce in 'higher' brain regions. We may finally begin to understand how the spiritual has shaped the cerebral cortex... The field of spirituality and the brain is in its inception. Each of us, on our own, must find spiritual meaning and value. This is one of our greatest burdens, but it is also one of our greatest opportunities. In the end, understanding the neurological foundation of spirituality is necessary for a contemporary understanding of what it means to be human' (2011:11).

The highest form of proficiency of intuition (see research above on soul, spirit) is that it enables us to *relate* humanly and divinely in a manner way *beyond* what the senses and reason can facilitate. It is not enough to say such relating is *non*-sensory (cf. Alston 1991:35, 36; Griffin 1993:20) and leave what this means hanging. Positive insight into *relating* more deeply is required to assist spirituality as a discipline.

For this reason Dunne will advocate a 'new way of conceptualisation' that 'accommodates the intuitive creative and mystical dimensions of consciousness' into the 'purview of science to increase its adaptability and resilience' raising science to its rightful place as 'one of the triumphs of transcendent human achievement' (in Davis-Floyd & Arvidson 1997:128).

The category of intuition opens up and out and has no limits as it ruminates,³⁸⁹ draws in, connects, synthesises, projects outwards, and reaches and strains towards the transcendent, even as it is always reasonable and includes the fullness of reason.³⁹⁰ The sum result of the sophisticated underpinning by the physicalist (neuro-biological) and evolutionist merely further *grounds* what is already an expanded and elevated capacity for transcendence (see Rahner's Transcendental Thomism, McBrien 1980:128-133) which allows a form of human-divine relationality beyond any physicalist explanation. (It is essentially much more than the sum of its substructures). It involves a *relational dialogic* beyond what we can even imagine or will (Eph 3:20; see relating in mutual interaction, John Paul II in Dulles, 2003:27-29, 194, 248, 249; thus Pope Francis in *Lumen Fidei* (no27) speaks of 'a relational way of viewing the world,' so that, 'Even our own knowledge and self-awareness are relational' (no38)).

The question is how can we assert such relationality if we cannot somehow 'empirically' or rather experientially validate its reality? We can do so because we truly experience it as possible *within*, and this is another kind of 'subjective empiricism' where the 'senses' we possess are much expanded to include what can be called the more *sophisticated senses* (e.g. awareness of presence, intuition of the mood and disposition of the other and even anticipating the thoughts of the other, interpreting value and moral meaning, an in-depth social appraisal, sense of justice, imaginative analogical projection, productive free mind-play etc.), and more importantly, where we in addition posit the *spiritual senses* (see 6.4.6.2 488 and 5.1.8.9 pg292; Chapter 5, 294³²³, 296³²⁷ 300³³⁸, 307³⁵⁵, 318³⁷², especially 376⁴⁹⁷; see also the *uncreated energies* in Maloney's *Uncreated Energy* 1987:59; see this thesis 273²⁶⁷).

This makes the need for *inner experience* more centrally crucial, for if we cannot reach such depth insight but through deep experience, then we cannot arrive at in any other reflective or practical way.³⁹¹

³⁸⁹ Jacques de Vitry, historian and bishop preaching to the Franciscan brothers (sermon I, 1229/40), expects the lay brothers, 'to be able to *ruminate* on the scriptures' (cited in Armstrong 1991:588).

³⁹⁰ To keep the rational included, as this thesis always does, Teasdale estimates that this capacity is not rational, nor is it non-rational, but can be described as a 'supra-noetic state on the upper end of the rationality scale' (1980:24 in Kourie1992:88). Teasdale articulates religious experience: 'to experience God...is to experience 'that which is'; it generates 'a *tasting* knowledge of God' (in Kourie 1999:23).

³⁹¹ We also cannot reach it through any *explanation* of what we consist of (an anthropology of *soul* and *spirit* just remain words or ideas); what we are rationally able to *accomplish* in any profound way (action into production remains merely material); or even what we can try and *will* (such wise intuition as experienced illumination is *beyond* even a willed impulse crying out for some expression of itself that it cannot be aware of).

Any 'convincing' by a higher spiritual capacity can only come through what is '*beyond* the mind of man' (Eph 3:20)...beyond what we can wish or even think of...a religious conviction born in spiritual experience akin to an alive and incisive faith. In this situation, 'The Spirit itself bears witness with our spirit that we are children of God' (Rm 8:16).

We now need to isolate or distinguish that dimension of a person that makes them an *image of God*; that gives them human dignity (John Paul II, *Fides et Ratio* no60 1998:58). This 'depth dimension' is beyond the capacity of reasoning. It is this 'God dimension' that enables persons to draw on God's Spirit throughout life. It is also the dimension that is 'designed' (express use of this word) to be in *relationship* with God all through life and also into eternity which is also our end. To arrive at this latter relationality and its final fulfilment we need to extricate that capacity that enables any person to become related in this manner.³⁹²

The nature of this capacity must be of love; its affect, is the capacity to *intuit* the love of One unseen; the dynamic, to give and receive love secretly at depth; its purpose, to share love with all so that it transforms; and its ultimate aim, to share together in this love forever. Only *intuition* can look deeply into such expressions of love - reason only plays its part (cf. Pascal see Chapter 5, 222^{111,112}; cf. Ratzinger 2006:88).

It can be said that spiritual intuition is 'purer' than reason. Reason often 'steals' from intuition without realising it. On this realisation reason has to admit this creeping appropriating tendency, and stand back to let love carry it further.³⁹³

³⁹² Keeping in mind the biblical anthropological survey presented above, does this facility reside in the soul? Is it a 'capacity' of the soul; or is it more a sharing in the 'Spirit of adoption and life'? (see experience in Tilley 2005:99). A major study needs to be done in this area.

³⁹³ Blahnik makes clear that the '*...affective*, like cognitive intuition is self-validating' and that *cognition* cannot *add* any certainty in the case of 'being in love.' For example: 'when we fall in love with someone, we experience the feeling of love in relation to the beloved...The love we feel is self-validating' (1997:123). But he adds, this experience of love might in fact be quite rare. We may 'not *initially* experience our feeling as love' (we may, says Blahnik, interpret the feeling as attraction, titillation, lust, etc., or interpret it possibly as love'...'though we are *not sure*'). He goes on: 'In such instances we may *reflect upon our cognitions* in order to determine which cognitions are right or we may reflect upon our *feelings* and then search for a *cognition that fits* or *aptly describes what we feel*. Such [cognitive] reflections though *will not provide us with the certainty* of intuition...No amount of *reflection* will produce or lay bare *the feeling as it is*. The feeling must be experienced *on its own ground*...We can narrow our search for the right cognition through the use of reflection [for instance, using past memories of falling in love], but *we cannot produce the feeling as right or true*' (1997:123 italics and square brackets added). (He adds: 'In knowing what we do and do not feel by *subjecting our cognition to experiential affirmation* we *eliminate some of the complexity* of our affective experience of the individual'). However, 'such a process will not in itself reveal that we do in fact love the person.' Ultimately, avows Blahnik, 'it will not produce the *experience* of affective intuition in relation to the individual.' (But, he adds, it certainly 'will aid in the *development* of such an intuition'). 'At best *cognition* can supply us with an *affirmation of loving* the individual *without* the feeling of love to correspond with that cognition' (Blahnik 1997:123 italics added). This means that, 'we can *say or think* we love someone *without* feeling love for him or her as we say or think it. Only *the feeling of love* will produce *the intuition necessary to experience the affect* intuitively' (Blahnik 1997:123 italics added). Clearly, cognition has to 'work with' and 'build on' love as *intuited*. This is of course all crucial in any talk of loving God where *feeling* must carry the *idea*. This implies we cannot *instruct* others to love God. Instead we have to *lead them into love* – and this means through a *mystagogy* that exposes to the feeling of love. Maloney shows Lossky (1963:71, 74) describing, 'the knowledge of God beyond all conceptualization' that St. Gregory of Nyssa called *theognosis*: 'Union with God is presented as that which goes beyond vision, intelligence to the area where knowledge is suppressed and love alone remains - or rather where gnosis becomes agape' (Maloney 1987:45).

Intuition is needed to counterbalance the long-held intellectual bent of reason.

Importantly, as increasingly seen in the thesis' anthropological uncovering, the will, traditionally the philosophical 'counterpart' of reason (as contrasted to, and disconnected), is not a brute impulse totally separate from the intellect, as if one must chose or use one or the other. Neurobiology demonstrates that all functions moral, social and rational, are *interlaced* in the brain (Carter 2009:138, 139, see also 2009:167, 170) so that if one damages an emotional centre³⁹⁴, the rational process will suffer also. Intellect and will, reason and affectivity, interact and mutually draw on each other. That which can best harmonise both is a meaning orientated process called intuition.³⁹⁵ Intuition's broader scope allows for self-equilibrium in any thought process, judgement or action for it best assesses what is out of place or damaging, or alternatively, that which harmonises and is fitting, as it simultaneously discerns what is both right and loving.³⁹⁶ Reason needs to be balanced (and be 'led' as a 'person' with half an eye) by the category of intuition.

Accepting that there *must* be deep connections between the divinity of the soul *and* the mind (as more than brain) and arguing that the divine movements are at least to some extent *dependant* on the receptive capacities of the mind is one thing.³⁹⁷ Deep mysticism goes further to show that the divine (grace) envelopes and even overrides (as it also uses) the human

³⁹⁴ Damage to any *one* of *several* brain areas can affect *moral* judgement. The latter includes: areas involved in feeling emotion and assessing emotional intent and areas involved in thinking about current situations and assessing action; and the junction of the parietal and temporal lobes, which allows for understanding others' intentions (Carter 2009:139). Carter relates that the idea that our 'moral sense' may have a 'biological basis' in the brain arose largely as a result of a freak accident in 1848: 'A well-respected rail worker called Phineas Gage blew a hole in the front of his brain with a tamping rod that he was using to compress explosive powder. He survived with remarkably little damage to most of his faculties. His behaviour, however, changed dramatically. From being a conscientious, polite, and thoughtful man he became reckless, rude, and socially irresponsible. Acquaintances remarked that he was 'no longer Guage.' The change was linked by his doctor to his brain damage, and modern reconstructions of the injury show that it affected the areas now known to be central to moral sensitivity' (Carter 2009:139; cf. Nelson on Gage, with photographs 2011:77-79).

³⁹⁵ Haughey implies it is the Spirit working within intuition has the ability to *harmonise and integrate* differing aspects of cognition and aspects of the person's psyche (1973:72, 73). This is another way of saying that we can 'grow into' 'higher' (and 'wider') states. This involves a hierarchical process where a more encompassing stage appears that includes capacities and functions of the previous stage (Wilber 2001,2002:37) that function within an intuitive integrative processing (cf. Ratzinger (2006:111) saying that the path of faith is *not* 'a linear process, an untrammelled development'). This means that if we combine both psychological and spiritual stages it also means that we can grow into *deeper relational* states. Here the psyche cooperates *under* spirit - they are not conflated.

³⁹⁶ We note that in Phlp 1:9 Paul, 'places discernment (*aisthesis*) and knowledge (*gnosis*) side by side as two of love's expressions and functions. Knowledge is directed primarily to God; true discernment is necessary for human relationships, where it must distinguish between good and evil and judge accordingly' (cf. especially v.10) (Brown Vol.2 1976:391). Thus, 'It can frequently include ethical discrimination and decision' (Vol.2 1976:391). Brown speaks of an 'organ' and a 'faculty' that discerns with 'true insight': As 'insight,' '*aistheterion* is the organ where this discrimination is made' (cf. Jr 4:19). Hb 5:14 says, "the mature" 'have their faculties [*aistheteria*] trained by practice to distinguish good from evil' (Brown Vol.2 1976:391 brackets his).

³⁹⁷ However one must, as John Paul II insists, make sure that the genuine transcendent origins and movements are never understood to be wholly produced by, or reduced to, mere natural *human* functions (1986 *Dominum et Vivificantem*): 'Through grace, man is called and made 'capable' of sharing in the inscrutable life of God' (1986 no9). See the 'supernatural dimension' (1986 no52, & see no34).

(nature) in most dramatic ways.³⁹⁸ A solution is perhaps to resign oneself to the fact that we can never fully unravel 'how' the divine resides in the natural (Benedict XVI 2005 *Deus Caritas Est* no14 pgs20, 21), and how this 'happens or occurs,' but should rather concentrate on the fact that human relationship with the divine *does* actually occur and that this 'actualised reality' we experience, and feel, and can see in others, is what counts. Simply, on account of the mystics and Saints, and in fact on the basis of such experience throughout Christianity, it must be accessible. This mutual divine-human 'occurrence' affects the whole person: mind, body, psyche, emotions and feelings, imagination, the unconscious and spirit.

In this line Edwards proposed that there exists what might be called a supernatural yet quasi-empirical 'sense of the heart' that comes into play in the course of conversion.³⁹⁹

Conversion, which Lonergan studied in depth (Gallagher 2010:64-77), remains an ever fruitful dynamic for investigation (cf. Doran's 1981 work on psychic conversion).

5.3.1.7 REVISITING SOUL AND SPIRIT - CATEGORIES MORE OPEN TO THE RELATIONAL

Soul with its deeper inclusive psychological dimensions is easily directed at particular relations as it includes the emotions and heart.

Spirit with its dynamic emphasis allows for a relational experience of God that reveals our 'relation to him' and reveals also his full transcendence in a non-intellectual manner that is more personally convincing than a following of a metaphysics that is centred on abstract being. The experience of and the sharing in the Trinity as a loving relation is by far a more fruitful avenue to follow than a single-minded (and often narrow) form following being. The Church needs to have confidence in another hermeneutical approach, another form of metaphysics, so as to know how to elicit this *experiential relation*. Clearly it will need to be fully scriptural as lying at the heart of Christ's whole orientation. Following the relational offerings of the Trinity in personal revelation will lead to a less intellectually 'straight-jacketed' approach and become a more attainable source than a 'neutral' (and highly intricate, and foreign) philosophy of being (cf. Fatula's clear expression of this, 1990:17).⁴⁰⁰

³⁹⁸ In the Franciscan mystic Angela of Foligno's life, images and feelings surprise and overtake her totally (cf. Alston 1991:42, 43). Thus the symbolic tools the divine relies on that allow representation to emerge in the consciousness do not play a major role. The divine suggests and imprints what it 'wishes to,' with high emotional impact of its own (cf. Lachance 1984:56-58).

³⁹⁹ He says: 'For if there be in the saints a kind of apprehension or perception, which is in its nature perfectly *diverse* from all that natural men have...it must consist of their having a certain kind of ideas or sensations of mind which are simply *diverse* from all that is or can be in the minds of *natural* men. And that is the same thing as to say that it consists in the sensations of a *new spiritual sense* which the souls of natural men have not' (Edwards 1746:196 cited in Holder 2005:420 italics added). According to Edwards, it is the, 'infinite excellency of God that is perceived, and he goes on to claim (in spite of what his contemporary David Hume would have to say about these matters) that this is not simply a perception of a fact; it is also a perception of *meaning and value*. In summary, faith is not an admission of ignorance; it is based in a kind of empirical evidence' (Holder 2005:420 brackets his, italics added).

⁴⁰⁰ *Realism* usually presses for individuality, and that it says that a thing is, 'the collection of its appearances ...independent of the mind before which it appears,' would be an apt definition for Nunn (cited in Passmore 1984:259; cf. Lonergan 1974c in Ryan & Tyrrell pgs239-262 in McBrien1980:1176). If contact between entities is to be 'projected' to be possible, also some form of *idealism* needs to prepare the possibility (see this thesis 269²⁵⁷). Idealism for instance would envisage the Absolute as 'experience' (Passmore 1984:92). An infinite thought must have all that in it from the beginning

Granted, *being* remains a traditional strain of thought that safeguards the origin of all things in God. It can also hint at *mystery* in a higher ground. It guarantees ontological realism. However the divide between the unique persons here on earth and the metaphysical God cannot easily be bridged by this macro-system in a way that satisfies the spiritual longing *to belong* in an *intimate way*.

Act-potency in metaphysics should be more able to achieve this dynamic, but has one ever seen it stated convincingly in a way that is represented through a 'relational theology and spirituality'?⁴⁰¹ This donation is captured in Bonaventure's 'alternate tradition,' that is, the

(1984:92). However, you do not 'make' truth by means of the mind, you 'find' truth says Royce (1984:92). See *realism* in Stafford, 1998:670, 671.

⁴⁰¹ The question to ask is whether the act is an *action* that can arrive at 'the perfection of the being' (completing the potential) in an introverted way (God is thus 'pure act' *in* himself and perfect potential has been reached). Specialists in metaphysics and Trinitarian theology need to *honestly* review past (Greek) emphasis of teaching, and ask if metaphysics has accentuated enough that God *is acting* to *diffuse himself* in creative love? This *dynamic* concerns the inspiring idea that God acts *ad extra*, that he changes in his expansion in love, as he actively re-creates other free beings (see Ratzinger 2004:157, 158, 230 & 1971:180). Wallace (1977:94 brackets added) explains it this way: '*Potency* (cf. *New Catholic Encyclopaedia* Vol. 11:633b) is the capacity or *aptitude* in a being to receive some perfection or perform some action. The *correlate* of potency is *act* (cf. vol1:90c) which expresses the fully present *realization* or completion of potency (with reference *back* to the *substance* under review - but is there a focus on the *action* itself as acting '*outwards*' into effective *deeds*?). Potency and act are analogical notions, and in the full amplitude of their meaning they 'divide' being as such; being is that which is *either* in potency or in act.' Thus Wallace continues, 'Potency is the indeterminate and perfectible element that looks to *act* as its determinate and perfecting complement'...'The concept of potency formally signifies capacity or the absence of perfection, whereas that of act signifies perfection (cf. vol11:123b).' The question is whether God as *potency* remains a 'pure action' in a *self-referential* way (in the economic trinity, *ad intra*, cf. Maloney 2004:23) or whether he 'moves out' to *act* in love (the immanent trinity, 2004:28, 29). Bieler (1999 *Communio* 26.3:455-485) helps show how John Paul II did include God's *dynamic act*: 'Set within the Christian metaphysical tradition, the philosophy of being is a *dynamic* philosophy of *actuality* [*actuosa*] which views reality in its ontological, causal, and *communicative* structures. It gets its impetus and perennial impulse from the fact that it is sustained by the very act of being itself [*impetum sump ac perennem impulsio in eo reperit quod actu ipso 'essendi' sustentatua*] which allows a full and comprehensive openness to reality as a whole, surpassing every limit in order to reach the One who *brings* all things to fulfillment' (John Paul II *Fides et Ratio* no97 1998:88 cited in Bieler 1999:461, italics of English text added). As Bieler states: 'The ontological, causal, and communicative structures, 'takes its bearings by the *encounter* with the concrete Thou,' whose freedom manifests the plenitude of being' (1999:461). One can also point to the 'divine dance' between the persons of the trinity (1999:32, 33; Delio 2005:51; see John Paul II 1986 *Dominum Et Vivificantem* no10 for a fine expression of this). Cf. Prades' study of the Economic Trinity and the Immanent Trinity, (2000a:240-261 & 562-593). Vanhoozer will conclude that the Father, Son, and Spirit are merely continuing in history a communicative activity that characterizes their perfect life together...Hence this triune dialogue in history fully corresponds to the conversation God is in himself' (2012:251). He describes the Trinity in terms of his root metaphor, i.e. *communication* (Vanhoozer 2012:261).

John Paul's explanation calms doubts about a 'closed' potential *without* the act. Peirce safeguards the *action* in his *secondness*, so that the *dynamic* mode is to be insisted on: 'For as long as things do not *act upon* one another there is no sense or meaning in saying that they have any being, unless it be that they are such in themselves that they may perhaps come into relation with others' (*CP* 1:25, 524, 530 in Gelpi 2000:245 italics added).

Maloney (1978:66) provides an Eastern theological counterweight to the above sticking point of seemingly 'self referential' actions, where there is a development that moves *outwards* as an *act* precisely as that which *gives itself away* as power and energy, so that: 'Every 'essence' has to have an 'energy' if it is to be more than merely 'possible.' Gregory Palamas applied the term to God's manifestations in the created order: 'God has real existence in the world insofar as He is *manifested to* the world. This is another way of saying: God has real existence in the world insofar as He *creates* the world, gives it a *share* in His own real existence in and through the *energies*.' The uncreated

fecundity tradition, but this has not been given its due place in the Church (Shahan & Kovach 1976:15-18).⁴⁰²

This line of argument is precisely Heidegger's criticism of what he describes as onto-theological.⁴⁰³ The danger is that onto-theology makes metaphysics a neutral system where the ground of entities as the 'vertex of an ontological pyramid is itself turned into a supreme entity.' God as the ground of entities hereby 'loses his divinity.' In this Heidegger, it seems, sees that God will lose his freedom to multiply himself lovingly - for love is *freedom* between creatures. Heidegger says poignantly: 'man can neither fall on his knees in awe before the *casua sui* nor can he play music and dance before this God' (Bieler 1999:403; cf. Sadler 1996:81-95).⁴⁰⁴

A *loving* cause, creating a unique person loved-into-being as the love of the Trinity is imparted to it, within a loving purpose, under a loving *relationship* that initiates, sustains and completes all, is a completely *other relational pole* to start from (cf. Komanchak 1987:758, 759).

That we are designed to be in loving relationships and are all being loved together is a simultaneous dimension of relationality.

5.3.2 REINFORCEMENT OF THE THESIS' TENETS THROUGH TRANSCENDENTAL PHILOSOPHY THE CONTRIBUTION OF TRANSCENDENTAL PHILOSOPHY

The aim of this section is to show how this thesis premises -the foundational categories of experience under relationality as accessed through intuition- as they are integrated and expanded on by St Francis also has a firm *philosophical basis*: a foundation that has largely been missed in the Church.

energies of God 'are not 'things' which exist outside of God, not 'gifts' of God; they are God *himself in his action*. They are the very God who is himself Uncreated...In them God, as it were, goes *beyond* himself and becomes 'trans-radiant' in order to really *communicate* himself' (Archbishop Raya 1976:37-38 cited in Maloney 1978:67 italics added). The *action* has now been made explicit in its own right – but as remaining attached to the transcendent essence. One can now seek the *real actions* to uncover the *essence*. This will surely make for a shift that has to employ phenomenology.

John Paul II writes of God's creativity: 'He *comes and works*: 'He gives life...Together with the Spirit, Christ Jesus is present and acting' (1986 *Dominum et Vivicantem* no63) and '...the power of the Holy Spirit, who makes it possible for Christ, who has gone away, to come now and forever in a new way. This new *coming* of Christ by the *power* of the Holy Spirit, and his *constant presence and action* in the spiritual life are accomplished in the sacramental reality' (no61c italics added).

⁴⁰² This tradition does not as per St Thomas begin with 'abstraction from sense knowledge' but on being able to recognise and be drawn to the good because it is *already* 'present deep within' (Shahan & Kovach 1976:14, 15) as *identification*, through spiritual intuition, with transcendence that is God's Spirit.

⁴⁰³ Maloney (1978:86 italics added) ruggedly places the context in *relationality*: 'The relation of the created order to God is an *ultimate relation*, that is, it is in the order of *existence* (*esse*) and not in the *ontic* order of concept of essence or the areas that correspond to concept or essence, namely, the inner-worldly realm of causality.'

⁴⁰⁴ Maloney (1987:85) demonstrates that, 'Heidegger has a similar approach to God as a dynamic, energetic force always revealing Himself in the event of the moment in which truth is being discovered.' 'For him *Being* is not in the generic categories of beings, nor is it 'God,' such as that word is generally understood in the West, namely, as the *ens realissimum* or *ens supremum*, nor is it even what the Medievals called *existentia*. Neither is it the sum total of the beings of the word considered in their generic unity of 'beingness.' Rather for Heidegger being is, 'the event of truth.' He 'analyses the Greek word for truth and divides it into its two compartments: *a* (alpha privative, meaning *non-*) and *-letheia* (meaning 'hidden' or 'concealed'). Truth, then, is the event of 'non-concealment,' or truth is 're-velation' - the removing veil so that *Being* might shine forth. In either case it is an event rather than a substance, an act of coming forth (*evenire* in Latin)' (Maloney1987:85).

5.3.2.1 INTEGRATING NORTH AMERICAN TRANSCENDENTALISM IN A SYNTHESIS

What emerges is that this thesis' foundational premises, the model of St Francis, Bonaventurian Franciscanism, and North American Transcendentalism can -as they possess similar categories- be seen to possess common and at times interconnected philosophies and methods. Such a synthesis provides a fresh approach for the Church to pursue its challenges within this world. A *sublation* it was said (Dulles 1992a:127), both conserving value of past, but also advancing orthodoxy beyond its obvious outmoded constrictions, is sorely required for relevance.

This is largely the aim of this thesis - the concern to bring, for the modern person, the transcendent back into the human and so eventually to reinstate transcendence in its rightful predestined overarching position in the great scheme of reality. Transcendence 'bends down' to the human to raise it up, so to speak. What also occurs is the human immersion into 'the divine'. Both interpenetrations will: help religion regain its 'human face'; while making the human an appreciated entry point and essential foundation for *transcendental* growth.⁴⁰⁵

5.3.2.2 RESULTS EMERGING FOR THE THESIS' ADVANCE

To begin, this thesis has it is trusted, convincingly shown that one of the misleading foci of philosophy has been that reality is accessed primarily through the mind.

As the Church too well realises, this has largely been Descartes' and Kant's Western legacy, that together with later technical and scientific explosions, have left their orientation on the Western world outlook. As explicated also later, Gelpi has most profitably exposed (and undercut) the *dipolar* foundation underlying such an approach by employing the theology of the North American transcendental tradition.⁴⁰⁶

From the outset this study has aimed to show that it is *experience* that makes the difference in advancing productive philosophy and theology and spirituality.

It is seen that when experiences are *shared* and experience is communicated, persons can together discover or intuit general patterns and criteria (or further, laws). This common discernment can build 'spiritual laws' as foundations for spirituality - and in fact all of reality.⁴⁰⁷

Not too surprisingly these laws turn out to *relate* things to each other and do so in terms of *felt value*. The thesis provides a foundational framework on which spirituality and theology can build. For now, the three categories do not 'fill in' everything of the construction in terms of content, but reveal the main pillars needed to maintain the superstructure. From being a disparate jumble of spiritualities and theologies, *relationality* based on *love* sets up a 'tower of meaning.' *Experience* reveals the energy-forces running through and setting up *relationships*, and *intuition* helps to see how the structure holds together, but more so, enables *deep entry into the relational* superstructure.

⁴⁰⁵ The *anthropological* will have to be reinvestigated and this must go beyond the likes of what Schillebeeckx (1978:27-44) calls the 'anthropological constants', which are too 'closed into' nature and makes no room for the more qualified *transcendental* inner faculty the thesis proposes.

⁴⁰⁶ See Gelpi 1988. *Grace as Transmuted Experience and Social Process, and other Essays in North American Theology*; Gelpi, 1994. *The Turn to Experience in Contemporary Theology*; Gelpi, 2000. *Varieties of Transcendental Experience*.

⁴⁰⁷ These 'patterns' (or laws) is exactly what much deconstructive postmodernism will not, or cannot, trust and believe in (Rohr 2001:7, 11). For a review see Margolis 1987.

5.3.2.3 FAMILIARISATION WITH NORTH AMERICAN TRANSCENDENTALISM

The philosophical tradition of North American Transcendentalism (with their various portrayals of intuition, Gelpi 1988:2), with special appeal to *the relational character* of reality, 1988:6) is not well known or widely employed in European circles but presents a whole alternate structuring to the tight-knit traditional Thomistic philosophy by and large assumed by the Church to the present, and more recently insisted upon by the Church in seminaries (Pope John Paul II *Fides et Ratio* no61 1998:59).

The first (North American) Transcendentalists shared a common theological and philosophical concern. They all wanted 'to get beyond, or to transcend,' the 'limitations of Enlightenment religion.'⁴⁰⁸ To this end they all adopted an analogous strategy. They sought to rescue religious experience from the 'skeptical consequences of Enlightenment nominalism' by developing an account of 'religious intuition' (Gelpi 2000:vii).⁴⁰⁹

⁴⁰⁸ Many thinkers, including the so-called New Atheist 'four horsemen' comprising of Richard Dawkins and his (2006, *The God Delusion*), Daniel Dennett with (2006, *Breaking the Spell*), Sam Harris with (2004, *The End Of Faith*) and Christopher Hitchens (2007, *God Is Not Great*) are all cited by McGrath (2011:3) as being 'simply imprisoned by a defunct 18th century rationalism unaware of the radical changes in our understanding of rationality that have emerged in the last 50 years' (McGrath 2011:61). Kant and Hume both leading philosophers of the 18th-century Enlightenment, 'were quite clear that reason *had its limits* and that these are to be identified and respected' says McGrath (2011:57). Reason might be good 'at critiquing views are perceived to be irrational but that didn't mean that it could construct alternative visions of reality of its own' (i.e. as metaphysical, McGrath 2011:57) (See Giberson & Yerxa 2000:44-45; Brooke 2000:24-25).

⁴⁰⁹ Discerningly Gelpi (2000:vii) sees that: 'Emerson's theory of intuition rested on simplified and extremely dualistic Neo-Platonic foundations. Parker defended the subjective intuition of the objective truth of Enlightenment religion and in the process became the first systematic Enlightenment fundamentalist. Brownson's 'philosophical vitalism' attempted 'to avoid the dualisms which marred Emerson's account of intuitionism, and Brownson's own theory of intuitive religious knowing rested on a robust theological incarnationalism.' Together, Gelpi evaluates, they pose 'an attractive alternative tradition' to German Idealism. Mattei clarifies: 'Idealism...is the view that mind and spiritual values are fundamental in the world as a whole. Further, it is a denial of the common-sense view that material things exist independently of being *perceived*...Things were regarded in their entirety, by the idealists *as products of thought*. The extra-mental world is the *product of a supra-individual intelligence*, and *absolute subject*... We can say that for idealism, in general, reality is the process of the self-expression or self-manifestation of *infinite thought or reason*' (italics added 1994/2001:97).

5.3.2.4 THE INADEQUACY OF DIPOLAR CONSTRUCTS INTERPRETING REALITY

Examining Kantian method one can see that it wrongly assumes that thinking consists only in interrelating *concrete percepts* (conclusions on experience) with *abstract concepts* (as universal) in a dipolar arrangement.⁴¹⁰ Peirce proposed that only 'a *triadic* construct of

⁴¹⁰ The 'key' to understanding Kant's philosophy is his distinction between two types of mental representations: concepts and intuitions (the latter means of mere *sense impressions*). In this one must fully agree with Gelpi's critique, for Kant has philosophically 'straight jacketed' himself by means of these two limitations. He has therefore also dichotomised much of subsequent Western thought, including post-Cartesian continental European philosophy (Gelpi 1994:14). This study calls this a *foundational category mistake* in the sense that his two categories have been mistakenly commandeered (and conflated) from the start. Gelpi shows how, even if these make room for external social conditioning, Schillebeeckx and Liberation theology also fell into the 'Kantian solipsism' (the self as only referent for knowing anything) that is both nominalistic and dipolar (1994:14). Extreme nominalism asserted that generalised concepts (universals) represented no truth and were mere sounds (*flatus vocis*) (Wiethaus in Sheldrake 2005:463). Kant, fairly enough, saw his predecessors as either *empiricists*, who tried to reduce concepts (generalized ideas) to *intuitions* (i.e. reception by the senses resting on the material and its evidence), or *rationalists*, who tried to reduce intuitions (i.e. Kant's *sense impressions*) to *concepts* (cf. Evans 1998:73; Scruton 1981:136). (Here all originates in modes of *thought*). Kant in fact tried to *unite* concepts and what is gained in experience as precepts, in a *dipolar* resolution. Although he placed matters in an idealist frame he fell back heavily into a *mind and sense* dualism. Ockham stated that we can only truly know 'existent individual things through the senses' but he left room for 'knowing God intuitively or spiritually' (both are assessed in Sheldrake 2005:463). Wiethaus reveals that Nominalism is valued as 'the precursor of logical positivism and existentialism.' However the 'hidden costs of nominalist theories of language and cognition were a gradually growing distrust of spiritual intuition and divine revelation as non-rational and mere fantasy' (in Sheldrake 2005:463). This 'parting of the ways' reveals just how powerful the individual *mind* and the pragmatic view of the *senses* as empirical basis (Newton) are - both which represented a crippled reductionism begun by Kant. Wiethaus senses this trend expecting a 'history of the impact of Nominalism (against 'false universals') on the course of Christian spirituality has still to be written' (in Sheldrake 2005:463). Concepts and percepts are here briefly described:

Concepts deal only with particularity - they are only useful when clear about particular, defined possibilities (Gelpi 1994:15). They are limited because they do not deal with general laws, or 'generality' that possesses a broader 'scope of meaning' (which only true synthetic intuition can garner). The *conceptual* did provide the framework of intelligibility without which the *object* could not be presented. However this is judged by this work to be *too narrow and limited* a priori because these concepts are reducible to human *mental* constructs working within a limited Newtonian model of *cause and effect* (1994:73). This will exclude the wider and deeper synthetic, depth workings that true intuition will supply (cf. Capra 2002:31, 32). Regarding *concrete percepts*, Gelpi describes this as raw conclusions we make from concrete sensory experience.

This study sums up that both intuition and experience have been presented in a hobbled manner by Kant's dipolar schema. Both, empiricists and rationalists failed to realise that an experience of an object requires both *conceptual* and *real intuitive* elements. Here one recognises a deeply flawed Western trait: Kant's theory too confidently arrives at the notion that dipolar concrete sensible experience (percepts) and conceptual explanation (concepts) will make full sense of reality. (We note both sensing and conceptualising are centred on the *individual subject* but not a subject *relating* to the things either experienced or thought, or *sharing insight* on these with *others* to establish *vantage-points* or *laws*, such as an interacting 'conversation' reflecting the 'social and symbolic character of human life' (a *triadic* schema, Gelpi 1994:36). Plainly, not all experience is arrived at by the senses: the deeper *relational* experiences interior to the depth of the psyche as 'loaded' with meaning, as well as the rich religious experiences interior to spirit, are not accessible through the senses. Rather it is *feeling* attached to *interpretation* that intuits *general value* that is much more profound than anything received through the flat senses. Empathetic interpretation engages a *quality* that manifests itself, and sensitivity uncovers *loving motivation* so that we can understand how God *relates* to us 'habitually' in certain circumstances (Gelpi 1994:36). In addition, *conceptual* structures (indispensable to science in their limited preciseness) are often all too *fallible*. All too obviously the 'highest' meaning, such as *love* centred in the heart/spirit cannot be 'grasped' by mental concepts (cf. Schindler 2000:701-728).

Furthermore the thesis contends that spiritual intuition as it develops into contemplation and mysticism

experience can account for the irreducibly social and symbolic character of human life and thus discloses what Peirce called ‘Man’s Glassy Essence’ (Gelpi 1994:36). Gelpi clearly reveals that Peirce’s pragmatic realism, ‘undercuts the claims of both Kantian nominalism and the British empiricism that inspired it by arguing that we experience, not just factual interactions but real generality, the dynamic tendencies that ground and explain concrete actions. We experience real generality inferentially through the processes of shared systematic inquiry’ (1994:44).

This thesis therefore calls for (shared experience in) ever advancing cycles of increased growth in understanding (as theory: religious and otherwise, see Model T-I section 7.1.5 pg510). Building on such a cyclic process, as transcendently supported, one must also see that the Church’s tradition and doctrine must grow.

A note recalls that even if sharing builds theory, personal experience still remains the basis, and Peirce is very clear on the productivity of this modus.

In ‘Peircean realism,’ ‘one can experience God inferentially as Spirit, as a dynamic force, a vector, an interpretative tendency that lures human experience lovingly.’ Direct contact with God is possible, for to experience ‘that divine lure’ one must ‘cultivate affective and imaginative openness to the divine touch’ (Gelpi 1994:44).

Gelpi reveals how Royce in *The Problem of Christianity* ([1913]1968. Vol.2 pgs109-163) ‘devastatingly criticised’ the inadequacy of any dipolar construct of human cognition (Gelpi 1994:13).⁴¹¹ When the subjective interrelation of percepts and concepts claims to provide an exhaustive definition of human cognition, then, as tellingly put by Gelpi: ‘all knowledge takes place exclusively between one’s ears’ (Gelpi 1994:13 cf.36).

has a direct kind of access to transcendence and reaches beyond a dipolar disposition. Returning to the option of fallibilism, Peirce (Gelpi 1993:156) radically suggests that there is no a priori necessary grasp of ‘being.’ This author suggests that one can reflectively, philosophically ‘work towards’ being, but reason does not, and cannot, ‘fully grasp’ being: it intuits its existence and senses its depth of mystery. This is not a secure ‘*a priori* possession by the mind’ but the (total) mind (with its limitations) being *led* by spiritual intuition (with its modicum of ever present faith-insight). Thus the thought ‘that there can be nothing thought of greater than God’ is an ‘*intuition*’ impulse’ involving depth insight. The concept (‘God’) ‘maintaining God’ is not verified in terms of (the language of, or the rational aspect of) the *concept itself*. Being is not merely a *thought*, it deeply *spiritually* intuited (imagination, insight, reason and longing are ‘projected into’ a transcendent realm as carried by a ‘primitive impulse’ of faith). *Being* must rediscover its truly *mystical basis* as found in all persons as an anthropological constant. All possess transcendental capacities (discovering the *mystery* of the good of the true, and *awe* of the beautiful). *Thought* ‘working its way towards God’ can never be disconnected from the depth capacity of spiritual insight. *Intuition* as *contemplation* (reflection with *infused* insight), not narrowly *thought itself*, provides the ‘bridge’ between thought and the transcendental reality sought. Spiritual intuition becomes the ‘meaningful connector’ between all human experience and divine reality. (Spiritual intuition also unites the physical universe with the deeper human word, see Ashbrook & Albright 1997:xxxii).

⁴¹¹ Royce was attacking the epistemologies of William James and Henri Bergson, though his objections apply to Whitehead’s epistemology also, says Gelpi. These three conceived of human cognition as the ‘ongoing interrelation of *concrete percepts with abstract concepts*’ (Gelpi 1994:35). *Percepts* are those raw conclusions we make from concrete sensory experience which provides *one* of the aspects of the method. *Abstract concepts* have always been part of philosophising. Royce’s major contribution was that if dipolar experience consists only in ‘the interrelation within subjectivity of concrete percepts with abstract concepts,’ then one cannot account philosophically for the ‘social character’ of knowing (Gelpi 1994:35). Simply, we need to *intuit* the same things and same laws together - ideally, ‘in the spirit.’

He goes on to say that this kind of highly subjective process lacks the categories to interpret the basic human experience of communication, namely, 'one person talking to another person about some third reality' (1994:36).⁴¹²

Experience arises in an 'immediate givenness' synthesised by 'pre-reflexive' intuition in a hidden process that becomes available to thought (Kasper 1970:124). It is intuition (that includes the spirituality, in prayerful perusal) unfolding in the relationship (concrete association persons and things, Kasper 1970:124) that is able to arrive at value and direction.⁴¹³

This would include what happens in the *dynamic relationality* as two people impact on each other.⁴¹⁴

In order to interpret the *social* dimension of experience satisfactorily, one needs to adopt a triadic rather than a dipolar construct (Gelpi 1994:6; cf. Gelpi 1993:158).

This thesis believes that *intuition* is not only a private capacity for insight, but that its 'rules' apply to all people so that intuition as common to all becomes a major underlying foundation. This approach attaches intuition again to the universal logos as structuring all reality meaningfully. It will include Jung's archetypes. In addition the 'linkages' that add value to intuition are the *relational bonds* always implicit in logos. Here logos is understood to be grounded in love.⁴¹⁵

⁴¹² Kasper makes clear: 'We take 'experience' to mean not a mere theoretical book-knowledge, but rather a practical knowledge gained from *concrete association* with persons and things. Experiencing in this sense means the same as testing or proving' (1970:124 italics added).

⁴¹³ Gelpi clarifies that *perceptions* interpret *sensations* to become 'hard' percepts. However *appreciative* perceptions must also consist of *feelings and images*. They include the positive affections (like pleasure, sympathy, friendship, romantic love, craving, ecstasy) as well as negative feelings (like fear anger rage, guilt, sadness, depression, loathing resentment). '*Images* endow affective perceptions with enhanced differentiation and clarity. They follow not the laws of logic, but those of free association and synchronicity' (Gelpi 1988:59). *Affections* do contribute because they function 'within a continuum of cognitive evaluative responses.' They 'know reality in their own right.' They 'pass judgement.' They are needed because they 'mediate cognitively' between 'sensory images, memory and the imagination' (Gelpi 1988:60). All these are interactive domains previously covered in this study. Often rational 'linear' logical inferring is unconsciously 'kick started' by *motivational instincts* that inexplicably 'choose' the connections *desired*. The original instincts as 'judgements of feeling' that give direction are non-rational (cf. Gelpi 1988:60). McGinn expands through the mystical attitude seen in Arthur Deikman's view: 'reinvesting actions and percepts with attention,' the mystic 'gains in sensory *intensity and richness* at the expense of abstract categorization and differentiation.' Succinctly put, mystical experience is 'deautomatization of the psychological structures that organise, limit, select, and interprets perceptual stimuli' (McGinn Vol.I 1991:340 italics added).

⁴¹⁴ One never works or creates in isolation. One for instance recalls that one of Einstein's main physics formulas came from his wife.

⁴¹⁵ Ratzinger connects logos directly with the *love* of Christ: 'The *logos*, the truth in person, is also the atonement, the transforming forgiveness that is above and beyond our capability and incapability...the yoke of truth in fact became 'easy' (Mt 11:30) when the Truth came, *loved us*, and consumed our guilt in the fire of his love. Only when we know and *experience this from within* will we be free to hear the message of conscience with joy and without fear' (2007:40, 41 italics added).

Decock (2010:17) shows that, 'Origen explains that the theme of the *Song of Songs* is love and that the *Song of Songs* represents the third and final stage in the education process of the Logos'... 'Love, the main theme of the *Song of Songs*, is therefore the goal of the entire process of transformation.'

5.3.2 NEW FORMS OF DEFECTIVE NOMINALISM THAT EVIDENCE DIPOLAR CONSTRUCTS

Many other examples of dipolar models of experience exemplify in Gelpi's mind what Peirce also sees to be 'conceptual nominalism.'⁴¹⁶ Gelpi explains that 'Platonic nominalists' differ from Plato by 'espousing a form of conceptualism,' in Peirce's sense of that term. They 'reduce the realm of essences (the contemporary Platonic counterpart to Plato's realm of forms) to *subjective conceptual feelings* at the same time that they equate the physical with *the concrete, the sensible, or the determinate*' (Gelpi 1994:6). Nominalists rest on these two aspects of concept and concrete evidential fact, and not laws of *generality* (1994:4). Such a form of conceptualism is hereby deemed to be a species of nominalism. Peirce hereby redefined nominalism in its modern context, namely: subjective (individualistic) feeling and sensible real things - a dangerous mix indeed in its narrowness and limitedness.

Science though claims not to be subjective, but objective.

Relationships cannot be deciphered into meaningfulness through concepts and experienced facts as if in a scientific framework, rather, they emerge in general laws depicting behaviours through which *meaning* is unearthed. As we see below, these laws need to include feeling and emotion - which are also required to facilitate *affectivity*.

So far, we are left with free-floating subjective experience as felt love, and concepts, and the possibility of general laws.

For a start, Gelpi in his 1994 *The Turn to Experience in Contemporary Theology* helpfully contrasts experience with judgement, understanding and decision.

Shifting to experience, one has to move from the 'what' of experience (the fact, or event), to the 'how' (what is occurring within, that explains how it has become an 'experience for one'), and also seeing the 'how' as concerning itself with the *meaning* of experience (interpretation seeing what *meaning* arises in the process, or 'why it happened,' and this now begins to deal with what are 'general laws' to be employed, through which experience can be interpreted) (Gelpi 1994:3, see 1994:15). Including the 'what' and the 'how' and the 'why' of experience will in this study, help turn experience into a metaphysical category that is universally applicable (cf. Gelpi 1994:3) because it deals with that which *relates* (through the divine laws of love) all things to each other in loving interrelationship, the fecundity of 'full meaning' which is then the essence of 'being' itself.

However, it is believed that *only* spiritual intuition can uncover this depth.

Peirce and Gelpi introduce us to other dimensions that are able to *intuit* general and universal laws that make sense of life experience. Peirce's third 'mode of being' reveals the 'tendency,' as 'real generality' to react or respond in a specific way. In other words, the existential evidence that we actually respond according to set patterns, makes us aware of laws that can uncover

⁴¹⁶ Nominalists reduced all essentials to 'things reacting against all other things' with brute force so that there is no generality. Here, general rules offered are but mere words or 'air.' Gelpi shows that Peirce 'did not hesitate to classify Descartes, Locke, Berkeley, Hume, Reid, Leibniz, and Kant as nominalists. He regarded Hegel as a nominalist with realistic yearnings.' He felt he could extend the list. In fact, 'he regarded the whole of post-Cartesian western philosophy as nominalistic: 'Thus, in one word, all modern philosophy of every sect has been nominalistic'' (Gelpi 1994:11).

those patterns we employ.

We are now getting somewhere, for we begin to appreciate that unlike a more rigid medieval metaphysics centred round *substance* ('things' as they exist/are) and *essence* (the identity of things); other dimensions such as experience, process, feelings, relationship, evaluations, actions and tendencies all imply one another interactively and dynamically (Gelpi 1994:136, cf. 43).

Focussing for now on the feeling component, Gelpi states frankly that experience is made of *relational elements called feelings* (Gelpi 1994:126; cf. 2000:345). As this study also insists as per Model E (section 6.3.2.3 pg414), we perceive 'tendencies' through our emotional responses.⁴¹⁷ This study designates relational impacts and responses as *falling between* the poles of 'hard' or 'soft,' repellent or attractive, designations (see MODEL E pg414).

It is forwarded that intuitive thinking employs its own methods that include all of memory, free association, synchronicity, connotation, metaphor etc., as these engage the interplay of feelings and images (Gelpi 1994:127, cf. 1994:128).⁴¹⁸

⁴¹⁷ Likely the most complex and sophisticated part of our brain, which is tied to all other parts, is our *emotional value operator* designed to attribute *emotional value* to perception and cognition. The other six operators (holistic, reductionistic, casual, abstractive, binary and quantitative, see d'Aquili & Newberg 1999:55) are designed to organise *external* information and none of these allow us to interpret, evaluate and to respond to our experience. The *emotional value operator* works on perceptions and thoughts to generate feelings about them. We can then act on our feelings (d'Aquili & Newberg 1999:56). Without the 'emotional value function,' we would move through the world 'like very intelligent robots' (Newberg 2001:52). 'Evidence for the importance of this operator comes partially from the somatic marker hypothesis outlined by Antonio Damasio in his book *The Feeling of What Happens*. He proposes that emotions are *critical* to human reasoning and rational thinking' (Newberg 2001:52).

⁴¹⁸ Intuition becomes a key. Let us not in any way be seduced by the power of *logical principles* that are in fact a priori *part* of our intuitional apparatus. Narrower formulas outside of such a capacity (even if we are able to designate them as 'laws' that serve but only to a limited extent) without deeper intuition mediating within, have little meaning. Ashbrook and Albright propose: 'we human beings are meaning-seeking animals. Faith -our most basic life-orientation- is the pivotal expression of meaning seeking. As such, faith is built into the activity of our biology, our nervous system, our neurocognitive processes, our humanizing brain. Reciprocally, faith reflects the grace of the context of meaning in which we find ourselves. We receive our meaning-seeking capacity before we develop that capacity. We are 'at home in the universe' rather than being strangers in a strange reality' (Ashbrook & Albright 1997:15). Logic is derived from within us and how we function as *intuitive* creatures. Even laws, principles and categories may exist as Platonic pre-existent *forms* (or Jungian archetypes) for we cannot 'suck them out of thin air': they emerge and 'arise' intuitively *from within*. In addition intuition *exposes* one to something greater which is able to transform one. When Gelpi states that in Peircean realism, one can experience God as a 'dynamic force, a vector,' that, 'lures human experience lovingly' he implies exactly this as such a dynamic force (Gelpi 1994:44; cf. Meland in Mueller 1984:51). What he implies is that our faculty of intuition needs to include imagination so as unfetter and unleash within us other receptive 'spiritual senses' that can be touched by transcendent powers. Peirce can attest to this because he is himself sure that intuition can achieve this. That is why Peirce will so expressively say that: 'To experience that divine lure one must cultivate affective and imaginative openness to the divine touch' (Gelpi 1994:44). Though he placed it under his similar category called 'instinct' (see van Heerden 1998) Peirce has made us take *intuition* seriously once again in our time.

Kant placed too much emphasis on intuition being an a priori capacity attaching itself to the *sensory* and made it autonomous from the *Spirit's* influence (for him it was merely an inherent *moral* capacity, situated in a 'tightly construed' form of reason accessed through the mind), and also kept it free from its development through *past historical* experience. Experience is also *historical* because it is something that evolves psychologically, environmentally and within a changing society and culture. In this way it can *build* meaning over time that forms *tradition*.

Neuro-biological studies too increasingly reveal the *synthetic* structure of the brain observed through its workings, suggesting that there are the macro-laws built in nature at large.⁴¹⁹ The brain works in harmony or impressively, is somehow 'conducted' to become a harmony.

At this point the investigation turns back to experience. Peirce's triadic phenomenology of experience employs *firstness*, *secondness* and *thirdness*. Peirce engaged only in realism and he depicted three generic kinds of elements which appear in lived, human experience: quality (firstness), fact (secondness), and law (thirdness) (Gelpi 2000:244).

Peirce's philosophical method, as it reveals an alternate approach, is ushered in at this point in shorthand form (his works are available and can be studied through Gelpi's works) as a help that enables a 'break-out' of the head-centred European philosophical tradition. Peirce and Gelpi can be seen to genuinely support this thesis's categories of experience, relationality and spiritual intuition. (Peirce, interestingly in line with this thesis, was also intrigued by Scotus and Heidegger).

⁴¹⁹ Laughlin (in Davis-Floyd & Arvidson 1997:23) too sees that, 'In more recent years, attempts have been made to explain the process of intuition by reference to neurophysiological research (e.g. Bogen 1969). It is by now well known that the two hemispheres of the human brain carry out complementary functions (cf. Schiffer 1998:80, 81): the left lobe 'primarily mediates language production, analytic lineal and causal sequencing of events,' while the right lobe 'primarily mediates the production of images, gestalt or 'holistic' thought, and spatiotemporal patterning' (Davis-Floyd & Arvidson 1997:23, see Bogen 1969, Bogen 1972, Sperry 1974, 1982, Levy 1972, Levy-Agresti and Sperry 1968, Gazzaniga 1970, Bryden 1982, Milner 1980, Ley 1983: all cited in Davis-Floyd & Arvidson 1997:23). Laughlin simplifies somewhat to say that the left lobe, 'distinguishes parts of wholes': sees trees, so to speak, while the right lobe integrates 'parts into wholes' and 'sees the forest' (Davis-Floyd & Arvidson 1997:23). This 'analytical and integrative processing'... 'is occurring a priori to and, as it were, 'behind' the actual experience that is registered in consciousness. Although the experience may be of a perceptual gestalt, it is evident that both processes are involved in 'producing the experience...' (Davis-Floyd & Arvidson, 1997:23). Ashbrook and Albright reveal: 'The right hemisphere is mostly silent, yet researchers find its contribution to meaning-seeking crucial. Its silence does not mean lack of consciousness or that the left hemisphere is the only source of conscious experience. Rather, the right hemisphere contributes a sense of pattern, a leap of imagination, and nuances of feeling. The left hemisphere, in contrast, specializes in details and particulars. *Together* the two hemispheres are the source of our experience of ourselves. This experience is a reflective consciousness. It finds its fullest expression in the phenomenology of experience - the symbolic process, language, and culture in all its forms. Thus, 'putting things together' is related to religion...' (Ashbrook & Albright 1997:15, cf. the notion of 'synthesis'; see also Laughlin in Davis-Floyd & Arvidson 1997:23).

Nelson indicates that: 'Philosophers, psychologists, and neuroscientists have together done much to bring human consciousness into focus and reveal many of its not so obvious details. Neuroscience has produced a parade of theories to explain it.' Consciousness 'abides within individuals and is not directly shared.' It's unifying, stabilising and synthesising roles are clear - 'It is stable over time, with memory unifying the past with the present. Its elements dynamically shift to and fro between the subconscious background and conscious foreground. Many contributions come to consciousness from the senses, (synthetically) intertwined with mental processes that include emotions, thought, creativity, memory, and language' (Nelson 2011:41 brackets added). We take it for granted now, but in the past up to date, influential neuroscientists had to relentlessly argue that 'specialized regions of brain function were a myth.' Instead, the brain cells were physically connected and 'acted 'holistically' as a huge network.' In this view, the brain is 'equipotential throughout' (Nelson 2011:44). The brain cannot in one enveloping scan, 'grasp itself' and 'be conscious of itself as a brain'; instead 'it is conscious of something else - thoughts and feelings...' This means that the brain and mind do not live dual lives. Strikingly, today we have MRI scans which can become an 'extended sense organ for consciousness,' detecting such complexities as 'admiration, compassion, belief, and disbelief' (Nelson 2011:46).

5.3.2.5.1 SECONDNESS AS OBVIOUS

Because it is more obvious, we begin by analysing secondness. Experience relates to *secondness* as facts, or concrete actions. Actuality takes the form of brute force ('impact' in this thesis), of actions and reactions that endow experience with concreteness, with a sense of 'thisness.'

'One experiences facts as concrete shocks of physical resistance, as physical struggle...facts exhibit concrete individuality and actuality. They make experience this rather than that' (Peirce CP 1:427-40 cited in Gelpi 2000:245). An affair, a coup d'état, a hurricane all exemplify secondness that elicits response. We note all of these are *impactful*.

The criticalness of secondness will unlikely be doubted in empirical circles, but as fully developed experience, it has largely lost its significance in the discipline of theology.

Secondness as experience is based on interactive interpretation. One sees now with Gelpi that pragmatic logic demands that we must '*interact* with the realities' we are thinking about and trying to understand, if we hope to 'validate or invalidate our hypotheses about them' (1994:33 italics added; cf. 1994:37 & pg43). Validation of hypothesis can never happen through a closed theoretical process; as if through Cartesian meditation, we can make a breakthrough in understanding the nature of reality (cf. Gelpi 1994:33), through intellectual 'metaphysical insight' (Gelpi 1994:36). This becomes key: If we do interact experientially, 'then the realities we are trying to understand will gradually disclose *their* nature to us by the way *they* behave' (Gelpi 1994:43 italics added; note the strong phenomenological dynamic arising). Thus a universal law will be that: 'We cannot either verify or falsify our hypothetical interpretations of reality without interacting with the realities we are trying to interpret' (Gelpi 1994:37). Thinking now puts *action* (involvement and experience as an 'intuiting' act, and experience) at the heart of theoretical understanding. Theology can never altogether explain theology (it *can* always be critical) for at some point it must originate in experience, and be tested as valid or not, against experience.

This study postulates that in a triadic model long-term theory combines with action as they affect each other in mutual learning cycles (see Conclusion Chapter 7 and section 7.3.10 pg623; refer to Model T-I section 7.1.5 pg510).

Secondness therefore points to brute force, actions and reactions as experienced.

5.3.2.5.2 FIRSTNESS AS GROUNDING

To get firstness lucid: firstness is the 'mode of being' which consists 'in its subject's being positively such as it is regardless of aught else.' Quality is 'an instance of a thing's suchness' (Gelpi 2000:245). Firstness is experienced as *qualities*, or particular evaluative responses. In experiencing some-thing we respond in a certain manner to a thing's quality. Peirce correlated the being of firstness with pure possibility (cf. Aristotle's less manifest concept of 'potency,' in Wallace 1977:49, 94, 95).

In being some-thing, this thing simultaneously displays *qualities* – a 'particular suchness.' Indeed this is what Gelpi interprets Peirce to be saying: 'Viewed in itself, each quality exhibits a *sui generis* (unique) character, something positive which accounts for its *particularity*' (Gelpi 2000:245 brackets added). One notes this is a move towards particularity (beyond any universals of substances) where the quality makes the things the particular thing it is, but, and

this makes the difference, *in* the experience of it (not notionally). Each quality ‘is what it is,’ and endows experience with a sense of ‘presentness’ (Peirce *CP* 1:422 & 5:41-44 cited in Gelpi 2000:245). ‘Thisness’ can therefore mean any concrete entity or thing from a cat to a mountain (Gelpi 2000:245). Firstness is thus exemplified by a thing’s ‘essential meaning’ exhibited in the idea,⁴²⁰ or value of something.⁴²¹

5.3.2.5.3 THIRDNESS AS KEY

Thirdness is tendency, ‘real generality,’ a propensity to react or respond in a certain way, that is, as ‘laws.’ What are these laws, or real tendencies? By thirdness, Peirce meant real generality, the real tendency to react or to respond in a specific way under specifiable conditions. Thirdness is, ‘thought in its role as governing Secondness. It brings the information into the mind, or determines the idea and gives it body. It is information, thought, or cognition. But take away the psychological or accidental human element, and in this genuine Thirdness we see the operation of a *sign*’ (*CP* 5:136-7 cited in Gelpi 2000:246 italics added).

Thus: ‘A harpsichordist’s ability to play, the wisdom of a great scholar, personal saintliness, the ability to read and write all exemplify thirdness.’ Thirdness renders reality *significant* (as having meaning) and *therefore intelligible*’ (Gelpi 2000:246).

Peirce calls such tendencies laws and understood that ‘only their reality, their real presence in things, makes scientific thinking possible’ (Gelpi 1994:5).

This study argues that the laws of thirdness can only be *intuited* as they ‘well up’ and emerge in understanding.⁴²² Intuition is not vague just because its origin is not built block by block in

⁴²⁰ The event can be a mental experience: ‘The second is thought playing the role of a Secondness, or event. That is, it is of the general nature of *experience* or in *information*. It brings the information into the mind, or determines the idea and gives it body’ (*CP* 5:136-7 cited in Gelpi 2000:246).

⁴²¹ But does this refer to *actual* mountain(s) and the like – or do we drift back into a form of essentialism and idealism in ‘thinking’ a mountain. If we wish to avoid this regression, then firstness, having ontic validity, surely *immediately* displays aspects of secondness as it *impacts relationally* on other entities.

⁴²² Peirce saw two kinds of nominalism: one, an individual thing or fact, consisting in ‘the objects crowding out a place for itself in the universe...and reacting by brute force or fact against all other *things*’ (for nominalists a ‘*general rule* is a mere *word* or a couple of words’); and two, a *conceptualism* that lies between nominalism and realism that recognises ‘the reality of universals but allows them only the reality of *thought*.’ Here laws of nature ‘are the result of *thinking* and not as *realities in* nature itself. Peirce regarded both *nominalism* and *conceptualism* as basically the same thing as they both rule out the reality of general tendencies in nature’ (Gelpi 1994:4-5 italics added). These noticed *general tendencies* are in fact ‘windows into reality’ both personal and scientific.

Coppleston explains that when William of Ockham: ‘tackles the subject of *universals*, he places the emphasis on the *logical* aspects of the question (universals cannot show themselves to be part of reality)...rather than on the *ontological* aspects’ as grounded in being (as they point to a grounding *existence*) (Coppleston 1993:12 italics, brackets added). On the basis of ‘Aristotelian logic’ (the *sensory* perception of *things*) Ockham ‘criticized the *metaphysics* of predecessors such as Duns Scotus and Thomas Aquinas.’ Coppleston shows that Ockham went on to ‘criticize *metaphysical arguments and proofs* in the name of logic’ (1993:12 italics, brackets added). Thus, ‘no logical inference from the ‘existence of one thing to the existence of another’ could amount to a “demonstration” or cogent proof’ (Coppleston 1993:12, 13). He thus undermined the ‘natural theology’ and ‘metaphysical psychology’ of his predecessors. He presents a topical, modern argument that, ‘the alleged proofs or demonstrations of God’s attributes or of the spirituality and immortality of the soul either rest on principles the truth of which is *not self-evident*, or terminate in conclusions which *do not strictly follow* from the relevant premises’ (Coppleston 1993:12). To modify, Ockham admitted that some metaphysical arguments are ‘probable.’ Falling back on ‘probable’ arguments was connected with ‘the nominalist tendency to doubt or to deny the validity of inferring from the existence of one thing the existence of another’ (1993:12).

an inductive way – rather it is sure because its source is transcendent – as ‘the image of God,’ a *sharing in* Christ as logos who incorporates all unified meaning and truth. In this sense one can compare intuition to innate conscience (cf. ‘Platonic anamnesis,’ as ‘original memory of the true and the good,’ as ‘primordial knowledge’ Ratzinger 2007:31, 32, 33; see John Paul II 1993 *Veritatis Splendor* no32 pg35). Spiritual intuition can also be compared to *sensus fidelium* as a simple predisposition and capacity as ‘sense of faith’ or ‘discernment of spirits’ all believers possess in virtue of their spirit being influenced by the Holy Spirit (Ratzinger 2007:36).⁴²³

Thirdness exhibits *inherent values* (arising out of semiotics) so that *qualitative* dimensions slip in that spur on to making *value judgements*. Thus ‘Pragmatic logic also blurs the distinction between speculative and evaluative thinking. All thinking involves *evaluation*, for only through evaluation does the human mind become present to the realities it is trying to understand’ (Gelpi 1994:43). Thirdness exhibits *relational laws* so that, ‘We do not grasp rationally what any reality *is* until we have grasped (or intuited) the *laws* (gleaned from involvement in experiences), the general tendencies that make it act in predictable ways’ (Gelpi 1994:37 italics and brackets added). For example, it is *fear* (of being bitten) as a ‘judgement of feeling’

Ockham instead ‘stressed the primacy of intuition (falling into the trap of *sensation*) of the existent *individual thing*.’ With regard to a thing’s existence, ‘the first question to ask, then, is whether we intuit it as existent’ (an existing thing). This question becomes *crucial* in the case of the spiritual soul, and thus Ockham ‘would deny that we have any such intuition’ (Copleston 1993:12 brackets added, cf. 81). This thesis sees intuition as being able to make *worthy* inferences and abductions. Forman’s (1988:vii) work in a similar way advocates that mysticism seems to result from some sort of ‘innate human capacity.’ Jung believed that our ‘instinct’ to religion consists in our being endowed with and conscious of *relation* to deity (1953 paragraph 11 italics added). Against Ockham’s thrust that the existence of the spiritual soul is not provable (Copleston 1993:13) it seems then that we can argue with some certainty to the existence of the spiritual soul from the intuitions we do have (cf. Plato and Aristotle: we intuit the soul in its very religious functioning, at least as a transcendental impulse experienced separately in all cultures, cf. John Paul II *Fides et Ratio* no81 1998:75, 76). The thesis has consistently argued that, a kind of proof tied to formal logical and linear causality is one thing, but as tied to spiritual inference of a *relational type* is another. See Ockham’s distinction between God as God as un-provable, and God as ‘first cause’ as provable philosophically (Copleston 1993:84 & 83a; see Ratzinger 2006:111; also Kuhn’s criticism in Faix 2012:5). Copleston judges that if no ‘logical inference’ from the existence of one thing to the existence of another was allowed then the whole metaphysical system of the thirteenth century had been ‘discredited’ (1993:13). The basis of *another* kind of ‘deeper intuition’ altogether is that identification *can* be made and advance *relationally* (with imagination) as ‘under the impulse of spirit.’ (Compare this with Ockham’s ideas on ‘intuitive knowledge’ that God could ‘implant,’ Copleston 1993:66). See also Ockham’s ‘empiricist’ notion of splitting reality into things or entities where *relation* is not primary and is distinct from its foundation in created *things* (Copleston 1993:68, 69, 70). Common intuitions and insights are evidenced *regularly* in our inter-relational experience, without which there could be no development or growth.

St Thomas was certainly convinced that valid *metaphysical* arguments can be given for God’s existence. These ‘arguments belong to the *praeambula fidei* in the sense that the acceptance of divine revelation *logically presupposes* the knowledge that a God *exists* who is capable of revealing Himself, a knowledge which can be gained in *abstraction* from theology’ (Copleston 1993:13).

⁴²³ *Sensus fidelium* ‘sense of the faithful’ (or *sensus fidei fidelium* – ‘sense of faith’ on the part of the faithful, or as Flannery notes, ‘*sensus fidei* refers to the instinctive sensitivity and discrimination which the members of the Church possess in matters of faith’ 1975:363) is a transcendental appreciation of faith when exercised by the body of the faithful as a whole. Vatican II *Lumen Gentium* (no12 Flannery 1975:363) reads: ‘By this appreciation of the faith, aroused and sustained by the Spirit of truth, the People of God...unfailingly adheres to this faith, penetrates it more deeply with right judgment, and applies it more fully in daily life.’

that initially alerts one to a (dangerous) 'law' in sharks (that they attack their prey. cf. Gelpi 1994:15) that in turn makes one avoid that relationship.⁴²⁴ In most colloquial language, on a psychological level, once one understands 'what makes a person tick' -what motivates them, or repulses them- one can see why they relate in the way they do. One can also see why one personally wants to relate to that person or not.

Thus again, Peircean realism asserts: 'the presence in things of laws, of habitual tendencies to *act or respond* in specific ways and under specifiable circumstances' (Gelpi 1994:6 Peirce's emphasis). Action or response too will follow relational laws – they cannot profitably remain attached to static essences without qualities *exhibiting tendencies*. One is always, whether physically or on a feeling level, pulled or pushed, drawn or repulsed, attracted or repelled. Even a judgement displays involuntary aspects of these as they colour some decision.

Gelpi's use of Peirce's tendencies and laws (as part of generality), is synonymous with what this thesis calls an 'inner depth faculty' – an intuition that can attain to the truth of reality (in the inward experiencing of it). If this 'depth' enables us above all, to relate, as the thesis proposes, relational laws must consist as a tendency to form relations, friendships, or be a tendency to love. Such laws are obviously crucial as all (societal) religion depends on them. The alternative is giving up on the generality of laws to eventually descend into postmodern relativism and even nihilism.

5.3.2.6 PEIRCE EXPANDING THIRDNESS: PRAGMATIC⁴²⁵ THEISM

The 'nominalistic caste' of modern philosophy makes the reality of laws, of real generality, of thirdness, problematic for many. If things cannot be sensed and captured in earth-bound concepts they are not real. Yet we actually relate to many things in other deeper ways (e.g. we pathetically dote on and talk to mere animals; we contemplate and ritually commemorate our unseen dead in most solemn ways on the same day every year).

Peirce, however, argued that a sound analysis of judgments of *perception* forces one to conclude to the reality of thirdness. The mind perceives reality *inferentially*, that is intuitively. In this study's opinion, intuition is a web of inferential processes coming to meaningful synthesis. For Peirce every inference characterises a real tendency – a leaning, persistent direction, or law to understanding that provides 'regularity and continuity' (Gelpi 1988:14). Peirce saw that one cannot 'grasp' thirdness or intuition - 'If you object that there can be no *immediate consciousness* of generality, I grant that. If you add that one can have no direct experience of the general, I grant that as well. Generality, thirdness, *pours in upon us* (i.e. 'intuitively') in our very perceptual judgments, and all reasoning, so far as it depends on necessary reasoning...turns upon the perception of generality and continuity at every step'

⁴²⁴ This law of shark behaviour can be modified by other *better* laws, so that sharks that were at one time prejudicially deemed to be human-eating monsters that are all-out to attack every person in sight as presented in the classic film *Jaws*, may instead be seen to be 'marine feeders' that, as laws of biology dictate, eat only when really hungry and may *sometimes* attack humans, and then usually mistakenly.

⁴²⁵ See Gelpi 2000:235. For Dewey (d.1952): 'A concept without practical consequences has no real meaning. Thus, the term pragmatism describes this school of thought. Dewey also used the term instrumentalism. Ideas, hypotheses, and theories are only so many tools for attaining concrete goals in life'...'There is nothing beyond experience. We have to take reality as we find it and reconstruct our goals in keeping with our situation and our environment' (cited in McBrien Vol.I 1980:120, 121).

(CP 5:150 cited in Gelpi 2000:250 brackets added).⁴²⁶

This study clearly sees this tendency to be an 'intuitional form' of cognition.

The fact that the human mind perceives the reality of thirdness inferentially means that the symbolic structure of the human mind (its intuitional framework, or its innate 'facility' which has a priori generality 'written in it' so it can both attribute (Gelpi 2000:250b) and decipher symbol (Gelpi 2000:251b)) corresponds to the 'symbolic structure of the realities' it perceives (Gelpi 2000:250). Peirce has enough confidence to believe that: "Facts' (secondness) the behaviour of things in one's world, manifest symbolically the laws or general tendencies which cause them, and those tendencies endow perceived reality with continuity by exemplifying a tendency to act repeatedly in a specific way under specifiable circumstances' (Gelpi 2000:250).⁴²⁷ In other words, generally speaking, experience verifies tendencies (patterns) by seeing them *confirmed* in continuous reinforcing epistemological cycles on *experience* – but as this is *intuited* from a higher or rather, deeper perspective (see MODEL C-C section 4.9 pg155 and MODEL T-I section 7.1.5 pg510).

Peirce's semiotic, his theory of signs, can therefore be expected to make 'metaphysical claims' (Gelpi 2000:250). A general tendency or law 'is in itself nothing but a general formula or symbol' (Peirce CP 5:107 cited in Gelpi 2000:246). The symbolic nature and metaphorical attributes are not elements we add onto things (i.e. sentimental human traits one can identify with) to make comparisons possible so as to 'create' knowledge – they are *part* of the essence of things semiotically. In discovering symbolic depth one discovers generality 'behind it.' Through intuition, insightful knowledge can in this way be said to 'surface.'

The thesis advocates that only *intuition* can discern symbolic depth as this points to value, meaning and aesthetic impress, for that is inherently part of its unique *transcendent* ability: a capacity that melds into what is termed *Spirit intuition*. One might perhaps hold that 'cognition' can attain to value, meaning and depth, but this opinion attributes far too much to a vague and all-inclusive cognition (at any rate more than the fragmented theory of cognition deserves) for the contemporary remit of cognition is in fact very *limited* in delving into transcendent depth and is thus also restricted in its spiritual aptitude (unless a theory expressly includes

⁴²⁶ Gelpi cites Brownson as explaining: 'Through perception we recognise sensible objects. In that recognition the mind is already actively engaged. Sensible stimuli trigger memories. Presentiment yields a vague, confused, global feeling for the unity and wholeness of experience and provides the experienced background for more vivid perceptions. Presentiment also orients experience toward the future. It endows experience both with a global feeling for the order and stability in nature and with a sense of personal continuity. Imagination, according to Brownson, engages every kind of perception. It yields a heightened sense of the significance of the things we experience. Through imagination we grasp the real. When imaginative experience intensifies it becomes ecstasy or trance. Willing, Brownson believed, permeates all human activity, including cognition, for we must will to think' (Gelpi 1988:14). Intuition drawing on perception adds valuable insight, memory and value, forward projection and imagination.

⁴²⁷ This is obvious. The laws governing good and bad diets will affect the heart's health. Laws governing rainfall patterns will in turn effect laws of agricultural productivity. Laws governing human relations will affect the healthiness of marriage (cf. Gladwell 2005:31, 32). So too ignored laws governing human nature (John Paul II 1995, 'the natural law written in the heart' *Evangelium Vitae* no2) or biological law (no42), or moral law (no21) will have its negative consequences on life. Thus 'loss of ('intuitional contact') *contact* with God's wise design is the deepest root of modern man's confusion...' (no22).

transcendence).⁴²⁸ As a demonstration of inbuilt narrowness, Laughlin expands that we speak of ratiocination while not aware that we use intellect, reason and logic as cognitive processes that are 'culturally reified' and already couched in 'normative rules' (in Davis-Floyd & Arvidson, 1997:24; for a context, see Cruse 2003:135-155). Such a matrix *in itself* is not enough to deliver meaning of great depth.⁴²⁹

As a consequence, adds Gelpi (2000:250), one cannot understand the intent of Peirce's semiotic without asserting its 'cognitive claims about the nature of the real'– the qualities and worth of what might be called the 'really real.' Signs point to unexpected and remarkable depths.

5.3.2.7 THE MAXIM OF AMERICAN PRAGMATISM – THE HELPFULNESS OF DISTINGUISHING FORMS OF INFERENCE

If one carefully considers the question of pragmatism one will see that it is nothing else but the question of the *logic of abduction* (a priori intuition posing questions, abducting hypotheses as answers, and, confirming them -with and in experience- once again, through applied intuition). That is, 'pragmatism proposes a certain maxim, which, if sound, must render needless any further rule as to the admissibility of hypotheses (as explanatory suggestions) to rank as hypothesis' (i.e. it 'just is' logically intuited to work correctly and requires no other grounding; and because further deduction and confirming experience will prove this to be the case) (Peirce *CP* 5:196 in Gelpi 2000:252 brackets added).⁴³⁰

The value intuited in the abductions posed, when its predictability has been deductively tested, will judge the original correctness of the hypothesis put forward. The entire meaning of the conceptualisation requires 'inductive validation' (Gelpi 2000:253). One, so to speak inductively 'works backwards to' the abduction. At the same time one ascertains all along the line deductive consequences. (Simply: if the abduction made *expects* 'this and this' to happen; the inductions should support the abducted hypothesis. Furthermore, the deductions made will

⁴²⁸ The Dalai Lama (2005:131) proves that: 'although we tend to relate to the mental world as *if* it were homogenous – a somewhat monolithic entity called 'the mind' – when we probe more deeply, we come to recognise that this approach is too simplistic. As we experience it, consciousness is made up of myriad highly varied and often intense mental states. There are explicitly cognitive states, like belief, memory, recognition and attention on the one hand, and explicitly affective states, like the emotions, on the other. In addition, there seems to be a category of mental states that function primarily as causal factors in that they motivate us into action. These include volition, will, desire, fear and anger. Even within the cognitive states, we can draw distinctions between sensory perceptions, such as visual perception, which has a certain immediacy in relation to the objects being perceived, and conceptual thought processes, such as imagination or the subsequent recollection of a chosen object'. He concludes: 'At least in my view, so long as the subjective experience of consciousness cannot be fully accounted for, the explanatory gap between the physical processes that occur in the brain and the processes of consciousness will remain as wide as ever' (Dalai Lama 2005:138, cf. 143).

⁴²⁹ This is also how positivist science progressed. Laughlin believes that 'somewhere in the positivist project the intuitional baby was thrown out with the bathwater' (in Davis-Floyd & Arvidson 1997:22).

⁴³⁰ In more complicated format, Peirce said that: '...the maxim of pragmatism is that a conception can have no logical effect or import differing from that of a second conception except so far as, taken in connection with other conceptions and intentions, it might conceivably modify our practical conduct differently from that second conception...Thus, the maxim of pragmatism, if true, fully covers the entire logic of abduction' (*CP* 5:196 cited Gelpi 2000:252).

confirm the hypothesis made because the consequences are seen to in fact follow 'what' was predicted). In this way one checks or validates the consequence's predictability in reality.

Why this seeming digression on 'forms of inference'?

It is believed that in using different types of inferences Peirce offers a right sequence as to how common sense and insight functions so that it can engage reality worthily. Ziebertz, Heil & Prokopf (2003:11) too proffer that any questioning or seeking, starts with *abduction* that creatively and with sufficient reason suggests a 'bold hypothesis' or 'daring hypothesis' (cited in Faix 2012:5, 7; see section 4.7 pg154). Once the hypothesised theory is 'set up,' *induction* applies itself (by gathering and comparing and building information) to the abduction. Deductions then test that what can arise out of that abduction, will in fact be the real case.⁴³¹

We are not here examining the pros and cons of metaphysics as a whole, but the danger remains that the grand oversight by onto-theology coupled to fixed doctrine that has tended to 'rule supreme,' leaves us with the task to just *apply* these rightly - through theology, jurisprudence or canon law (also falling under moral norms used in a refined and humane way. Cf. Gula 1982:8, 18, 20, 21).

Without close attention to the underlying intuitive-spiritual faith *process* (that is at all times sustained by the gift of *grace*) problems can raise their heads. If one merely rests on the 'deposit of truth' as a sure static 'store' (1965 *Dei Verbum* no10 §1 in Flannery 1975:755) one will likely draw on that resource more mechanically, for in this case personal access to 'Truth' through a *process of holy insight* is not really essential. Doctrine becomes one's 'self possession' and even a 'weapon' to use against erroneous dissenters. Instead some 'intuitive faith' is absolutely required to always be in place (as a lived disposition of holiness open to the spirit's inspiration) in order *to seek and arrive* at truth and be able to personally *interpret* it rightly within reality (of course, as this always should be, within tradition)

At any rate, what contemporary person, as uninvolved in 'truth-finding,' will be enthused by a second or third-hand passed-on faith? If all that is required is just believing what the Church teaches is correct, then their own spiritual intuitional yearning to be expanded and fulfilled will not have been engaged or inspired. The dynamo of an 'alive faith' always need to be 'turning over' to generate a point of 'faith-contact' with God that is a personal, new experience.⁴³²

⁴³¹ This feels very different to the scholastic schema (which also *started* by building hypothesis on experience) where the tradition has 'worked up to' and presumed that ('naturally', according to natural theology/law) *being* and God firmly exist (a 'grand' abduction, so to speak), and once this is soundly established, as it has now been accepted in the Church, the Church and its theology does not have to abduct again every time (or even be conscious of the process of abduction as the personal path of always dynamic faith-in-action 'towards' God, cf. Williams 1979,1990:1; Ratzinger 2006:111) because *certainty* has been 'perfectly established' (been proved or demonstrated to be true; as confirmed by Revelation). From then on, many sure *deductions* can trustingly be made from these 'firm premises' (the abduction now being the 'whole schema' of metaphysics) and can be safely made *ad infinitum* (as many, and all, 'things that *must* follow' from the grand abduction).

⁴³² Schillebeeckx powerfully averts to this in that all is well when we see that 'the basis' of *experience* of 'salvation in Jesus *remains*,' so that any 'possible crisis' in Christian life should not take place all on the level of *conceptual* interpretation (rather, in deeper faith as experienced). The situation however 'becomes critical' when 'the basis of experience is itself removed, when people are no longer clear why salvation should be sought specifically in this Jesus of two thousand years ago. In that case there *is no longer any experience of salvation* in Jesus. And in the end faith is undermined if it has to look for salvation from someone on the authority of others, if there is nothing that corresponds to it in the whole

Problems exacerbating the lack of the need of 'faith-insight' arriving at 'true faith' have manifested themselves in the form of unreasonable authoritativeness, inflexibility, judgemental predispositions, self-righteousness and overconfidence⁴³³ (cf. Pope Francis' general critique). Indeed fundamentalism and intolerance amongst denominations and faiths, and clerical superciliousness, are all too rife because of such un-Godly presumption. Ironically, even in the field of science such 'know-all' presumption has on the whole been on the wane for some time with a more humble approach being assumed.⁴³⁴

In the above negative situations as counter-witness (a short-circuiting 'dogmatic' approach no longer working through spirituality) the required intuitive-spiritual contact with God cannot be functioning as it should be – as an always alive disposition of faith which is at all times dependent on the gift of spiritual understanding as this is bestowed by grace.

5.3.2.8 ALWAYS A HUMBLE AND DEPENDANT SPIRITUAL STANCE

Without having to over and over 'prove' doctrines, or the whole 'deposit' (Buckley 2001:7) of held doctrine each time, also for oneself, one has in one's daily life, to '*do a living theology*' always with a disposition of humble and holy faith where one's 'personal inferences' (an 'abduction' as straining to God) always remains sensitised, lively and at play. It is in such humble stance of faith that God reveals himself (Lk 18:17). It is mentioned that the always alive expectations as to future spiritual experience (when this is integrated and fitted to committed relationality with its normal human emotional demands) will not allow one to slumber in static doctrinal self-satisfaction.⁴³⁵ God anyway 'spits out' the lukewarm (Rv 3:16). An alive Christian always strains ahead in hope.

In these respects St Francis cannot but come to mind as an example of fiery fervour (see sections 6.4.3.2, 5.1.4.5.5 and 5.1.7.2).

of *their personal experience*. Faith then quietly vanishes from life, dying through its own irrelevance and a short circuit of human experience' (1983:63, 64 italics added).

⁴³³ Useless intellectual speculations can follow. A figure of such possible 'disconnectedness' is the proverbial (and unfounded) scholastic disputation asking: 'how many angels can sit on a pin-head?' This presents a case where theory and reality have obviously parted (cf. Hirsch, Kett & Trefil 2002).

⁴³⁴ This newfound realism came with Popper (see Honderich 1995:385). See the contextual approach and the mixing of different 'worlds,' namely 'three worlds' for Mouton (2004:137-143). A *newer* on the scene, *qualitative* social research comes from an understanding of research derived from the liberal arts, and cultural sciences, and focuses on the 'exploration and analysis of familiar and unfamiliar life worlds, social norms and cultural orientation, structures of meaning and the attribution of meaning, as well as on context-sensitive and process-oriented representation of subjective perspectives' (Hug 2001:22 cited in Faix 2012:3). This, says Faix, often involves the application of *interpretative and hermeneutical* methods as analytic methods. While 'quantitative research operates rather deductively, qualitative research does the opposite; it operates inductively' (better, *abductively* and inductively). This is why qualitative methods are often used 'to further develop and *deepen hypotheses and theories*.' Qualitative research aims to do in-depth study and to bring *explanations* for human behaviour to light for our better understanding (Porzelt 2000:65 cited in Faix 2012:3 italics added). Multi-methodological and multi-disciplinary methods tend to undertake such an approach.

⁴³⁵ On a relational level in a very real sense, a Christian has *every day* to attempt an 'abduction' that tries to attain to God through scripture (1Th 2:13), through personal prayer, through love, through service, or through insight in the natural world – and even though the 'truth in the Church' may be held soundly as a body of doctrine, such a daily relationship with God is always somehow fragile.

5.3.2.9 ABDUCTIVE INFERENCE AS INTUITIVE INSIGHT

Faix (2012:4) in his paper *The Challenge of Multimethodology, Using Mixed Methods Research in the Context of Missiology*, employs multimethodology as a foundation for 'mixed methods' and 'mixed methods' as a 'Third Methodological Movement' (2012:7). Here abduction becomes the key motor for research (Faix 2012:7; cf. van Heerden 1998:141, 142 shows that for Peirce abduction includes logic as well as creativity).

Peirce would support this method through his subtle form of intuitional penetration. Abductions are bold assessments of reality posited hypothetically, but strongly, and as all inclusive. Any arrival at such clearly stated solution must be *synthetic* (take all into a balanced consideration) and as synthesis must also be *intuitional* (using 'automatic'⁴³⁶ and often unconscious intuition that processes all synthetically).

For Peirce abductive inference 'shades into, or exemplifies,' a kind of 'perceptual judgment.' In other words, abductive inference expresses a 'perception in logical form' (Gelpi 2000:252; cf. Brewer's theory 1998:203-227). Although it appears to be 'guesswork of some sort,' abduction employing intuition is thus *most* logical. In fact a true abduction 'grasps the law, or tendency, in reality which justifies its initial classification of explanatory data but initially and vaguely until one clarifies deductively (as deduction works through the consequences) the way the law operates' (Gelpi 2000:252 brackets added). This, in this authors' view, is clearly an *intuitive process*, for it must be asked how abduction 'grasps' any unseen but underlying law in the first place? The answer here must be, through intuition. An unavoidable, glaring dependency on intuition emerges.

To be sure, initially the attractiveness of a hypothesis offers at least one good reason for selecting it for testing (cf. Davis-Floyd & Arvidson 1997:126). Once more, it is intuition that can impressively 'zone in' on *what* attracts or seems promising. This power of intuition is important to note because it has no logical, linear (cf. Kuhn's criticism of static and linear scientific processes, in Faix 2012:5) or conscious 'reason' for processing in the way it does, nor does it employ any *conscious method* as oversight. In problem-solving in mathematics or in playing chess, the next step, or move required, seems to 'appear' as if 'out of itself.' Crudely put, intuition is all the while unconsciously 'chewing' on the challenge presented.

Tied to the point above -to the ability of sound intuitive discernment- van Heerden notes that in his more mature thought Peirce conceived of simple abduction in terms of Galileo's *il lume naturale*, an instinctive ability which gives us the 'impulse to prefer one hypothesis to another' (CP 6:476 in van Heerden 1998:143) or the ability to discern the immediate 'differences in the fecundity' of ideas (CP 7:268 in van Heerden 1998:144).⁴³⁷

⁴³⁶ The 'free play of imagination is instinctive' with an element of 'surrender and irreducible creativity' that 'arises into' consciousness (van Heerden 1998:142. 'Arises' is this author's favourite depiction).

⁴³⁷ This aptitude depicts a *connaturalty* between mind and nature where the affixing by the mind has a strange ability to make out what is *important* in reality (nature). Gelpi explains the 'educated mind's uncanny ability to select from an infinite number of logical possibilities the one hypothesis which proves to be true. Part of the mind's instinctive co-naturalty with reality consists of a set of primitive, instinctive, indubitable beliefs about life and reality which tend to prove true' (2000:256) (this *connaturalty*, where innate interpretation 'fits' reality, is part of a long Catholic tradition, cf. Johnston 1995:50, 51).

John Paul II *Fides et Ratio* (no56 1998:55) states: 'In brief, there are signs of a widespread distrust of universal and absolute statements, especially among those who think that truth is born of consensus

In sum, this connaturality can be arrived at in such an 'instinctive manner' through an a priori fundamental 'instinct' or natural illumination, this thesis prefers to call intuition.⁴³⁸

As seen next, it is just this kind of direct, indubitable intuition that forms a foundational basis for arrival at God.

5.3.2.10 ABDUCTIVE INFERRING TO GOD

Peirce, rather emotively, asks one to 'freewheel' intuitively (cf. Davis-Floyd & Arvidson 1997:24) to allow truth to 'arise': 'Let a man drink in such thoughts as come to him in contemplating the physico-psychical universe without any special purpose of his own; especially the universe of mind which coincides with the universe of matter. The idea of there being a God over it all of course will be suggested (rise to the surface intuitively); and the more he considers it, the more he will be enwrapped with Love of this idea (it will strike him as right and fitting). He will ask himself whether or not there really is a God. If he allows instinct to speak (its own truth), and searches his own heart (to discover what way to truth it finds), he will at length find (be brought to a convincing inner consensus) that he cannot help (as utterly convinced) believe in it' (fully trust it) (Peirce *CP* 6:501 in Gelpi 2000:274 brackets added).⁴³⁹

It is feared that a desperately required *reinforcement* of faith currently sought will be suffocated because any singular defensive argument harnessing *reason* (not only in the form of second-doubling as per Descartes, or seeking of rational or logical proof as per Kant, but in the insecurity that secularism as a whole loads on believers because of what it deems

and not of a consonance between intellect and objective reality.' Dulles (1994:112) shows Pierre Rousselot to be the chief proponent of the thesis that 'grace casts a new light on the perception of credibility' – 'a light without which the judgment of credibility could not be firm.' While grace itself is not 'perceived' it 'gives connaturality with the divine,' and such connaturality enables a person to 'synthesize the signs of God's presence and activity in history.' Thus the rationality of faith, for Rousselot, is not weakened but enhanced by the attraction of grace. Dulles (1994:112) adds that the encyclical *Humani generis* (1950) seemed 'to discountenance the thesis of Rousselot but its apprehension was not an unequivocal rejection.'

⁴³⁸ Gelpi (2000:256) adds that: 'In addition to a proposition's spontaneous attractiveness, Peirce's *logic of abduction* wisely identified three other reasons, or canons, for initially adopting a hypothesis for experimental testing. The canon of *caution* states that one should only adopt hypotheses for whose testing one has the resources of energy, time, and money. The canon of *testability* advises one to prefer a hypothesis which one can break up into smaller logical components for independent testing. The canon of *breadth* advises one to elect for testing that hypothesis which has the greatest number of implications for other realms of human inquiry.' These are indeed as wise as they are inspiring.

⁴³⁹ Peirce claims: 'Kant gives the erroneous view that ideas are presented separated and then thought together by the mind. This is his doctrine that a mental synthesis precedes every analysis. What really happens is that something is presented which in itself has no parts, but which nevertheless is analyzed by the mind, that is to say, its having parts consists in this, that the mind *afterward* recognizes those parts in it' (*CP* 7.378-387 in van Heerden 1998:13 italics added). The synthesis arrives and is already understood a priori as the whole gestalt, and is *thereupon*, divisible. We think in 'inclusive sweeps of meaning,' and analyse *afterwards*.

Van Heerden (1998:13) says that for Peirce: 'the initial task of any philosophy is twofold: first, to show how non-reflective, immediate experience is possible; second, to demonstrate how the mind is able to break up and differentiate components which are invariably given as parts of the whole meaningful structure of experience.' As Peirce's thought matured, 'he became progressively convinced that the answer to both riddles lay in the analysis of instinct' (i.e. 'instinct' equivocating 'intuition,' Peirce *CP* 7.378-87 in van Heerden 1998:13). By 1902, Peirce was able to go further and include *belief*, to 'declare that the 'transcendental method' of Kant, or the analysis of 'the a priori conditions of the possibility of practical everyday experience,' should really entail an analysis of 'instinctive beliefs' (Peirce *CP* 2.31 in van Heerden 1998:13).

unreasonable, unverifiable, inhuman, out-of-date, unscientific, undemocratic religion, etc.) will consume so much single-minded energy and focus of the contemporary person to respond to (also by Church leadership and academia) that it will detract from any heavyweight wrestling for faith on a more personal level, and on a more down-to-earth foundation, and as arising more naturally and spontaneously.

Any motivation to faith can involve finding and 'offering good reasons *for* our faith' (cf. Walker 2004:144), but this is not the same as 'a reasoning *into* faith.'⁴⁴⁰ Coming to faith must rather involve the whole person interiorly in the depths of being (see sections 4.15.2 pg161, 4.16.3 pg171).⁴⁴¹ An *alternate* kind of 'encounter' to faith as doctrine is to be sought and it is held that Benedict XVI has provided long awaited tools in the deeper approach of his encyclical *Deus est Caritas*. Here the 'reasons of love,' or a love that underpins reason, or 'broad' reasonableness, is built into everything,⁴⁴² so that it employs reason in a deeper and wiser sense altogether to linear reason, rational reason, mathematical reason, or, reason as demonstration or proof as definitively trying to establish God's existence. The Church's 'apologetic approach' must adapt and be more human and integrative, and vitally, appeal directly to human faculties 'naturally' ordered to transcendence. Faith, it is now demonstrated, can build on reasoned arguments as a *support*, but it is faith as a *whole* that envelopes and carries any such 'parallel' philosophical arguments.⁴⁴³

What 'encompassing' faith is being indicated? To expand, the 'convergent and convincing arguments' upholding reason as cited in *TCCC* (1994 no40) are better based on a deeper kind *insight* into the cause and origins of creation as this consists of 'creative abductions.' These can be based on scientifically unproven, but *likely* (Kasper 1986:122) and reasonable inferences of many kinds at many interior levels (faculties) all at once. The wonder of love, the awe that new life brings, the delicate fabric of this earth, all things good, an integrative logos, an intuited inbuilt meaning and meaning in suffering *all* intuitively *point* to the *Good* that is God. Included too must be the beauty of all things held together in harmony in nature, and a providential and loving creator that can only be *intuited* in life as a whole. Hence any sureness of God's existence that seems to appear is not based on absolute verifications as proof, but on a deeper and wider and more persuasive, *synthetic intuition*. This is an intuition that for instance *weaves together*, in whatever way is available to the individual, either instinctively, or more sophisticatedly, the evidence of science, as evolutionary theory, evolutionary anthropology, biological anthropology, palaeoanthropology, evolutionary psychology, and genetics (cf. web for present studies at Durham University & Liverpool University; see the *Max Planck Institute for Evolutionary Anthropology*; see Clayton and Simpson 2006:189).

⁴⁴⁰ Pope Paul VI 1975. Apostolic Exhortation *Evangelii Nuntiandi* no22.

⁴⁴¹ Cf. John Paul II *Fides et Ratio* no13 1998:17.

⁴⁴² See Archbishop Müller's 2013 book *Expanding the Horizon of Reason* on Benedict XVI.

⁴⁴³ Kasper deserves repeating as he is so transparent and clear: '...in the final analysis we cannot justify faith by rational proofs or historical documents. The ultimate cannot be justified by the penultimate, the all-embracing and infinite by the finite...Reason and history provide *indications* which show faith to be reasonable; but these indications themselves become fully certain only *in the light of faith* or, more accurately, in the light of the self-revelation of the truth of God, which truth shines out *in the act of faith* itself' (1986:122 italics added).

Anthropology of religion encouraged *philosophical insight* (as well as religious and spiritual insight, cf. Doran 1990:46) and with the personal (psychological, 1990:46) and societal *experience life brings* in the various relationships enjoyed, both *feed into* the meaning and proper ends of life. (These cannot but ultimately *also* take into consideration the claims of revelation as scripture, e.g. Genesis, see Clayton & Simpson 2006:191; Wisdom literature; and Revelation). These are all united with the insight love and faith supplies. Listed here then, are 'lower level' processes that are integrated by a 'higher level (human and spiritual) insight.' The closer one is to 'the mind of Christ' the more one 'senses' order, unity, beauty, goodness and purpose⁴⁴⁴ (see section 7.3.10 pg623). These are not traditional transcendentals to have the mere mind affixed to and 'argue' through (such as using goodness to *infer* to a supreme good), but comes to one as a wholeness, a gestalt, discerned at once through *human* intuition which works with and towards these 'archetypes' ordering life as all is guided by *spiritual* insight.

5.3.2.11 UNITIVE DEPTH-INSIGHT

How in fact is synthetic intuition able to arrive at a deeply insightful overview approximating things as they are it a total reality? Spiritual love and deep faith, as these are united in the Spirit to Christ and draw from him (as these are illuminated) the most profound mystical reasons possible, make the difference, for only faith is capable of illuminating *every aspect* of human existence. The *source* of light has to be re-entered to enlighten the way, the steps comprising the way, and the whole journey; as Pope Francis says: 'A light this powerful cannot come from ourselves but from a more primordial source' (2013 *Lumen Fidei* no4).

St Francis shows that the holier the mystic, the closer one is to Christ⁴⁴⁵ the almighty pantocrator (2Cor 6:18 and Revelation); the more one is in tune with the Trinity⁴⁴⁶ the more

⁴⁴⁴ Blondel for example, beautifully wrote: 'If faith increases our knowledge this is not first and foremost because it teaches us, through authoritative testimony, certain objective truths, but because it *unites us to the life of a subject*, because it introduces us, by loving thought, *into another thought and another love*... That is why faith terminates in the *most* realistic of the forms of knowing' (Lalande 1968:360 italics added; cf. Bernardi's article 1999:806-845).

Mouroux as a Catholic personalist, proposed a similar 'participatory theory': 'Christian faith,' he asserted, 'is specified in its entirety by Christ; it is a participation *in the life of a person*, in the mystery of his death and resurrection; thanks to this mediation it is a trinitarian faith, and a *sharing in* the life of the Three Persons' (Mouroux 1959:37 cited in Dulles 1994:179 italics added). As de Lubac says: 'we do not adhere to God's word as to the testimony of a purely external witness. God is intimately present within us, leading us to assent and to obey. Faith, as a total self-gift, 'calls to mind the reciprocal gift of spouses'' (De Lubac 1986:148 cited in Dulles 1994:179, see de Lubac 1967). Hans Urs von Balthasar, describes 'faith as an encounter of the whole person with God' who reveals, so that the believer's very 'act of existence' becomes centred in Christ (von Balthasar 1982:219).

⁴⁴⁵ In this sense, Saint Gregory the Great could write that, "*amor ipse notitia est*,' love is itself a kind of knowledge possessed of its own logic. It is a relational way of viewing the world, which then becomes a form of shared knowledge, vision through the eyes of another and a shared vision of all that exists' (in Pope Francis 2013 *Lumen Fidei* no27). 'Knowledge linked to a word is always personal knowledge; it recognizes the voice of the one speaking, opens up to that person in freedom and follows him or her in obedience' (*Lumen Fidei* no29). Faith's hearing emerges as a form of knowing 'proper to love': it is a 'personal hearing' (*Lumen Fidei* no30, cf. Jn 10:3-5).

⁴⁴⁶ See Francis' theology in his poetry. See Monti for the Saint's depth-insight into theology and scripture as recognised in the sources, the *Assisi Compilation* and *2 Celano* (in Saggau 2001,2002:29, 30). Under the heading 'The Saint's Understanding of Scripture and the Power of his Words,' Celano writes, 'Although this blessed man was not learned in scholarly disciplines, still he learned from God wisdom

one understands the whole (as a universal mystic: see, Bucke, Jaspers, de Chardin and Einstein: cited in Collins 1991:93), and, the more one has insight to the 'really real,' the more one is in tune with creation ecologically (as the Saint of ecology), and the more one is a communitarian person imbued with depth of empathy (as a healer of all parties involved... and world history) the more one is able to relate to all things fruitfully.

Pieper in fact makes a near apocalyptic assertion when he conceives that only believers will in the end be able to 'see rightly': 'It could very well happen that at the end of history the root of all things and the ultimate threat to existence which, in fact, means the specific object of philosophical activity, can still be perceived only by those who believe' (Pieper, *Über die Schwierigkeit heute zu glauben*, pg303 cited in Ratzinger 1995:29). Faith, as penetrating spiritual intuition, supports right thinking, common sense and philosophical-religious insight. Ratzinger can now say: 'Faith does not destroy philosophy, it champions it' (1995:29).

However, inexorable arguments of a hardnosed *apologetics* (as proselytising, see Pope Francis 2013⁴⁴⁷) bent on persuading everyone, can to say the least, be off-putting to sensitised and often intelligent searchers of God. Humbly having 'reasons to offer' for one's faith and hope is another approach altogether.⁴⁴⁸

Philosophy alone though, without its transcendental impulse, becomes bankrupt. Shults understands Buckley (1987) pointing out: 'atheism itself arose as a negation of modern 'theism,' which itself emerged when theologians turned away from the *particularity* of the Christian belief in Incarnation and Trinity and toward *abstract philosophical categories* as the basis of their attempts to defend the existence of God' (Shults 2003:20¹³).

This thesis' Model E (section 6.3.2.3 pg414) indicates that it is mostly one's own experience, or dearth of experience, or negative experience, that determines one's *idea* of God.

One will abduct or induct a God because of, and on the basis of, one's own fundamental *experience*⁴⁴⁹ (together with what one has allowed this to be intelligently informed) - and it is

from above and, enlightened by the splendors of eternal light, he understood Scripture deeply. His genius, pure and unstained, penetrated hidden mysteries. Where the knowledge of the teacher is outside, the passion of the lover entered. He sometimes read the Sacred Books, and whatever he once put into his mind he wrote indelibly in his heart. His memory took the place of books, because, if he heard something once, it was not wasted, as his heart would mull over it with constant devotion...*Unskilled in words*, he spoke splendidly with understanding and power' (2Celano in Armstrong Vol.II no102, 2000:314-315 italics added).

⁴⁴⁷ A striking illustration of Pope Francis' attitude toward proselytism is found in a recent address he gave to a group of catechists (Oct. 21, 2013).

⁴⁴⁸ See Paul VI 1975 *Evangelii Nuntiandi* nos22, 64 which indicates that it has to be born in mind continually that the past 'treasures' are not discarded, they are looked at from a new hermeneutic perspective allowing bright aspects to arise out of the deposit of truth and life the Church has always possessed as per God's purpose. It is far from the point to pit faith against the *depositum fidei* of the Church (cf. 1965 *Dei Verbum* no10 §1 in Flannery 1975:755; as held by Irenaeus, see Buckley 2001:7) or against her traditional practice imbedded in her sacramental life, communal living or liturgy. What is required is not a novel, overly-clever dismantling type of 'theological iconoclasm' (Dulles 1992a:133) but a shift that changes the foundational perspective for a better seeing of that light that has always been shining on and in the Church.

⁴⁴⁹ Kasper explains neatly: 'In this experiential tradition of mankind we encounter, among other things, god-talk. It is one of the ways in which men can understand themselves and the world and prove themselves in the world. None of us invents the idea of God all by himself; rather we discover god-talk existing as testimony to an experience. This testimony does not coerce us; it challenges us since it lies

one's experience of God, thus far processed within, that will ultimately inform the way, the direction, and the type of answers one seeks (or seeks from others who experience - as far as this goes).

It is however, as demonstrated, the inner *intuition* that must lead on from the need for fulfilled experience (see Schillebeeckx, on need and lack, 1983:87).

It is integrative *spiritual intuition* that, deciphers one's mistakes, senses fresh leadings, opens to the gift of insight, is the torch that illuminates and resolves theoretical knots, relational complexities and life conundrums, can see meaning in all things, and cheers to a good end seen as the eternal light of the New Jerusalem (cf. Collins, the healing of intimacy, 1991:95). Experience and intuition, coupled to relationality, are found exemplified in the North American transcendental tradition. This is delved more deeply into next.

5.3.2.11.1 THE ABOVE ASPECTS OF EXPERIENCE - TO BE 'INTUITED' AND NOT GRASPED BY THE INTELLECT

The intellect has only partial reach in the endeavour to access reality. Emphasis on the mind and intellect has been part of the Western problem, and 'Peircean pragmatism calls us, beyond the essence fallacy which formed part of its foundation, beyond the classical reification of essences that has confused the theological mind by convincing it that the intellect alone can plunge through metaphysical insight to the essential nature of things' (Gelpi 1994:36).⁴⁵⁰ If one balks at the intellect being able to arrive at *essences*, one must ask, how then intuition and the eidetic intuition in hermeneutic phenomenology are able to arrive at essences, and the inherent meaning of whole situations.⁴⁵¹ In assessing what results emerge, the philosophy

at the root of our whole culture, we must ask what sort of experience the word god refers to' (1970:126). Finally, 'Here all mere demonstrative knowledge fails. Here man experiences himself stepping into infinite openness. He can experience the meaning only if he entrusts himself to the openness' (Kasper 1970:126).

⁴⁵⁰ Laughlin (in Davis-Floyd & Arvidson 1997:23) indicates how intuition synthesises brain functions: 'Some researchers have used these findings to suggest that we humans have two modes of consciousness, one corresponding to what we call 'reason,' associated with left lobe functioning, and another called 'intuition,' associated with right lobe functioning.' Explained once again is how, 'the two hemispheres of the human brain carry out complementary functions: the left lobe primarily mediates language production, analytic thought, lineal and causal sequencing of events, while the right lobe primarily mediates the production of images, gestalt or 'holistic' thought, and 'spatiotemporal patterning' Laughlin (in Davis-Floyd & Arvidson 1997:23) refers to: Bogen 1969, Bogen et al 1972, Sperry 1974, 1982, Levy 1972, Levy-Agresti and Sperry 1968, Gazzaniga 1970, Bryden 1982, Milner 1980, and Ley 1983 for support. To repeat: 'one could say that the left lobe distinguishes parts of wholes - sees trees, so to speak - and the right lobe integrates parts into wholes - sees the forest. This analytical and integrative processing is occurring prior to and, as it were, 'behind' the actual experience that is registered in consciousness. Although the experience may be of a perceptual gestalt, both processes will be involved in producing the experience' (Davis-Floyd & Arvidson 1997:23). It is intuition that achieves this. What emerges now is that, 'Modern neurophenomenology depends upon a unified blending of the *transcendental source of intuitive knowledge* with the *socially constrained expression and verification of that knowledge*. *Intuition* is the transcendental source of inspiration and socially shared individual experience is the field of verification of that inspiration - an evolutionarily ancient combination of individual and social biological processes that merely appear to be historically 'new' in their roles as 'neurophenomenology' and 'science'" (Davis-Floyd & Arvidson 1997:23 italics added).

⁴⁵¹ Laughlin summarises that: 'It is from intuitive insight alone that the universal properties of totality, systemic interaction, and dependent existence arise. Only through intuition do we come to certainty about the essential unity of the world and all things in the world' (in Davis-Floyd & Arvidson 1997:29).

of *pragmatism* might use the figure of speech that, 'the proof of the pudding is in the eating.' We thus look at what *can be expected* from the function of intuition. What is the *scope* of the influence of intuition?

It will now be demonstrated that intuition is involved in all three generic kinds of elements appearing in lived experience as this is determined by Peirce.

5.3.2.12 FIRSTNESS AS IT IS INTUITED

This thesis insists that all the above, as it describes firstness, is always intuited as an assumed 'ontological ground.' One has to 'intuit' an 'ontological underpinning' so that the thing 'becomes itself' in the appearing of its holistic meaning. Things 'appear' in reality because one can intuit their character or essence (e.g. through eidetic intuition, cf. Sokolowski 2000:181). Their prior potential as *being* manifests itself as 'real appearance' (cf. Sokolowski 2000:15) as this is given to intuition.

Classification into universals as arrived at in the Middle Ages can be deemed to be a self-evident and a rather superficial effort at finding meaning. All too evidently, people around us belong to the genus of 'man' which tells us almost nothing about any 'particular man.'

Rather, the usefulness of essence is somehow expressed in *quality* presented as a sense or feeling and to the *value* inherent in the thing as *these are intuited*. As they are somehow connected, one can *intuit* essence and quality at the same time.

5.3.2.13 SECONDNESS AS IT IS INTUITED

Secondness, has, it is trusted, become clearer throughout the thesis' own presentation of this category, namely the category of experience. The *meaning* of the experience is *intuited* because it is already an interpretation going far beyond what the power of the senses can deliver. One intuits that a couple is deeply in love far beyond the evidence of their mere external actions. One can intuit that love even when the couple's actions are trying to hide the fact that they are in love. Love is metaphorically, 'in the air,' and can be 'sensed' or intuited. Gelpi (1994:126) thus forwards dimensions that can give insight to meaning as he claims experience is made of 'relational elements called feelings.' Intuition, using such feelings, is able to access meaning arising in the world of 'things' manufacturing 'events.'⁴⁵²

⁴⁵² Laughlin (Davis-Floyd & Arvidson 1997:32-33 italics added, brackets his) expands on what is meant by such intuited feeling: 'The processes in our nervous system that produce our world of experience form a *complex, multi-layered, and distributed network* of untold millions of cells interacting in trillions of ways - myriad ways that are heavily influenced in their patterning by culture and by personal development (Edelman 1987, 1989, Changeux 1985, Changeux and Dehaene 1989). Most of the knowing that goes on in this welter of processing is *unconscious*. Comparatively little knowledge is derived initially from conscious ratiocination. Indeed, the very nature of our brain, and its modes of producing our world of meaningful experience, are inherently *intuitive*. Our brains are constantly *feeding forward* into a world of anticipated experience and testing those expectations against a *fulfilling field* of perception. Most of this process of anticipation, recognition, and cognition is *intuitive*. Thus, in order to accurately portray our species as an animal richly endowed with *symbolic consciousness* and the *social transmission of meaning* (i.e. culture), it is necessary to acknowledge the central importance of *intuitive processes* in the production of knowledge.'

5.3.2.14 THIRDNESS AS IT IS INTUITED

Thirdness has indisputably to be intuited, for laws 'behind' behaviours and relations are not self-evident, but have to be 'discerned' as they come into the conscious 'field of view.'⁴⁵³ Phenomenology, as it endeavoured to become truly scientific (Mathew 2010:223; Gelpi 1994:35) attends to this in a particular sense as a 'science of insight.'⁴⁵⁴ Scientists are known to spend their whole lives seeking a law that explains one aspect of reality.⁴⁵⁵

We perceive 'tendencies' through our *emotional* responses.

Peircean realism avoids the essence fallacy of Platonism (which 'reifies' it beyond space and time, and thus active reality; cf. Ricoeur (1986) for a study). Peirce now calls Platonic *forms* 'qualities' as 'particular evaluative responses' abstracted from both the realities and actualities they disclose, as well as from the one to whom they disclose them (Gelpi 1994:6). The qualities indeed form or shape the one whom they disclose to, while the subject also 'informs' the forms through the 'evaluative responses' (i.e. in interaction, in relationship with that thing's forms. That is, forms or qualities are *dynamic* in their *self-unfolding* as *uncovered* through the medium of intuition - not through abstract fixed 'essences' beyond space and time (Gelpi 1994:6).

5.3.2.15 AN INTUITED SYNTHESIS

The above shows that firstness (the potential in things in terms of *qualities*), secondness (experience as *fact*) and above all thirdness (inherent *laws*) all have to be intuited.

We begin to understand that experience, as well as process, feelings, relationship, evaluations, actions & tendencies all imply one another (Gelpi 1994:136).

Intuitive thinking -with its own methods such as memory, free association, synchronicity, connotation, and metaphor- engages the interplay of feelings⁴⁵⁶ and images so as to discern meaning (Gelpi 1994:127).

⁴⁵³ Russell (2006:111) expands that: 'two forms of presentive intuition are more obvious: straightforward perception and reflection.' He goes on: 'Yet, as we shall see, empirical science enquires what Husserl calls acts of 'categorical intuition. To complicate matters further, eidetic or pure science requires yet another form of intuition called 'ideation' or 'eidetic seeing'' (2006:111). Russell continues: 'Without an explanation of how these two forms of non-sensuous intuition can also be 'originary' and 'presentive,' the principle of all principles would prove to be extremely narrow in scope indeed. If Husserl is to provide a comprehensive 'theory of science' which explicates the possibility of scientific thinking in all its diverse forms, his theory of intuition clearly needs to be expanded' (2006:111).

⁴⁵⁴ Husserl's 'theory of science' (*Wissenschaftslehre*) lays the groundwork for an account of scientific thinking and knowing in general (Russell 2006:107, 108; Mathew 2010:223). Russell will say: 'The idea of science, on Husserl's interpretation, has two basic components: (1) Sciences are bodies of interconnected truths (Husserl 1900,1901 *Logical Investigations* I, Proleg. §62); that is, sets of true propositions that cohere in an 'ideal fabric of meanings' (*Logical Investigations* I §29, pg325 cited in Russell 2006:108). Russell explains, 'Sciences are logically organized and interrelated propositions, grounded in a set of basic laws or axioms. But (2), sciences are not only defined by the theoretical unity of the propositions that make them up; they are also defined by their *pretensions to truth*. The interconnection of truths must correlate to the way things stand in the world' (*Logical Investigations* I, Proleg. §6, pg62 in Russell 2006:108).

⁴⁵⁵ For example, as initially theorised in 1964 by Peter Higgs, one of six physicists who proposed the mechanism that suggested the existence of the Higgs boson, the so called 'God-particle' was tentatively confirmed to exist on 14 March 2013. An emotional Higgs was present at the occasion of announcement. What he proposed came to light 49 years later (see <http://www.theguardian.com/science/2013/oct/08/nobel-prize-in-physics-live-blog> [accessed 2.2.14])

⁴⁵⁶ Many have relegated feeling to an emotional disturbance. 'Straight' logical thinking cannot come to terms with feelings. Feelings are able to manufacture and bring to the forefront what are the first levels

Intuition is key. Let us not be seduced by the power of logical principles or formulas outside our intuitional apparatus (even if we are *a posteriori* able to designate them as such). Without intuitional understanding they can have no depth of meaning.

Thus we need feelings in order 'to speak of experience of the data of consciousness,' even (and it is added, 'especially') when these data consist of operations that occur 'not on the empirical level,' but on 'higher levels of consciousness' (such as at spiritual levels where, for instance, God 'draws' one) (Doran 1981:143 brackets added).⁴⁵⁷

Largely then without that *feeling* that demands to be recognised one would not be able to report back on cognitive results coming to consciousness.⁴⁵⁸ Feelings express and highlight what is most pressing as meaningful. In fact feeling is the 'empirical dynamism' that 'permeates' (this study adds, that also often 'channels') the 'entire intentional context that unites a manifold of contents and of acts at the various levels of consciousness' (Doran 1981:143). In other words, feeling can synthesise into meaning.⁴⁵⁹ The positive role is

of intentionality and meaning. 'Experience' for Lonergan, includes also *internal* operations of 'registering, imagining, associating, and remembering' and such acts always occur 'in conjunction with,' he says, (this study often puts it in the words: 'carried along by') some 'experientially felt condition or state of conation and emotion' (Doran 1981:143 brackets added).

⁴⁵⁷ Doran (1981:143) goes as far as to say that these levels of feelings direct all lower and all other levels of experience: 'These operations sublimate the empirical level of consciousness into participation in their own most intimate concerns' (whatever they may be - e.g. spiritual intimacy with God). Therefore it is 'participant feeling' that 'makes inquiry, insight, reflection, judgment, and deliberation a matter of consciously experienced drama.' For this reason, not uncommonly, there is consternation in one when one's God and all felt sweetness (when God is present) has suddenly 'gone missing.'

⁴⁵⁸ Thus one 'notices' because something *frightens* one; one 'remembers' in nightmarish dreams because they *disturb* one. One 'notices' because one is *attracted* by someone; one 'recalls' because daydreams *impinge* in a *vivid imposition* (Doran 1981:143).

⁴⁵⁹ According to Davis-Floyd and Arvidson intuition can stake a spontaneous claim: 'major changes of paradigm, sudden insights -received as ineffable insights or as 'deep knowing'- are frequently experienced first and then backfitted with a logical and mathematical basis' (1997:xv). Thus Gelpi notably points to an 'evaluative continuum' that experience discovers; one 'stretching from sensation through affection and images to abstract inference' (1988:163). 'Experience,' then, provides 'my foundational thinking' with its basic transcendental category (Gelpi 1988:162). Experience 'acknowledges the developmental, transactional character of experience as well as its organic basis' (Gelpi 1988:162). Gelpi reveals how Dewey held that persons grasp reality 'both through inference *and through nonrational, artistic intuitions*' (1988:161, 162 italics added). As Gelernter (1994:4 cited in Ferré 1998:291) envisages, 'Every mind is a spectrum; every mind possesses a broad continuous range of different ways to think.'

Damasio lends the insight that, 'The basic mechanisms underlying emotion do not require consciousness, even if they eventually use it: you can initiate the cascade of processes that lead to an emotional display without being conscious of the inner inducer of the emotion let alone the intermediate steps leading to it' (1999:42, 43). Feeling can occur without *knowing* of its occurrence. In our daily experience we often understand the origin of the emotion but this 'often' does not always mean knowing 'always.' Says Damasio, 'there is good evidence in favour of covert nature of emotional induction' (1999:43). 'We can feel our emotions consistently and we know we feel them. The fabric of our minds is around conscious cycles of emotions (collection of responses) followed by feelings (private experiences) that become known and beget new emotions, a running polyphony that underscore and punctuates specific thoughts in our minds and actions in our behaviour' (Damasio 1999:43 brackets added). The more pertinent question this thesis raises is how and to what degree the *emotions* form the consciousness that arises. Potentially, *exposing the feelings* can give access to the source and essential content of consciousness. If this is the case *a lot more attention* needs to be focused on *feelings* as connected to *meaning* and as they underpin *values* leading to *beliefs* that bind to the consciousness in which it is manifested. It also remains important how consciousness later processes feelings and what it does with them. It is *intuition*, accessing the feelings as 'depository points' of value

examined in this case, the fact that 'dark feelings' (uncontrollable rage, jealousy) can distort reality can be part of another study.

In the above elucidation we see that the problem (of superficiality and lack of meaning) has arisen because we segregated logical inferences as abstract to the intellect and excluded the depths of the psyche that demonstrates the presence of spirit.

How holistic insight can come about is next explained through Doran's approach in psychology, particularly as *psychic conversion*.

5.3.3 A FINAL DELINEATING OF INTUITION

Boucouvalas maintains that literature seems to agree on the point that intuition represents, 'a way of direct knowing that seeps into conscious awareness without the conscious mediation of logic and the rational process' (Davis-Floyd & Arvidson 1997:7).

Laughlin adjudges that, 'despite its occurrence intuition is poorly understood and poorly studied by psychology' (Davis-Floyd & Arvidson 1997:21 also 19, 20, 32).

That intuition produces the results (arriving at a cohesive and holistic sense of meaning) and *does* 'work' in its engagement, and is *able* to be experienced, is decisive.⁴⁶⁰ Harbort simply affirms: 'intuition is *there*. It 'exists as an operational construct' in social phenomena, and has for thousands of years...' (Davis-Floyd & Arvidson 1997:134).

Bergson (1946:306) offers an inclusive definition of intuition as, 'the metaphysical function of thought: principally the intimate knowledge of the mind by the mind, secondarily the knowledge by the mind of what there is essential in matter' (cited in Davis-Floyd & Arvidson 1997:21).

Bastick isolates a number of characteristics of intuition that contribute to this study's observations (Davis-Floyd & Arvidson 1997:21). These include the confidence we have in intuition; the sense of certainty of insights that Husserl calls the 'apodicticity of insight'; the suddenness and the immediateness of the awareness of knowing; the association of affect and numinosity with insight; the nonanalytic (nonrational, nonlogical) and gestalt nature of the

calling for attention, that unconsciously scans variations of deliverable meanings, and subconsciously asks the linguistically unformed question, 'why is this important now, and for what reason does it impinge on me in this way?' so that the meaning can slowly emerge. Connections surface spontaneously and somehow 'integrated reasons' *present themselves*: 'That's why! Of course, now I understand why this important to me - this now makes sense of all my many years of struggle...!'

When Damasio (1999:43) states: 'It is possible that feelings are poised at the very threshold that separates being from knowing and thus have a privileged connection to consciousness,' this author would further say that feelings often, if not usually, generate and underpin the *most valuable* forms of consciousness that can emerge. God or one's spouse is worth little if not *loved*. It is not surprising therefore that for religion and spirituality it is the 'level of feelings' that is *most* revealing of transcendence: the 'connection' that elicits meaning cannot be conscious thought alone (as mind or reason) as *separated* from feeling. Experienced feeling is the only mechanism that can establish *valuable* relationality, friendship or intimacy. If we admit that these must begin with and incorporate feeling, we need to turn our approach to religion 'inside out.' Much more attention needs to be shifted to be able to induce emotional awareness and involvement so as to 'birth' religion - while not forgetting any contribution consciousness (including teaching) can make (cf. Collins 1991:49).

⁴⁶⁰ Harbort says: 'We must either come to understand what we mean by intuition or replace it with something *else* as heuristically useful. Second, intuition offers relief for the *uncertainty* in practical application of empirical models of explanation such as the one based on hypothetico-deductive inference' (in Davis-Floyd and Arvidson 1997:134)

experience; the empathetic nature of intuition; the 'preverbal' and frequently ineffable nature of knowledge; and the ineluctable relationship between intuition and creativity...' (1997:21). Laughlin (Davis-Floyd & Arvidson 1997:21) cites a list of authors that are certain that scientific *creativity* entails intuition.

Harbort believes that, 'no new perceptual or conceptual constructs are necessary to explain intuition.' He incisively describes it as, '...a mix of constructs, such as imagery and narrative formation, with an underlying basis of experience' (Davis-Floyd & Arvidson 1997:135).

There is no doubt that through the above research, intuition has now been tied to metaphysical thought and religious knowledge (1997:22).

5.3.3.1 SEEING THE WHOLE – THE SYNTHETIC GRASP

The ability to sense and find the *whole* is fundamental to any hermeneutics, as Gadamer holds. An intuitive anticipation, in the form of subjective pre-understanding of the whole and its subsequent articulated parts is claimed to be possible. Gadamer calls this, 'an immanent unity of meaning' (Gadamer 1991:293).⁴⁶¹ Heidegger also postulates such a unified basis claiming for hermeneutics the possibility of a transparent understanding of the meaning of the whole. The thesis largely goes contrary to a Postmodernist approach that seeks to emphasise 'indeterminacy, diversity, difference and complexity' (Alvesson & Sköldberg 2000:100, 101). This *synthesis* is close to what Murphy and Ellis see to be the synthetic need for a *metaphysic hierarchy* (1996:2, 20), or what Ferré thinks should be a 'unity or wholeness requirement in theoretical knowing,' that further comes close to '*coherence*' and/or the notion of '*simplicity*' that never loses maximal richness (Ferré 1998:364).

5.3.3.2 DESCRIPTION OF INTUITION AT WORK

This study argues that much of discursive intellectual thinking runs its course often by unconsciously selecting the most beneficial mode of thinking that is openly available. In puzzling over a problem it is intuition that will try a number of approaches out of a possible wider assortment. It is this selection that is unique because the reason for choosing the particular avenue appears 'out of the blue' (see usefulness of types of intuition in Davis-Floyd & Arvidson 1997:126). Intuitional meaning 'surfaces' out of unconsciousness into consciousness in an inexplicable 'eureka' manner. In fact we know that either a too cluttered information overload, or indeed a too narrow a focus of conscious concentration, may even inhibit such spontaneous emergence.⁴⁶² How then does intuition 'progress' psychologically?

⁴⁶¹ Gadamer, Heidegger's pupil, returns always to his notion that the absolute presupposition for hermeneutics is the possibility of 'a transparent understanding of the meaning of the whole, and that there *is* such a whole' (Alvesson & Sköldberg 2000:100 italics his). As to the two circles, 'part-whole' and 'preunderstanding-understanding,' Gadamer regards 'the latter circle as a development or completion of the former, in that the preunderstanding would refer to the whole of what is studied.' In the end, 'preunderstanding...can apply to part as well as whole' (Alvesson & Sköldberg 2000:100). Preunderstanding here is understood to be an *intuitional sense* where: the whole is vaguely grasped and is reinforced by the intimated parts; or the parts are sensed to form a hierarchy intimating a whole.

⁴⁶² In fact, an overactive cortex is something that can block feeling. Its hyperactivity can, says Janov, be 'a defence against fear of regressing into the feeling level.' The result is 'isolation and darkness' for patients (2000:67).

When beginning to solve a problem, one may consciously charge intuition to start ‘gnawing away’ in an act of intentionality, but it is not the intellect (once the application of unconscious course of direction has been given the go ahead) that consciously masterminds or controls the process ahead. It is intuition that repeatedly ‘zooms out’ to gain an overview and then ‘focuses back in’ again to fill in the missing detail, in what is a mutually edifying process so that a way forward is gradually pried open. Harbort too sees such modes of thought in Margolis’ use of two types of intuitive thought. Here, one mode is checking a whole process or action, and the other manages a narrowing of one’s focus of attention. These modes range from the intuitive as minimal checking and broad focus, to the other, as analytical with intensive checking and narrow focus (Davis-Floyd & Arvidson 1997:136, 137). (This study holds that the analytical process is *also* intuitively driven).⁴⁶³

One must still appreciate, this study asserts, that a comprehensive range of explorations, investigations, results and interpretations and finally resolutions must lie *between* the above poles, and these, adds Peirce, must be conducted communally in a ‘sympathetic consciousness’ (CP 6.451, 6.446). If this creative process is bypassed, one will move too speedily from the problem to praxis, so that wise (and spiritual, see Peirce CP, 6.438) discernment cannot take place. One ends up with a simplistic pragmatism where the problem is all too bluntly seen to demand a praxis as an ‘obvious response’ to the problem (at times as a straightforward counter-response, or a long-term, corrective-retaliatory struggle, cf. Marxism; also see Dulles 1994:178; John Paul II in Dulles 2003:174).

A conscientious process should at best be conducted in a ‘moving back and forth’ along the delineated spectrum *between* the problem and the praxis. Here it is spiritual intuition that needs to be applied. It is effecting the kind of discernment occurring ‘between’ that is most crucial (Davis-Floyd & Arvidson 1997:138). What needs to be key here is a *triadic process* that is of a *relational type* where the activity of persons involved meets the conceptualised problem as influenced by a powerful outside party - the Spirit (and those who possess the Spirit).

Indeed, research into a thesis is usually approached in this manner: from broad explication of the thesis problem to practical applications of the solution - as basically done in this work, but in this case with even more complicated (triadic type of) process unfolding between.

The process of intuition may *abduct* a hypothesis (for Aristotle as self-evident and axiomatic, i.e. intuitional in the sense of given *logical* intuition) and test its outcomes *deductively* (cf. a hypothetical-deductive method especially in reference to Aristotle, see Davis-Floyd & Arvidson

⁴⁶³ This he points out is an ‘adequate’ model used from childhood to maturity, but is not that useful for intentionally *learned* processes that occur in the practice of law or medicine for example (Davis-Floyd & Arvidson 1997:137). Harbort then uses Margolis’ two constructs of intuition for application to intentionally learned processes, but in another order. At one end of the spectrum of learned thought processes is the ‘area of problem definition’ - this has ‘a broad focus of attention coupled with intensive checking of processes and relationships’ (Davis-Floyd & Arvidson 1997:137). At the other end of the spectrum is the ‘area of *praxis* (action) - this has ‘a narrow, focused intent coupled with minimal checking of one’s actions’ (Davis-Floyd & Arvidson 1997:137). An example from everyday life might be the checking for ‘broad causes you go through’ when your car’s engine stops; you think of a ‘variety of problems’ and evaluate them. When you realise you’ve run of petrol you set about pragmatically ‘getting more fuel with a good deal of focus’ but not much with worrying any longer on the broad aspects – in that you may not be able to work out ‘how to do it’ (Davis-Floyd & Arvidson 1997:137).

1997:126).⁴⁶⁴ If deductive consequences cannot show the hypothesis to be useful or correct, it tries another abduction, again testing it in a similar way. Some of this might well involve projection through imagination (Sokolowski 2000:180). Significantly for *intuition*, here the mind does not *a priori* 'know where it needs to go' (this *can be an assumed* tendency towards a praxis already privately preferred) but intuition pushes forward unconsciously by instinctive steps to 'knock on doors of possibility' to see if the prospective intuition may be 'given entry.'⁴⁶⁵ More significantly, a multi-disciplinary approach (see Faix 2012) seeking unique solutions requires more 'intuitive kinds of bridges' connecting the contributions from the disciplines. Philosophically, such deeper and thorough processes are often overlooked and sometimes even denied (Sokolowski 2000:180).

After its processing is done, once intuition feels there is reasonable scope it may 'hand over' to more systematic type of reasoning (e.g. 'analysis' in Davis-Floyd & Arvidson 1997:126, or simulation techniques, 1997:127; or applying laws of science or mathematics etc.) to more thoroughly pursue the direction that it has now opened up. The mind thereupon now *consciously* tests by application and analysis to see if it can produce results.

If the mind's analysis cannot produce anything, then intuition imaginatively 'moves it on' to plumb for another approach.

⁴⁶⁴ The hypothetico-deductive method is a theory in science fostered by Karl Popper and many other philosophers of science before him, where a general statement or hypothesis is set up from which 'particular inferences may be deduced.' Relevant to this study there has been a lack of interest in the relationship of theories to 'the actual practices, evidential and experimental, from which the theories actually emerge even when testing a theory is in practice *more complex* than the hypothetico-deductive model suggests' (Honderich 1995:385 italics added).

⁴⁶⁵ This includes the 'logic' of Monsay's 'playing around' where analysis and synthesis are alternated so as to eventually 'hit on' the best hypothesis or approach; as well as 'serendipity,' where one makes mistakes and afterwards identifies the solution (as in the 'accidental' discovery of penicillin) (Davis-Floyd & Arvidson 1997:126).

Here it is quite possible to intuitively 'skip' what a train of reasoned process might logically be expected to follow in dogged, law-like fashion,⁴⁶⁶ and rather, to 'jump' or 'leap'⁴⁶⁷ directly to answers (to what *may* have been judged to be farfetched possibilities by others), and so achieve a breakthrough.⁴⁶⁸

Thus Harbort advocates that: 'On a broader level we must come to grips with the *explanatory power* of intuition. As increasingly appreciated, a world of explanations based only on science would be extremely limiting.'

Haack (1974:124) even advocates that 'fallible and chaotic science forces us to look elsewhere for mechanisms to deal with our approximate knowledge' (in Davis-Floyd & Arvidson 1997:135). Harbort argues a turn, from the so called fail-safe scientific method (the statistical method) to the constructor of method and the 'result finder,' namely, to the personal subject and her powers. In this manner, 'A way around this problem is to allow for the existence of a human agent in carrying out hypothetico-deductive inference.' This makes all the difference. We can then, Harbort says rather originally, 'make use of psychological constructs to *provide* for the approximateness of our science.' Using the psychological (it must surely be more than this?) he links in perfectly with the thesis' development by saying: 'One of these constructs is

⁴⁶⁶ Haack (1974:124) argues that this is because of the limited applicability of pure scientific inference: 'Scientific inference follows the rules of logic in its most fundamental and idealized sense...which is not without error and uncertainty (cf. Popper). Some of these problems can be attacked through the use of statistical inference, but much of the world in which we like to think science reigns supreme is *uncertain*' (cited in Davis-Floyd & Arvidson 1997:135 italics and brackets added; cf. Macmurray 1957).

Another way Harbort advocates is the use of the *agent's experience* using a modified Bayesian model of intuition. Here, 'It may be possible to extend the idea of a probabilistic accounting of a thinker's experience to produce a more quantitative, experimentally verifiable model of the role of intuition in problem-solving processes. This will require a separate measurement of sign recognition (corresponding to Margolis' checking function) and event recognition (corresponding to breadth of focus)' (in Davis-Floyd & Arvidson 1997:139 brackets his).

In *spirituality* studies it would equate to 'reading the signs' of what happens spiritually (Paul VI 1975, *Evangelii Nuntiandi* no76), adequately, and as correctly as possible, and attributing meaning to the holistic religious event. A phenomenological and broadly hermeneutic method is required for this.

In addition says Harbort, intuition operates, 'to mediate between the *particulars* of a given situation and the *generalities of common experience*' (in Davis-Floyd & Arvidson 1997:142 italics added). Action based solely on experience is shallow and rule-driven, with (at best) periodic reevaluations of the agent's experiences to define a new basis for further static instances of action. Action based on an intuition of our 'experience in common' has depth; it is a 'self-defining' act, in addition to being an action for some purpose (Scruton 1981:522). Action based on intuition is what *relates the individual to the community*. 'To participate in a common culture is...to be gifted with a certainty in one's feelings' (Scruton 1981:530). 'It is global intuition that creates this certainty...when the matter is, in the last analysis, settled for the agent, when he sees his situation in terms of objective imperatives rather than subjective choices, imperatives that record for him the fact of his shared humanity, even in the midst of a predicament that is uniquely his' (Scruton 1981:530).

In spirituality, meaning given in the holistic religious event, occurs within the *community* of the Church (aimed at the 'common good') under the unifying *Spirit* (cf. Benedict XVI 2006:101, 102).

⁴⁶⁷ Laughlin describes how unconscious intuition can work away at a solution while the subject is otherwise occupied so that the result will arise unexpectedly (in Davis-Floyd & Arvidson 1997:21). This working of intuition can move forward in intuitive 'leaps' arising as 'aha' experiences - as well documented (Davis-Floyd & Arvidson 1997:21).

⁴⁶⁸ See the cleverly contrived 'imaginative variation' that gives 'a glimpse of inexorable necessity' of things. These 'eidetic necessities' brought out by eidetic intuition are so deep and so strong that they are taken for granted without having to assert them. Insight into 'eidetic necessities' provide their own justification (Sokolowski 2000:180, 181). Note eidetic intuition, if misplaced, can be corrected (2000:183).

intuition' (Davis-Floyd & Arvidson 1997:135 italics added).⁴⁶⁹ After all, the greatest computer ever seen is the human mind, and the most sensitive faculty ever evolved is the human heart. It is then the *subject* that must employ intuition to construct theory, apply and test it and as far as possible, verify it.

Intuition weaves its sure web unconsciously as it gathers towards meaning.

Unlike linear scientific method, inference, in choosing to follow a particular inference and engaging it, is not always consciously in control of the underlying reasons it has chosen to base its choice on in the first instance. Neither is it always aware of what inference it will make next. Both are intuitional. Metaphorically, it is always putting out different 'feelers' as it 'inches' itself forward picking up on alluring items and digesting them.⁴⁷⁰ The mind-soul's 'tentacles' as the internal workings of the 'intuitional octopus,' are always exploring and 'gathering inwards' bits of information, and any loose fare that appears, in an *active, combining* ('digesting') synthesising towards meaning.⁴⁷¹ Intuition, almost through an automatic (unconscious) process, seems to *filter out* and uncannily select whatever enriches, while discarding the rest. Whatever 'tastes valuable' contributes to a next 'spurt' forwards in ideas, options or actions. The contribution of *scientific* insight into *how* intuition moves forward to solve problems helps highlight these processes.⁴⁷²

⁴⁶⁹ If intuition includes access to *laws* that hold true, the process does not at all merely concern a psychological 'feeling some way forward' in terms of 'hit and miss' guesswork. *General laws* are found *through* the depths of psyche-spirit (as conscience) as inherently a *transcendental* dimension in all persons. Harbort thinks of intuition as like a 'process of imagining something that turns out to be true' - so that one is willing to act on the 'true' intuition (in Davis-Floyd & Arvidson 1997:135).

⁴⁷⁰ Schillebeeckx adds: 'The capacity for answering, in other words the sphere of resonance within us, which makes us capable of taking up and digesting an appeal from outside -or from our innermost depths- influences the magnitude and depth of our experience' (1983:33).

⁴⁷¹ Because of the limits and narrowness Greek philosophy, modernity, and secularism has placed on the mind (reason), one may call this, with reservations, the 'mind's reason.'

Giussani (in Stafford 1998:671) says that: 'Modern mentality reduces reason to a group of categories in which reality is forced to find a place, and whatever does not fall into these categories is defined as irrational.' He makes of reason a more inclusive intuitive faculty: 'reason is like an eye staring at reality, greedily taking it in, recording its connections and implications, penetrating reality, moving from one thing to another yet conserving them all in memory, trying to embrace everything.' To repeat, Laughlin demonstrates that: 'Our brains are constantly *feeding forward* (sic) into a world of anticipated experience and testing those expectations against a fulfilling field of perception. Most of this process of anticipation, recognition, and cognition is *intuitive*' (Davis-Floyd & Arvidson 1997:32-33 italics added).

⁴⁷² A modern sense of what *reason* means would not include imagination or the inclusive, plastic, coordination of all associations dealing with *meaning* (that are emotionally laden) and as leaning heavily on past personal experience. Contemporary understanding of reason would be of a more linear, problem-solving type of thinking - dealing with correct representation especially in formulas and language. Making abstraction and analogy -as objectively separate from the subject's experience- would be part of such Reason (Greenfield 2000:97). We immediately see that if such reason is split-off from the more human dimensions of warm meaningfulness and personal subjectivity it becomes one-sided and even dangerous. Yet that is how we thought 'a few decades ago': that the best part of a brain worked 'analytically solving problems' (2000:97). Now we see new terms calling out for recognition: *associations or relations* are of primary importance (as intuited overall meaning as discovered through and in terms of experience). Cooperative and *mutually dependant* feeling and thinking are always involved. This represents a paradigm shift, indeed one that the thesis has promoted steadily. The brain's function is therefore, complex, and it is so in that it cannot be compared to linear formulistic, focused *processes* of problem-solving types. The brain uses non-algorithmic processes which, says Greenfield, we call '*intuition* or common sense.' This is not what the algorithm computers or artificial intelligence will use: the sequences of step by step instructions underpinning the strategy of achieving a task.

Technically in terms of neurobiological evidence, the right hemisphere as the unitive, overall organiser working detail into general ideas takes the information that has been sent to it by the left more analytic and detailed hemisphere. The right hemisphere ‘scans both the external environment and its own memory banks for an analogous ‘problem gestalt’ (d’Aquili and Newberg 1999:70). It unconsciously masticates and ruminates, and the ‘solution gestalt’ unexpectedly arises into consciousness in what has been referred to as the ‘eureka phenomenon’ (d’Aquili and Newberg 1999:70).

Similarly *what memories* that are drawn on in making analogies are not determined by a ‘one tracked’ process but an imaginative selection (moving from the unconscious to semi-conscious to consciousness - and as settling back into the potentials of the unconscious).⁴⁷³

Many might want to place this process under the umbrella of *cognition* (see cognitive intuition and experience, Blahnik 1997:90, 122-126), but a major feature should not be lost, namely, that the complex and nuanced progression of thought; the surfacing of comparative memories (cf. van Heerden 1998:37-39) that circumstances trigger off within one so that this determines the response; the way the subject enters into problem-solving with her own personal agenda and hopes; and the motivations for actions held, all often have *unconscious* inclinations behind them that are *beyond* the scope of cognitive rationality, that is, more than any logicity tied to objective observation that uses sets of rationally determined ‘correspondence rules’ (d’Aquili & Newberg 1999:22; Osbeck, concerning a still too narrow view of intuition, 1999:245) so that these above aspects listed remain highly influential as to what result will be arrived at.

However the above observation goes beyond the existence of bias and personal and social influences. In a larger picture, synthesising may employ logical constructs, but all persons place them in a *personal system of belief* so that whatever arises has also to be integrated by that person’s *values*. Whatever activity is required, solving a problem, unearthing an explanation or finding a life-direction, all is already placed in a wider and more sophisticated matrix that will include values and the spiritual.

Increasingly it is seen that the scientist finds herself in this same boat.⁴⁷⁴

5.3.3.3 THE UNDETERMINED INNER WORKINGS OF INTUITION ACCORDING TO HUSSERL

Husserl in designating intuition has in this study’s view, latched onto the proper *universal synthesising capacity* (note, also designated to be a category) within all persons.⁴⁷⁵

Roger Penrose points out that, ‘we use *more* than the fixed sets of rules that are inbuilt in the problem to be solved. As Niels Bohr once admonished a student, ‘you are not thinking, you are just being logical’ (i.e. use intuition!) (Greenfield 2000:97; cf. Fields 2006:21-27).

⁴⁷³ The results of this are often ‘emotionally loaded,’ but the thinker may not be conscious of this aspect. When two people are asked to make a comparison, the analogy personally arrived at may be helpfully insightful for one person. However, because negative past memories break in, the analogy that surfaces may be very negative in tone for the other; and this for reason, ‘out of the control’ of conscious rationality, and as disturbing, ends up arriving at a (exaggerated, ‘objectively’ untrue) negative assessment.

⁴⁷⁴ Cf. the possibility of genes hardwired in twins encouraging belief in God (Hamer 2004:44).

⁴⁷⁵ Levinas makes an insightful differentiation in commenting on Husserl’s intuition: ‘To say that intuition actualises the mere intention which aims at the object is to say that in intuition we relate directly to the object, we reach it. That is the entire difference between aiming at something and reaching it.

It is believed that he has arrived at this synthesising faculty 'intuitively' - here evidenced is the power of intuition that discerns the intuition.

Regrettably Husserl did not spell out very much *how* the intuitional process arriving at essences works, what kind of results it concretely produces, or how precisely the faculties are involved (included might be imagination, analogical thought, sense of awe, creativity, as well as spiritual insight). The intuition must remain human and it must retain its transcendental dimension, at the same time without falling into idealism.⁴⁷⁶

Thus his universal idea seems to be truly inspired and can be 'intuited to work' as it does - precisely as intuition functions deeper within oneself individually - that is, *in the exercise* of this intuitional power.

In this sense one can well remain with the main aim of phenomenology, that is to seek to bring out the hiddenness⁴⁷⁷ in whatever makes meaning be itself so that one understands the 'structural invariants' that arise in the full event of the meaning (Fuller 1990:31). Such an endeavour seeking insight asks much from any structured process. However the details of how this might hold together and can be described, Husserl left to others to unravel.⁴⁷⁸

A signifying intention does not reach its object in any way: it only thinks it' (Levinas 1973,1995:67). Also, he continues: 'Intuition grasps the same object as is aimed at by the signifying act. *The difference lies not in the object but in its mode of being given, of being experienced*' (Levinas 1973:68 italics added; see Levinas 1973,1995:65-129). Macmurray 'collects' the, 'capacity to grasp reality as a unity of opposites, not discursively but immediately' under Kant's 'aesthetic intuition.' It is the faculty of the mind which Kant calls 'judgement' (*Urteilstkraft*) and which is the subject of his third *Critique*. Kant though associated it with the apprehension of beauty and with the idea of teleology and it was thus not a 'totally encompassing' synthetic. The vagueness resulting is to be seen in the romantic philosopher Hamann *contrasting* faith and reason in saying that 'reason' is that in us which enables us to produce science, while 'faith' is our capacity for 'aesthetic experience' (Macmurray 1957:42; cf. Kant's fuller scope of thought, in Losinger 2000:xii).

⁴⁷⁶ Janicaud (2000:19) reveals how Sartre, 'masks real difficulties,' of which the most serious is 'how the method of eidetic description is going to enable us to encounter and to restore the concrete -in particular, in the affective domain- without falling into essentialism.' The affective life is characterized by 'a dynamism that does not lend itself easily to the grasp of the eidos,' and this dynamism itself 'is not wholly monolithic...' Thus, 'he cannot mask the truth that, if the existent [*existant*] is reduced 'to the series of appearances that manifest it,' the being [*etre*] of the intentional phenomenon is not 'thing-like' [*chosique*]. It is therefore necessary to preserve its specific transcendence, without falling back into idealism.' Janicaud then offers a critique: 'But does not the Husserlian enterprise of constitution restore a kind of transcendental idealism? Sartre has to concede this point, sending Husserl back to the Kantianism he was unable to overcome.'

⁴⁷⁷ As referred to a number of times, Fuller explains that phenomenology, 'brackets' things in their 'lived obviousness,' in 'the spell they cast over us in everyday life, a spell that convinces us that they exist 'out there' ready-made and in-themselves' (Fuller 1990:30). Phenomenology thus brackets their 'obvious objectiveness' as preconceived by 'Galilean science.' Phenomenological interpreting suspends all 'objectivizing interpreting.' Phenomenology interprets meaning as 'structured *within*, and not behind or beneath, the lifeworld' (1990:29). In this way meaning's "event structure" is considered to be of the same order as meaning itself.' Phenomenology strives to bring the 'concealed processes of meaning' to as complete an expression as possible and thereby 'to liberate us from our lostness in the particularities of meanings, in their 'obvious' ready-madness' (Fuller 1990:30 & 27, 36).

⁴⁷⁸ One notes that d'Aquili and Newberg (1999:70) admit that biologically, little is known of the 'precise networks and structures involved in the process of creative intelligence' but the overall process as they describe gives a 'general notion of the underlying neurophysiology.'

The above synthesising is expected to include at least the deeper movements of faith and the contributory ruminations of reason. Here spiritual contemplation and balanced thought collaborate.

Again, St Francis in his concrete 'living out' of intuition would help to simply understanding. It is also believed a study of St Bonaventure's unique and deep mystical theology would help explicate the nature of spiritual intuition (6.4.9.1 pg493).

It is this tricky domain that has now to be now further researched.

5.3.3.4 WHAT SPIRITUAL INTUITION INCLUDES

As introduction it is deemed that the notion of spiritual intuition is inclusive of: the *faculty* itself called spiritual intuition (as an innate *capacity*, called spirit); the *process-in-action* the faculty produces; as well as the *Holy Spirit's involvement* and overarching influence in this faculty and on its process (as Spirit-intuition).

Rollins attests that, 'Contemporary psychological biblical critics have joined Scott Fletcher who, in 1912, identified the biblical concept of the 'spirit' -with its attendant experiential categories of new creation, transformation, and rebirth- as a psycho-anthropological element meriting consideration in understanding the life and experience of the psyche...In 1946, Brunner referred to the Spirit as the 'theologian's stepchild,' implying that the empirical positivism of the mid-nineteenth century had even affected theology' (1999:143 cf. pg26).⁴⁷⁹ Avenues exploring how the *Spirit* can be thoroughly introduced into spiritual intuition need to be followed up on in further studies. In this thesis it is integrated through what biblical anthropology (*psyche, pneuma, nous, kardia*) draws in automatically, and by many inferences made as to how spirit contributes.

5.3.3.5 SYNTHETIC INTUITION AND PSYCHOLOGY⁴⁸⁰

The processes reserved to the psyche as described by Doran correspond closely with the synthetic processes this thesis allocates to intuition. Here it is not the rational intellect that arrives at insight but deeper processes through which patterns, associations and inferences arise (see Klein 1984:33).

⁴⁷⁹ Perhaps the most eloquent 'apologia' for reclaiming a sense of 'spirit' is voiced by Jung: 'We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves...man's advance toward a spiritual life, which began with the primitive rites of initiation, must not be denied...Scientific thought, being only one of the psyche's functions, can never exhaust all of its potentialities. The psychotherapist...must even be able to admit that the ego is sick for the very reason that it is cut off from the whole, and has lost its connection not only with mankind but with the spirit... For thousands of years, rites of initiation have been teaching rebirth from the spirit; yet, strangely enough, man forgets again and again the meaning of divine procreation. Though this may be poor testimony to the strength of the spirit, the penalty for misunderstanding is neurotic decay, embitterment, atrophy, and sterility. It is easy enough to drive the spirit out of the door, but when we have done so the meal has lost its savor - the salt of the earth' (Jung. Vol. 20.1953-78:80-83).

⁴⁸⁰ For a context read: Vergote 1993:73-86 especially 1993:74-79; Reed (1997) for Piaget's conception of values, 1993:149-154, and Pugh's attributing of heuristics to the *affective* system, 1993:154; and Watts & Williams, 1988, *The Psychology of Religious Knowing*. See especially religious knowing through direct experience as opposed to teaching, Watts & Williams 1988:3; a middle way in psychoanalytic work on religion, Watts & Williams 1988:4; natural theology, 1988:39; idealisation of knowledge leading to philosophical scepticism, 1988:46; comparing scientific and religious knowing, 1988:50; and Weil and empathetic knowing, 1988:63, and Sandage & Wiens & Dahl 2001.

As an aside, such 'patterning' has been studied as another approach to more limited computer recognition and is called 'pattern recognition' (Watanabe 1977:161 and Margolis 1987:25-41 cited in Davis-Floyd & Arvidson 1997:136).

For Doran: 'Feeling internal sensation patterns the psychic data in a way that gives rise to insight.' There are 'operations going on' by which a direction is discovered in the movement of 'sensitive consciousness, and those operations are affecting a change in the experienced movement itself' (1990:46). Thus as one engages in these movements the sensitive flow undergoes changes (Doran 1990:46). As it is 'patterned, organised rearranged and redistributed,' 'confusion gives way to clarity of insight,' and 'clarity to insight of judgement' (Doran 1990:46).

It is added that (stricter forms of) 'judgement' may surely sometimes be replaced by a process which exhibits transparent appreciation, or in its simplest guise, turns into a form of praise of the divine (cf. Benedict XVI 2005:89, 90, not 'right doctrine,' but authentic adoration and glorification of God').

Doran goes on to speak in more subtle associative terms of 'internal operations' of not only 'registering' but also 'imagining, associating,' and 'remembering' (Doran 1981:143). He also speaks of an 'interiorly differentiated consciousness' as a kind of holistic intuition which requires 'disengaging the primal symbolic elemental ciphers' (so that one doesn't remain with the symbol so that it overpowers one) in 'one's quest for direction in the movement of life' to enter the stage of 'meaning and psychic conversion' (Doran 1981:146).

Psychic conversion is able distinguish and also explain 'aesthetic finality' in the overall operation. This conversion enables it to be eventually tied back to the 'faithfulness' of the 'intentional quest' in an explanatory and conscious way (Doran 1981:146). How much this reaching out and finding is dependent on *intellectual* conversion as prior to it, is very much debateable, as after all, the initial motivations are in fact *preconscious* (Doran 1981:165; Klein 1984 especially 24-40, and motivation 118-127; cf. Maslow 1976) so that even the very 'selection' of images used occurs at a *preconscious* psychological level. Any intentional seeking into the mist of mystery of transcendence can only reach out hoping to be graciously received. The searcher reaches out trusting that hazy symbols in the imagination will be fulfilled.

To corroborate this preconscious search, d'Aquili and Newberg (1999:70) indicate that an intuitional process, that synthesises into a gestalt, works *unconsciously* using visual and imaginative 'pictures' that are somehow encoded by the right hemisphere of the brain without using language. In other words, God can latch onto imaginative pictures in the mind and use them as vehicles expressing himself or his love (cf. the visions of the prophets employing trees, rivers, monsters etc.).⁴⁸¹

⁴⁸¹ As stated, some researchers have used findings in the study of dual-brain neurobiology to suggest that we humans have two 'modes of consciousness,' one corresponding to what is called 'reason,' associated with left lobe functioning, and another called 'intuition,' associated with right lobe functioning (e.g. articles by Ornstein and Galin in Lee (1976), cited in Davis-Floyd and Arvidson 1997:23, 24). Other theorists in anthropology have even suggested that there are different types of cultures represented here that can 'oscillate' between poles (Sortokin 1941 in Davis-Floyd and Arvidson 1997:24).

In the above scenario of Doran's 'insight' and 'pattern recognition,' it is the images and affects that synthesise all energies (a *weaving* of the patterns to make one's life a human work of art, Doran 1981:164, 165) which then emerge into consciousness by means of the collaboration of imagination and intelligence. This is truly the kind of macro-scale, integrated synthetic arrived at through intuition. In d'Aquili and Newberg's neurobiological language: 'this yields the 'solution gestalt' to the problem gestalt and hence to the original problem' (1999:70).⁴⁸²

5.3.3.6 INTUITION AS SUPPORTED BY NEUROBIOLOGY

d'Aquili and Newberg explain that '*abstract* objective intelligence' consists predominantly of 'extracting meaning from reality by generating *concepts*' (a number of concepts working collaboratively could come close to Peirce's laws); by 'juxtaposing or comparing one element with another in the form of opposites'⁴⁸³; and by the 'perception of efficient causality operating between perceived or conceptualized elements of cognition.' Such abstract, objective intelligence is what is often simply called 'intelligence' in general vernacular. It is also the type of intelligence that 'tests' reasonably well so that school and academia tend to concentrate on it. One notes that the brain particularly uses those areas which have evolved and developed most recently in human beings.⁴⁸⁴

d'Aquili and Newberg make it plain that a systems approach suggests that it is not necessarily the 'number of neurons that one has' that counts, but rather 'the way in which they are *connected* that helps determine intelligence' (they anyway do not fire sequentially).⁴⁸⁵ In other words, what makes someone intelligent is 'how complex and how *well integrated* the individual subsystems in the brain are put together' (d'Aquili & Newberg 1999:70 italics added). It is not the number of computational problems faced, but the meaning in the whole process that is to be sought. As emphasised throughout, it is important to gain the insight that it is not 'number crunching,' but refined synthesis that arrives at deeper meaning. The brain does not work

⁴⁸² For another perspective see the excellent article by Osbeck 1999:229-250, see particularly, a *Conceptual Framework for Intuition*, 1999:232.

⁴⁸³ A comparing employed in the scholastic *disputatio* used so well by Thomas Aquinas, and also used by Hegel in his dialectics.

⁴⁸⁴ d'Aquili and Newberg demonstrate: 'The neural network subserving this type of intelligence likely consists of parts of the frontal lobe (particularly the attention association area) and the inferior parietal lobe and their interconnections' (1999:70)

⁴⁸⁵ Greenfield lends detail: 'we are told that neural messages *pass through membranes* of extraordinary complexity. In addition each cell has inside themselves a kaleidoscope of chemical reactions seething that determine not only the influx of ions but the internal genetic imperatives within the cell nucleus' (2000:98). Thus, 'Neuron communication across synapses are not the easy on-off computer program switch types. Nor are they one way electrical pulses but two-way systems. Neurotransmitters offer natural neurons flexibility because they can pass messages on selectively and also act on several types of receptors making its action 'potentiality drivers' (Greenfield 2000:99). Greenfield demonstrates how 'Cerebellum cells can also learn, not in a mechanical way such as a chess computer but in circuitries that are continually changing and updating (2000:102, 103). Once certain cerebellum cells have learnt something they need only one impulse instead of the initial two (Greenfield 2000:103). There is a continuous configuring and reconfiguring between neuron connections (Greenfield 2000:98). The brain changes physically so that, 'Hardware becomes indistinguishable from software' says Greenfield (2000:103).

linearly; its neural network 'jumps about' (fires in bursts), but if it does so in what seems to be an unpredictable manner, and it also in some way works *selectively* towards *meaning*.⁴⁸⁶

The authors show that *intuitive or creative intelligence* faces a problem by instinctively recognising that the usual rational operations of the left hemisphere with its language centre, *cannot* solve the problem and passes its information on to the (non-rational) hemisphere 'so that this left or dominant hemisphere *crosses* the connector tracts of the corpus callosum and the anterior and posterior *commissures* and encodes *into* the right brain hemisphere what we call the gestalt language of the right or nondominant hemisphere' (d'Aquili & Newberg 1999:70,71). By 'gestalt language' they mean that the right hemisphere, 'has a system by which it can encode and consider things' holistically in a 'visual or imaginative,' but not verbal, manner.⁴⁸⁷ Thus, the right hemisphere has its own way of 'generalizing ideas and concepts' and portrays them in the form of 'visual objects.' Mind maps, diagrams or models (e.g. in this thesis) that can 'capture' the whole gestalt come to mind. Somehow the right hemisphere takes the information that has been sent to it by the left hemisphere and then 'scans both the external environment and its own memory banks for' a general solution of the same gestalt type. It seeks precursors as clues and works with them. This *unconscious creativity*, that can take one by surprise in the form of a 'eureka phenomenon,' yields an abbreviated 'solution gestalt' where the original problem and the solution gestalt are easily juxtaposed in one simple overview. The solution is then 'sent back across the connecting structures and decoded into verbal elements by the language centre' of the dominant, left hemisphere.⁴⁸⁸

In this way one can imagine Einstein, using his non-rational left brain, all at once hitting on his theory of *relativity* as 'grand solution.'

It is believed that such the above process described is simply the evidencing of *synthetic intuition* in its neurobiological functioning.⁴⁸⁹ d'Aquili and Newberg elucidate that there appears

⁴⁸⁶ Fields (2006: 24 italics added) indicates: 'Eve Marder of Brandeis University has found that these neuromodulators work when applied to axons, the neuron cell body, or dendrites, *scrambling* the orderly one-way information flow Ramón y Cajal perceived. Neuromodulators can even cause neurons to fire in *rhythmic* burst patterns; this firing forces ensembles of neurons to work in *synchrony*, like musicians *playing in tempo*.' Not only that, but the mind is plastic; it changes as imposed on (Begley 2009.30, 45).

⁴⁸⁷ Cf. the debate around the necessity or not, of the employ of *language*, in Carruthers 2005:115.

⁴⁸⁸ Myers indicates in his Chapters that, 'studies of 'automatic processing,' 'subliminal priming,' 'implicit memory,' 'heuristics,' 'spontaneous trait inference,' right-brain processing, instant emotions, nonverbal communication, and creativity unveil our intuitive capacities. Thinking, memory, and attitudes all operate on two levels (conscious and deliberate, and unconscious and automatic) - dual processing, today's researchers call it' (2002:4).

⁴⁸⁹ What Greenfield thinks to be valuable is to work towards a holistic model of the entire brain.

The myth of the 'higher brain,' or the rational, problem solving brain, as prefrontal cortex is deflated.

The prefrontal cortex is tied to deepest thinking and not only to reason and logic and it seems from Greenfield's graphic description, that this area helps synthesise what is most important, with the rest of the brain, in an intuitively meaningful manner. The intuitive functioning of the brain includes imagination, abstract planning, making valuable associations and extracting and finding of deeper meaning, using personal experience as base (Greenfield 2000:97). Macmurray argues that: 'The emotional life is not simply a part or aspect of human life...subordinate or subsidiary to the mind. It is the core and essence of human life. The intellect arises out of it, is rooted in it, draws its nourishment and sustenance from it, and is the subordinate partner in the human economy' (1935:75). Emotions need to be part of that and Greenfield says that, 'the idea that emotions are the building blocks of the brain function is certainly an intuitively appealing one.' 'The constant presence and cultural universality of facial expressions reveals that emotions are a fundamental property of our brains, a basic building block in our mental makeup.'

to be 'a rhythm between the left and right hemispheres' of the brain such that 'together' they arrive at an answer. When the answer is attained, there is 'a type of resonance between the two hemispheres in which the problem gestalt and the solution gestalt are united and the eureka phenomenon occurs' (1999:71). The terms 'rhythm' and 'resonance between' suit the workings of intuitive *synthesis* of this study well.

Reviewing intuition, what this all means is that the brain is cooperative in a more flexible way than first thought (cf. *Time* 12 Feb 2007:48). It does not function in areas totally use-specific. It runs messages from one part to the other: from moral intuition to emotional parts of the brain to rational parts, back to intuition and so forth until it can synthesise the best outcome for action. This *synthetic faculty* (so called, 'God Spot') can learn to trust its intuition to impose and correct over-emotional (soppy) or overly rational (narrow, judgemental) solutions. It can learn to lean on other parts of the brain in a way that increases its efficiency. The brain 'sculpts' itself to the way we think thoughts (*Time* 12 Feb 2007:49) and to the way we experience.

This thesis concludes that how the mind functions is a fail-safe *model* that indicates how philosophical processes should function in consonance with that mind's functioning. If the mind functions holistically towards meaning in an integrative way taking into account 'seven operators,' then such *synthetic intuition* is *the way* philosophical and theological method should construct itself. The laws in nature (natural law)⁴⁹⁰ will reflect what the laws of mind and philosophy must be, and all method should fall in line with that evidence as faithfully and respectfully as possible.⁴⁹¹ The correlation of experience, memory, brain, mind, thinking, believing and faith are not yet fully connected, so we must add the words, 'as far as this helps within present comprehension.'

'We should not see them sporadic events but seek out how emotions or feeling and thought are able to mesh (Greenfield 2000:111, 112). The idea held in theology earlier that the 'higher' parts of ourselves (reason) kept the emotions or 'lower' base part in check are likely to be biased (see Aquinas' reluctant acceptance of better including the 'sensory orexis (appetite), one's emotional life in the *passiones animae*' in the applying of the will, in Ryan 2005:55, 56). We now know that the higher cortex is closely linked to emotion. Whilst in depression the prefrontal cortex is unusually active. We note the reverse is also true: the 'lower' limbic system is needed to make an important contribution to the cortex memory (Greenfield 2000:112).

The question for the future is according to Fields: *How are brain waves so well coordinated* in the brain? (2006:27). This author's question is what *orchestrates* the various 'non-neural' influences that *work on* neurons (ephaptic transmission, gap junctions, neuromodulators, glia) *so that* cooperation increases coherent brain activity? And *coherent* surely means processes that produce some form of *valuable* and *meaningful* results. *For what reason* do they trigger functions when they do? *For what reason* do they block or encourage when they do? *Who*, and of *what nature*, is the 'writer' that makes coherent and meaningful 'scripts' come together and emerge in the first place? May she be named 'Intuition'?

⁴⁹⁰ McBrien explains natural law as: 'The whole order of reality which, by the will of God, defines us as human persons and contributes to human development. For the Greeks, it was a 'given' of reality; for the Romans, it was something to be discovered and reshaped through common sense and intelligence' (McBrien Vol.II 1980:xxxix). This common sense 'law' fits well with what Kuhn elucidated. For him the research process begins with the *Context of Discovery* and 'constitutes the first of three processes' in the 'research process of integration.' In this first process, 'the heuristics of everyday knowledge are revealed as *shadow methodology* of social scientific explanations, and the research process is made transparent from its very beginning' (Faix 2012:5 italics added). Cf. John Paul II asserting that the natural law is, 'an expression of God's eternal law' (John Paul II *Veritatis Splendor* no43 1993:43-44).

⁴⁹¹ The brain united in *respect* with the rest of the universe seeks *meaning* in a way that all synthetically 'hangs together' and this, in a *humanising* way (see Ashbrook & Albright 1997:xxv, xxxi).

A rich scenario has been offered thus far. The fruitfulness gained can be bolstered when showing how erroneous and half-baked combinations can mislead into problems.

We see that a good *synthesis* requires the cooperation of many persons and disciplines.

5.3.3.7 EXAMPLES OF ERRONEOUS DIPOLAR CONSTRUCTIONS

Royce formulated a most devastating attack on dipolarism. So sure was Royce of a triadic approach to a dipolar one, that his *The Problem of Christianity* tests triadic construction against revelation itself.

Gelpi believes, that for one, Schillebeeckx desperately needed a triadic construct of experience to avoid many speculative impasses, where we can instead 'enter into social relationships by interaction' (Gelpi 1994:16). Another way of phrasing this would be, where we interact and so find ourselves in social relationships, then we can share, compare and induct *laws* that will be valuable. Epistemology demands a social dimension.

So, in this study, one of the major problems of dipolar Western thinking is revealed as follows. Leave out *interaction through experience* (which alone can 'grow' one and one's understanding of self in the world, change one, or expand one's thinking) then one is reduced to using the conceptual mental pole 'in one's head' as the only source of reality or truth (as one mere person as subject believes this to be, cf. Gregersen, Drees & Gorman 2000).

This imbalance is a recipe for calamity (cf. Gelpi 1994 Chapters 1 & 2). Once one is so enthralled by one's own abstract thought constructs (e.g. as concepts and percepts) so that one avoids 'checking in' against reality through the impact of realistic experience, then the concepts employed can all too easily become unhinged and run amok.

Clearly once one uses concepts in the form of propaganda, political persuasion, misguided moral persuasion, bribery, emotional or other forms of blackmail, or moral force -in this way overriding inbuilt 'natural law' and laws of nature, and laws of morality (Benedict XVI 2009 *Caritas in Veritate* no51)- then bleak experiential consequences will surely take their 'revenge' (at times, to attempt to 'right' the situation).

Gelpi closely inspects Schillebeeckx, Liberation Theology (that caught the Kantian dipolar 'virus' and cut off orthodoxy from praxis, Gelpi 1994:36), Process theology and Transcendental Thomism (Maréchal being an 'extreme intellectualisation' of Thomism⁴⁹², and Rahner and Lonergan).⁴⁹³ In such approaches the *concepts* as theoretical, idealised theory or theology too

⁴⁹² According to von Balthasar, Maréchal's thought is similar to the philosophical systems of Hegel, Schopenhauer and Schelling. In him the fulfilment of the intellect is clear: 'the dynamism of the intellect drives a man on from an affirmation of being, which can never be entirely adequate when it is the affirmation of this particular finite being (*représentation*), in the search of an infinite, divine being which fulfils the intellect's *capacitas entis*.' In Maréchal too there is another concern behind the 'philosophical dynamism' and it is 'the mystic's veiled intuition of absolute being' (von Balthasar 1970:34). Philosophy is, 'simply the forecourt to an intuition or, better still, a movement towards it' (von Balthasar 1970:34).

⁴⁹³ In a broad sense, the failures of National Socialism in Germany, communism, apartheid, and some liberation strategies derive from their forced *conceptual* origins. They ironically appealed to the will of the people, in terms of healthy national identity as holistically sensed gestalt, social power, unity, effectiveness, healthy 'social separateness' allowing separate freedoms and these were often most appealing (Kendler 1999:831). At times a theology tried to show: 'God is automatically on the side of the suffering,' but in fact subtly imposed its *conceptual* (ideological?) theories or theologies - and did this so that no 'third way' of an inclusive finding of a future *together* would be undertaken. (Often, no *universal* ethic or mortality was employed, such as the dignity and rights of all persons).

easily believe themselves to be correct in driving the praxis (see Gelpi 1994:24-51). Generally, in these cases the so-called 'orthodoxy' does not yet derive out of third-party, involved 'laws' as these are discerned by conscience/spiritual intuition, (as compared with sound tradition, and as tested against fair action and good practice). *Relational* laws can be said to govern the universe. If they are not first 'lived in the spirit' they will never be rightly conceptualised. Conceptualisation does not come first - right relations as lived forms the basis.⁴⁹⁴

In a common sense way of seeing things, as increasingly substantiated by the data appearing though studies on real experience, there is usually a 'tipping point' where 'God's' laws as built into nature will be knocked out of kilter because of humanly induced forces that cause the imbalance. The overriding of behavioural 'laws' or morality (that is primarily 'spiritual') will lead to disorder in the form of a major illness (HIV Aids, cf. Benedict XVI 2010:193, 194). Tampering with ethics in medical practice (cf. Benedict 2005:56, 57), such as cloning etc., will eventually exhibit severe consequences for health issues, practical, moral and social. On a larger ecological scale a forced human destabilisation of nature leads to massive global imbalances (e.g. global warming). Disdaining ecological balance will call forth the disasters of 'compensating' natural phenomena (such as increasing hurricanes, droughts and floods).

The increased collection of collaborating data in these fields makes consequences hard to deny (Folger & Steinmetz 2013. 'Rising Seas' 224(3)30-58; see Pope Francis' *Laudato Si'*).

Plainly, 'experience' asserting itself in reality and making a 'hard-hitting impact' will always 'discipline' and correct misplaced abstract ideas through harsh 'lessons' inflicted by the 'laws of life' and the 'laws of nature.'⁴⁹⁵

Insightful intuition will be required to see why this is the case, but such wisdom has widely been abandoned and lost.

Gelpi rightly believes that a *triadic construction* corrects transcendentalism and hermeneutics and incorporates the best of the constructive, confessional and mystical.

For certain, experience needs to be rehabilitated, but within 'laws' that make sense of them - and these are above all *relational* laws. These laws are reflected in the inner life of the Trinity. However only one who lives with this life of the Trinity can actually portray them, and one of those that did this most transparently was St Francis of Assisi.

⁴⁹⁴ In this sense the Hebrews had it right when the summit of religious life was seen to be the 'righteous man' – a holy person without guile as rightly in tune with God's will. Conceptualisation, as all too humanly constructed, too easily in the long run, tends to distort if it does not include the corrective of experience. Experience continually has the 'law of relationality' 'working in it.' Loving relationality is attached to the divine as Truth. Disobey the law of truth and one goes against the 'relational laws' of the universe and of the Trinity.

⁴⁹⁵ Most German people were swept away by the inspiring, noble sounding ideals of Nationalistic Socialism (cf. Pope Francis 2013 *Lumen Fidei* no23), but in the end their indescribable experience of suffering in 'real' life, disillusioned them into realising that their collapsed idealism was artificially inflated, false and demonic and that a massive price now had to be paid – one thinks especially of the death tally on the Eastern front. The horrific numbers killed in the holocaust will forever judge the original (propaganda) *concepts* employed.

5.3.3.8 FINALISATION OF IMPORTANT DIMENSIONS

THE IMPORTANT PLACE OF THE CATEGORY INTUITION

5.3.3.8.1 RELIGIOUS/SPIRITUAL EXPERIENCE IS ALWAYS UNDERGONE INTUITIVELY

As understood and presented in this work, the nature of religious experience is always of an intuitive nature. By this is meant that revelation of the things of God come through what is traditionally called *inspiration*, namely through the heightening of the *spiritual senses*⁴⁹⁶ for greater receptivity of God's self-revelation and his self-bestowal in love. 'In-spiration' as Spirit 'breathed in' designates the *spiritual infusion* given in spiritual intuition. Ultimately, inspiration as making possible the experience of God's self-revelation, was for the sake of his people.

Here one sees that inspiration, revelation, understanding, interpretation, and the experience of faith are all inter-connected.

How understanding and belief emerge in the process of faith needs to be more closely inspected.

⁴⁹⁶ It is worthwhile seeing in greater depth the value of the *spiritual senses*. The original and Patristic roots are explained in this thesis 291³¹⁹; see Rahner 1979a, 1979b, 1979c.

Sheldrake elucidates: "spiritual senses' speak of an integration of the sensory with the spiritual dimension of human experience. In that way, the notion can be reinterpreted as retaining the connection between contemplation and embodiment. Although frequently overlooked, references to the 'spiritual senses' are present in a spiritual tradition that is still influential today, namely, the Ignatian *Spiritual Exercises*. For example, in the Introductory Annotations (*Spiritual Exercises 2*), Ignatius speaks of the person making the *Spiritual Exercises* being filled and satisfied not by much *information* but by an 'interior savour.'" In fact, from the evidence of some early 'directories' (i.e. additional material on guiding the Exercises), it seems clear that the 'prayer of the senses' follows in the long tradition of the 'spiritual senses, especially as taught by Bonaventure in his *Journey of the Soul into God*. However, at a time when contemplative mystical interiority was viewed with *suspicion*, this approach *was entirely ignored* in the final text of the Official Directory of 1599 in favour of a *less subtle* exercise of *active imagination*' (de Guibert 1972:246-7; Palmer 1996:132-3 & 321-3). The Ignatian 'application of the senses' stands for a level of intensification, simplification and contemplative depth that Loyola seeks, 'but that cannot be a question of method alone' (Sheldrake 2005:573). In this matter Rahner's comments are helpful says Sheldrake (see Rahner 1979a, 1979b, 1979c). Needed to *restore* the 'spiritual senses' is God's grace and practice, and as Sheldrake (2005:573 italics added) shows: 'Rahner suggests that the usefulness of the concept is in terms of *expanding* our experience of contemplation of God. First, 'spiritual senses' enable us to *discern* well. They represent a kind of delicate spiritual sensitivity where we develop a '*feel*' for *God's will*, and *insight* into *God's desire*. Secondly, spiritual senses are a way of representing the *richness* of the soul's *experience* of God in contemplation. They suggest a depth that is not captured solely by 'vision' or 'knowledge.'"

5.3.3.9 FAITH, CONSCIOUSNESS OF FAITH, OR REFLECTION ON FAITH, AS A STARTING POINT

Dupré correctly starts with a basis in faith. He cannot go wrong in maintaining the orthodox stance that faith itself urges on to reflection ‘from the basis of faith,’ *on* faith,⁴⁹⁷ so that it ‘seeks understanding.’ Traditionally the Church has held to the core dictum, *fides quaerens intellectum*, faith seeks understanding (Dupré 1977:110). This reflection on faith then becomes part of faith, leading to new religious experiences (such as ‘faith-insights’) which in turn will lead to further building of theology (Dupré 1977:110; cf. See Egan 2009:16-18). Theology is not something added to the act of faith (which indeed comes first, Ratzinger 1995:57 also 56), but at the same time, truth as *illumination* always requires *reason* to further faith’s fullness of truth. All this so far presents sound thinking.⁴⁹⁸ How though, is faith tied to experience? This thesis argues that faith is always ‘experience-dependant’ because faith primarily involves an-Other. An-Other cannot be an *idea* - if it is to be part of reality it requires ‘experience of it’ (in the mind, soul or spirit). If faith is only demarcated by (belief in) doctrine, the Other is no longer alive, functioning or present.⁴⁹⁹

⁴⁹⁷ Under the heading ‘*Faith and theology*,’ in his 2013 encyclical *Lumen Fidei* (italics added) Pope Francis explains that: ‘Since faith is a light, it *draws* us into itself, inviting us to explore ever more fully the horizon which it illumines, all the better to know the *object of our love*. Christian theology is born of this desire. Clearly, theology is impossible without faith; it is *part* of the very process of *faith*, which seeks an ever deeper understanding of God’s self-disclosure culminating in Christ. It follows that theology is *more* than simply an effort of human reason to analyze and understand, along the lines of the experimental sciences. God cannot be reduced to an object. He is a subject who makes *himself* known and perceived in an *interpersonal relationship*. Right *faith orients reason* to open itself to the light which comes from *God*, so that reason, guided by love of the truth, can come to a deeper knowledge of God’ (*Lumen Fidei* 2013 no36 italics added). Theology ‘thus demands the humility to be ‘touched’ by God, admitting its own limitations before the mystery, while striving to investigate, with the discipline proper to reason, the inexhaustible riches of this mystery’ (2013 no36). Macmurray more fundamentally concludes that, ‘Reason in religion is primarily emotional reason, for this alone includes not only, ‘I know’ but ‘I know and am known’ (1935:63, i.e. it is relational). Jungian archetypes demand the principle of ‘emotional arousal’ that include expression and motivational readiness. These are instinctual patterns fixed in all subjects that allow for subjective relating between persons (Young-Eisendrath & Hall 1991:5; see also Weiner 1992).

⁴⁹⁸ The thesis too holds to this method as long as this cycle does not assume to totally start in *abstract* reality (as not including experience in *history*, cf. Benedict XVI in Jankunas 2011:60, 64) so that it is not able to generate anything of real-life value. ‘Thoughts’ (concepts) can all too easily remain disconnected from reality, and as they often turn into subjectivism and ideology, can all too easily end up fabricating a counterfeit and erroneous thought structure (cf. Rorty’s view in de Paul & Ramsey 1998:5, 242).

⁴⁹⁹ This study proposes that the view expressed that the task of theology is to, ‘render experience and its object public, communicable, objective, universally acceptable and applicable’ (Haight 1979:19) needs to be more soundly established and achieved through the *category of relationally*. Otherwise the goal seems to be experience as an end, rather than providing access to and unity with God *himself*. Nevertheless these factors do not diminish the weighty influence of *doctrine*, for its overall aim is primarily to be evocative and symbolic in that they are meant to ‘foster a community’s relation with Christ’ (Komonchak 1987:291; cf. Bracken gives a range of symbolic models to describe God 2002:362-376, cf. Bracken 2008b). So too dogma is meant to be an ‘*existential* encounter’ with truth within the whole person, ‘mind, feelings and body’ (Komonchak 1987:294; cf. dogma as a ‘generative force’ and ‘energy source,’ Ratzinger 1995:57). Augustine for instance would not allow the experience dimension of faith to be separated from the interpretation of Scripture in Church dogmas (Clark 1984:43). Suenens makes it perfectly clear that: ‘...faith is normally *received and lived* before it is formulated, and it takes root and becomes aware of itself as the result of an experience of God’ (1974:54). He adds: ‘We must not forget that faith is an adherence not to a set of propositions, but to God who reveals himself to us. Faith is a living encounter with a living God: it is formulated within the Church in the context of experience. Doctrine is the expression or common definition of the experience of God...’ (1974:56). Aquinas also instructs that faith is not found ‘in doctrinal propositions concerning

If though the other is presumed to be truly active and involved in the human lot (in *salvation history* as *providence*, Pope John Paul II *Fides et Ratio* no16 1998:21, 22) then some form of experience must be expected to be instigated. It is in this sense, as a real, loving and acting *presence* in life, that faith is always a gift.⁵⁰⁰

Pope Francis points to the transcendental source: 'The light of faith is unique, since it is capable of illuminating every aspect of human existence. A light this powerful cannot come from ourselves but from a more primordial source - in a word, it must come from God.'⁵⁰¹

This study consistently maintains that it is *experience* that has to be the primary source of *any other* reality, especially the unseen reality called 'Other.'⁵⁰²

This Other though, possesses much 'content' and multiple levels of meanings. One is required to reflect on the fullness of the self-manifestation of the Other - and with a Trinitarian God this 'content' will surely be boundless. However such *interpretation* in terms of concepts and thought frames as applied (as theological reflection), always works together with the *originating* experience (of God's self-Revelation)⁵⁰³ so as to produce further understanding.⁵⁰⁴

God but in God *himself* known and loved in a personal relationship' (e.g. *Summa Theologica* II-II,1,2 cited in Suenens 1974:57 italics added).

⁵⁰⁰ Ernst judges St Thomas' assessment of grace in this dynamic light: 'It would not, I think, be unfair to say that Thomas restores the original primary sense by seeing grace primarily in terms of a *divine motion* which initiates and sustains a *movement* in creatures back to its ultimate source (a shift from the sense in which the word grace refers primarily to God's very mercy itself to the sense in which it refers primarily to the created gift [i.e. manifesting itself in this world] brought about by *active* mercy). In the last resort...the supreme gift of God, a *participation* or *share* in the divine nature itself, a *deification*, is situated *in* the essence of the human soul, *prior* to the powers through which the soul expresses itself in action, even the graced dispositions of faith, hope and charity. Thus grace...always remains God's gift...since it is prior even to human freedom' (1974:53 italics, square brackets added).

⁵⁰¹ Pope Francis places the source in God: 'In God's gift of faith, a supernatural *infused* virtue, we realize that a great love has been offered us, a good word has been spoken to us, and that when we welcome that word, Jesus Christ the Word made flesh, the Holy Spirit *transforms* us, lights up our way to the future and enables us joyfully to advance along that way on wings of hope' (2013 *Lumen Fidei* no7).

⁵⁰² Romantic and inter-relational language comes into play naturally. Pope Francis explains that: 'One who loves realizes that love is an *experience* of truth, that it opens our eyes to see reality in a new way, in union with the beloved'...'Faith is our response to a word which engages us personally, to a 'Thou' who calls us by name' (2013 *Lumen Fidei* no8 italics added).

⁵⁰³ Pope Francis states simply: 'Faith is born of an *encounter* with the living God who calls us and *reveals* his love, a love which *precedes* us and upon which we can lean for security and for building our lives' (2013 *Lumen Fidei* no4 italics added). He goes on to say that: 'This discovery of *love* as a *source of knowledge*, which is part of the *primordial experience* of every man and woman, finds authoritative expression in the biblical understanding of faith' (2013 no28 italics added).

⁵⁰⁴ De Paul & Ramsey agree that Kant's Copernican Revolution did not provide a generally accepted solution to the problem of knowledge. For Kant the privileged status of philosophy was guaranteed by a '*sharp distinction* between the a priori knowledge proper to it and the a posteriori knowledge of empirical science.' Kant's epistemological and hermeneutic framework can though succeed in another way if it is much expanded. Here suggested is this thesis' contributory critique and 'solution' to the conundrum he caused. His was, '...the *conceptual* providing the *framework of intelligibility* without which the object (thing as reality) could not be presented, and the intuitive (sensory intuition) providing the (realistic) content' (de Paul & Ramsey 1998:5 italics & brackets added). This should rather read (to transcribe the words of de Paul & Ramsey to bring out a new sense): 'a priori *intuitive insight* as providing *framework of understanding* with the *co-working of experience*, in all of its full anthropological and transcendent range, that will deliver *meaning*.' Kant did make a limited start in establishing *part of the problem* (of a *a priori intellectual framework* together with *experience*, but each was presented too narrowly - as bounded *rationality*, and as resting on *sensation* respectively, and finally, on *practical law*, Macmurray 1956:54), but as only *one* defining issue of philosophy as a modern discipline in its own right.

The Trinity was experienced before it was ever theologised. The process ‘from experience (of faith) to understanding’ cannot be easily reversed for if it is, this goes against humanity’s naturally possessed, inner epistemological processing mechanisms. Any pedagogy must fit into an innate disposition that builds on *experience*. (Scripture too elicits new ‘experience’). Reversing the procedure so that one attempts to extricate dynamic experience out of ‘flat,’ rote, or dry discursive *theology* is not an easy route to take. In the past a rather forced and unproductive attempt to extricate spirituality out of theology through the medium of what was then called *Spiritual Theology* was attempted (cf. Aumann’s 1980 volume by that name). On reflecting back into the past one can unfortunately see that an emphasis on a sound platform of *teaching and doctrine*, even if valuable,⁵⁰⁵ has been the basis of catechesis for generations (see catechism as a ‘manual of doctrine’ to be memorised, Egan 2009:133). However, any acceptance and appropriation of teaching pre-requires a deeper receptiveness of faith and some fervour to live the faith, and it is this that has far too often been presumed.⁵⁰⁶ It is also this inner process of ‘coming to lively faith’ that the *New Evangelisation* finds hard to uncover and then employ. It is easy to analyse the dearth of faith, but to catalyse faith requires deeper appropriations. It is spirituality that is called upon to make this dynamic and affectively appealing dimension apparent, desirable and accessible.⁵⁰⁷

One is almost tempted to accept the weighty categories of Kant’s general schema, as it tried to convince ‘subsequent thinkers that an adequate account of knowledge required an irreducible distinction between general conceptual structures and specific experiential content’ (i.e. limited, concepts and percepts). Such a distinction did in fact provide, ‘the basis for philosophy as an autonomous discipline; that is, a discipline with the task of delineating the mind’s general conceptual structures and explaining how they combined with experiential content to produce knowledge’ (de Paul & Ramsey 1998:5, 6). Nevertheless, the very terms ‘mind’s conceptual structures,’ and ‘experiential content,’ under ‘knowledge,’ give away both its semi-rationalistic and hard empirical foundations. Kant cannot decipher a code for hermeneutic understanding of reality using this restricted dipolar construct. Bluntly put, these categories need to be replaced by *synthetic intuition* (inclusive of reason) and inclusive of especially *interior experience* (including but more than *scientific* experience, i.e. *relational* and *spiritual* experience, cf. Macmurray’s critique of Kant 1956:72, 73, that can also recognise *spiritual* contributions). Kourie (1992:88) contributes that there can be what Streng (1978:143) calls, ‘a shift from conventional to mystical awareness which is more than but also inclusive of intellect or ideas, and in which ordinary analytical awareness is replaced by a synoptic, intuitive and noetic mode.’ She adds: ‘It can also be described as a supra-noetic state on the upper end of the rationality scale’ (1992:88).

⁵⁰⁵ Kilby (2004:110, 113 italics added) offers a readymade counter defence: ‘The point that needs to be made here is that this line of argument is not fundamentally dependent on thinking that transcendental experience or any aspect of it can be known *apart* from that which comes from *without*, apart from Christianity in its *historical* form.’ This means that ‘...just because Rahner suggests that apologetics should begin by pointing to an *experience* in the listener, it does not follow that any recognition of this experience must be considered to be *independent* of the framework of Christian beliefs. Any attempt to persuade someone to adopt this Christian framework, after all, has to begin somewhere...’ In this way, inner experience is tied to the whole *history of inner experience* (as very clear in St Paul & St John, see Kelly & Moloney 2003) as the *tradition* throughout which the Spirit guides the Church.

⁵⁰⁶ Kilby we stated, saw that Rahner: ‘suggests that apologetics should begin by pointing to an experience in the listener,’ but that ‘it does not follow that a recognition of this experience must be considered to be independent of the framework of Christian beliefs.’ Kilby expands (2004:113): ‘Rahner can be understood, then, to be proposing simply that the claim that Christianity makes to correspond to a deeper experience is an opportune place to begin the business of catechesis - or more specifically, perhaps, that the way a Christian understands hope and its significance is an opportune place to begin.’

⁵⁰⁷ Benedict XVI is adamant in this respect: ‘Christianity was not only ‘good news’ - the communication of a hitherto unknown content. In our language we would say: the Christian message was not only ‘informative’ but ‘performative.’ That means: ‘the Gospel is not merely a communication of things that

It must be kept in consideration that faith has to build on experience of that which is not self, rather, otherness, or *being*, that is 'Other.' A too human a review of *one's own* daily experience through catechesis can be superficial and avoid the demand of introducing the candidate to the depth of *transcendent experience as mystery*. Thus faith, as originating from an Other as gift, needs from the very start to be 'other directed.' As seen in the last thesis Chapter, if this *experiential* and *relational* dimension is lacking for building on, then no *content* of faith (teaching, doctrine alone) can supply so as to elicit faith. Herein the necessary *initial experiential* and *relational* dynamics become obvious as a pre-requirement for any primary spiritual movements of faith (as intuited).⁵⁰⁸ Thereupon this *attractive inner movement* can then (instantaneously or as immediately complementing each other) flower into *understanding* of faith (catechesis, adult theology).

5.3.3.10 PHILOSOPHICAL CRITIQUE TO BE MADE

In a parallel way of thinking that sees *faith* as grounding reason and content, Dupré (1977:108) comments that Duméry refused to 'be satisfied with a mere *comparison* between the demands of philosophy and the representations of faith, and subjected those representations directly to a philosophical critique.' Dupré believes that in doing so he 'entirely overcame the Kantian alternative of *either* philosophy or faith (1977:108). Such philosophical critique is not that simple, for philosophy is usually hamstrung by its own rational methods; unless a fresh and newly competent metaphysical language can arise, as Marion has provided (e.g. speaking of 'givenness,' and 'excess' of 'saturated phenomena,' 2002:ix, x). The way to finally attain this surmounting of Kant's influential intellectualist, rationalist and empirical-sensory reduction (within a Newtonian paradigm) as representative of modernity, is to come to critically and systematically designate faith knowledge and faith experience to be imbedded in interior spiritual *experience* (in the form of divine *illumination*) that is spiritually *intuited* (as given in divine *infusion*). It is the capacity of *spiritual intuition* that lifts knowledge out of the 'vice-grip' of the conceptual/intellectual (which is never autonomous) to a higher transcendental level; and it is intuition that can enable the experience to convey a relational meaning reaching depth. Knowledge/reason and faith experience (as another superior, synthetic, depth knowledge gained spiritually) can now speak to each other. Only those that *spiritually enter* into such synthetic intuition will appreciate its power to inform and elevate rational knowledge. In this way a fresh metaphysical approach is opened up (see 5.3.3.8 & 5.3.3.8.1 pg375). Discovering these domains brings with it a host of challenges attempting new integrations. One of these challenges has been guised in the form of what *consciousness* can offer. Reason works consciously but spiritual intuition at deeper integrative levels. To what degree can the experience of faith-intuition be conscious? The controversies around what *kind* of

can be known - it is one that makes things happen and is life-changing. The dark door of time, of the future, has been thrown open. The one who has hope lives differently; the one who hopes has been granted the gift of a new life' (2007 *Spe Salvi* 2008:3.)

⁵⁰⁸ A question combining such love and intuition would ask: 'Is comprehension more than conscious cognition?' (Myers 2002:5). Science likes to downplay the heart: 'It is not your heart but your brain that falls in love' (Myers 2002:9). But in fact the brain is like the heart. It is intuition that shapes our impressions, fears, practice and relationships.

consciousness⁵⁰⁹ one can arrive at in reality will be crucial. Consciousness, for all its objective promise, has its limitations. It is not so much what consciousness can produce, rather what can 'arise in' consciousness as 'bestowed' to it.⁵¹⁰ Delineating what *occurs* in consciousness and unconsciousness will at the same time help reveal the *kind* of metaphysical knowledge that can be reached and the *type* of experience that is possible.⁵¹¹

This is where St Francis can offer direct insight as to the heights of transcendent understanding that can be reached and the depth of mystical experience that can be attained.

5.3.3.11 THE PLACE OF CONSCIOUSNESS AS RELATION TO EXPERIENCE

It is said by philosophers such as Marion that experience is *given to* consciousness in *givenness* itself.⁵¹²

Many would argue that experience cannot be interpreted to 'be experience' of the 'aware self' unless it is somehow, to some degree, given to consciousness. Consciousness allows the experience -if it is not to be interpreted from without- to be described.⁵¹³ Reflectively examining consciousness can help 'bring to the surface' and 'reveal' the experience and its meaning. Forman (1998:21) cuts through any 'knowledge about' as 'thinking about' something, to say that 'I just have 'contact' with 'my' awareness so that 'I am it,' in a 'simple' uncomplicated, 'non-referential' way in what he calls a third major form of knowledge (beyond a binary epistemology) as 'knowledge by identity.' What Forman also calls 'knowledge by acquaintance'... 'is in a real way direct and 'intuitive' as not known by 'analysis or thinking

⁵⁰⁹ Gelpi points out other differentiated approaches to experience that delve into the unconscious - '...empiricists would restrict the term 'experience' to conscious cognition, while psychoanalytic literature extends the term to include both preconscious and unconscious evaluative responses' (1994:4).

⁵¹⁰ Ratzinger makes a crucial distinction: 'The point at issue here is whether man in his relations with God is only dealing with the reflections of his *own* consciousness or whether it is *given* to him to reach out beyond himself and to encounter God himself' (1971:116). He implies something spiritual is *donated* that 'sparks' a spiritual faculty.

⁵¹¹ This thesis agrees with the astute Heidegger, who, rather idealistically, recognises the potential of the breakthrough (the usefulness of the *reduction* as bracketing so that 'the reduction alone gives the phenomenon,' Marion 2002:18; and that 'the *givenness of a re-duced phenomenon* in general is an absolute and indubitable givenness,' Marion 2002:17, 18), but who is nevertheless 'frustrated with its ongoing enthrallment with the idea of a 'pure consciousness' and the possibility of reaching 'objectivity' therein.' For Heidegger, Husserl remains 'metaphysical' insofar as he 'remains shackled to a Cartesian 'ego' that constitutes 'the objects of consciousness' and thus 'limits them to that of which the ego is capable' (Jones 2010:82). In this sense consciousness obviously presents a drawback.

⁵¹² Marion defines *givenness* as being set up by 'its certitude and its automatic universality, in principle unconditioned. There could, therefore, be a 'first philosophy' according to phenomenology' (Marion 2002:23). In language that this study too would apply to the application of intuition, he further explains that, 'In all cases -even if I immediately understand the question' (at first irresolvable), 'if I instantly find the solution because I am very gifted- I have at least to resolve what he calls 'a datum', to which I must respond precisely because I have neither chosen it nor foreseen it nor straightaway constituted it.' Now, 'this datum *gives* itself to me, because it *imposes* itself on me, *calls* me, and *determines* me - in short, because I am not the author of it.' The datum now captured by name merits this designation by 'its being a *fait accompli*, such that it *happens to me*, and in which it is distinguished from all foreseen, synthesized, and constituted objects, since it happens to me as an *event*.' Therefore it is this 'unforeseen happening' that 'marks it as given and attests in it to givenness' (Marion 2002:24, 25 italics added). For background, see the wide-ranging article by Klein (1984:24-40, & motivation 118-127).

⁵¹³ In place of 'a priori determining the limits of the religious consciousness,' the French philosophers Dupré has and Duméry laudably start, 'from that consciousness as it actually appears, and then explore its immanent structure its categories, schemes and specific logic' (Dupré 1977:108). See for deeper insight, Damasio 1999; Jaynes 1976:1-18, 23-7, 48-66).

(requiring language or 'naming') but just by some kind of direct 'contact' with consciousness where the subject is no longer distinct from the object (Forman 1998:21) so that 'I am this unity' (1998:23). One has already, at least on some primitive level, begun to 'interpret' that experience in that very process of 'coming to the surface' of consciousness. Hypothesising later is though, not the experience (Forman 1998:24).

All is not so simple though with regard to deeper, unseen levels says Damasio (1999:43). Emotion for instance does not need consciousness.⁵¹⁴ Meaning too 'arises' out of deeper unconsciousness.

Dupré claims that with Duméry, Kant's (mentally detached, isolated) tradition comes to an end. Dupré assesses that what Blondel had initiated in his critique emphasising action through his early work *L'action* (Blondel 1991), Duméry has completed by looking at deeper levels (in consciousness as a whole) and within broader methods seeking foundations for experience (1977:108). This dissertation tries to answer a need that Duméry similarly identifies: 'the more phenomenology progressed, the more the need for an interpretation of the *roots* of the religious experience was felt.' Duméry believes that, 'No experience fully reveals its own foundation.' There is a problem here, for this author advocates that the foundations are to be 'entered into' (rather than be arrived at notionally) *through* experience *within* the metaphysics of relationality. Any foundational theology builds on *this* foundation of experience *and* relationally, and not *vice versa* on *theory* alone. It is thus *relationality* that connects experience back into genuine ontological depth – an 'objective' something or someone.⁵¹⁵

⁵¹⁴ Says Damasio (1999:43): 'The basic mechanisms underlying emotion do not require consciousness, even if they eventually use it: you can initiate the cascade of processes that lead to an emotional display without being conscious of the inner inducer of the emotion let alone the intermediate steps leading to it.' To repeat: 'feeling can occur without knowing of its occurrence. In our daily experience we often understand the cause of the emotion but 'often' does not always mean knowing 'always.'" He concludes, 'there is good evidence in favour of covert nature of emotional induction' (Damasio 1999:43).

⁵¹⁵ This author would recommend the opposite to the statement: 'The foundation itself, then, can never be phenomenologically described' and say that such a description, be it in mystical language, or the language of John in his Gospel, will take one beyond inexpressibility to a deep state easily identified with - more so than any persuasion by an abstract ontological construct. Thus, Duméry's idea that, 'mere experience' complicates matters, totally misses the mark, for experience is the most straightforward way of entering religion. It is instead the *scepticism* surrounding experience and *limited examples of experience available* that complicate matters. It is true that, 'To believe means always to accept *more* than one can understand, see, feel, or in any way experience' (Dupré 1997:109) but it is more true that the most influential, memorable and life-changing aspect of religion is the self-revelatory touch of God, or the constant, loving friendship with God, as this is *experienced*. We emotionally fragile mortals cannot so readily dispense with reinforcing experience in human relations - and even less so with regards what is an 'immaterial' God required to sustain us.

Thus Duméry has not done justice to experience in suggesting that experience can easily be relegated to a 'lower' religious experience – that is, limited to pre-reflective, 'lived' religion' (Dupré 1997:110). This is precisely the entry point and way in to 'deeper religion.' If the 'task of philosophy' is to enable 'the religious experience...to...fully understand itself' (Dupré 1997:111) as this dissertation attempts in a fresh way, the centre of gravity of our search for relevancy must not slide towards a rational 'grasping' and absolute philosophic confirmation (of transcendent experience of 'excess' which is *beyond* any intellectual grasp), but rather a seeking of revised *hermeneutic foundations* that is underpinned by sound philosophical critique and its tested methods. Duméry is justified in suggesting an, at first simple looking, alternative: 'a critical study of the religious affirmation of God' *should* be made. When though he asserts, 'Faith affirms God on various levels of consciousness: in the intellect, the will, the imagination, the sensibility,' and that, 'The critic's task is to *distinguish* these levels and to determine the conditions required for the religious affirmation in accordance with *each* level'... by studying the

This thesis tends to approach consciousness from a more existential and interiorly 'empirical' investigation (as psychologically evident, cf. 'object relations' in Doran 1981 and Finn & Gartner 1992; and as 'spiritually active') of focused faculties 'in action' as they thereby deliver qualitative describable results, which are then fully understood within a sophisticated personal 'framework of meaning' (Honderich 1995:152). This approach thus replaces an all-inclusive, vague and all pervading, 'mental consciousness' which one cannot easily get to grips with. Consciousness is anyway a term that resists definition in current heated debate (Honderich 1995:152).⁵¹⁶

The above is a more honest realistic approach that allows whatever will be transcendental to appear 'on its own terms' in the experience, so that we 'let God be God' in himself and his activity. The stance promises to be a difficult but fruitful enterprise. Greater caution should be exercised in employing the term consciousness as now demonstrated.

'religious act' in and 'through the *variety* of its expressions' (Dupré 1997:111 italics added); he betrays the traditional problem of separate faculties as prejudicially judged to be in some hierarchy. The essence of religion subsists in an interactive phenomenon that 'happens to' one. Experience is more than, as per Duméry, 'what appears' (Dupré 1997:109); it is totally enveloping of one's whole being. It is this relational experience that has a relational *content* that needs not only to be rationally 'understood' with mind and imagination, or even 'appropriated,' but needs to be *engaged in at more profound* levels. It is in being *acted on* so that inner feelings and energies are released that any *consciousness* can arise in the first place. It has been advocated that the *conscious* aspect or reflection is not always as accessible, or needs to be as reflectively interpretative, as when Duméry exaggerates: 'A religious experience which *excludes* (sic, not 'precludes' or 'dissallows'; is this temporary) philosophical self-understanding would be just as *inauthentic*' (Dupré 1997:111). Rather it is the obviously *felt* authenticity and powerfulness of the *imposition by the divine* that really counts - it is this that fully integrates all the person's faculties, *including* thought/reason. All these arguments call for a hermeneutic paradigm shift. Better to say that reflection can play a role of 'sparking off' or 'stimulating openness' to further and deeper religious *experiential* relationship. If theology claims 'the acceptance of a transcendental authority *within* the reflection itself' (Dupré 1997:113) this must refer to a real *illumination* or *inspiration* and this is again *experience dependant*. Theology cannot be some separate dipolar partner to experience (cf. Dupré 1997:113) for it is *intuited experience* that makes the theology. Indeed, this theology *again* invites to greater depth, and the scriptures even more so. If theology's task is also to *correct*, it should aim to do so *in order to* establish deeper *relationship*, not correct the formulation of doctrines ad intra as some 'independent disciplinarian watchdog.' Again, if theology is tied to *truth* (the 'great mystery': 'God is love'), and religious *experience* reveals truth (God as loving/saving us, cf. Komonchak 1987:1012, no3), then *both* truth and experience reveal themselves to point to a *relationality* that is of love. Theology has to find its place and purpose in service of this love and not see itself as some independent domain (Aristotle's/St Thomas' *episteme*, or as positive theology, or a rational or logical 'science,' Komonchak 1987:1011, 1012). McGinn (Vol.I 1991:306) closes the discussion: 'Metaphysics awakens a desire for supreme union, for spiritual possession completed in the order of reality itself and not only in the concept. Metaphysics cannot satisfy that desire.' Pope Francis seems to express just such a humane, less harsh and more nuanced stance throughout his last exhortation (see *Evangelii Gaudium* nos 33, 35, 42-45, 67, 87, 113, 129).

⁵¹⁶ Rutgers University philosopher Colin McGinn author of *The Problem of Consciousness* (1993) suggests that consciousness will always remain a mystery for us - 'for human beings to grasp how subjective experience arises from matter, he says, 'is like slugs trying to do Freudian psychoanalysis. They just don't have the equipment' (cited in *Time* 1 April 1996:42-50).

5.3.3.12 CONSCIOUSNESS AND AWARENESS

Generally some *form of* consciousness can be said to be needed to mediate the event, experience, impact, memory and interpretation of the subject – as such it remains ‘a defining characteristic of our species’ and is enjoying ‘a clear resurgence’ in a number of fields (Reber & Reber 2001:148).⁵¹⁷ However this study prefers the more humble term *awareness* which suggests an evaluating and integrative type of perception taking into account the whole of reality (such a self-awareness uniting the self in the present as well as in the past through a developing memory that as conscience and empathy, is *simultaneously* evaluative).⁵¹⁸ The term awareness seems less self-engrossed or self-enclosed than the more complex and veiled notion of consciousness.

In all, it is noted that Husserl’s original contributions remain most valuable.⁵¹⁹

The study therefore prefers to remain with an *awareness* at all times processing towards *meaning* that is harnessed through ‘my experience’ as ‘attentive to what is valuable’ as

⁵¹⁷ Consciousness is usually *intentional* as it falls within the realm of *realism*: it is conscious *of something* (cf. Haight 1999,2001:70). If consciousness represents a continuum able ‘to scan and review mentally that of which we are aware’ (Reber & Reber 2001:148) consciousness is not conscious when one is unconsciously ‘aware’ at *deeper* levels of feeling, emotion and insight, that retaining their own force, ebb and flow into consciousness, but are beyond its grasp.

⁵¹⁸ Forman bluntly states: ‘I cannot know my own awareness as an object. It is, first and last, *subjectivity*’ (1998:19). He explains: ‘Philosophical mystics such as Maharishi, Sāmkhya Karika thinkers, and Ibn al-‘Arabī suggest that the data of mysticism point toward *expanding* our sense of the term ‘consciousness’ enough to leave room for the possibility of an (‘unprocessed,’ 1998:22) *experience* of an awareness per se’ (1998:17 italics added & brackets inserted). Forman goes on: ‘I can ‘define ‘consciousness’ only by using clues to refer the reader...toward that consciousness with which he or she already has an intimate familiarity, the sort of familiarity that can come only from ‘having’ a consciousness’ (1998:19). Thus: ‘I have of my own *awareness*. For in any contact with my own consciousness, the subject is not distinct from the object. I just have ‘contact’ with ‘my’ awareness, or perhaps we should say, ‘I am it’ (Forman 1998:21). This is not about ‘neutral’ conscious ‘mental states’ uninvolved in any evaluative manner, namely, the working of a separated mechanically functioning ‘mind’ (de Paul & Ramsey 1998:4) that runs automatically. Yet, ‘Some would have consciousness be impersonal, some hold it to be personal’ (Forman 1998:39⁷³). This study believes it involves personal dimensions as ‘feeling content’ or affectivity that includes *value*. A reductionist, contemporary sense of consciousness has more to do with *sensory* processing (dealing with objects/things) and the centrality of *thoughts* (consisting on ‘my’ ideas/concepts) as they self-present themselves to self-possessed consciousness as part of a mere mind-brain impulse.

⁵¹⁹ To reiterate, Husserl shows that: ‘These essences are discerned not by *empirical* observation but by an ‘*eidetic intuition that grasps them directly*. On this interpretation, phenomenology is a kind of *eidetic psychology*. But Husserl’s conception of it expands considerably when he realizes that if *consciousness* is essentially intentional, then any description of it *must also encompass its objects*, at least with respect to *how* they are intended’ (Popkin 1998:676 italics added). Thus, ‘phenomenology comes to be seen as a study not merely of *consciousness* (per se) but of *all modes of possible objectivity* for consciousness as well’ (Popkin 1998:676 italics & brackets added). The thesis believes the *scope* as here expanded elevates the capacity of *intuition* so that it *directly engages objective reality*.

Regarding Husserl specifically, one notes that he influenced Stein, Levinas and Scheler, and that the latter two had influence on Wotjyla as Pope John Paul II (Egan 2009:98, 99; cf. John Paul II in Dulles 2003:5, 6). Here arises, it is believed, the possibility of ‘objective’ access to God in one’s very subjectivity. This would suggest, with Griffith-Dickson (2000:120), that there might be ‘a cumulative case for religious experience’ being a form of ‘formation of Tradition,’ for ‘knowledge only comes through the systematic relation *of experiences to what* we already know and the integration of them into the belief system as a whole.’ This study posits that the belief system itself grows out of Christian *experience* of God’s revelation (now called Tradition). This does not mean that ‘doctrine alone’ (or Revelation) cannot stand firm in itself, but that all development of doctrine is tied back into originating experience of ‘revelation’ as this grew cyclically (as always personally appropriated) under the Spirit in the Church.

'I qualitatively describe it' and as 'it interprets my world for me' within an appropriate and sound horizon of meaning 'I possess' and that 'I respect' must also be communally constructed and is greater 'than me.' In this way the private self (as 'consciousness-with-self' see Carter 2009:188; as irreducibly subjective 2009:152 - which as alone can be seen to be overly individualistic, cf. Tomka 1999) and the subjective unified synthetic process delivering depth meaning, is brought to the fore, while it is at the same time safeguarded as part of *communal* discernment so that it expects a shared (authoritative) interpretation towards universal truth.⁵²⁰ What emerges as result of the loss of true transcendental awareness is a 'cramped' consciousness that can lead to ego-narcissism, self-deception, and finally ill-health.

Macmurray (1957:126; cf. Creamer 1996) helps towards synthesis by arguing that arriving at the idea of 'consciousness' that tries to bypass the personal with feelings is an impossible construct (see this thesis 215⁸¹, 254²⁰², 258²¹⁵ for expanded commentary). Consequently one has to enter deeper feelings (unconsciously) to discover surface consciousness.

Chrétien (in Janicaud 2000:154) contributes at this point in adding a fresh dimension given through contemplation or mysticism. He talks of prayer that calls the Other into a presence that is different from consciousness.⁵²¹ One can say that this dimension called *encounter* with the Other, by imposing its presence *within*, transforms *from within* one's whole perspective or consciousness.

Wilber makes good sense when he states that phenomenological states (joy, happiness, sadness, desire) are experienced but that the structure of consciousness cannot be.⁵²²

One can conclude that consciousness can help as a simultaneous or secondary process but one cannot 'enthone' it as 'master of cognition,' for all it has, is *given* to it. One can surely *describe* this, and ascertain what can arise as insight and truth, but one cannot take apart the process and put it together as some kind of systems program. Because depth resides in mostly unconscious realms in the spirit, what *arises to* consciousness lies *beyond* full cognitive grasp. Here Marion charts the 'breakthrough' of phenomenology as a broadening of both the domain of 'intuition' and the simultaneous autonomy of 'signification.'⁵²³

⁵²⁰ This synthesis will of course through the capacity of *intuition* include the phenomenological, psychological (intentional and subconscious) and the neurobiological.

⁵²¹ Chrétien says: 'This manifestation does not merely bring to light what was there before it; it has its own light: that of an event, the event wherein what is invisible to myself illuminates me in a fashion phenomenologically different from a conversation with myself or an examination of consciousness' (in Janicaud 2000:154). One notes that this language coincidentally mimics Pope Francis' 2013 *Lumen Fidei* nos7, pg36.

⁵²² Wilber states: 'Structures of consciousness are deduced from observing the behaviour of *others*. The rules and patterns that are followed by various types of cognition, linguistic, and moral (etc.) behaviour are then abstracted. These rules *appear* to be very real, but they are *not directly* perceived by the subject.' One needs to distinguish then, between 'phenomenal consciousness' and actual consciousness (2001,2002:263 italics added).

⁵²³ The 'initial breakthrough' comes with Husserl's recognition of the 'primacy of intuition as a source of knowledge.' One no longer thinks the '*given* of consciousness,' but instead recognises a '*givenness* to consciousness...of the thing itself, given in the mode of appearing in all of its dimensions (intuition, intention and their variations)' (Marion 1998:32 in Jones 2010:84). Givenness is anterior because it enables, and determines the horizon of both intuition and signification: 'The object, already 'given' in signification, is found 'given' anew by intuition, in 'the same mode' as the latter' (Marion 1998:49 in Jones 2010:84). Intuition is, therefore, a 'mode of givenness' (Jones 2010:84).

Awareness that is intuitional (or 'instinctive' as Peirce calls it, van Heerden 1998:11-14), is the doorway through which value and meaning can appear - and this undoubtedly needs to not only include the religious domain, but helps ground it.

Other areas emerge where intuition assists unconscious cognitive processes.⁵²⁴

Intuition is an unconscious motor for primary (basic, 'CEO') functions in cognition that include the following (see also the compilation in the footnote).⁵²⁵

One can add that:

The role of intuition is being surveyed once more as a philosophical ground.⁵²⁶

Intuition is an unconscious faculty in all cognition (and is also synthetic).

Intuition is a moral 'value indicator' (cf. Pascal in Coppleston 1994:165, where 'there is a spontaneous and direct apprehension of values').⁵²⁷

Intuition is a complex relational capacity.

Intuition is a spiritual, receptive faculty tied to the function of relationality.

Davis-Floyd and Arvidson give some final insights as to the value of intuition. History reveals a 'constant reference' to the term intuition in the present day (Davis-Floyd & Arvidson 1997:5).

Intuition must be experienced and analysed to constitute the most fertile ground for academic exploration (Davis-Floyd & Arvidson 1997:xi). The rediscovery of consciousness⁵²⁸ has resulted in the fact that intuition has been rediscovered (Davis-Floyd & Arvidson 1997:xii). The move is on to integrate intuition with findings from behavioural analysis. Included under intuition must be the status of mystical and aesthetic experience, the possibility of knowledge and types of knowledge and various phenomenologies of sensation and thought (Davis-Floyd & Arvidson 1997:xiii)

Jones indicates that in spite of the 'essential role' 'intuition' plays in Husserl's thought, he 'seldom speaks about it or defines what is precisely meant by the term.' It is apparent that it is related to 'self-evidence,' which is 'rooted in each case in an act of intuition.' Further, intuition 'involves an 'absolutely immediate seeing' in consciousness such that doubt can be ruled out when intuitive evidence is present.' Clearly for Husserl intuition is not merely sensible, as per Kant, but is 'broadened to include the 'ideal' or 'intelligible.' Ideas can be intuited just as 'real' objects' and it follows that 'universal essences' may also be intuited (see Jones' footnote no14 2010:185, 186).

⁵²⁴ Intuition provides cooperative mental workers for the brain's 'CEO'; intuition has a 'priming' ability (Myers 2002:26); it includes implicit memory (2002:22); and one notes that the right brain makes subtle inferences we can call intuitional (2002:20).

⁵²⁵ That is: the presence of: 'Deep cognitive activation' (Myers 2002:23); constructing meaning (left brain) (2002:20); unconscious memory (2002:26); and unconscious, intuitive inclinations detect and reflect the regularities of our personal histories (2002:29).

⁵²⁶ De Paul and Ramsey believe, 'intuitions still have a fundamental place in philosophy - indeed, in any effort to understand ourselves and our world. They represent the inevitable starting point of any intellectual inquiry' (1998:8 see also 1998:6, 7, 11).

⁵²⁷ Ferré cites Bargh (as reported in Goleman, D *The New York Times* 8 Aug. 1995) who reveals that all perceptions come initially *laden* with *value*: 'We have yet to find something the mind regards with complete impartiality, without at least a mild judgement of liking or disliking' (in Ferré 2005:293). There is a *feeling* accompanying the weight of the sensible world over against us that invades us with its presence - with what he calls, 'inescapable preconscious values.' This gives a 'sense of connectedness,' but one that is 'vague in its affectivity' (Ferré 2005:293).

⁵²⁸ Consciousness and intuition has renewed interest in Bergson, Whitehead & William James all who are to some extent 'intuitionists' (Davis-Floyd & Arvidson 1997:xii). Consciousness has been trained to be less than it could be and 'intuition as integral consciousness can give epistemological, ontological and ethical life to the 'pattern that connects'' (Davis-Floyd & Arvidson 1997:xiv).

Arvidson looks at types of attention, ultimately linking intuitive insight with 'synthesis.'⁵²⁹

These will be expanded upon, but the need for focus on awareness *in experience* is being emphasised.

The thinking is that if religious experience in terms of un-judging phenomenology is *available* to every person, then there is good reason to believe that every person can and *should enjoy* 'religious experience.' This at any rate, is also a core belief of a mystical theologian such as St Bonaventure, as is seen later.

5.3.3.13 THE AFFECTIVE-RELATIONAL CORE OF FRANCIS' SPIRIT AND OF FRANCISCANISM

As increasingly confirmed by this study, affective relational dimensions are thus part of key themes that, since the time of Francis, has been recognised as fundamental to the Franciscan life-style and approach.⁵³⁰

Zachary Hayes has suggested that a certain kind of 'logic' connects Franciscan spirituality and Franciscan theology through three key themes: 'the *humanity* of Christ, the mystery of God as *generous love*, and the sense of *creation as family*' (Hayes 1996:6 italics added). That kind of logic, as one can again plainly see, is of a *relational* type as the words 'humanity, 'generous love,' 'family' cannot but imply.

In the above overviews of what are also key Franciscan themes, the philosophical 'problem of religion' is, correctly and productively believed to be rightly reduced to basically a *personalistic and relational domain* (see Osborne's work 2009). This seems to constitute a frail basis, but on this realist foundation, the impact of transcendence can securely build objectivity and truth. It is on this *ground* that tradition, scripture, the Church and Christianity have been constructed. For Francis, his lifelong, often painful, experience *existentially* validates this full appreciation that he arrives at. His warm response to the invitations of Christ give an antecedent 'key' to his spirituality that will be more systematically established in Chapter 6 by analysing a list of his major 'God-experiences.' Francis we remember, becomes the hermeneutic.

⁵²⁹ Intuition must clarify the *difference*, as did McCosh (1882:5), between knowledge from 'observation and experience,' or knowledge from 'ideas principles, truths originating in native power or seen in the inward light of the mind' (Davis-Floyd & Arvidson 1997:5). Can balance and complementarity be found in an 'inner knowing' as 'deep knowing'? (1997:5, xv). A dialectical perspective on sources of knowledge and research paradigms will be useful (Davis-Floyd & Arvidson 1997:5). Thus Plato, Russel, Bergson, Spinoza and Eastern and philosophical perspectives such as Zen held different positions 'regarding the nature of intuition' but upheld the 'benefits' arising from it, individually and in society (1997:6). Westcott (1968) and Bastick (1982) helped explore the movement of intuition from philosophy to psychology (Davis-Floyd & Arvidson 1997:6).

⁵³⁰ A summary of core Franciscan dimensions would include: an emphasis on divine love and freedom as basis for relational 'give and take'; the primacy of the person of Christ; the centrality of the incarnation as 'Christ amongst us in this world' and in particular Christ crucified 'for us'; the sacramentality of creation as manifestation of the 'sacrament of Christ'; the goodness of the world reflecting God's goodness as self-diffusive love; the human person as 'image of God' and as sharing in God; an emphasis on poverty and humility opening to God; and 'the development of affectus' in relation to the persons of the Trinity (cf. Delio in Saggau 2001:5). It is noted that all these Franciscan themes possess a *personalist* (von Balthasar 1970:37; Rowland 2011:2, 12), *relational* (Osborne 2009; Delio 2005:23, 62) and marked *affective* component (Delio 2004:77, 93; Delio 2005:42, 63).

5.3.3.14 TERMINUS OF REFLECTIONS THUS FAR

Thus far the persuasion has argued that *experience* naturally and unavoidably sets itself up as foundational.

In this vein, Husserl exhibits a conviction that will remain constant throughout his work and which he shares with the empiricists: 'To clarify anything philosophically, even something as abstract as logic or mathematics, is to trace it to the *experience* in which we *directly encounter* it' (Popkin 1998:676 italics added).

Nevertheless, a posteriori thoughtful examination and reflection in the form of scientific methodology is used as basis for a phenomenology that applies itself to experience.⁵³¹

Husserl wants to clarify the status of logical concepts by examining the 'experiences' (e.g. of asserting, judging, and inferring) *in which* they are given (Popkin 1998:676 italics added).

Mathew (2010:224) iterates the fact that as a method, phenomenology can be 'applied to any dimension of human experience,' such as experience of ordinary objects, experience of the self, moral experience as well as religious experience.

For now the field of phenomenology has been provisionally opened up to support this thesis' hermeneutic.

To recap, precise phenomenology concerns itself 'only with what is immediately and indubitably given, with what actually appears, with the phenomena, and attempts to describe their essential meanings' (Mathew 2010:223). One notes the phenomenological words '*appear*' and the '*description*' of the appearance. Phenomenology confines itself to the description of the essential meanings of experienced phenomena (2010:223) and not a metaphysical explanation of underlying cause. (It is important to grasp that the term *essential* means something different from what is *factual*, as shall be evidenced).

Phenomenology has hereby been briefly introduced for future employ. Its method will provide a means for approaching Francis and seek meaning in him and his religious experience for spirituality as a whole.

⁵³¹ Husserl's study sees an over-emphasis on consciousness, that this study too, deems will turn into a subjective trap. Husserl (and Heidegger) takes up the mantle of an attempt of, 'securing phenomenology as 'first philosophy'' with the certitude of a 'pure' or 'transcendental' consciousness. This for Marion is a 'betrayal' because the 'imposition of *consciousness* as a limit or horizon' from the start *prevents* one from truly 'returning to the 'things themselves'' (Jones 2010:84). (Thus Husserl in his *Logical Investigations*, 'rejects 'psychologism' - the view held by many empiricists that logical laws can be derived from or grounded on psychological laws').

The three foundational categories have been consistently expanded in content and been confirmed by very wide reading in multi-disciplinary research (e.g. numerous theologians and philosophers, particularly, Mouroux, Gelpi and Marion) so that they have helped construe complete alternative approaches. In advancing both the range of influence and usefulness of detail of the three categories, this study has allowed them not only to exhibit greater viability but also significantly increased their potential. In all, the categories have steadily been shown to function concurrently and cooperatively in a synthetic process.

The *theoretical foundations* for the thesis have thereby been postulated.

St Francis can demonstrate how they function in a simpler and more down to earth manner.

In more detail, this Chapter has indicated, also through others, how evasive the category of experience has been. It has been hard to delineate and define experience. It has been an intricate task to extricate the notion of experience through philosophy and as understood by various theologians and authors. The reasons for this difficulty have been postulated. The category of experience also needs to be inserted back into fundamental theology (which has dominated it). Experience is also seen to 'birth' *faith*. In addition experience is critical for of all forms of *revelation* as formal (inspiration of scripture) or as personal appropriation. A Western epistemological mentality as mind (and sense) oriented, rests on so called objective interpretation of reality captured in *concepts*. The fallacy that one has to *understand* before one can fully *experience* has been thoroughly exposed by a number of disciplines. Leading any person into a *relation* of love does not require as much content knowledge as is expected. In reality, relationality is more *intuited* than learnt and it is the capacity of spiritual intuition that draws into relationship with God. Relational love possesses a knowledge of its own that unveils a deeper meaning than is available to the discursive mind.

As new faculties are revealed through the three fresh categories, a shift in the Church's theological and pastoral approach is called for and this is already seen in the written contributions of Popes Benedict XVI and Pope Francis. *Experience* demands to be so built into any grounding philosophy that it can claim to be a metaphysical category.⁵³²

⁵³² Experience, we let Long (1980:18) say in full: manifests 'patterns' that 'are *pervasive* despite vast cultural differences. He makes a good agreement for experience being a metaphysical category: 'Such experience is regarded in all areas of empirical inquiry as providing a foundation or warrant for the knowledge claims we make. Why should the case be otherwise with respect to religion? Why should it be said that in the religious context the phenomena to be met with are 'merely psychological,' or 'merely subjective' or 'no more than the 'experience' of some individual'? I believe that the answer is quite simple. The view of experience as being 'in here' as contrasted with what is the case 'out there' is false. Experience is the medium of *disclosure* of reality not a veil which either obscures or falsifies it. Experience is a distinct level of reality which emerges at the interface of encounters between what is there to be met and an intelligent, sign-using creature. The occasions of experiencing and the significance or interpretation thoroughly interpenetrate and this synthesis forms the integrity of all experience. What is required is the development of a metaphysics of experience which will serve to make clear its complex nature and unique status in the scheme of things' (Long 1980:18 italics added; cf. Norenzayan, Smith, Kim & Nisbett 2002).

Internalised experience only finds its rightful place and meaning in the context of relationality. Relationality carries the *meaning* conveyed in the experience between persons and things. Although relationality is obviously an intrinsic part of the Trinity and also as part of logos, scant or peripheral emphasis on relations can be seen in Aristotle, medieval scholasticism, the Church's theological orientation, the reformers, or Kant. A shift towards a relational dynamic is required and is already seen in the philosophical turn to relationality as well as appreciation of feminine depth.

Relationality, especially internally experienced, suggests, with the Saints, an inner intuitional process that includes *illumination* as (mystical) perception that can go beyond the dipolar Western (Kantian, see Long 1980:8) trap of sensory experience coupled to mental concepts. If access to God is not possible through the isolated mind or through empirical proof through the senses, then another deeper capacity and faculty is required to bridge the humanity-God gap. Christian anthropology, especially soul-psyche/heart as holistically connected to spirit/pneuma helps distinguish such faculties in what has previously been a very different traditional Aristotelian Thomistic framework. A case is built for an *intuition* that includes a 'cooperative anthropology' that involves also the brain, the divine activity of infused illumination, and the reinforcement by transcendental philosophy - that together facilitate experience of transcendence. With the aid of North American (Peircean) transcendentalism, *intuition* is gradually defined and synthesised with the *experience of relationality*. Pragmatic theism reveals the inadequacy of dipolar constructs and defective nominalism interpreting reality and replaces this with a *triadic* construct. A triadic stance re-admits universal patterns and laws, and the social dimension in coming to knowledge that goes beyond the strictures of the grasping intellect of an individualised subject as the bane of Western thought.

Intuition is philosophically advanced by Husserl, while psychology and neurobiology point to spiritual intuition. Unitive depth-insight becomes *synthetic intuition* that can grasp religious/spiritual experience as always undergone intuitively, make sense of consciousness, and the consciousness of faith. Lastly a philosophical evaluation substantiates that value of intuition.

The affective-relational core of Francis' spirit is allowed to emerge through the development of spiritual intuition - and will thereupon reinforce such intuition.

This research, in establishing more soundly the three foundational categories, offers them for use in the next Chapters. Experience, relationality and intuition will be seen in Francis and Francis' life witness and these will in turn confirm the categories and the overall foundational theory.

We note in anticipation that a momentum towards a 'synthetic conclusion' is steadily being built.⁵³³

⁵³³ One cannot start with nothing and so depend on a single strand of research. Research gathers in momentum increasing content that defines a framework along that process. That framework will suggest and then increasingly confirm a contributory synthesis. This unfolds through foundational categories to a foundational theory.

CHAPTER 6 RESULTS GAINED FROM AN APPLICATION OF THE HERMENEUTICS TO THE LIFE OF ST FRANCIS

6.1 PART 1 RELATIONAL ANALYSIS OF FRANCIS' LIFE EXPERIENCE AS INTUITED (FRANCIS AND HIS EXPERIENCE UNDERSTOOD THROUGH PHENOMENOLOGY)

6.1.1 THE AIM AND METHOD OF THE CHAPTER

The challenge presented is to discover how we can arrive at the *'fuller meaning'* of the experience of Francis, both human and religious (and to achieve this in sceptical postmodern times).¹ Hermeneutics as interpretation and insight is meant to arrive at such meaning (Alvesson and Sköldbberg, 2000:52, 53, see also hermeneutics as 'disclosure' for Heidegger 2000:53, cf. *alethic hermeneutics* as uncovering something hidden, 2000:58).

The aim of this Chapter is set up a hermeneutic methodology that is able to draw depth-meaning for spirituality from the experience of Francis as a model. Phenomenology and hermeneutics are expected to demonstrate how the experiences of Francis can *confirm* the three foundational categories of experience, relationality and spiritual intuition. To this end phenomenological method, dialogical hermeneutics and wider hermeneutical phenomenology (including contemporary French phenomenology) are first introduced and then applied. Thus the categories are examined once again, not only theoretically, but now through the existential experience of St Francis. We have affirmed in Chapter 3 that as an extraordinary Saint, mystic and first stigmatic, Francis' example will provide impeccable data.

The final goal remains that the categories will eventually be able to form a foundation for the discipline of spirituality.

Having been guided into a method through *theoretical* studies in the last Chapter (experience as phenomenological, as relationally based and as including synthetic intuition), the method will be further developed to allow Francis' experience to speak freely² and further develop spirituality studies. The method seeks a probing analysis that will help provide *universal* results.

This first part of this Chapter thus prepares the *method* for investigation of Francis as hermeneutic.

The second half of the Chapter applies the method to Francis' experiences.

A dialogic is set up. The experience of Francis helps to consolidate the three categories, but once the foundational categories have been solidly verified, they can in turn be applied to Francis' life (and to any person). Francis' experience helps to establish theoretical spiritual

¹ Seeking of meaning is unavoidable (cf. Wilber 2000:2). Taliaferro reveals how, 'In the 1970s and 1980s it was fashionable for academic philosophers to dismiss questions about the *meaning* of life. Life was *too fragmented* to have a meaning, at least a meaning we can discern. But we persist in asking about the meaning or significance of our life and therefore about the possible role and truth of religion' (2009:vii italics added).

² In this vein, Jones demonstrates that a second overarching motivation driving Marion's thought is, 'the attempt to *free* those phenomena to which one returns from all constraints, especially from metaphysical constraints (e.g. the horizons of being, spatiality and temporality, and the horizon of the transcendental ego). In other words, Marion wants to secure the possibility of phenomena to 'show themselves' freely and fully, without any subjective influence affecting that showing' (Jones 2010:4 italics added).

tools (the three categories) but once they have been well fashioned, the theories, if they are worthwhile, should be usefully applied to Francis' life. In this way theory and experience become cyclically reinforcing.

For now what Francis' experience can offer is investigated. Through *interpretative method* that engages the life experience of St Francis, the task then is to confirm the three categories and the cohesive (foundational) theory unfolding with them.

What is expected is that what emerges will be able to string Francis' experiences into patterns³ so that they can deliver valuable aspects, common features, connections, trends, and norms called categories. The aim is that categories will gradually be able to supply more universal meaning for the Christian spiritual journey.⁴

Without any a priori metaphysical theory, the method must let experience carry its own contribution and truth 'in the Spirit' (as the Spirit is personally involved in history). Examining experience guarantees realism. Besides the positive input experience will bring, it follows that sin and evil need to be taken into consideration as *part* of what experience brings.

Diagram E shows that experience upon experience will bestow meaning.⁵ Also newly gifted experience repairs and heals past experience so that, even if there is no a priori hierarchy of

³ Complex associations in the *brain* exemplify *patterns of thought* that make meaningful connective webs. Newberg, d'Aquili and Rause (2001,2002:24, 25) show that the brain refers onwards in increasing complex synthesising, towards meaning. Starting on the lowest levels, sensory processing gathers into rough perceptions through five *primary receptive areas*, after which they are sent to a *secondary* receptive area where they are further 'refined.' Thereafter they are sent to *association areas* where they are gathered together to 'associate' productively other information from parts of the brain. We see that neurological brain processes themselves *model* for us how information towards *meaning* is automatically *synthesised* in nature by the mind-soul. If according to the American architect Louis Sullivan (1896) 'form (the structures proposed) follows function' (the way things must need work), then in this case, *thought* processes should broadly mimic the way that the *brain* functions as it employs meaning-building synthesising. 'The way in which nature works' is to be taken seriously (and respected) and exemplifies the Catholic principle of *natural law* (cf. McBrien Vol.II 1980:994-998).

⁴ The claim of the *perennial psychology* is that in the human psyche there are certain *deep and consistent psychological structures*. Forman re-offers such psychology as a 'developing hypothesis.' Because we can see cross culturally consistent psychological *patterns*, Jonte-Pace calls for further research (in Forman 1998:28). The *psychologia perennis* implies several 'general claims': a major one being that 'awareness itself and mystical experiences that tap into it are not learned, but result from certain *innate human capacities*' (Forman 1998:28 italics added).

⁵ See a description of Blahnik of a non-hierarchical 'focalisation of experience' on experience (1997:87, 88). In a somewhat one-sided way, he also allows experience to be 'a necessary interrelation of components of consciousness and not some 'metaphysical stuff' that acts as intermediary between 'I' and the world.' He safely says: 'The world is our experience; thoughts and feelings are our experience; the 'I' is also our experience. When experience is so understood it is impossible...to affirm anything without recognizing the affirmations as part of experience' (Blahnik 1997:208). When discounting ontology, Blahnik goes too far when he submits: 'When God's existence is so affirmed, his actual objective existence is not integral to the affirmation' so that, 'Whether God exists or not is beside the point...God's objective existence is inconsequential.' But he may be making an astute modification: 'If they recognize the latter as so, then the absoluteness of their experience changes from God as-existing-beyond-experience to God-as-existing-beyond-experience-within-experience' (Blahnik 1997:208). Blahnik makes a valid argument, that this thesis attempts also, namely that experience remains an indispensable referent. Experience corrects what positivists and dogmatists have omitted out of their 'absolutist' equation (McBrien 1980:1179). They err because God's objective existence is *revealed* by his Son on earth, in his Word, so that this Truth both frames (orientates towards) and feeds (informs, inspires, expands, grows) our experience of God. In the intuitional synthetic process, insight as illumination into God meshes with graced experience. Intuition and experience inform and also confirm

experiences that determines a layered value of experiences, experience on experience will 'grow itself' and become productive in what it will offer.

It is the *relational quality* underlying the meaning of experience that 'grows' the person into full individuation (cf. Goldbrunner 1955:119-145) and integrates into community life.

However we are reminded that the impact of relational quality can only be discerned *intuitively*.⁶

The 'great pattern' emerging as positive and cohesive direction can be called God's providence.

In the long run, interiority and spirituality prove their worth as they open to the transcendent. Ecstatic contemplation is the stance that allows spiritual intuition to function most optimally.

6.1.2 PROJECTING FORWARDS - ENGAGING FRANCIS AS HERMENEUTIC

The ground has been well prepared by Chapters 2 and 3 for examination of the life experience of Francis as he remains the existential *model* for the hermeneutic sought.

6.1.3 THE HERMENEUTIC INTERPRETIVE FRAMEWORK IN PLACE

The study has researched and provided new frameworks of thought and analysis arrived at through the fields of philosophy, phenomenology and dialectics and especially hermeneutics including the field of philosophy of religion.

6.1.4 THE THREE CATEGORIES IN FRANCIS' LIFE

Precisely put, if Francis is expected to corroborate and expand the three categories hypothesised; how is this end arrived at? More than just having some point of correspondence here and there, the test is whether existential religious reality in terms of the *relational experience* as undergone by Francis (and others) can confirm *the whole theoretical conceptual framework* for spirituality manufactured thus far.

6.1.5 SEEKING FOUNDATIONS TOWARDS SOLUTION OF THE THESIS PROBLEM

The overall question being asked is whether the experiences of Francis will sit well within the overall *synthetic framework* being proposed. The major question at the end of this Chapter will ask: have the three categories supplied a basis for *credible foundations* for spirituality?⁷ Asking ahead somewhat: are the categories seen in Francis a type of intuitively 'lived theology' that can be harnessed universally? Such an attempt to arrive at universal foundational categories is usually not attempted as it falls within a *particular* religious tradition as Mathew

each other. Experience is not to play its part without knowledge or truth. A triadic approach enables us to be lifted to 'see' beyond our subjectivity to a more profound horizon so that we are *given* the *objectivity* in faith and truth (as *infused* it has both knowledge and experiential feeling).

⁶ We are reminded of Husserl's use of 'direct intuition' in all forms of knowing (Mathew 2010:2).

⁷ In other words this Chapter will ask whether the foundational categories together 'work' in real-life contexts; as this has clearly been the case in the life of Francis and others, they can then be transposed for use of others on a more *universal* scale.

Weightier, and potentially useful, queries come to the fore. What can this *hermeneutic application*, in terms of the three categories, eventually say about God's *type* or *quality* of action towards humans, (and by implication, towards every individual person), and what does this say about the nature and attributes of God (and of his overall design for creation)?

This is ultimately what spirituality aims at in order to ground theology.

points out (2010:4).⁸ Through Francis and parallel theory, this thesis nevertheless attempts to arrive at *universal* Christian categories that can ground faith and theology in a sound *foundational* base.

6.2 PART 2: THE METHODS AND HERMENEUTICS TO BE APPLIED TO FRANCIS

6.2.1 EMPLOY OF PHENOMENOLOGY AND HERMENEUTICS

Although this was partly undertaken in the last Chapter, this Chapter recaps some main orientations assumed.

This study has posited that after use of (classical) phenomenological method (Mathew 2010:2) further newly developed philosophical *hermeneutics* needs to be employed. As the phenomenon is given space to *denote* itself as *gift* -just as it is, without prior judgement- so *meaning*, beyond the phenomenologically 'neutral' event, can be assumed to exist in the pure *givenness* experienced. We can say that the *givenness* possesses 'charged excess' and to free this positive energy requires application of a hermeneutics that discerns more deeply. Beyond a simpler 'classical' phenomenological bestowal that usually involves mere *description* (Mathew 2010:1) and not any interpretation that aims to seek meaning in concrete experience (Mathew 2010:4), *further meaning* can indeed be found through *wider and deeper hermeneutic method* as 'a basic structure constituent of human understanding' (cf. Gadamer and Heidegger in Moran 2000:251; cf. Mathew 2010:1). Part of this wider hermeneutic employs dialogical method where one also enters into dialogue with the relating actors so as to elicit meaning (cf. Gadamer in Moran 2000:252).

6.2.2 THE METHODOLOGICAL ANALYTIC TOOL DEVISED FOR ANALYSIS

What this work attempts now, is to spell out the *particular sought insights and queries* that phenomenology, hermeneutics and dialogical analysis will seek as they are applied to the biographical text, namely, the life of Francis. Phenomenology and particularly hermeneutics will be expected to deliver a 'standard list' of analytic questions that can be applied to the 'text' or 'the life' so that meaning will arise out of the analysis.

A final collated list of such queries and questions is seen at the end of this section called ANALYSIS APPLIED (see the list 6.2.8 pg409) and it is this list that will be used for analysis of Francis and his religious experiences (shifts 1 to 15 see subsections of 6.3.5 pg416 etc., particularly 6.3.5.2 pg416).

⁸ The principle employed is that *universal* laws are evident in particular experiences. Moran (2000:134) shows how, 'Like Brentano, Husserl thought that a singular experience, appropriately regarded, could yield absolutely evident insight and universal truth.' Unfortunately Husserl's transcendentalism tends to collapse back into the *idealism* of Descartes and Kant (cf. Moran 2000:136-139). If the universal *essences* of the world are mere universals such as 'redness,' have we not come back full circle to metaphysical and abstract *universals* (cf. Honderich 1995:659). If however *eidetic intuition* can uncover meaning in *specific identities* that includes *qualitative relational essences* (e.g. loving kindness), that is another matter. Here a 'unique modality of appearing' in the 'manner of givenness' counts much more (cf. Courtine in Janicaud 2000:123).

6.2.3 SOME CLARIFICATION OF HERMENEUTIC TOOLS EMPLOYED.

6.2.3.1 POTENTIAL OF FOUR PHENOMENOLOGICAL METHODOLOGIES AND HERMENEUTICAL METHOD FOR APPLICATION TO ST FRANCIS

From the start one is asked to distinguish between: 1) classical phenomenology as phenomenological method, 2) hermeneutic phenomenology of everyday life, and 3) other inclusive hermeneutics (cf. Mathew 2010:2, in addition this thesis has included dialogical hermeneutics as offering a contribution, cf. Waaijman 2002:535), and 4) contemporary (French) phenomenology.

6.2.3.2 FIRST, EMPLOYMENT OF PHENOMENOLOGICAL METHOD (see subsections of this thesis 4.17 pg173 and 6.2 pg393, particularly 6.2.1 to 6.2.5 pgs393-401).⁹

The aim of phenomenology in a simplified form is, as far as possible, to arrive at the 'naked experience,' that is, as understood in its most 'essential' form - and this must be in terms of a 'language' as close as possible to that originally expressed. Waaijman points out that, 'in the science of spirituality' people increasingly begin to recognise 'the hermeneutical component in descriptive research' (2002:659). As such descriptive research is truly revealing.

6.2.3.3 EXPLANATION OF THE ORIGINS OF CLASSICAL PHENOMENOLOGY

Phenomenologists, as this thesis' orientation also attempts, looked for an approach to the increasingly doubtful *scientific* starting points of the nineteenth century, namely, 'rationalism, causality-thinking, deductive reasoning, and the like' (Waaijman 2002:536). The credo of phenomenology promoted by Husserl (1950-1996) who was constantly 'starting afresh,' is: 'back to concreteness, the thing itself as it presents itself' with 'as little prejudice as possible' in order that this "thing" can be brought up for discussion' (Waaijman 2002:536). Husserl saw his task 'as an immense exploratory enterprise in which the *Einstellung* ('attitude') and *die Sache selbst* ('the thing itself') are continually related to each other' (Waaijman 2002:536). Phenomenology as it deals with phenomenological events 'brings *experience* to the fore, analyses it, looks at it from various sides, and tries to make its basic structure explicit' (Waaijman 2002:537). The goal is to see 'through an experience down to its *essential structure*' (Waaijman 2002:536, but does this deal only with the 'universal qualities' of things, and thus only with Peirce's firstness? Cf. Gelpi 2000:247). To be able to reach this essential structure one has to 'break through' the 'self-evident, taken for granted everyday' and 'the ill-considered 'surface' of it,' that is, beyond the natural attitude (Waaijman 2002:537). This adds, Waaijman, occurs through the application of phenomenological techniques which take one 'to the thing itself' (2000:537).

⁹ Husserl calls, 'the search for constants the eidetic reduction' (Fuller 1990:32). 'Lifeworld' meanings 'have a structure, a logic, and a dynamics of their own' says Fuller (1990:39). This is phenomenology's fight against psychologising as objective science. As per the definition, phenomenology concerns the theory of appearances. Phenomenology inquires after the contents of consciousness, i.e. it asks how the objects of knowledge present themselves. Delius demonstrates that, 'For Husserl, phenomenology was a methodological concept. Following his research motto: 'To the things themselves!' his aim was to obtain philosophical knowledge through the analysis of intentional acts of consciousness, by looking at what is given to the reflective-contemplative gaze (consciousness)' (Delius 2000:115).

What is called the *essences* of the phenomena (the experiences) is arrived at through *phenomenological method* (this is also called philosophical phenomenology or more specifically phenomenology of religion, Hinnels 2005:182-206), or also the hermeneutic of phenomenology (Mathew 2010:1, 4-6).

A reminder is enjoined that insists that classical phenomenology will not take it upon itself to advance any meaning of experience in terms of theoretical explanation, and especially will not present such meaning in religious garb.

There is then, the classical Husserlian variety of phenomenological analysis of 'religious experience' 'attempting to isolate the *essence* of religious experience.' Such 'hermeneutical' phenomenology is 'employed by authors such as Merleau-Ponty (1969) and Gilkey (1969)' (Mathew 2010:xiii). It is 'an analysis of neutral experiences such as the experiences of contingency' in Heidegger (1959,1978), of 'metaphysical shock' in Tillich (1961), of the 'signal of transcendence' in Berger (1969), which are according to Berger all to be found at the 'core of *humanitas*' (1969), and are available to anyone' (these authors are to be found in Mathew 2010:xiii, xiv).

6.2.3.4 CLASSICAL PHENOMENOLOGICAL RESEARCH AS DESCRIPTIVE

In this study, Waaijman's first level of description (as phenomenological research) as 'uncomplicated perception of the phenomenon as it presents itself to the observer' is applied to *narratives* of Francis as they themselves are *descriptive* of himself and his life, plain and simple. We seek deeper than earmarking a few adjectives, well realising that the phenomenon presents itself as 'a whole: a core of real presence outlined by a contour' (Waaijman 2002:658, 659; see life as a flow, or stream, 258²¹⁵ and 410³⁷).¹⁰

However we also seek *deeper meaning* that can only be attained through hermeneutic method as is next seen.

6.2.3.5 A SHIFT OCCURRING FROM CLASSICAL PHENOMENOLOGY TO HERMENEUTIC PHENOMENOLOGY

Some attention needs to be given immediately to 'the primacy of the 'I'' and what is called the promotion of 'the horizon.' Husserl's focus (especially later, see Moran 2000: 136-139) was on the active, constitutive role played by the ego (Janicaud 2000:116). Phenomenology after Husserl focussed much on the subject as the one undergoing experience of the phenomena.

Now if the 'new' phenomenology believes (against much criticism that sees this as a betrayal of phenomenology, see Janicaud 2000:5) it can make a link to *theology*,¹¹ as this author fully

¹⁰ Waaijman's 'second descriptive level,' namely the discerning finding of the background profile and the context of 'a life' (2002:659 e.g. the socio historical context etc. of the Saint) is covered by this study as descriptively offered in an unfolding biography depicted by the subject's 'phases of conversion,' and carried in the narrative where the subject is central. Finally, on the third level, that 'unfolds the internal horizon' of the phenomenon as holiness, 'saintly identity,' or 'being-for-the-other' presents itself (Waaijman 2002:659).

¹¹ See the, 'intense' discussion around this in Janicaud 2000:5, 112-114, 116-118. Courtine in the Introduction of *Phenomenology and the 'Theological Turn'* (Janicaud 2000) explains: 'Roughly put, we were aiming at an order of phenomena characterized by a unique modality of appearing or a determinate type of givenness (the 'sacred,' 'God,' the 'gods,' whether they be considered dead or in

agrees needs to be permissible, then a shift is called for, for the focal point is no longer so much on the subject (the 'I' and its 'horizon') but the *appearance* or *donation* of *transcendence*. For this reason this phenomenology 'probes radically passive levels of subjectivity' as they are receptive of the transcendent as gift. The 'primacy of the ego's intentional activity is challenged in favour of an analysis of passive states, that is, the subject's nonintentional immanence' or a 'reversed intentionality' where 'the ego finds itself subject *to*, not the subject *of* a gaze (the *givenness* of *saturated phenomena* in Marion)' (Janicaud 2000:116 italics added, brackets his). Therefore the 'I no longer precedes the phenomena that it constitutes,' but is instead 'called into being or born' as the one who 'receives or suffers this intentionality' (cf. the discussion in Marion 2002:44-49).

This stance brings its own challenges for phenomenology previously centred on the subject has now to be reconstituted, but the consideration of such religious phenomena again seems to lead to 'new possibilities for probing the depths of subjectivity' (Janicaud 2000:116).

For Marion the *religious* phenomenon of revelation or theophany or epiphany (cf. Janicaud 2000:122) is only *one* phenomenon, so that saturated phenomena can also be aesthetic (e.g. a painting, cf. Marion 2002:58), or philosophical (e.g. Plato's Good beyond being) (Janicaud 2000:116). Nevertheless, if a revelation from God or a theophany becomes *demanding*, as it usually does, then it must be acknowledged as 'making the difference' that it does effect. Every religious experience deserves to be taken as seriously as any other experience is, for anything less displays highly subjective prejudice without any grounds for this (see Marion etc., Chapter 6, 390², 391⁵, 395¹¹ & 397¹²; and Chapter 5, 291³¹⁸, 388⁵³²). As Courtien points out, a major or 'cardinal experience,' in a Christian milieu and according to a dominant tradition, would naturally be that of the Disciples, or of the Apostles when faced with the 'appearance of Christ, or, better, of God in Christ.' But he adds, the *relation* to the Other or to the world (*θεωπία*) could be 'thought of as its vehicle,' since of such an *experience* there is 'on principle no paradigm' (Janicaud 2000:124). The impact as experience is all that there is: there is nothing else to go on. The religious phenomenon as an experiential *relationship* brings a giftedness

flight). Or, to pose the question in another way: Is there, in religious experience, a specific form of phenomenality, of appearance or epiphanic arising, that can affect phenomenology itself in its project, its aim, its fundamental concepts, indeed its very methods?' (in Janicaud 2000:122). Is there, asks Courtine: 'more generally, some part of the phenomenal that leads to or compels redefining phenomenology's task, which was presented in these terms in Husserl's *Krisis* (1970:165 no166): 'To carefully examine the how of the appearing of a thing in its actual and possible alterations and to pay consistent attention to the correlation it involves between *appearing* and *that which appears as such*.' It is this discovery of a 'universal a priori of correlation between experienced object and manners of givenness' - which Husserl says he discovered while working on the *Logische Untersuchungen* - that constituted phenomenology's 'breakthrough': 'My whole subsequent life-work has been dominated by the task of systematically elaborating on this a priori of correlation' (in Janicaud 2000:123). This study can see no reason why transcendent or religious experiences cannot fall under this universal and all-inclusive hermeneutic goal. As Marion states in complex terminology: 'We are justified in evoking the possibility of an *unconditioned and irreducible* phenomenon, that is, a phenomenon *par excellence*, only inasmuch as such a possibility truly *opens itself*. We therefore have to establish that this possibility cannot be reduced to an illusion of possibility, through a movement to the limit that would exceed nothing other than the conditions of possibility of phenomenality in general. In short, we have to establish that an *unconditioned and irreducible* phenomenon, with neither delimiting horizon nor constituting I, offers a *true possibility* and does not amount to "telling tales"' (in Janicaud 2000:185).

all its own. Its effect is always new and obvious and does not *need* to call for any interpretation by past experience.

One notes that when a transcendent phenomenon gives itself as 'goodness,' the notion of being that usually presents itself as a reflection of the *concept* of, or the *thought* of, being, seems less effectual and pertinent. Marion (1991:74) argues extensively in his *God Without Being* that if 1Jn 4:8 states that 'God is love,' it would suggest that what 'God' consists of, should be 'more radically' in loving than in being.

In the same line, a nominalistic doubt would ask that if being is to be more than the 'thought of it,'¹² it needs to *reveal* itself to be so. The philosophy of North American pragmatism (see 5.3.2 pg334 & 5.3.2.1 pg335) picks up on this development. Thus the phenomenological method should, as it deals with phenomenon as experience, show being to be *real and active*. The actual experience of the phenomenon, that evidences itself in the 'givenness' of loving friendship, or personal love donated¹³, could resolve the traditional torturous metaphysics (e.g. Neo-Thomism) as it tries to *explain* being. The gist of the argument is that for being to regain its impress, it needs to de-theologise itself and *donate itself* (not the idea of it) as (unpredictable, self-imparting, overpowering) *mystery*.

St Bonaventure, unlike St Thomas' main thrust, also emphasises love before being.¹⁴

¹² Tracy in his forward, says, for Marion: reason, 'is capable of thinking Being. But reason is not capable of iconically disclosing God, except within the confinements of Being. For Marion, true theology, focused iconically on God's excessive self-revelation as Love, needs to abandon all the metaphysics of the subject which have defined modernity. Genuine theology needs to abandon as well the onto-theo-logical horizon which may confine even Thomas Aquinas to understanding God in terms of 'Being' (cited in Marion 1991:xi). Radically then for Marion, 'reason, although crucial for developing rigorous philosophical-theological concepts for understanding the 'gift;' even 'excess,' of God's self-disclosure as 'agape'; is, on its own, not an icon but an 'idol' (1991:xi). Marion proposes a reflection on 'God without Being' (1991:xii). In this way he is 'the thinker' who raises anew 'the question of God' (1991:xii).

¹³ Because, as Palmer explains, Dilthey thinks of a 'real transposition' which 'can take place through objects that embody *inner experience*, man can achieve a degree and *depth of understanding* impossible in relation to any other kind of object. Obviously such a transposition can only take place because a likeness exists between the facts of our own mental experience and those of another person. This phenomenon brings with it the possibility of finding in another person the profoundest depths of our own experience; from the encounter can come the discovery of a fuller inner world' (1969:104 italics added). Marion uses rich language to describe the phenomenon and this is cited in full: 'that gives itself in this way gives nothing other than itself. Its ultimate meaning remains inaccessible, because it is reduced to its *fait accompli*, to its *occurrence* [incidence]. This sort of accident no longer refers to any substance; if it must signify more than itself, this surplus remains as unknowable as this '...heavenly command,' which could alone inspire it. Whence the third trait, which, itself, characterizes most perfectly the eventmentality of the phenomenon: we cannot assign to it a single cause or any reason, or rather, none other than itself, in the pure energy of its unquestionable happening' (2002:37). Marion (2002:37, 38) cites de Montaigne: 'If one presses me to say why I loved him, I sense that this can only be expressed in replying: because it was him; because it was me' (de Montaigne 1965:188). Marion continues: the 'phenomenon of friendship only shows itself therefore inasmuch, as a pure and perfect event, its phenomenality imposes itself in the mode of the event such that it gives itself without contest or reserve.' 'In this way, the eventmentality that governs all phenomena, even the most objective in appearance, manifests without exception that what shows *itself* only manages to do so by virtue of a *self*, strictly and eidetically phenomenological, that assures to it the sole fact that it gives *itself* and which, in return, proves that its phenomenalization presupposes its givenness as such and starting from itself' (2002:38 italics his).

¹⁴ Marion (1991:74) fully explains that, Saint Thomas, in stating the postulate that 'the good does not add anything to being [the *ens*] either really or conceptually, '*nec re nec ratione*,' states a thesis that is 'directly opposed' to his predecessors which was 'more traditionally accepted in Christian theology, that

Marion concludes that the 'ultimate nomination recedes from Being to goodness...' (1991:75). In line with the thesis presentation this author fully agrees with this more affective and dynamic terminus.

For the Church, pastoral and evangelising implications arising out of goodness instead of an abstract theology of being are vast and this seems to be the emphasis taken by Pope Francis.¹⁵

is, of the good over the *ens*.' Thus for Saint Bonaventure, the 'last instance that permits a contemplation of God' is contained in *goodness*, whereas the *ens/esse* offers only the 'next-to-last step of speakable elevation' (Marion 1991:74,75). Marion (1991:78) shows that Saint Thomas does *encounter*, 'the Dionysian thesis of the primacy, among the divine names, of the good over the *ens*,' and mentions this first in the *Commentary on the Sentences* (I,d.8,q.1), and then in the *Summa Theologica* (I,q.5) (both cited in Marion 1991:78). Bonaventure's approach is the opposite. Marion (1991:74) cites Cousins referring to Bonaventure who holds that: 'After considering the essential attributes of God, the eye of our intelligence should be raised to look upon the most blessed Trinity, so that the second Cherub may be placed alongside the first [namely, in order to frame the Ark of the Covenant]. Just as being itself [*ipsum esse*] is the root principle of viewing the essential attributes, and the name through which all the others become known, so the good itself [*ipsum bonum*] is the principal foundation for contemplating the emanations' (*Itinerarium mentis in Deum* VI,1 cited in Cousins 1978:102). That the Church first had difficulty with Thomas' novel approach but eventually dropped Bonaventure's (more Augustinian) theology and installed Thomas' philosophy as perennial, made for a theological route that has had its hampering effects to this day. That Benedict XVI returned to Bonaventure in his studies and that the present Pope chose the name Francis, presents a style, and *intuitive and affective theology*, that is closer to St Francis is therefore much worth noting.

¹⁵ Pope Francis is quoted as saying: 'The church has experienced times of brilliance, like that of Thomas Aquinas. But the church has lived also times of decline in its ability to think. For example, we must not confuse the genius of Thomas Aquinas with the age of decadent Thomist commentaries. Unfortunately, I studied philosophy from textbooks that came from decadent or largely bankrupt Thomism. In thinking of the human being, therefore, the church should strive for genius and not for decadence' (Spadaro, A. *A Big Heart Open to God*. 30 Sept 2013. <http://www.americamagazine.org/pope-interview> [accessed 2.11.13]).

Rohr comments that (Pope) 'Francis even goes so far as to say, 'If one has the answers to all the questions - that is the proof that God is not with him. It means that he is a false prophet using religion for himself.' Rohr adds, '...in this kind of teaching Francis is returning us, after centuries of 'decadent Thomism' and post-Enlightenment rationalism, to the biblical genius that we call faith, which is still our great gift to the world.' 'Yet Pope Francis goes further: 'The risk in seeking and finding God in all things, then, is the willingness to explain too much, to say with human certainty and arrogance: 'God is here.' We will then find only a god that fits our measure.' Pope Francis is, 'teaching us not new doctrines or moralities, but a new way of knowing that is deeply formed by the Gospel. Up to now, Catholicism has largely emphasized metaphysics ('what we think we know') and has severely neglected epistemology ('Exactly how do we know what we think we know?'). Pope Francis is not so much telling us *what* to see (which our dualistic minds will merely fight and resist) nearly as much as teaching us *how* to see and what to pay attention to.' Pope Francis, 'has become a living and happy invitation to all of humanity, even beyond the too-tight boundaries of Christianity' (Rohr 09/24/2013 italics, brackets his. <http://www.escofm.org/1/post/2013/09/no-going-back-after-pope-francis-richard-rohr-ofm.html> [accessed 1.1.13]).

This is why Pope Francis can insist: 'The dogmatic and moral teachings of the church are not all equivalent.' Rather, they find their true pastoral significance within 'proclamation in a missionary style [that] focuses on the essentials, on the necessary things.' This is why he doesn't think he is compromising on doctrine when he suggests we may need a more compassionate pastoral response to the divorced and remarried. Being pastoral, in short, is not a matter of overlooking doctrine; it is how pastoral 'style' makes doctrinal 'substance' meaningful and transformative. Posted by Stephen DeVol - CITVN Executive Producer on Friday, Oct. 25, 2013 11:41 AM (EST): <http://www.ncregister.com/daily-news/anxiety-over-pope-francis-its-a-case-of-style-more-than-substance/> [accessed 1.1.13].

6.2.3.6 CONTEMPORARY (FRENCH) PHENOMENOLOGY

Kosky provides an introduction by saying that past (classical) phenomenology, 'has been the single most important force driving French philosophy since its first reception in the middle of the twentieth century' (in Janicaud 2000:108). Many of the most well-known philosophers from this period such as Emmanuel Levinas, Maurice Merleau-Ponty, Paul Ricoeur, and Jean-Paul Sartre began their careers working on Husserl, the 'founding figure' of phenomenology (Kosky in Janicaud 2000:108). It has been the reception of Husserl that has repeatedly, 'stimulated and fertilized new advances in French philosophy' (Kosky in Janicaud 2000:108). Kosky shows how Paul Ricoeur, Jean-Louis Chretien, Jean-Luc Marion, and Michel Henry contribute with a, 'return to phenomenology that has brought it back to the forefront of philosophical debate' (Janicaud 2000:108). Some have even hailed this a, 'retrieval of phenomenology' (Janicaud 2000:108).

Like all 'returns,' this return resulted in shifts making for marked differences. We note with Kosky that many phenomenological concepts previously central have been 'displaced or revised,' so that they 'no longer have the importance they once had,' or conversely, many 'previously overlooked or marginalized concepts and passages' have now assumed fundamental importance (Janicaud 2000:108).¹⁶

In addition, this phenomenology puts into question a number of accepted tenets (and proposes new emphases) so that 'the primacy of the I and the promotion of the horizon'¹⁷ are now not essential; that a phenomenon is possible that is not necessarily 'reducible to the I of consciousness'¹⁸; that a phenomenon might 'give itself absolutely without regard for the anterior condition of a horizon'; that there is 'a mode of phenomenalization' that does not happen 'in ecstatic openness, be it the ecstasy of *Dasein* or of intentionality'; and indeed, that affectivity might 'underlie constitution' (Janicaud 2000:109).

New potentials arise out of this list.

6.2.3.7 FORESEEING AN APPLICATION TO ST FRANCIS

The whole aim of the thesis is to return to subjectivity not as 'primary ego' but as the locus where transcendence (ultimately, God) can 'gift itself' in experience. The aim is not to try and *make* the subject (e.g. St Francis) or the subject's experience '*objective*,' (though this turns out in the long run to be one core 'dimension' that is hard to refute) but to allow transcendence to appear on its own terms and bring its own 'objective' self-revelation.

Here Francis appears most useful as a model. First, his lack of learning or theology acts as a phenomenological 'reduction' which consists of a 'bracketing' of opinion and judgment. He is much too desperate in searching for God to be able to theologically manufacture his experience, or to consciously shape its mode of presentation. Rather, as befits this form of phenomenology, he is awestruck or amazed by the *events impinging* on him.

With the ego out of the way, his openness to transcendence as Other is totally transparent.

¹⁶ Passages relating to the 'original impression' and 'affectivity,' 'passive synthesis,' and 'givenness,' for example, 'have been brought out of the obscurity and have received extensive development' says Kosky (cited in Janicaud 2000:108, 109).

¹⁷ See Janicaud 2000:182 on how the horizon limits the donation by "seizing' the outside.'

¹⁸ See Janicaud 2000:183 on the influence of the 'I' as 'steering' and 'judging.'

This means that what presents itself as 'gift,' the givenness of the 'gift,' can be taken to be a 'pure' or 'untainted' phenomenon. It is this total childlike openness to the gift, as seen in Francis, which allows bestowal of 'saturated meaning.'

Throughout such a process, in the eyes of this study, the functioning of the faculty not only concerns Husserl's or Marion's *type* of intuition, but is about 'spiritual' 'intuition' where the transcendent (spiritual) and the phenomenological (intuition) meet in discovering *meaning*. All in all, Francis, through his heightened spiritual intuition, offers his experience as a phenomenological vehicle; adds to it the intense quality (not quantity) of *relationality*; and shows *intuitional* access to transcendence through these 'modes' (the categories).

6.2.4 CONSIDERATIONS TO BUILD-IN AS CORE TO HERMENEUTICAL METHOD

6.2.4.1 CONSIDERING THE TEXT AS IT DEPICTS EXPERIENCE AS AN EVENT

Phenomenology, we saw, aimed to *describe* the experienced event (cf. Mathew 2010:223). Any language that of itself calls for attention needs to be taken as much and as reasonably as possible 'at face value' so that one notices the full weight of significant words. 'Signals' or symbols, in the text in whatever form, always reveal something *significant*. One needs to remind oneself to take notice of 'indicators' or 'signals' that might exhibit transcendent depth (one watches out for affectively laden words revealing interior spiritual movements). In Textual analysis, the study needs to be alert to any 'structural units' that might carry meaning (that come to light as one compares, notices differences, groups words of similar meaning, and sees major contrasts etc.).

6.2.4.2 PHENOMENOLOGY AND THE EXPERIENCES OF FRANCIS FURTHER HERMENEUTIC METHOD SEEKING MEANING

Because it lies beyond the scope of allowable classical phenomenology, the 'divine intent' for Francis has to be hermeneutically extricated. This process will elicit *patterns* exposing a *relational process* (again beyond the scope of phenomenology) emerging as 'the way God has acted' and thus, can be expected to act in the future (cf. Peirce's *thirdness* as laws). The 'way he has acted' patterns 'rules' for us that capture the manner he will *always* tend to act. Thus these relational patterns will not only elucidate the spiritual journey of St Francis (and others) but eventually be able to map out the spiritual journey every Christian person is invited. Results will be expected to gradually uncover *universal tendencies* in spirituality, as they appear through new categories emerging. One such crucial category again appears to be obvious, namely, the *relational capacity* that helps us to intuitively and directly receive what God offers through experience.

6.2.4.3 HERMENEUTICS IN TERMS OF DIVINE-HUMAN TRANSFORMATION - MYSTAGOGIC RESEARCH

We will have, in the above manner, thoroughly studied the phenomenon called 'Saint,' in his or her context.

Waaaijman's 'last stage' of spirituality research is also *hermeneutical* in character. In line with this thesis' 'experiential methodology,' he points out that in the 'science of spirituality' we cannot neglect the divine-human transformation (very real, conversion, sanctification, divinisation, deification) that is taking place in the life under review. In merely 'historicizing'

(feeding in of information) an 'essential dimension in the research object will be left out of consideration' (2002:659 brackets added).¹⁹

This thesis, has presented Model E (section 6.3.2.3 pg414) as focus which shows progressive transformational growth in Francis over his whole life as God heals and builds up the Saint in 'relational depth' within. As Waaijman phrases it: 'being-for the-other' and 'one in which compassion for the other is the primary trait' actually depicts what a Saint is (2002:659).

Next, the discerned phases or stages (*nine new subheadings*) through which Francis is *drawn* into ever more *intense relationality* with God, will also afford insight into how the 'the God-relation (has) succeeded' (see section 6.2.7.1 pg408).

6.2.5 MYSTAGOGIC RESEARCH AND RELATIONALITY

THE EXPERIENCES OF FRANCIS AS TRANSLATED BY HERMENEUTICS:

WORKING BACK FROM THE REPORTED PHENOMENON/ EXPERIENCE TO THE GOD-REALITY REVEALED

The process here followed is to focus on, and move on from, the impact as suggested by the language of the text. We are able to reconstruct this 'impact-event' through the personalistic type of language and animated intensity of expression that is displayed. As relational, these traits usually convey what is most meaningful.²⁰

In addition, the sequence as unfolded by the author already explains where the emphasis of the content lies (as close as possible she usually tries to remain true to her reported or witnessed experience). Exegesis well realises that an author has an intended 'end' in mind.²¹

The understanding of the religious event and its meaning by the experiencing subject (as this is deciphered from the text's meaning) will, in any religious context, reveal the phenomenological 'gift' as some form of 'divine insertion' by God. Indeed, finding hermeneutic meaning is the basic impulse for all religion.²²

This act, or divine emanation, as an insertion by God that is also 'of God' (part of his love, and thus part of 'himself'), we should eventually see, has obviously been unconsciously presumed all along, and is in fact the 'power of the divine' as 'active current' in the story of life.

¹⁹ We remind ourselves of Waaijman's helpful definitions, as follows: 'Spiritual hermeneutics is focused on the orative-contemplative dimension of the reading-and-interpretation process.' Second, '*Mystagogic research*... finds its focus in spiritual autobiography, as divine-human transformation' (2002:599). This focus on the process of 'spiritual transformation implies that spiritual hermeneutics constitutes the architectonic center of the several research lines' (Waaijman 2002:599).

²⁰ For example the exclamation by St Peter: 'Go away from me, Lord, for I am a sinful man!' (Lk 5:8) or of St Thomas: 'My Lord and my God!' (Lk 20:28'); or St Francis: 'My God and my All!' (cf. 'My God and My All,' in Haas), all tell of a major conversion towards the Lord made in that very instant within the subject. A few words, if noticed, can reveal radical transformation.

²¹ Any story either related by the subject experiencing, or the biographer that takes up the original story, has an intended build-up of meaning, a 'narrative thrust' culminating in an overall end-meaning. We sometimes call this intent the 'moral of the story,' or just say it has 'a 'good' ending' or maybe that it effected for oneself a 'healthy and clean closure.' To avoid threatening chaos, people are always on the lookout for *meaning* - such as reinforcing of friendship by some thoughtful act, some good fortune arriving, new opportunities for promise or hope and the like. Historically, the 'appeasing of the gods,' through sacrifice, was no small part an attempt guaranteeing such good fortune and favour.

²² Such *gifting* may be obvious, as in a miracle, or it might be much more subtle in which case we examine the seeming string of coincidences and induct towards what retrospectively, 'must have been!' God's intervention all along.

This 'involvement of God' is what gives hagiography its force and scripture its power. Ignoring this *power* deflates this transcendent dynamic - and the possibility of religion too collapses.

6.2.6 SOME IMPORTANT ASPECTS APPEARING TO BE TAKEN ACCOUNT OF

The following considerations and aspects led to the shaping of the section, 'Analysis applied' (subsections of 6.2.8 pg409 as listed). In a phenomenological approach the following aspects will play a part: the impact of the gift and its qualitative effect; the role of the narrator and taking his expression seriously; taking cognisance of the relationships exhibited as they denote meaning; and ascertaining the changed results that a new quality of relationship will exhibit. These inherent aspects of phenomenology will ask questions of the *experienced events* in Francis' life (and any religious person).

The aforesaid methodology edges the analysis forwards to the deeper issue of the involvement of *transcendence* (God) in the narrative and its meaning.

Finally, what will be revealed is the overall sense of *relational* meaning or depth gained.²³

One expects this to occur through the employ of *spiritual intuition* as reception of, reaction to, and appreciation of, the manifestation of religious phenomena (ultimately God 'himself').

Now being equipped to interpret (rather, 'discern') quality and relationality in life, leads straight into the review of the experiences of Francis as this is covered in the next sections.

6.2.6.1 THE IMPACT OF THE GIFT AND ITS QUALITATIVE EFFECT

The impact made has to be described as fully as possible: *what and who* is affected; *how* does it come about that they are affected, and what *kind* of impact has been made as described in qualitative language (as the early Schleiermacher also held, Palmer 1969:92). Most revealing will be the noticing of any *emotionally laden* language that is likely to reveal the intentionality of those involved (Schleiermacher saw this as the second hermeneutic starting point and called this 'understanding into the subject,' 1956:56 cited in Palmer 1969:92. Palmer interprets Schleiermacher as saying that hermeneutics is 'the art of understanding the speaker in what is spoken,' 1969:92).²⁴

²³ Dilthey believes: 'We experience life not in the mechanical categories of 'power' but in complex, individual moments of 'meaning,' of direct experience of life as a totality and in loving grasp of the particular' (Palmer 1969:101).

²⁴ Palmer shows how Schleiermacher moved further on: 'the task of hermeneutics came to be that of *transcending language* in order to get at the *inner process*' and thus, 'the mental process reconstructed in hermeneutics is no longer conceived of as intrinsically *linguistic* but as some sort of elusive *inner function of individuality* separate from the individuality of language' (1969:93 italics added). As 'understanding' (Palmer 1969:95), 'hermeneutics becomes psychological, the art of determining or reconstructing a mental process, a process which is no longer seen as essentially linguistic at all' (Palmer 1969:94). The key word for human studies, Dilthey too believed, was 'understanding'... 'Explaining is for the sciences, but the approach to phenomena which unites the inner and outer is understanding... This absorbing interest in the individual inner life stands in fundamental contrast to the attitude and procedure of the natural sciences. Human studies must, Dilthey contends, attempt to formulate a methodology of understanding that will transcend the reductionist objectivity of the sciences and return to the fullness of 'life,' of human experience' (in Palmer 1969:105). For Schleiermacher again, 'style is still considered a key to the individuality of an author, but it is seen as pointing to a *nonlinguistic individuality* of which language it is merely an empirical manifestation'... 'it is the art of understanding any utterance... A luminous early aphorism states that 'hermeneutics is precisely the way a child grasps the meaning of a new word' (Schleiermacher 1956:60 in Palmer 1969:94). Schleiermacher also sees 'the interpretive problem as inseparable from the *art of understanding in the hearer*' (Palmer 1969:96 all italics added).

The *effects* of that impact must be systematically gathered as data: what emotional, psychological impact did the impact have on the subject? What were the more spiritual affects? Also what horizons (human, emotional, rational-cognitive, spiritual) were shifted in the subject as a result of the impact and its effect?

Can the impact be considered in terms of Marion's givenness of the 'gift'? In that case, what is the *gifted nature* of this impact as described?

We need to note the 'status' of the persons in relationship (high or low, greater or lesser partner) and the attitudes/dispositions the involved stakeholders hold (superior, inferior, aggressive, manipulative etc.).

Above all, study of any text must be aware of 'indicators' or 'signals' that exhibit relational quality or depth.²⁵

6.2.6.2 TAKING COGNISANCE OF THE ROLE OF THE NARRATOR

The iteration of the event is usually narrated by the subject as first person 'experiencer.'

Classical phenomenology asks us to be open to the phenomena as it 'gives itself.'

As mentioned, in order to do this properly we need to 'bracket' any implicating prior theory or analysis (cf. Mathew 2010:223). In this way the narrator is given freedom to 'speak' or 'announce' the event. Religious or spiritual experience must be studied in terms of the way it is (re-)presented by the person who has *experienced* it. This is critical, as there is but little access into any religious experience besides its spoken word or the written text.²⁶

It is necessary that we place wise trust in this subject's first-hand relating of the experience.²⁷

In addition the author's emphasis should be expected to confer a permanent significance.²⁸

Another significant element in Schleiermacher's hermeneutics is, 'the concept of understanding out of a relationship to life. This will be the starting point for Dilthey's and for Heidegger's hermeneutical thinking' (Palmer 1969:96). Furthermore, for Schleiermacher, 'A thought complex is not interesting as a clue to its author's mental process, but as something in itself, an experience which is understood in reference to our own horizon of experience' (Palmer 1969:96). Because we experience intensely, we will likewise intuit the inner world of another's 'complex' of intuited experience.

²⁵ Palmer explains that Dilthey (1969:104) following Schleiermacher, sees 'this transposition as a reconstruction and re-experiencing of another person's inner world of experience. The interest is not in the other person, however, but in the world itself, a world seen as a 'social-historical' world; it is the world of inner moral imperatives, a shared community of feelings and reactions, a common experience of beauty. We are able to penetrate this inner, human world not through introspection but through interpretation, the understanding of expressions of life; that is, through deciphering the imprint of man on phenomena.' As now related one must understand the other 'from the inside out' (Hinnels 2005:397).

²⁶ When the first person subject cannot be engaged with *directly*, for instance when reporting becomes biography instead of autobiography, the event as 'meaning-laden,' as 'divine-human drama,' as 'religious narrative,' as 'salvation history,' as spiritual or mystical episode, must be studied in terms of the way it is presented by the biographer (the second person) -if needs be, an editor or redactor- whoever has the worthwhile and most *direct* access to the 'subject as experiencing.'

²⁷ Hermeneutic suspicion may be a cautionary approach but must be eventually *substantiated* in the very application of its analysis, or drop its *specific* hesitation. A forever 'hanging' suspicious *attitude* can undermine creative productivity.

²⁸ Ricoeur informs us that autobiographical writings are exercises in being oneself (Doeser & Kraay 1986:127). As 'a result of the self hermeneutics of the I-document a life (*Leben*) becomes experience (*Erlebnis*)' (Waaijman 2002:925). Waaijman explains that Gadamer shows how the word *Erlebnis* has 'spread via biographical literature and owes its conceptual sharpness to Dilthey the biographer of Schleiermacher' (Gadamer 1991:60 cited in Waaijman 2002:925). Waaijman cites Gadamer (1991:66) as saying: 'Something becomes experience (*Erlebnis*) when it has not only been experienced but when its having-been-experienced has a special emphasis which confers a permanent significance upon it'

One also has to pay attention to the narrator, that is, including his or her context and purpose.²⁹ One has to take seriously her or his meaning as personally expressed interpretation.³⁰ Even if this interpretation is later shown to be erroneously held, it has value precisely as incorrect statement that was personally believed.

Last, any conversations are, as this falls into a *dialogical analysis*, most revealing. The actors, tone, sense, meaning and intended impact for desired ends, and the genre used are all valuable aspects to be included (cf. Schleiermacher's 'style,' Palmer 1969:94).

6.2.6.3 THE RELATIONSHIPS EXHIBITED AS THEY DENOTE MEANING

It is important to note any 'revelation' as exposure of the 'self' to another (in terms of reactions, stances, views, attitudes, intentions, hopes and plans held, or things held dear) is to be taken up in terms of the specific expressions that couch them. Clearly, the nearer we remain to the original expression, the nearer we are to the author's meaning in the use of it.³¹ It is crucial to accurately describe and name any kind or level of *intimacy* engendered. For this, we will need to take care to notice the *quality* of any response/reaction given as conveying 'relational meaning.'

Thus the analytic method employs a section called the DESCRIPTION OF EXPERIENCE (6.2.8 pg409).

(cited in Waaijman 2002:925). Waaijman further elucidates that the, 'I-document documents the experience in which the *self* (I) and the *life* (me) are mutually pervasive' (Waaijman 2002:925). Lastly the literary genre is not determinative, but 'initiation into being personally by-and-for oneself' is (Waaijman 2002:925). For further reading see Wood 2011 and Bourgeois 2013.

²⁹ If hermeneutics lies at the centre of philosophical problems today, such as, 'being, understanding, history, existence, and reality' (Gadamer, in Palmer 1986:43), then this dissertation must select tools to explain and interpret these ever present horizons. This requires a more flexible, inclusive and human approach (cf. Downey 1993:797). To enable meaning to arise we need to include *symbol* for it is symbol that enables the 'deciphering of manifest content' (science) 'into latent or hidden meaning' or, what is 'deeper significance' (Ricoeur, in Palmer 1986:43). Schleiermacher (cf. Hinnels 2005:396) too saw psychology helping to arrive at interpretation (or an understanding that is intuitive, Hinnels 2005:396). By this he meant that we need to seek out the individuality of the author of a text, his 'creative genius,' and as such adopt a general intuitive stance: a positive 'congeniality' (Palmer 1986:89) is required. Schleiermacher's theory was of a process of *understanding* in dialogue that moves away from a *rational* ideal to one where we recognise *persons living, acting and feeling in relation* to his creaturely dependence on God. Schleiermacher's project to develop a general hermeneutics -as the 'art of understanding,' before any presentation (Palmer 1969:85) that sought how one can move on from explanation of words (language) to arrive at *understanding* - is pertinent to the thesis' explorations. The act of *understanding* by the *living, feeling, and* (psychologically) *intuitive* person (Palmer 1969:90, through a transcendental inner process, as 'understanding into the speaker' 1969:92 & 90) includes a *general idea* (as 'preunderstanding' 1969:95) that *interacts* with the *text*, (through empirical science). The thesis goes further to suggest that intuition has the ability to uncover this general idea. This *dialogue* between a person and another person (directly, as per Dilthey, Hinnels 2005:397; or his textual expression as per Schleiermacher) then discovers *meaning*. In using his terminology Schleiermacher was prophetic, making a permanent mark on future general hermeneutics (Palmer 1969:97).

³⁰ Regarding personal expressions, meaning is often revealed by 'emotional indicators' that betray some emphasis, intent or understanding, in ways verbal, bodily or otherwise. 'Emotional indicators' can also reveal inner meaning by withholding expected response. Both uncover for us a specific interpretation and more acute meaning.

³¹ Any *demythologising* that reinterprets through borrowing an original story and substituting another like narrative, that aims to transpose meaning at will, is a highly subjective and thus misleading exercise. When immersing newly invented meaning into a strong story, it is in fact parasitical. The strength and reputation borrowed from the original story has been stolen and used surreptitiously for one's own ends.

6.2.6.4 ASCERTAINING ANY NEW QUALITY OF RELATIONSHIP – COMPARING THE RELATIONAL QUALITY BEFORE AND AFTER THE EXPERIENCE

It is important to ascertain the quality of the relationship *before* any experienced interaction, before the appearing phenomena and its givenness as gift. In other words, we need to understand that nature of the relationship (as a baseline) before the impact of the experience so we can later see what has changed after the impact. The kinds of difference, before and after the experience, will be seen in many kinds of effected change: physical, mental, emotional, unconscious, on a gut level, or as a revealing attraction or as distaste.

On an interpersonal or social level, performative *results* (as a power to change and influence others) will reveal that went before could affect such change becomes clearer. One here works retrospectively. It needs to be asked what changed in any person's relationship with the effecting agent.³²

The explanation given by the author or biographer must be considered seriously and possessive of a whole meaning. The thesis analysis of the text does so as faithfully as possible. This involves many credible biographers that were in contact, personally or intimately knew Francis, or lived soon after him and who learnt from others who had encountered Francis.

6.2.6.5 THE CRUX: THE INVOLVEMENT OF GOD IN THE NARRATIVE

Finally out of all this *givenness* one can induct as to God's involvement (what he is revealing of himself and his will for 'us') - but this must go beyond phenomenology, as hermeneutic principles need now to be employed. Waaijman says: 'A spiritual autobiography...is in any case a story. The uniqueness of this story is that a divine narrator presents himself in it. To discover this is the specific mystagogical moment...Just as life (*bios*) and the I (*autos*) continually mediate each other in the story (*graphy*), so the personal life story (autobiography) continually and in various ways mediates God's story with us (spiritual autobiography) in turn' (2002:926 brackets his).

The analysis undertaken arriving at the involvement of God occurs under the following headings:

- A full hermeneutic interpretation of the God-person interaction
- Full hermeneutic insight and meaning - projects *transcendent* causes and motives.
- The involvement of God

It will become clear that Francis' perception of the involvement of God, is in his approach, always most *directly* assumed as possible. He as it were, 'strains ahead' of God in his optimism, trust and faith. There is thus no scepticism, intellectual doubt or otherwise, or hint of cynicism so prevalent in contemporary postmodernism.

³² One is expected to describe that change in terms of such words revealed in the following contrasts: distance - closeness; fear - confidence; dread and terror - reassurance; coldness, awe - trusting intimacy; escape from - a stronger and more permanent bond.

6.2.6.6 THE OVERALL SENSE OF RELATIONAL MEANING GAINED

Having moved from phenomenology we thus now apply hermeneutic method.

Intuited is a comprehensive meaning of the whole text as one. Relational and dialogical method (cf. Gadamer in Moran 248-250) will be expected to speak of, amongst others: intimate connectivity, uplifting participation, sharing in power, new life, and hope, and building up of community.

The analytic method employed uses the following as required. Phenomenological methodology will involve: *dialogical* methodology (relational analysis); study of *dynamics* (expressed and experienced as discerned and extricated); *effect* of the *event* as it arrives at relational effect and change; the *relationships exhibited* as they denote meaning; and finally ascertain the *results gained* in a new quality of relationship as this encompasses *meaning*.

6.2.6.7 EVIDENCE OF SPIRITUAL INTUITION AS RECEPTION AND INTERPRETATION OF THE MANIFESTATION OF RELIGIOUS PHENOMENA

Considering that self-manifestation or revelation of any divine activity is unseen and cannot be sensed in any standard way, a revealing question to ask is what 'subtle affect' is experienced that enlightens and elevates the subject to be able to, insightfully *perceive*, profoundly *appreciate*, and in a deeply penetrative and spiritual way, *interpret*, such transcendent 'missions' from the divine (God)?

Included in the questions the method possess will be:

- *Impact of experience (on subject) as outwardly or inwardly experienced.*
Including we have to say, as this is *intuited*,
- *'Effect of the event'*
- *'Arrival at relational effect and change.'*

Depth psychology approached through the medium of spirituality can be fruitfully involved.³³

6.2.6.8 THE CRUCIAL CONNECTION OF LANGUAGE AND EVENT TO TRANSCENDENCE

If done well, we will have *reconnected* the pole of the expression itself (the language of the text), and the pole of the given event (as experiential *gift*, making *impact*), to their source as divine *transcendence*. Through applied phenomenological intuition and hermeneutic insight transcendence will be 'unveiled' so we can have a more developed sense and understanding of it. First, the study will analyse the *language* through a standard analytical model arrived at. This includes philological, grammatical, structural analysis (textual analysis) where applicable. Second, hermeneutic analysis will be applied to the experiences of the God of Francis.

³³ Even if physically seen (the 'works' *εργον* see Brown Vol.3 1978:1147-1152, or 'power,' *dynamis*, of God as manifested, as spoken about by John the evangelist, see Jn 10: 32, 37, 38; Jn 14:10-12), or 'spiritually seen' such as a 'powerful' vision) it still needs *that* insight that is a way of 'seeing' beyond normal, day-to-day, human perception. It requires the 'eyes' of rudimentary 'faith' to first even notice, and then acknowledge, that God is indeed at work. It needs an 'intuitive sense' that can feel or 'taste' with the subject, the goodness (presence, effect of love) of the divine. Some people are able to 'see' in this manner and others remain (spiritually) insensitive or blind.

As a goal of spiritual research, we can hopefully end up saying that, in the hermeneutically unravelled story as event, God has revealed *himself* to us.³⁴

Employing hermeneutics beyond the scope of mere descriptive phenomenology, we can expect to arrive at the following: that which, or who, offers something profound; that which by implication demands a response; that which must involve a transcendent source; that which can be expected to evidence the good, beautiful and true as we can intuit this as emanating from that transcendent source; and that which we might call the gift of the divine or straightforwardly, 'of God.'

After this exploration, the subsequent questions after the event then need to be asked will be: To what extent is relationality adjudged to be the reality now; in lieu of one's experience has anything changed regarding the desired level or height of one's 'relational goal'; if this goal has indeed been elevated, what is envisaged to be the relational *means* to that end in the future; and, as connected, what may the present relational blockages to it be?

6.2.6.9 BEING ABLE TO INTERPRET (RATHER, DISCERN) QUALITY AND RELATIONALITY

Waaajman helpfully adds that: 'discernment is grounded in the ability to discern meaning: in Scripture, in life situations, in the motions of the soul. The facts with which a person is confronted on his or her spiritual journey do not simply yield their meaning. They have to be interpreted. This requires interpretive ability' (Waaajman 2002:499; expansion below³⁵).

6.2.7 THE EXPERIENCES OF FRANCIS

To begin with, this study offers some straightforward basic hypotheses.

The God-Francis dynamic is expected to reveal that God acted on, and in, Francis in a number of extraordinary ways.

God will be seen to initiate his plan for Francis *directly in* his experience (as conversion process, graced events, the stigmata, and throughout his whole life).

God's power will be seen to *accompany* Francis' life throughout his experiences (directions given, inspired undertakings, evidences of his providence and miracles wrought for Francis).

God will bring to *effective fruition* his plan through Francis in 'ultimate experience.' Outcomes will include: the Franciscan order's growth and wide influence, social peace made, many miracles performed by Francis after death, and all in all, his universal impact.

³⁴ The phenomenological method requires we note: that which *appears*, or more accurately, that which is *given*; that which *reveals itself*; that which *donates* him or herself as *gift*; that which makes for some recognisable interior or exterior (or both) *impact*; and that *experiential unfolding* that reveals relational dimensions.

³⁵ Waaajman (2002:499) expands what has been stated, so that: 'Applied to the different layers of the divine-human process of transformation, this interpretation has the following character: Operative in it is (1) the ability to interpret our own existence and that of everything that surrounds us as significative of God's creative working; (2) the ability to interpret deformations as distortions of the original image of God; (3) the ability to read the divine-human model of transformation and conformity to it as a mediation on the part of God who is himself without form and mode; (4) the ability to discover the love of God in the soul's reaching out in love and, conversely, to discern the love-motions of the soul in the love of God; (5) to understand death as God's ultimate completion. The purpose of these quick pointers is merely to open up the field covered by the second aspect of discernment. In the concrete reading processes this field continually assumes different forms.'

The extraordinary transcendent nature of Francis' experiences is made more intriguing by a number of interesting realisations. These will be 'accidentally attractive' to anti-institutional approaches popular in postmodernism.

As an introduction, Matura (2000:22, 34) offers insight as follows: 'The Spirituality of Francis is based on his experience and his personal vision...and this experience and vision has been received understood and lived by those who have wanted to follow this way'...'How can one experience him (the Lord)? Through the spirits granting of 'spiritual eyes' we can be 'introduced to the very interior of Christ...and he reveals to us the face of the Father.'

Delio (2004:64, 65) adds that, 'At the centre of Francis' thought is that God is communicative and expressive'...'God gives himself away in love'...Jesus "bent over" in love of us.'

Francis experience is not something independent and freestanding, ready to be analysed; it is caught up in this mystery of the revelation of God and only makes sense in the light of his freely given love. His experience will be researched under the headings/topics (as applicable):

- *Evidence of the categories (experience, relationality, intuition) in Francis' experiences*
- *The analysis applied to the experiences of Francis*
- *Performance study of Francis after his death*

6.2.7.1 FROM PATTERNS TO SUBCATEGORIES IN FRANCIS

(see MODEL Y-Y Appendix 2 pg638)

The experiences of Francis (plural – as personally undergone events) reveal patterns, emphases, and above all, qualities, which will suggest *categories*.

When examining the emergent *subcategories* it will be seen that the three over-all categories, that of relationality, experience, and spiritual intuition, can provide access to, understanding of, and represent what must be a spiritual *foundation*.

Further, the *nine new subcategories* uncovered will depict *stages of spiritual growth* as differentiated in degree of the closeness of contact with God, or affective intimacy, as depicted in Francis' own unfolding spiritual journey. The subcategories will supply their own headings summarising these nine designated types of experiences.

We will observe how Francis and his spirituality as a *model*, is able to simplify, place into more holistic categories and subcategories, and provide easier and more attractive access to the spiritual life so that he can deliver a *fresh hermeneutic* for the academic study of spirituality.

6.2.7.2 THE ANALYSIS APPLIED TO THE EXPERIENCES OF ST FRANCIS

The last Chapter has theoretically postulated the three categories (as thoroughly as possible in the space allowed). This Chapter has offered explanations to the choice of methods that will be used in the analysis of Francis' experience.

It is trusted that a comprehensive synthetic method has been arrived at taking into account two required epistemological grounds (covered before), both *theory* and *experience*.

Below is the analytical model arrived at to be applied to the experiences of Francis.

The method followed for each experience will follow the analytic procedure given below.

6.2.8 THE APPLIED HERMENEUTIC ANALYSIS

6.2.8.1 PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

Checking the origins of the text (author, genesis of the text) also against other sources. Making comparison, noticing differences, noticing changes or repetitions in grammar or sentence construction, forming associations of words of similar or opposite meaning, extracting motifs and marking major contrasts as appropriate, to see what meaning these deliver.

6.2.8.2 PHENOMENOLOGICAL METHODOLOGY (The description of experience)

6.2.8.3 DIALOGICAL METHODOLOGY (RELATIONAL ANALYSIS):

The relationships exhibited as they denote meaning.

Ascertain the results in the *new quality* of relationship as this denotes meaning.

Take cognisance of the players involved in the experience as they may denote meaning.

6.2.8.4 STUDY OF DYNAMICS (expressed, experienced as discerned & extricated)

Impact of experience (on subject) as outwardly or inwardly experienced,

And, again - as intuited:

The effect of the event.

The arrival at relational effect and change.

The impact of the gift and its qualitative effect.

6.2.8.5 RELATIONAL ANALYSIS (in Francis life):

The following questions need to be asked. To what extent is relationality adjudged to be the reality now; what is the relational end desired; what is envisaged to be the relational means to that end; what are the relational blockages?

(Relational analysis is permeated with the Spirit).

What are the other's desires?

What are the other's hidden vested interests.

What are the other's needs?

How does God see the other?

Are the other's relations 'in tune' with God?

What is the other's experience of God?

What is my relation to the other?

How does the other's relation affect me?

In what kind of relationships are the others: nurturing, accepting, life-giving, etc.?

What is the other's relationship to creation?

[What is my relationship to creation?]

Is the other the other's relationality productive?

[Is my relationality productive?]

6.2.8.6 OVERALL HERMENEUTIC METHOD: EMERGENCE OF HERMENEUTIC MEANING (in the past event, and for the present time).

The event as self-revealing, and as evidence immediately seen by others.

Taking cognisance of the role of the narrator.

6.2.8.7 PERFORMANCE STUDY (where applicable)

The word 'performance' infers that a 'sharing in the love' of God through a person's earthly life occurs and continues after her death (e.g. a Saint *continues* to share God's love in this world).

6.2.8.8 A FULL HERMENEUTIC INTERPRETATION OF THE GOD-PERSON INTERACTION

Full hermeneutic insight and meaning: projects transcendent causes and motives in the above.
The involvement of God.
The overall sense of relational meaning gained.

6.3 PART 3 THE METHOD APPLIED TO THE LIFE EXPERIENCES OF ST FRANCIS

6.3.1 FRANCIS AND HIS EXPERIENCE UNDERSTOOD THROUGH PHENOMENOLOGY, HERMENEUTIC METHOD AND DIALECTICS

This Chapter does not wish to depict 'frozen instances' of Francis' life like 'snapshots' painted on the upper Assisi basilica walls (such as the celebration of Christmas in Greccio, Francis in ecstasy, Francis' expulsion of demons from Arezzo, Francis before the Sultan in Egypt etc.) by the famous artist Giotto (or his school).³⁶ These frescoes only very particularly represent what is seen in hermeneutic study to rather be a 'stream' of life-consciousness. Though they validly highlight 'core incidences' as pictorial 'bites' as single experiences, they do not yet convey holistic meaning of an inclusive spiritual journey spanning Francis' whole life.³⁷

³⁶ See DVD *Giotto, His Life and his Art* © Oriente Occidente Productions, cat #500841D.

³⁷ One needs to understand experience *intuitively* from an appreciative *overview*. Experiences are not reduced to singular units, but form a *connected stream of meaning* in life (cf. Whitehead in Rescher 1996:21). A philosophical glimpse helps. Dilthey (1952, *Gesammelte Schriften* VII :86 in Hodges 1952:249 cited in Palmer 1969:107) defines: 'An *Erlebnis* or 'lived experience' as a unit held together by a *commonly held single meaning*: 'That which in the stream of time forms a unity in the present because it has a unitary meaning is the smallest entity which we can designate as an experience. Going further, one may call each encompassing unity of parts of life bound together through a common meaning for the course of life an 'experience,' even when the several parts are separated from each other by interrupting events.' Thus, 'An experience of romantic love is not based on one encounter but brings together events of various kinds, times, and places, so that their unity of meaning as 'an experience' lifts them out of the stream of life and holds them together in a unit of meaning, i.e., an experience' (Palmer 1969:107). It is this *connectedness* between past and present activity of God 'on' Francis (always also *internally* experienced and transformative) that this study makes.

Similarly, for twenty years James mistrusted the notion of 'consciousness' coming to see it not so much as an entity, static and 'chopped up into bits,' but a *flow* like a river or stream – a *stream* of consciousness (in Klein 1984:32). In the flow of a continual experiencing, past present and future are able to meaningfully relate to each other in terms of memory, a 'full living out' of an event, evaluative interpretation and response, and significant future hope.

Thus Jung will talk of surrender to God in prayerful conversation. One trusts God to carry one through the past into the future with confidence in his providential care. Here the libido must empty the conscious mind and transfer its own energy and its expectation to this 'primordial image.' One allows it to activate a change in one, that is, as one remains in a 'state where most of the libido lies in the unconscious that determines conscious life' (Jung [1921]1971:424; Jung [1912]1967 par 178; Jung 1973/1975 I, pg558). Jung ([1921]1971 par 422) describes the pleasing result: that we know a precious 'childlikeness' where we feel 'borne along by the *current of life*, where what was dammed up can flow off without restraint...' 'Things go of themselves'...'in that 'unique inner condition in which blissfulness depends' (all cited in Ulanov 1999:26).

Only such a holistic approach will produce consistent and dependable results for the discipline of spirituality.

Finally, if one seeks meaning beyond data, it is believed that Francis can *speak dialogically* to all in a new way, in some sort of *mutual dialectic*. (Cf. Alvesson & Sköldbberg, 2000:62, 63).

6.3.2 ANALYSING ST FRANCIS, HIS RELATIONAL EXPERIENCES AND HIS INNER UNDERSTANDING OF THEM AS INTUITED IN THE SPIRIT

The psychologist Gendlin (1962:244) places the term 'experiencing' before (and thus beyond) any *theoretical* construct. He agrees fully that theoretical constructs are certainly possible and useful. Experiencing may be represented by 'theoretical constructs of many kinds,' and, as a helpful example supporting the above, he suggests, 'some conceptual model such as a *flow* or an electric *current*.' The theory though is never the experience. Although quite useful, it is primarily important to enable theory to refer to *experiencing* as 'a direct datum,' a self-observable dimension. The term 'experiencing' refers directly to a 'type of empirical observation or datum,' namely the '*ongoing feeling process*' to which an individual can directly refer in his 'phenomenal field' (Gendlin 1962:244 italics added). These two requirements, as part of a process of flow, as well as referring to something specifically experienced, are built into this thesis' method. Experience becomes the 'humble servant' through which reality 'flows.' To philosophically embellish the above notion of experience as a flow called reality, Husserl from the start 'had placed experience (*Erlebenis*) in a stream of experience (*Erlebenisstrom*): 'individual experience is an element in a *process*.' This gradually moves to '*historical* perspective of experience,' (1913:358 cited in Alvesson & Sköldbberg 2000:38). This gradual move to a *historical* perspective of experience guarantees both its *dynamism* (it is not static, but effects real change) and its *realism* (it makes a difference in this world; compare this to North American *pragmatism* as a philosophy). Spiritually, Benedict XVI holds that: 'anyone who wishes to give love must also *receive* love as a gift (cf. Jn 7:37-38)'... 'one must constantly *drink anew* from the original source, which is Jesus Christ, from whose pierced heart *flows* the love of God' (cf. Jn 19:34) (Benedict XVI *Deus Caritas Est* no7 2005:13-15 italics added). Whether taken psychologically, philosophically or spiritually, the idea of a 'flow of life' suggests a *process* of growth in the expansion of relational connectedness as a type of flowering of overflowing love.

6.3.2.1 **MODEL B**

A MODEL FOR ASCERTAINING THE RELATIONAL IMPACT & MEANING OF EXPERIENCE:

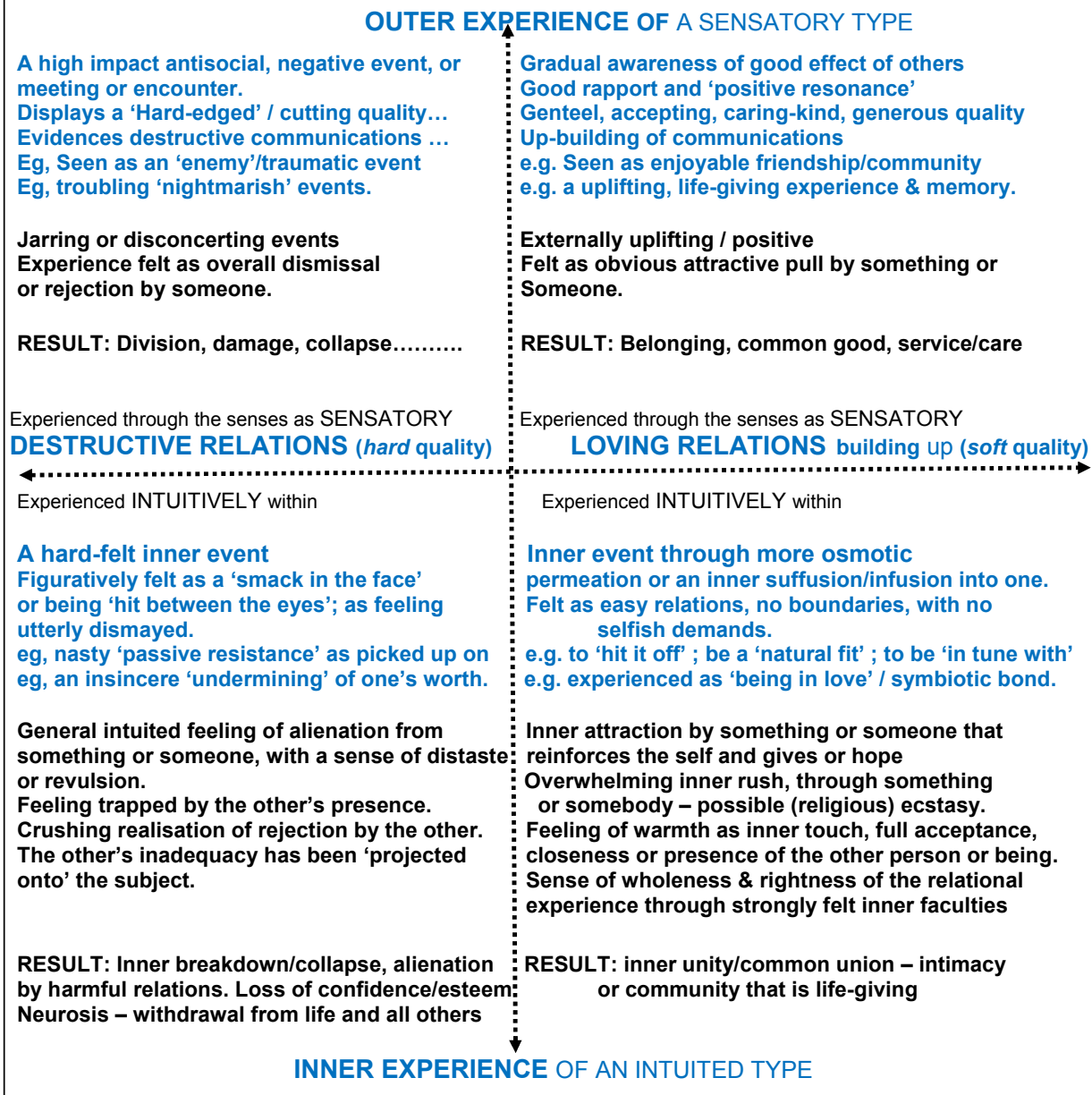
This description will later help cluster and so understand Francis' experiences and the way they are interpreted under headings justified by research criteria.

This chart is self-explanatory for descriptions of felt impact lie between two poles:

VERTICAL AXIS: That of experiential impact as felt coming from **OUTSIDE the self through the senses** or at the other pole, the impact of experience felt **INSIDE oneself as experienced intuitively**

HORIZONTAL AXIS: The quality of the impact is depicted by descriptions between the poles of **DESTRUCTIVE RELATIONS** ('hard quality' relations) and **LOVING RELATIONS** ('soft quality' relations)

Blue descriptions given in the chart explain these qualitative headings. **RESULTS** are also indicated



6.3.2.2 EXPLAINING MODEL E PG414

What is attempted here is a full integration of Francis' relational experience of God through a synthesis obtained by inner spiritual intuition. MODEL B has already explained the meaning of the quadrants as graduated between outer or inner *experience* (QUADRANTS 1 & 2); and also graduated between, hard or soft *relational effect* (QUADRANTS 3 & 4).

Francis' whole life journey as it chronologically unfolds is placed into this model so that it in turn becomes explicatory of the spiritual life as a whole.

QUADRANT 1 provides a list of *hard exterior experiences* impacting on Francis.

As one follows the sequential arrows in the diagram (top left, to bottom right) one sees that past, exterior, damaging experiences in QUADRANT 1 were healed in Francis' inner self in QUADRANT 4. Following this path, we see that his past negative life was truly transformed.

This movement from QUADRANT1 to QUADRANT4 for the most part depicts Francis' more *obvious* 'spiritual life-journey.'

Included in this schema are the *outer positive* experiences in QUADRANT 2 as they are also processed and understood in terms of Francis' inner intuition in QUADRANT 4.

In addition there is the more sophisticated inner healing taking place in a movement from the *inner pains* of QUADRANT 3, again, to their resolution and healing in QUADRANT 4.

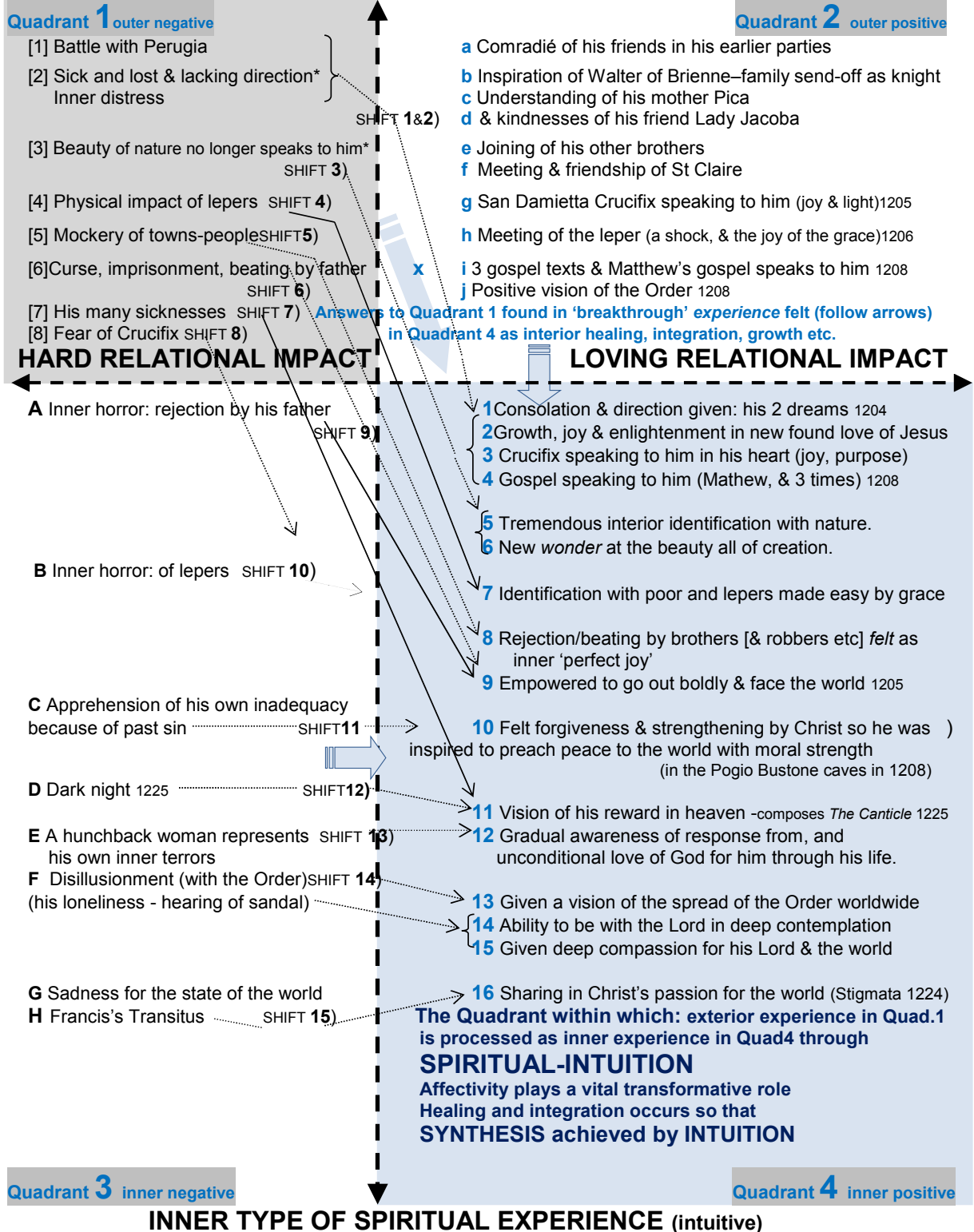
Throughout, God has touched Francis through his aware spiritual intuition functioning interiorly in QUADRANT 4 to replace the destructive *external* experiences in QUADRANT 1 and destructive *internal* experiences in QUADRANT 3 by means of *uplifting and transformative divine experiences* in QUADRANT 4 (eventually, we see that these are mystical and ecstatic types of experiences).

MODEL E:

SYNTHETIC INTEGRATION OF FRANCIS' EXPERIENCE THROUGH HIS INTUITING OF THE MEANING OF RELATIONALITY

[Follow the flow of the arrows. See KEY next page]

OUTER TYPE OF EXPERIENCE IN THE WORLD (sensatory)



KEY:

* : These hard, outer relational experiences should be moved to Quadrant 3 and its more interior quality of negative experience. They are left here merely to simply the diagram.

x : is the area of tension, where contingency and evil seem to overcome one in the 'dark night' of hopelessness and discouragement. It is the challenge of faith to be able to hold on to God's promise and action *without* felt experience...nevertheless consolation as felt love eventually always does return.

NOTE: The reader is asked to continually refer to Model E pg414 to ascertain the relational *shifts* in the diagram as per *the numbers indicated*, to be able to see the 'shift' occurring in Francis' life, as one follows the *arrows* (i.e. the *shifts* pointing from QUADRANTS 1, 2 and 3, to QUADRANT 4).

Besides other incidences listed, this Chapter has focused on three major experiences to be studied at depth. These are:

1. The lostness and confusions of his first years of conversion and meeting Christ, including Christ speaking to Francis from the Cross.
2. The leper incident.
3. Francis receiving the stigmata.

These best indicate patterns in Francis life that will suggest and reinforce the three foundational categories hypothesised.

The other experiences are depicted in briefer format for lack of space.

6.3.3 THE IMPACT OF THE OUTER POSITIVE EXPERIENCES OF FRANCIS

The listed *positive* experiences in Francis' life in QUADRANT 2 are of an *exterior* experiential nature which carries with them the most beneficial effects on Francis. These do not have to be in any heavy way 'spiritually processed' within Francis as God's providential goodness can be recognised in them immediately and Francis is obviously grateful for all these occurrences.³⁸

³⁸ The *comradie* of his friends in his earlier parties, **a**_(blue), though of a raucous and immature nature must have moulded Francis positively in many ways – some friends likely joined him later as brothers. The Inspiration of Walter of Brienne, **b**_(blue), certainly *inspired* Francis as did the grand family 'send-off' as resplendent knight – even as this 'idealistic phase' was short-lived for Francis.

The understanding of his mother Pica, **c**_(blue), must have reassured Francis – her abiding tenderness must have remained with Francis even through his father's rejection of him (strangely, neither Francis nor his biographers refer to her after his conversion).

The kindnesses of his benefactor and friend Lady Jacoba, **d**_(blue), was a consolation that ran through Francis' life (this lasted till his death – his last small request for some sweetmeats were made to her). Remarkably she is buried at the rear end in the same underground chapel in the Assisi basilica with Francis and his closest male companions. See *The Treatise on the Miracles of Saint Francis by Thomas of Celano*. Armstrong Vol.II 2000:417-418.

The Joining of his new brothers, **e**_(blue), was certainly an unexpected gift from the Lord.

The meeting and friendship of St Claire, **f**_(blue), the extraordinary drama of this all, and the gentle friendship, and her prayerful and kind support, with that of her sisters, gave him consolation all his life through.

The San Damiano Crucifix speaking to him (joy and light)1205, **g**_(blue), (taken here as an 'empirical' occurrence) must have been a major event that remained with Francis. The original Byzantine crucifix remains on display in the *Poor Clare* convent in Assisi (*Basilica di santa Chiara*).

The meeting of the leper (and the shock and the joy of the grace) 1206, **h**_(blue), thoroughly shook and transformed Francis (it is taken here also as an *external* impact made on him).

St Matthew's gospel speaks to him - and the three gospel texts he opens up the bible to also address him 1208, **i**_(blue), (mistaken here as a real event of 'hearing').

6.3.4 REVIEWING THE *OUTER NEGATIVE* EVENTS IMPACTING ON FRANCIS - DEMONSTRATING HOW A 'SHIFT' LATER CHANGED THEIR RELATIONAL IMPACT WITHIN FRANCIS THROUGH INNER SPIRITUAL EXPERIENCES - AS HE INTUITED THEM
The events listed occurring in QUADRANT 1 as negative outer (external) experience of Francis, as one follows the SHIFTS occurring to QUADRANT 4 via the numbered arrows, it will be seen that these negative outer events are later healed, transformed and replaced by positive experience in the *inner spiritual experiences* that Francis undergoes more *intuitively*.

6.3.5 THE SHIFTS IN MODEL E AS NARRATED

This section works through SHIFTS 1 to 15 as depicted by the arrows moving from negative QUADRANT 1 and QUADRANT 3 to positive QUADRANT 4 in Model E pg414.

The SHIFTS 1 to 15 are summarised in short form in the main text below as the thesis space does not allow for an expansive explanation of the SHIFTS. The SOURCES as narrative biographies are placed in the footnotes. Because of space, so too is what emerges through analysis as the EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE as well as the RELATIONAL SHIFT TAKEN PLACE between the QUADRANTS, placed in the footnotes. More detailed analysis is applied to the SHIFTS involving the three incidences below is undertaken later.

6.3.5.1 DETAILED EXPLANATION OF THREE UNIQUE SHIFTS IN FRANCIS' LIFE

1. SHIFT **1,2**) - VARIOUS EARLY INCIDENCES INCLUDING CHRIST CALLING HIM FROM THE SAN DAMIANO CRUCIFIX
2. SHIFT **4**) - THE LEPER INCIDENT AS CONVERSION EXPERIENCE
3. SHIFT **15**) - THE STIGMATA EVENT

6.3.5.2 EXPERIENCED SHIFT IN RELATIONSHIP NUMBERS 1-16

EXPERIENCED SHIFT IN RELATIONSHIP, **1&2**)

The Battle with Perugia and Francis' imprisonment [1] after which he is sick and disillusioned and lacks direction - and, his inner distress [2], through relational SHIFT **1&2**) sees Francis eventually healed in the consolation and direction given in terms of Francis' two dreams (1204) that draw and challenge him **1**_(blue).

Also in QUADRANT 4 we see that Growth, joy and enlightenment is experienced in his new found love of Jesus **2**_(blue). Francis' experience is changed from near despair to being 'on fire' with the love of Christ. This new relationship is given, rather infused, in his burgeoning contemplative life that has begun with ardent prayer in the caves. The highlight of this time is when Christ on the Crucifix at San Damiano speaks to him in his heart so that he finds enormous joy and purpose **3**_(blue). This incident is dealt with in detailed analysis (see pg445).

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT 1&2)

During Mass on the feast of St Mathew, Mathew's Gospel 'speaks' to him calling him to new discipleship (Feb. 24 1208, Francis hears Gospel of St. Mathew's Mass. See Habig 1973:xii).³⁹ In addition, when opening the bible three times (about 1208. See Habig 1973:xii)⁴⁰ he finds he is profoundly called to participate in Christ passion in his future life 4_(blue).

³⁹ SOURCE 1: ICelano Bk1. Chapter IX no22 in Armstrong Vol.1:201, 202 italics added: 'One day the gospel was being read in that church about how the Lord sent out his disciples to preach. The holy man of God, who was attending there, in order to understand better the words of the gospel, humbly begged the priest after celebrating the solemnities of the Mass to explain the gospel to him. The priest explained it all to him thoroughly line by line. *When he heard* that Christ's disciples should not possess gold or silver or money, or carry on their journey a wallet or a sack, nor bread nor a staff, nor to have shoes nor two tunics, but that they should preach the kingdom of God and penance, *the holy man, Francis, immediately exulted in the spirit of God 'This is what I want,' he said, 'this is what I seek this is what I desire with all my heart.'* The holy father, *overflowing with joy*, hastened to implement the words of salvation, and did not delay before he devoutly began to put into effect what he heard. The holy father, *overflowing with joy*, hastened to...'

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE: (Experience, relationality, spiritual intuition): The *understanding* arrived at, it is implied, comes out of the fact that he was *filled with God* so that this movement from mystical illumination to comprehension is indicative of the spiritual anthropology and epistemology of Franciscanism. It is *illumination* that brings understanding, not as more commonly held, instruction that leads to love of God. (See note on illumination in Bonaventure *The Minor Legend of Saint Francis*, Armstrong Vol.II 2000:691, footnote a).

For Thomas of Celano, Francis' affective intuition, which is in touch with his inner self, can recognise consciously what was dormant unconsciously and has arisen to an intruding awareness, seen in the simple recognition: '*...this is what I desire with all my heart.*' Such divine inspiration usually leads to *mission* (Hammond 2004:20) - at any rate it is a very *generous* response befitting always an open-hearted Francis. Thus note the further spontaneous, big-hearted response: '*Immediately...*'

RELATIONAL SHIFT TAKEN PLACE FROM QUADRANT 1 TO QUADRANT 4:

Francis is obviously well disposed to do God's will. It is as if he is straining ahead to find clues for his future life as a 'servant of the Great King.' *Immediately exulting in the spirit of God* indicates a connaturality of desire between Francis and the intent of God. There is an intuitive inner 'resonance' that inflames him and the result is overflowing joy. From a lost youth to quickened missionary, indicates the amount of 'maturation in spirit' that has come about by God's grace.

⁴⁰ SOURCE: Bonaventure *Major Legend* Chapter 13 no2 in Armstrong Vol.II 2000:631 (italics & brackets added): 'Through a divine sign from heaven he had learned that in opening the book of the Gospel, *Christ would reveal to him* what God considered most *acceptable in him and from him*. After completing his prayer with much devotion, he took the book of the sacred Gospels from the altar and had his companion, a holy man dedicated to God, open it three times in the name of the Holy Trinity. All three times, when the book was opened, the Lord's passion always *met his eyes*. *The man filled with God understood* that, just as he had imitated Christ in the actions of his life, so he should be *conformed to him in the affliction and sorrow of his passion*, before he would pass out of this world.'

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE (Experience, relationality, spiritual intuition): '*Christ would reveal to him* what God considered most acceptable *in him and from him*' is a highly express relational interpretation made by the chronicler. 'In him,' means it will be relationality deposited within his own depths, and 'from him' will expect a relational 'loving performance' as response. The sentence, 'three times the Lord's passion always *met his eyes*' suggests immediate experience as a kind of 'spiritual insight' as personal exposure making impress on Francis (see the 'numinous text' in Brown, S 1998:26, 27 cf. 28, 29, 95). The *interpretation* was done though with the 'eyes of faith' or his '*spiritual intuition*' as it fastens on to this dramatic prophecy for him. That the 'signs' were offered to Francis to help him is one part of the interaction. The other is Francis' 'receptivity' as eager anticipation of faith for his entire life direction. Another person with less receptivity and faith may have thought this event to be a mere *coincidence* and may well have doubted her or his own over-hasty presumptuousness and later dismissed the three texts as real messages from God.

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT 3)

During his years of illness the beauty of nature no longer speaks to him [3]⁴¹ likely because of emotional exhaustion and because of temporary withdrawal of grace, but through SHIFT 3) which brings healing and newfound intuitional insight into creation in his relational closeness with Christ, tremendous interior identification with nature increasingly settles in his heart over time 5_(blue)⁴² (including his identification with animals, Kinsella 2002) and a new *wonder* at the beauty all of creation: a cosmic perspective where he feels himself related in brotherhood and sisterhood to all things 6_(blue) becomes part of him.

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT 4) and SHIFT 10),

The physical impact of lepers on Francis' whole self (he avoided them at all costs) [4], and His inner horror of lepers B quadrant 3, through SHIFT 4) and SHIFT 10), means that identification with poor and lepers are suddenly made effortless and in his words 'sweet,' by grace through the 'leper incident' 7_(blue), where he undergoes a deep conversion so that his relationship with them is turned there and then, from absolute abhorrence to one of tender loving service.

He and his brothers nurse them from now on. This incident is dealt with in detailed analysis (see pg445).

RELATIONAL SHIFT TAKEN PLACE FROM QUADRANT 1 TO QUADRANT 4: Francis has learnt not only to be more spiritually attuned to God's will generally, but even found ways of 'radical' discernment by faithfully asking God to show him future direction by a *direct* appeal made in faith. Contrary to any systematic exegetical method, and in a manner that would be superficial if not superstitious if it were not for his faith, Francis opens the scriptures 'prophetically,' as a seer might, to literally discover God's will in that text on the page that happens to fall open. His faith it can be said, ensured that God would answer him graciously. Emerging is a more relaxed assuredness that God is leading this man already filled with God. It is remarkable that Francis understood or intuited spiritually, a very deep message, namely, that he would be given the privilege of not only following Christ as a close disciple, but even more intimately, in suffering with Christ in *conforming to his passion*. In the Catholic tradition the theme of being a 'suffering servant' (in the line of the suffering servant of Is 53:11, as is also applied to Jesus) -those selected to be a 'victim for love' with Christ- is a privileged call few receive, especially if this entails suffering the painful stigmata. There is then a marked progression and mystical growth already to be seen at this early time of Francis' life, that moves directly into the mystical realm. It becomes clear for Francis, and thus to us, that all this is 'God's doing' as a remarkable invitation to him at such an early stage of his conversion process.

⁴¹ SOURCE 1: ICelano Chapter II no3 in Armstrong Vol.1 1999:185 (italics added). In his resultant life-crisis, came an inner breakdown of all former consolations, as evidenced by a loss of an appreciation for the aesthetic. To Francis' dismay *nature no longer spoke to him* of its beauty as it had so delightfully in the past: He 'wondered' therefore 'at the sudden change that had come over him, and those that took delight in such things he considered very foolish.' Celano also says that the, '*beauty of the fields, the delight of the vineyards, and whatever else was beautiful to see could offer him no delight at all.*' And Francis but 'wondered at the sudden change in himself' - he could not fathom that he was being drawn to deeper relations using other 'faculties,' 'and considered those who love these things quite foolish' - deep down, he well knew they couldn't assuage his own spiritual thirst.

⁴² See his love of creatures (ICelano Bk1. no80 in Armstrong Vol.1 1999:251). Note his power over creatures (2Celano *Treatise on Miracles of St Francis* Chapter IV, Armstrong Vol.II 2000:411).

All creatures loved him (Bonaventure *Major Legend* Chapter 8 nos1-11 Armstrong Vol.II 2000:586-595)

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT 5)

We recall that the striking Francis, king of the parties, and of respected birth, is looked up to as a future beacon in his Assisi. The mockery of towns-people and children must have been abusive for Francis.⁴³ This and the robber incident with all the pain and rejection this can bring with it [5], via SHIFT 5), is changed from humiliation of Francis to an attitude which is almost a discipleship of 'reckless freedom' in serving his newfound King.

Here Rejection/beating by (hypothetical) brothers and the beating of the robbers,⁴⁴ is now *felt* as inner 'perfect joy' 8^(blue).

⁴³ Mockery of towns-people: SOURCE: ICelano Chapter V no11 in Armstrong Vol.I 1999:191 italics added: 'Those who knew Francis *began to reproach him harshly*. Celano says that they were, 'shouting that he was insane and out of his mind, *they threw mud from the streets and stones at him*. They blamed everything he did on starvation and madness'...'The 'noise of that *ridicule*' racing through the town eventually reached his father.

'Burning with holy fervour, he (Francis) began to accuse himself of idleness and sloth' (1Celano Chapter III in Armstrong Vol.1:191).

⁴⁴ SOURCE 1: ICelano Bk1. Chapter VII no16,17 in Armstrong Vol.I 1999:194, 195 italics added. Celano says that in a certain forest thieves suddenly attacked him 'and when asked who he was...Francis answered confidently and forcefully 'I am the herald of the great King, what is it to you!' - so they 'beat him and threw in him into a ditch filled with snow.' But '*exhilarated with great joy he began in a loud voice to make the woods resound with praises to the creator of all.*' Cf. 'perfect joy' in *The Fioretti* where he imagined in coming to a convent at night in the snow, to be mistakenly not recognised and be rejected and beaten by his own brothers. Was this idea based on the following experience?: 'And coming to a certain neighbouring monastery, he asked for alms like a beggar and received it *like someone unknown and despised*' (Bonaventure *Major Legend* Chapter 2 no5 in Armstrong Vol.II 2000:539).

This is a sign of his freedom from earthy respect, and abandoned fervour in his new mission.

SOURCE 2: Bonaventure *Major Legend* Chapter 2 no4 in Armstrong Vol.II 2000:539 italics, brackets added: 'While Francis, the man of God, was making his way through a certain forest, *singing with glee praises to the Lord in French*, robbers suddenly rushed upon him from an ambush. When they asked who he was, the man of God, *filled with confidence, replied in a prophetic* (note as new standing as a prophet) *voice: 'I am the herald of the great King!'* But they beat him and threw him into a ditch filled with snow, saying: 'Lie there, you stupid herald of God!' After they left, he jumped out of the ditch, *and exhilarated with great joy, he began in an even louder voice to make the woods resound with praises to the Creator of all.*'

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT **6**) and via SHIFT **9**)

Francis is cursed, imprisoned, and beaten by his father [6]⁴⁵. His father publically disowns and curses Francis in front of the bishop and townspeople (Jan. or Feb. 1206, Bishop's trial. See Habig 1973:xi).⁴⁶ As this was in Medieval times a special horror, Francis is filled with inner dread **A**⁴⁷so that this impact causes him to shrink into himself to secretly hide in a pit for months. There is not much dignity for him to salvage in Assisi. However through SHIFT **6**) and SHIFT **9**) Francis is inwardly transformed as he is empowered by the Spirit to go out of the pit to boldly and energetically face the world (Autumn or end 1205. See Habig 1973:xi) **9**(blue).⁴⁸

⁴⁵ ICelano Chapter V nos10-15 in Armstrong Vol.I 1999:191-194; Fear of his father and the effect of his father's curse, 2Celano Bk1. Chapter VII no12 in Armstrong Vol.II 2000:251-252; See also Bonaventure *Major Legend* Chapter 2 nos2-4 in Armstrong Vol.II 2000:537-539.

⁴⁶ See Bonaventure *Major Legend* Chapter 2 no3 in Armstrong Vol.II 2000:538. His father Celano reports, wanted to 'destroy' him and 'pounced' on Francis and 'grabbed him' and 'shamelessly dragging him home' imprisoned him for '*several days in a dark place*' where '*he badgered him, beat him, and bound him*' (ICelano Chapter V in Armstrong Vol.I 1999:192). His mother Pica, 'moved by maternal instinct' broke his chains and let him go free. Bonaventure reports it this way: 'After a little while, when his father had left the country, his mother, who did not approve what her husband had done and had no hope of being able to soften her son's inflexible determination, released him from his chains and permitted him to leave' (Armstrong Vol.II 2000:537).

When his father returned from a journey he '*raced to the place shaking and screaming*, so that if he could not call back his son he might at least drive him from the area.' The father *dragged* his son in public before the Bishop of Assisi, 'to make renounce into the Bishop hands all rights of inheritance and return everything that he had.' Then Francis (prophetic: as now attached to God as his father) in front of the Bishop and the people 'immediately took off and threw down all his clothes and returned them to his father.' The Bishop covered the naked Francis with his mantle (ICelano Chapter III in Armstrong Vol.1:193,194 italics added). From henceforth Francis saw his father not as an earthly father, but as his heavenly Father in heaven.

SOURCE: Bonaventure *Major Legend* Chapter no4 in Armstrong Vol.II 2000:538 italics, brackets added: 'Thereupon the father of the flesh worked on leading the child of grace, now stripped of his money, before the bishop of the city that he might renounce his family possessions into his hands and return everything he had. The true lover of poverty showed himself eager to comply and went before the bishop without delaying or hesitating. He did not wait for any words nor did he speak any, but immediately (his instinct on what to do was intuitively strong) took off his clothes and gave them back to his father. Then it was discovered that the man of God had a hair shirt next to his skin under his fine clothes. Moreover, *drunk with remarkable fervour*, he even took off his trousers, *and was completely stripped naked before everyone*. He said to his father: '*Until now I have called you father here on earth, but now I can say without reservation, Our Father who art in heaven since I have placed all my treasure and all my hope in him*' (this portrays a radical 'relational' gesture).

⁴⁷ ICelano Chapter III no10 in Armstrong Vol.I 1999:190. Another event gives a clue as to the nature of these experiences. *Francis was terrified of his father's ranting threats and above all the father's curses upon him as a son*. In the medieval culture of the time there was almost a superstitious fear of a father's curse. He thus hid himself in a secret pit for a month. Pietro Bernardoni's pride as a cloth merchant had been stung because of the bizarre fool Francis was making of himself in Assisi. Also Pietro was enraged that Francis had taken valuable cloth and a horse and sold these for money to give away. In this pit he received food secretly, fasted and wept, and in great fear endeavoured to place his trust in God: 'he cast his whole care upon the Lord' (Armstrong Vol.I 1999:191).

⁴⁸ SOURCE: ICelano Chapter III in Armstrong Vol.1 1999:190, 191 italics added: When he heard of the 'threats of his pursuers' he 'lowered himself into a hiding place' which he had built. This was a pit in a house 'only known to one person.' For one month he hardly left this place - *all was done in secret*, even his eating, and Francis remained there '*fasting and weeping*.' Though staying in this pit in darkness says Celano, he was '*imbued within indescribable happiness never before experienced*' ... 'Then, '*totally on fire*, he abandoned the pit and openly exposed himself to the curses of his persecutors. *He rose, therefore, swift, energetic and eager, carrying the shield of faith* for the Lord, and *strengthened* with the armour of *great confidence*, he set out for the city' (Armstrong Vol.I 1999:191 italics added).

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT 11)

Before the sensitive Francis can give himself freely and totally to Christ's mission, apprehension of the weight of his own inadequacy and unworthiness because of his past sin (which was not excessive – if he was carefree, generous and hedonistic in his youth he was not immoral. As idealistic knight one wonders if he ever killed anyone) had nevertheless to be healed as obstacle, **C**. Through SHIFT 11) as a graced visitation of God in the Poggio Bustone caves in 1208 he feels utter forgiveness and complete inner strengthening by Christ.⁴⁹

A PHILOLOGICAL, GRAMMATICAL-TEXTUAL ANALYSIS NOTES: 1) the words: 'he was *filled* – here 'filled' is a word used frequently to denote what is an infused divine gift.' 2) The phrase 'with a certain *exquisite joy* of which *till then* he had *no experience*.' 3) note the explicit use of the word *experience* – all of this must needs be a spiritual grace): and *catching fire therefrom* (the process of 'catching fire' brings out a Franciscan theme: fire, passion, inflammation, as it inflames the faculty of the heart).

Note this is direct, emotional, highly experiential language – 'never before' attests to mystical type: 'he was *imbued with an indescribable happiness never before experienced*.' Francis was *relationally transformed* - his relational sense of belonging to the Lord was so strong at this point in his life that it overrode and replaced the just previous crippling fear. All this is a powerfully, internally received, deeply appropriated, and expansively enjoyed *experience* as this was internally *intuited*.

(Cf. Transformed disciples in the Upper Room visited by the Spirit in Ac 2). Cf. also 'fervour and determination' in ICelano Chapter VI no15 in Armstrong Vol.I 1999:193.

⁴⁹ Autumn/winter 1208 - seven brothers go with Francis to the cave in Poggio Bustone. Here he was assured of the remission of his sins and has a vision of the future growth of the Order.

SOURCE: ICelano Chapter XI, 'The spirit of prophecy and the admonitions of Saint Francis' no26 in Armstrong Vol.I 1999:05: 'One day he was marvelling at the Lord's mercy in the kindness shown to him. he wished *that the Lord would show him the course of life for him and his brothers*, and he went to a place of prayer, as he so often did. He remained there a long time *with fear and trembling before the Ruler of the whole earth*. He recalled in the *bitterness of his soul* the years he spent badly, frequently repeating this phrase: 'Lord, be merciful to me, a sinner.' 'Gradually, an *indescribable joy and tremendous sweetness began to well up deep in his heart. He began to lose himself; his feelings were pressed together*, and that *darkness disappeared* (overshadowed by the power of spiritual intuition) which fear of sin had gathered in his heart. *Certainty of the forgiveness* of all his sins *poured in*, and the *assurance of being revived in grace was given to him*. Then *he was caught up above himself and totally engulfed in light, and, with his inmost soul opened wide, he clearly saw the future*. As that sweetness and light withdrew, renewed in spirit, he now seemed to be changed into another man.'

PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS (TEXTUAL ANALYSIS)

1) The following phrase indicates the exercise of Francis' spiritual intuition staining ahead of himself to God - He wished *that the Lord would show him the course of life for him and his brothers*...

2) '*He began to lose himself* – already these terms begin to suggest ecstasy as he finds himself in the 'world of of the divine.' 3) and that *darkness disappeared* might well indicate that his depression, discouragement, was gradually being overshadowed by the fresh power of spiritual intuition that made sense of his predicament. 4) *which fear of sin had gathered in his heart* – this manifests a sensitive and sensitised heart/conscience. 5) The phrase '*Certainty of the forgiveness* of all his sins *poured in*...' is a descriptive term comparable to '*filling*' (given from *outside* himself to *his inner being* as a kind of *infused* gift of 'contuition') and the '*assurance*' as certainty of full acceptance by God as *relational promise*.

6) The following sentence indicates an extraordinary inspired prophetic elevation: '*Then he was caught up above himself and totally engulfed in light, and, with his inmost soul opened wide, he clearly saw the future*.' 7) '*As that sweetness and light withdrew, renewed in spirit*' – these words are indicative of the *quality* ('sweet' and of 'light') and *strength* of the intense spiritual experiences he underwent.

THE OVERALL SENSE OF RELATIONAL MEANING GAINED.

SOURCE: ICelano Chapter XI nos26-28 in Armstrong Vol.I 1999:205-207 italics & brackets added. Encouragement of the brothers in the Order:

'He returned and said to the brothers with joy: 'Be strong, dear brothers, and rejoice in the Lord. Do not be sad, because you seem so few, and do not let my simplicity or yours discourage you. The Lord has shown me that God will make us grow into a great multitude, and will spread us to the ends of the earth. I must also tell you what I saw (in this vision) coming together in one place, they celebrate with great

In this experience deeply intuited in prayer, he was inspired to preach 'peace' to the world with moral vigour – for this he sent out his brothers two by two in the first missionary outreach of his brotherhood, **10**^(blue).

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT **12**)

The toll taken on Francis' emotional and physical health mounts in his life, so that at one point he seems desperate, almost blinded and in great pain, with mice running over him during the night, feeling 'out of control' within the Order, he experiences a 'Dark night of the Soul' – his sicknesses⁵⁰ and burdens become too much for him (1225) **D**.⁵¹ However via SHIFT **12**) Francis receives a vision of his great reward in heaven **11**^(blue)(1225),⁵² and in joyful response, fully embracing his sufferings on the cross once more, he composes *The Canticle* (1225) praising God and his creation.⁵³

joy on seeing their devoted shepherd, and they are amazed that the same desire to come together moved all of them in this way. They report the good which the merciful Lord was doing for them, and if they had been somewhat negligent and ungrateful, they humbly ask and carefully accept correction and punishment from the holy father.'

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE

It is by means of spiritual intuition developed into the charism of prophecy he can say: 'The *Lord has shown me that God will make us grow into a great multitude and will spread us to the ends of the earth.*'

⁵⁰ For his sicknesses, see 1Celano Bk2. no97 in Armstrong Vol.1: 1999:266-267; Bonaventure *Major Legend* Chapter 14 no1 in Armstrong Vol.II 2000:640-641. Francis after his body was examined in 1980's, was diagnosed as suffering from malnutrition, so had weak bones, arthritis, malaria and likely, leprosy. We know he suffered from an eye disease picked up in Egypt. His doctor cauterised his temples to alleviate the severe pain he endured from his eyes (see also 2Celano Bk2. nos212-213 in Armstrong Vol.II 2000:384-385; see Hugo 2011:235). A book was published in 1978 entitled: *La Ricognizione del Corpo di San Francesco*, 24 Gennaio-4 Marzo 1978. Cyprian Rosen OFM Cap reports: 'It is a complete account of the exhumation of the body of St. Francis with photos of the bones in the casket'... 'A scientific study of the remains took place between 24 Jan. and 4 March 1978. It details the study of the bones and the conclusions about Francis drawn from this study.' There are two extra Chapters, 'one on the burial of Francis in the Basilica in 1230 and the other on the Finding of the Body (it had been hidden) in 1818.' <https://www.jiscmail.ac.uk/cgi-bin/webadmin?A2=MEDIEVAL-RELIGION;9862187f.1210> [accessed 2.12.13].

⁵¹ SOURCE: 2Celano Bk2. nos212-213 in Armstrong Vol.II 2000:384-385 italics added.

'One night, when he was more worn out than usual because of *various serious discomforts from his illnesses*, he began to *feel sorry for himself in the depths of his heart*. But, lest his willing spirit should give in to the flesh in a fleshly way even for a moment, unmoving he held the shield of patience by praying to Christ. And as he prayed in this struggle, *he received a promise of eternal life* through this comparison: 'If the whole mass of the earth and fabric of the universe were made of the most precious gold, and you with all pain gone were given as the *reward for the hard suffering you're bearing a treasure of such glory that all this gold would be as nothing in comparison to it*, not even worth mentioning-wouldn't you rejoice, and gladly bear what you're bearing at the moment?' 'I'd be happy to,' said the saint, 'I'd be immeasurably happy.' 'Rejoice, then,' the Lord said to him, 'for your illness is the pledge of my Kingdom; by merit of your patience you can be firm and secure in expecting the inheritance of this Kingdom.' *Can you imagine the joy felt by one blessed with such a happy promise? Can you believe the great patience, and even the charity, he showed in embracing bodily discomforts?* He now knows it perfectly, but *then it was impossible for him to express it*. However, as he could, he told a little to his companions. *It was then that he composed the Praises about Creatures*, rousing them in any way to praise of the Creator.'

⁵² See 2Celano Bk2. nos212-213 in Armstrong Vol.II 2000:384-385.

⁵³ SOURCE: *Canticle of the Creatures* 1225. Armstrong Vol.I 1999:113 text in brackets inserted:

'Most High, all-powerful, good Lord, Yours are the praises, the glory, and the honour, and all blessing, To You alone, Most High, do they belong, and no human is worthy to mention Your name....' He then praises... 'Brother Sun, Sister moon and stars, Brother Wind, Sister Water, Brother Fire, Sister Mother

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT **13**)

Rather enigmatically, a hunchback woman comes to Francis in event and imagination as this represents his own inner (psycho-spiritual) terrors **E**.⁵⁴ This reveals the inner nature of his artistic sensitivity. A psychological study in spirituality can well be done to gain more insight here. Whatever plagues his inner self, he undergoes gradual integration and completeness through relational **SHIFT 13**) where gradual awareness of response from, and unconditional love of God for him through his life, **12**(blue).

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT **14**)

Disillusionment (also with the Order – some discouraging reports concerning the conduct of his brothers coming in from missionary territories) **F**⁵⁵, through **SHIFT 14**), gives Francis the ability to be with his Lord in deep contemplation so that united with Christ he can gain more profound perspective, and responds 'in Christ' instead of taking all on himself (note, he resigns as Minister General of the Order in about 1220), **14**(blue).

In his loneliness and hearing of scandal Francis through **SHIFT 14**), is given a vision of the spread of the Order worldwide, **13**(blue).⁵⁶

Earth' etc. 'Praised be You, my Lord, through our Sister Bodily Death, from whom no one living can escape. Woe to those who die in mortal sin. Blessed are those whom death will find in your most holy will, (as rightly related to Christ) for the second death shall do them no harm.' 'Praise and bless my Lord and give Him thanks and serve Him with great humility.'

A PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS (textual analysis) notes: 1) One takes note of the dialogical *first person* referalls of which there are eleven in all: *Lord, Yours, To You alone, Most High, Your name, Praised be You, my Lord, your, Praise and bless my Lord, give Him thanks, serve Him...* etc. 2) One takes cognicence of the many heart-felt expletives. A strongly relational 'life-view' that has the centrality of 'all brotherhood and sisterhood in Christ' comes to the fore.

⁵⁴ See how love overcame this, Habig 1973:444.

⁵⁵ SOURCE: 2Celano Bk2. no158 in Armstrong Vol.II 2000:349 (cf. ICelano Bk1. Chapter XI nos26-28 in Armstrong Vol.I 1999:205-207) Chapter CXVII: A REVELATION MADE TO HIM BY GOD ABOUT THE STATE OF THE ORDER AND THAT THE ORDER WILL NEVER DIE OUT.

'He was greatly consoled, however, by God's visitations which reassured him that the foundations of the religion would always remain unshaken. He was also promised that the number of those being lost would undoubtedly be replaced by those being chosen. One time he was disturbed by some bad examples. In his disturbance he turned to prayer and received a scolding from the Lord: 'Why are you so upset, little man? Have I set you up as shepherd over my religion so that you can forget that I am its main protector? I have entrusted this to you, a simple man, so that the things that I work in you for others to imitate may be followed by those who want to follow. I have called; I will preserve, and will pasture; and I will raise up others to make up for the fall of some, so that, even if they have not been born, I will have them born! So do not be upset, but work out your salvation, for even if the religion should come to number only three, by my gift it will still remain forever unshaken.' From that time on he used to say that the virtue of a single holy person overwhelms a great crowd of the imperfect, just as the deepest darkness disappears at a single ray of light.' ICelano Bk1. no57 in Armstrong Vol.I 1999:231.

⁵⁶ SOURCE: 2Celano Bk1. Chapter XVI nos23, 24 in Armstrong Vol.II 2000:260 italics added, cf. pg105: 'But he *often worried* about those new plants, how they could be cared for and helped to grow, tied together in a bond of unity. *He saw* that many people howled like wolves at that little flock. Those grown old in wickedness would take every opportunity to hurt it just because it was new. *He could foresee that even his sons might do things opposed to holy peace and unity.* He feared that some might turn into rebels, as often happens among the chosen, puffed up by their self-importance, ready for battle and prone to scandals. 'Mulling over these things, the man of God *saw this vision.* As he slept one night, he saw a small black hen, similar to a common dove, with feathered legs and feet. She had countless chicks, and they kept running around her frantically, but *she could not gather all of them under her*

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT 14)

In increased suffering and increasingly being purified to soon become united with Christ on the cross in the stigmata event, through SHIFT 14) Francis is given deep compassion for his Lord, and with Christ, the love for the world, in his heart, 15^(blue).⁵⁷

wings. The man of God woke up, remembering his conscious concerns, interpreted his own vision. 'I am the hen,' he said, 'small in size and dark by nature, whose innocence of life should serve dove-like simplicity, which is as rare in this world as it is swift in flight to heaven. The chicks are the brothers, multiplied in number and grace. *The strength of Francis is not enough to defend them from human plotting and contradicting tongues.*'

The PHILOLOGICAL, GRAMMATICAL, TEXTUAL ANALYSIS reveals that: 1) the words '*Mulling over these things, the man of God saw*' ('saw' is used three times) *this vision* reveals a contemplative intuitional capacity that opens up to transcendent vision. The verb mull, to ruminate, or ponder (*The Concise Oxford Dictionary* 1964:792) perveying all aspects, lends itself to the idea of *intuitional* processes. Francis was also seen to 'mull over' his life during his sickness after the defeat at the Battle with Perugia - see ICelano in Armstrong Vol.I pgs184, 185. 2) The fact that, '*He saw that many people howled like wolves at that little flock*' shows a keen sense of intuition into human nature and prophetic foresight into what the Order would face - here, the prophetic aspect overrides his naive optimism.

The resolution is found in 2Celano Bk1. Chapter XVI nos23, 24 in Armstrong Vol.II 2000:260, 261 italics added: '*Therefore, I will go and entrust them to the holy Roman Church. The evil-minded will be struck down by the rod of her power. The sons of God will enjoy complete freedom, which will help to increase eternal salvation everywhere. From now on, let the children acknowledge their mother's sweet favour, and always follow her holy footprints with special devotion. With her protection, nothing evil will happen to the order, and no son of Belial will trample the vineyard of the Lord unpunished.*'

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE (the *categories* of *experience, relationality*, spiritual intuition): To 'see,' (*he saw* (twice), *could foresee*) has a genuine prophetic dimension to it. As it is rather abruptly inserted in the text, the solution seems to be one that *dawned on him* 'out of the blue' as 'gifted insight' - it thus displays a creative intuition in its transparent trust in the Church (of God), and a long-term confidence in the *providence* of God as steadfast carer. If intuition seems to arise suddenly at once, it also has a wise all-inclusive aspect built in. Much older people often have an aptitude for such wisdom, and Francis was only in early middle age.

⁵⁷ SOURCE 1: 2Celano, Bk1. Chapter VI no11 in Armstrong Vol.II 2000:250 italics added:

'Christ spoke to him from the wood of the cross in a new and unheard of miracle'... 'From then on, *he could not hold back his tears, even weeping loudly over the Passion of Christ, as if it were constantly before his eyes. He filled the roads with his sobbing, and, as he remembered the wounds of Christ, he would take no comfort. Once, upon meeting a close friend, he explained the reason for this sorrow, moving him also to bitter tears.*'

SOURCE 2: 2Celano, Bk2. no127 in Armstrong Vol.II 2000:331 italics added:

'Chapter XC. HOW THE SAINT USED TO SING IN FRENCH WHEN EXHILARATED IN SPIRIT.' 'Sometimes he used to do this: a sweet melody of the spirit bubbling up inside him would become a French tune on the outside; the thread of a divine whisper which his ears heard secretly would break out in a French song of joy. At other times - as I saw with my own eyes - he would pick up a stick from the ground and put it over his left arm, while holding a bow bent with a string in his right hand, drawing it over the stick as if it were a viola, performing all the right movements, and in French would sing about the Lord. All this dancing often *ended in tears*, and the song of joy *dissolved into compassion for Christ's suffering*. Then the saint *would sigh without stopping, and sob without ceasing*. Forgetful of lower things he had in hand, he was caught up to heaven.'

SOURCE 3: *Legend of the Three Companions*: Chapter V no14 in Armstrong Vol.II 2000:76 italics added: 'Once he was walking by himself near the church of Saint Mary of the Portiuncula, *weeping and wailing loudly*. A spiritual man, overhearing him, thought he was suffering some sickness or pain. Moved by piety for him,' he asked why he was crying. '*I am crying because of the Passion of my Lord,*' he said, '*for whom I should not be ashamed to go throughout the world crying in a loud voice*. That man, in fact, likewise began to cry with him in a loud voice.' 'Frequently, even when he got up from prayer, *his eyes seemed full of blood because he was crying with such bitterness*. But, in memory of the Lord's passion, *not only did he afflict himself in tears, he also did so by abstaining from food and drink.*'

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT 7)

Going back somewhat to [7] his many sicknesses (eye disease diagnosed as *ophthalmia*, a severe inflammation of the eyeball or the mucous membrane lining the inner surface of the eyelids and covering the front part of the eyeball (Hugo 2011:235; ICelano Chapter IV in Armstrong Vol.I 1999:266-267: malnourishment, malaria & arthritis), via SHIFT 7) Francis receives a vision of his reward in heaven: so he composes *The Canticle*, **11**_(blue) (see 420⁵³).

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT 8)

Earlier in his conversion Francis' spontaneous fear of the Crucifix that spoke to him [8], through SHIFT 8), is completely changed in intimately sharing in Christ's passion for the world – Francis receives the Stigmata, so that any fear of the cross is not only overcome, but embraced in his keenness to suffer with Christ, also **16**_(blue).⁵⁸

EXPERIENCED SHIFT IN RELATIONSHIP, SHIFT 15)

Francis' empathetic sadness for the state of the world **G**, through SHIFT 15), is taken up to another level altogether in Christ - in Francis' direct share in Christ's passion for the world by suffering the Stigmata (about Sept. 14 1224. See Habig 1973:xiii) as co-suffering with Christ for sinners **16**_(blue).⁵⁹

EXPLANATION

Quadrant 4 is where interior healing, integration, growth etc. is occurring.

Answers to his major life hurts and inner suffering are found in a 'breakthrough' *experience* as felt (follow small arrows in the SHIFTS).

Quadrant 4 the quadrant within which: *exterior* experience is processed by *spiritual intuition* so becoming *inner* experience of some meaning and worth.

In this way they again become new interior experiences are manufactured (they can be felt as spiritual intuition at work). Affectivity plays a vital transformative role – this affectivity lends to the SHIFTS their relational value (first as an obvious lack of affectivity and then the generosity of it being bestowed). Healing and integration occurs, and synthesis is achieved by the spiritual intuition active in Quadrant 4.

We note that **x**_(blue) is the area of tension, where contingency and evil seem to overcome one in the 'dark night' of hopelessness and discouragement. It is the challenge of faith to be able to hold on to God's promise and action *without* felt experience - nevertheless consolation as felt love always eventually does return as intuitively experienced within.

⁵⁸ SOURCE: Bonaventure *Major Legend* Chapter 13 no1 Armstrong Vol.II 2000:631 (italics & brackets added): 'When according to his usual custom he had begun to fast there for forty days in honour of Saint Michael the Archangel, he experienced *more abundantly than usual an overflow of the sweetness of heavenly contemplation, was on fire with an ever intense flame₁ of heavenly desires, and began to be aware₁ more fully of the gifts of heavenly entries.*'

⁵⁹ SOURCES: ICelano Bk1. Chapter XI no94-96 in Armstrong Vol.I 1999:263-265.

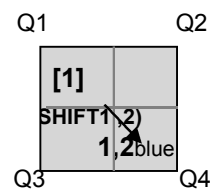
For seraph, stigmata, see *Treatise on Miracles of St Francis* Chapter II, Armstrong Vol.II 2000:401-408. For the stigmata, see Bonaventure's *Minor Legend* Chapter VI in Armstrong Vol.II 2000:709-713.

6.3.6 SOME ADDED EXPLANATIONS

The hard, outer relational experiences denoted with an added asterisk* can really be moved to Quadrant 3 and its more *interior* quality of negative experience. They are left in Quadrant 1 as *exterior* experiences merely to keep the diagram simple.

6.3.7 MORE DETAILED ANALYSIS APPLIED TO THE MAJOR SHIFTS

RELATIONAL SHIFT **1,2**: from**[1]** to**1,2** (blue)
 FROM BATTLE WITH PERUGIA ...TO GRADUALLY FINDING MEANING



NEGATIVE OUTER EXPERIENCE **[1]** (See quadrant 1 in Model E pg414)
 BATTLE LOST BETWEEN ASSISI AND PERUGIA –
 FRANCIS' IMPRISONMENT AND SUBSEQUENT LONG ILL-HEALTH

Celano opens his report with the stark remark that 'once there was a great massacre in a war between the citizens of Perugia and Assisi.' Armstrong et al indicate that the war between Assisi and Perugia lasted sporadically from 1202 to 1209.⁶⁰ It was sparked when Assisi's popular class rose against the noble class, which in turn sought assistance from Perugia. Francis was captured in the battle that seems to have occurred in 1202, near Collestrada and Ponte San Giovanni, several miles from Perugia. On Aug. 31, 1205, a fragile peace was reached, after prisoners had already been freed in 1203. Francis was purportedly ransomed by his father (Habig 1973:xi). He would have been in prison for about a year (from Nov 1202, to 1203; and then suffered long illness, Armstrong Vol.II 2000:69).

The imprisonment was a stressful time for Francis and his companions amongst whom there was much bickering and emotional tension, 'Francis was captured along with many others, and, chained with the rest of them, endured the squalor of prison. His fellow captives were overcome with sadness, weeping bitterly over the fact of their imprisonment' (2Celano called *The Remembrance of the Desire of a Soul by Thomas of Celano*, or *The Second Life of St Francis* by Celano) in Armstrong Vol.II 2000:242, 243).

Celano mentions that Francis was 'worn down by his long illness,'⁶¹ and adds that the Lord visited on him 'distress to his mind and affliction to his body.'

⁶⁰ The Chronology of Habig places the events in this order:

1198, spring - Duke Conrad of Urslingen's Rocca fortress overlooking Assisi is besieged, taken, and razed by people of Assisi, as he yields the Duchy of Spoleto to Innocent III (Habig 1973:xi).

1199-1200 - Civil war in Assisi; destruction of feudal nobles' castles (Habig 1973:xi).

1202, Nov. - War between Perugia & Assisi. The latter's army is defeated at Battle of Collestrada. Francis spends a year in prison in Perugia, until as ill ransomed by father (Habig 1973:xi; cf. appendices in Englebert 1965:347-458).

⁶¹ According to Habig, during 1204 (1973:xi).

It seems his recovery was slow for he was housebound and at first unable to walk: ‘When he had re-covered a little and, with the support of a cane, had begun to walk about here and there through the house in order to regain his health, he went outside one day...’ (ICelano Chapter II [*The First Life of St Francis* by Celano] in Armstrong Vol.I 1999:184, 185).

Bonaventure confirms this long illness that affected him physically and also mentally: ‘When the hand of the Lord was upon him, he was chastened exteriorly by a long and severe illness ... [later] Francis’ strength of body was somehow restored and his mental attitude changed for the better’

(Bonaventure, *The Minor Legend of Saint Francis* in Armstrong Vol.II 2000:685).

PHENOMENOLOGICAL METHODOLOGY (Description of experience)

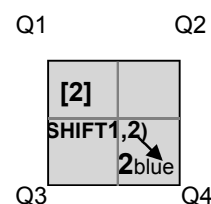
Francis is seems, was close to breakdown after the experience of war and imprisonment (today one would designate this to be trauma or suffering post-traumatic stress syndrome).

RELATIONAL SHIFT 1,2: from [2] to 2_(blue)

FROM SICKNESS AND BEING LOST ... TO GRADUALLY FINDING CHRIST

From the biographers one can be in no doubt that his body suffered a ‘collapse’ of health over some time.

Moving from negative outer experience in QUADRANT 1 to positive inner experience in QUADRANT 4



NEGATIVE OUTER EXPERIENCE from [2]

Francis lost, exhausted, desperately seeking direction, with inner distress (especially in the caves near Assisi) as narrated by Celano (continued below)

(Nov. 1202 to beginning 1205)

SOURCE: ICelano Chapter III no6 in Armstrong Vol.I 1999:187 italics added.

Celano says that Francis:

‘...prayed with *all his heart* to the eternal and true God *guide his way* and teach him to do his will. He *endured great sufferings in his soul*, and he was not able to rest until he accomplished *in action* what he had *conceived in his heart*. Different thoughts followed him followed one after another. And their restlessness *severely disturbed him*. He was burning inwardly with a divine fire, and was unable to conceal outwardly the flame kindled into his soul. Therefore when he came out of the cave ‘back out to his companion he was *so exhausted from his struggle that one person seem to have entered, and another to have come out.*’

APPLIED HERMENEUTIC ANALYSIS
PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

Note the words or groups of words:

- The phrase '*until he accomplished in action what he had conceived in his heart*' reveals that Francis' unusually strong drive and motivation arose out of this fervent inner desire.
- '*and was unable to conceal outwardly the flame.*' The word *flame* shows both inner ardour as well as indicating a 'spiritual inflammation' of his whole demeanour (see this flame attached to love and the word 'seraphic'). This inner concentration then bursts into an intense searing spiritual blaze. This very theme is referred to in Franciscan literature as the flame of Francis' burning *seraphic love* (ecstatic, fiery love).⁶²

PHENOMENOLOGICAL METHODOLOGY (Description of experience)

Francis suffered from a mental lack of focus and life-orientation (being pulled by thoughts this way and that in a restless turmoil) with total loss of energy and fervour, and feeling totally lost. Hesitant, remaining shut in at home, he was very introverted at first. Out of this he slowly received spiritual consolations in the dark and damp caves where he prayed outside the city of Assisi (caves which symbolically reflects the desperation of his own more inner darkness, see Bodo 1972:9-11).

Francis was searching desperately for God's will and a way forward for his life but seems he could not find it and he was distracted, inwardly in anguish and exhausted. Despite all this there seems to be a new flame burning inwardly with a divine fire, that he was unable to conceal outwardly as it was kindled deep in his soul.

STUDY OF DYNAMICS (expressed, experienced as discerned & extricated)

Arrival at relational effect & change:

The relationship, though still vague, came through a sense of a new flame burning inwardly with a divine fire.

THE IMPACT OF THE GIFT AND ITS QUALITATIVE EFFECT:

Francis was so taken by the experience that 'he was unable to conceal (it) outwardly.

Relational analysis in Francis life:

The following questions need to be asked.

To what extent is Relationality adjudged to be the reality now?

⁶² A seraph (the 'fiery, burning ones,' the 'tongues of fire' in a theophany (McKenzie 1976:789; cf. The *Shorter Oxford Dictionary* 1973:1946), a seraph is an angel, the highest class of nine orders, of love (red was the appropriate artistic colour designated to them), fervently devotional to God as extolling his Glory (Leon-Dufour 1962,1967:14), whose spiritual rays of love penetrated the heart of St Francis at his stigmatisation on Mount LaVerna. One cannot but note that Bonaventure uses the term *incendium mentis*, literally *the conflagration of his soul* to describe the imprinting of the stigmata as a fiery event of primarily inner love (for the stigmata account see Chapter Thirteen of Bonaventure's, *The Major Legend of St Francis in Francis of Assisi*, Armstrong Vol.II 2000:630-633). To emphasise *the vibrant dynamic nature of the impact* of the experience, and the consequent *inspiration* accompanying it, Celano twice uses the depiction 'fire' (I Celano Chapter III nos6 &10) - a fire that inflames Francis' heart.

An imperfect relationship vacillating between being unsure of the self-donation he was able muster in his own insecurity and at the same time being highly inspired.

What is the relational end desired?:

For Francis all that is unfolding is clearly God's guidance and about discernment of his will.

What are the relational blockages?:

Something asks to be noticed here – one wonders if it is his past habits of mind and memory or unconverted corners of sin in his soul. Celano talks about the persistence of Francis' ego (I Celano Chapter I, pg2c Chapter II, pg3 in Armstrong Vol.I 1999:185).

(One cannot but notice how the relational analysis is permeated with the Spirit).

A FULL HERMENEUTIC INTERPRETATION OF THE GOD-PERSON INTERACTION

Full hermeneutic insight and meaning? This projects transcendent causes and motives in all the above:

God was palpably doing something extraordinary in the interior of Francis – so all his suffering, one can sense, would not be in vain but was a part of his 'purgative stage' of spiritual growth.

The overall sense of relational meaning gained?:

Perseverance and absolute sincerity from Francis' side will make for some major 'breakthrough' from the transcendent side in not too distant a future.

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE (Experience, relationality, spiritual intuition):

The always affective fervour in the spontaneous Francis, as well as his open intuitive receptivity, is plain as he begged '*with all his heart*' for God's guidance. The heart mentioned twice (*with all his heart*; he had *conceived in his heart*) is the Franciscan faculty for religious insight.⁶³

It seems that a befitting *intuition* as to what life-direction to assume was generally already 'in place' within Francis but that a 'plan for action' fitting his driven spiritual desire is not yet able to be formulated is informative. He thus has the clear sense of *general* intuition, but not yet any *formulation in language* that he might *consciously* possess or share with others (cf. as consistent with Johnson 1998:50, 51, see this thesis section 3.4.1 pg115 and Merleau-Ponty, section 5.1.4.6 pg242). This inner incompleteness not only caused Francis inner tension, but also shows that at this fragile stage of his spiritual life he would not yet allow himself to move on from his basic God-intuition to throw himself into some kind of enthusiastic human activity, not until a path of action will fit back into, or resonate well with, his whole intuited divine impulse thus far received (as inspiring 'fire'). One now judges that he can be impulsively generous in following God's commands, but is not at all ego-driven as to his own plans he waits for clearance and a mandate from God.

⁶³ See the self or heart 'being illuminated' in Bonaventure, McGinn Vol.III 1998:88. Also Bonaventure's (*Hexaëmeron* 2,30 (V,341) explanation of the use of the faculties is informative - 'I sleep but my heart keeps watch... only the affective power keeps watch...it imposes silence on all the other powers' (cited in Lachance 1984:290)).

There are many instances where Francis' intuition first has to become stronger before he sets out in action. In the caves of Poggio Bustone he needs to experience God's utter forgiveness for his past sins before he can set out to spread peace to the world. One assesses that he experienced God strongly, but that that experience could not yet clearly reformulate his *life direction*. That his seeking of both God and his will was so intense, and the degree of stress so apparent in Francis' demeanour (he came out of the caves like some other haggard man - he was '*so exhausted from his struggle that one person seemed to have entered, and another to have come out*'), was so disquieting to his companion, tells of Francis' intuitive 'straining ahead' and the desperate need for harmonious synthesis in his whole spiritual being. This was not yet attainable by this artistic, refined young man - he had not yet fully found himself or his identity in God. This effect is in stark contrast to his easy, familiar mystical capacities exhibited *later* in his life. Cf. ICelano Chapter II no3 in Armstrong Vol.I 1999:185; Bonaventure *Major Legend* Chapter I no2 in Armstrong Vol.II 2000:531, 532.

RELATIONAL SHIFT TAKEN PLACE FROM QUADRANT 1 ↘ TO QUADRANT 4

There is a distinct movement from the Francis desperately searching for meaning in the dark dank caves around Assisi to the Francis who begins to experience light and an affective imprint even in those lonely caves. This is now a vivifying light about that gives the impression to his former friends that he is in love with some beautiful 'lady' (in line with medieval romanticism). His 'value system' has completely changed (even if he was always good and generous at parties etc.) for soon he is eager to help the poor knight he meets on the road and abandons all status -in soon to be felt, embarrassment of his proud family- by giving this knight all his expensive equipment and horse. Francis moves from a horizon romantically and idealistically fixated on the chivalrous nobility of a knight, to as horizon that is broken into by God's love so that he is *increasingly* enraptured and inflamed by a new spiritual life-direction.

NEGATIVE OUTER EXPERIENCE [2]

Francis lost, exhausted lacking direction, with inner distress (especially in the cave) as narrated by Celano (*continued*)

SOURCE: ICelano Chapter III no6 in Armstrong Vol.I 1999:187 italics added.

'Changed in mind but not in body, he now refused to go to Apulia and was anxious to direct his will to God's. Thus he retired for a short time from the tumult and business of the world and *was anxious to keep Jesus Christ in his inmost self*. Like an experienced merchant, *he concealed the pearl* he had found from the eyes of mockers and selling all he had, he tried to buy it secretly.

Now there was in the city of Assisi a man he loved more than all the rest. They were of the same age and the *constant intimacy of their mutual love* made him bold to share his secrets with him. He often brought him to remote places suitable for talking, asserting that *he had found a great and valuable treasure*. This man was *overjoyed*, and since he was *so excited about what he heard*, he gladly went with him whenever he was summoned. There was a cave near the city where they often went and *talked together about the treasure*. The man of God, who was already holy because of his holy intention, was accustomed to enter the *cave*, while his companion waited outside, *and inspired by a new and extraordinary spirit he would pray to his Father in secret*. He acted in such a way that no one would know what was happening within. Wisely taking the occasion of the good *to conceal the better*, he consulted *God alone about his holy purpose*. He prayed with *all his heart* that the eternal and true *God guide his way and teach him to do His will*. *He endured great suffering in*

his soul, and he was not able to rest until he accomplished in action what he had conceived in his heart. Different thoughts followed one after another, and their relentless severity severely disturbed him. He was burning inwardly with a divine fire, and he was unable to conceal outwardly the flame kindled in his soul. He repented that he had sinned so grievously and that he had offended the eyes of majesty. While his past and present transgressions no longer delighted him, he was not yet fully confident of refraining from future ones.'

APPLIED HERMENEUTIC ANALYSIS

PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

- This retreat into *express interiority* as is here seen to be the aim, was typical for Francis – he constantly retired to grottos, caves and hermitages.
- *'Thus he was anxious to keep Jesus Christ in his inmost self.'* The words *'anxious to keep Jesus Christ...in his inmost self'* portray his loving relational intent and show his desire not to 'lose' Jesus but keep him central as the 'treasure' of his heart.
- The sharing taking place here is most revealing, *'there was a cave near the city where they often went and talked together about the treasure'* ⁶⁴ as sharing of one's spiritual growth reveals the deepest movements in the inner spiritual self and this is a first step into 'spiritual direction.' Personal sharing about a personally discovered 'Jesus' brings into focus a personalistic and warm Franciscan approach.
- The bland phrase, *'inspired by a new and extraordinary spirit he would pray to his Father in secret'* reveals much. One notes that the word *inspired* indicates an infused *new spirit* taking over his entire being - and this in turn denotes the beginnings of a *contemplative* life.
- *'to conceal the better, he consulted God alone about his holy purpose'* depicts a special intimacy and obedience that Francis had arrived at - and could trust.
- *'He endured great suffering in his soul, and he was not able to rest until he accomplished in action what he had conceived in his heart'*: Despite what Francis gains in prayer he *intuitively knows* in his heart that there is much more to be won and he is frustrated and incomplete in that his life orientation cannot as yet conform to his intuited newfound love.
- The words *'not yet fully confident'* suggests that the inner stabilisation in strong relationship with God was not yet fully established.
- The *'pearl'* Francis found is obviously a scriptural reference (Mt 7:6 & Mt 13:46) and suggests Francis' 'all out' and 'all or nothing' efforts.

⁶⁴ St Clare speaks in a parallel Franciscan way: *'...that by humility, the virtue of faith, and the arms of poverty, you have taken hold of that incomparable treasure hidden in the field of the world and of the human heart, with which you have purchased that by Whom all things have been made from nothing'* (Clare's 3rd Letter to Agnes of Prague in Clare of Assisi. Armstrong 2006:50; cf. van der Goorberg & Zweerman 2000).

PHENOMENOLOGICAL METHODOLOGY (*Description of experience*):

The first part here is about praying in secret because he had found a great treasure...

STUDY OF DYNAMICS (*expressed, experienced as discerned and extricated*):

Impact of experience (on the subject) as outwardly or inwardly experienced.

Francis was obviously 'drawn' by the Father's 'advances': '*...and inspired by a new and extraordinary spirit he would pray to his Father in secret.*'

ARRIVAL AT RELATIONAL EFFECT & CHANGE:

Having discovered a 'genuine relationship' of great value he wanted to experience more of it secretly and mystically and have it spoiled by the cynicism of others: '*...he concealed the pearl he had found from the eyes of mockers and selling all he had, he tried to buy it secretly.*'

OVERALL HERMENEUTIC METHODOLOGY: Emergence of hermeneutic meaning (then, & for now)

The event as 'self-revealing,' and as evidence immediately seen by others:

Clearly Francis' companion was thrilled to be part of the mystery, he '*was overjoyed, and since he was so excited about what he heard, he gladly went with him whenever he was summoned.*'

A FULL HERMENEUTIC INTERPRETATION OF THE GOD-PERSON INTERACTION

The overall sense of relational meaning gained:

Mutual indwelling is now the case: to 'keep' Jesus Christ in his inmost self is the goal.

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE (Experience, relationality, spiritual intuition):

The phrase '*to keep Jesus Christ in his inmost self*' demonstrates a key relational dimension for Francis' *whole* future spiritual life as it is intimately related to Christ, but this occurs *within* his deep interior life, or alternatively called by other mystics 'the inner cell, high point of the soul' etc. (cf. Hayes 1981:ix). It corresponds with the idea of the 'interior cell' of the heart or innermost self used by other mystics. The words '*...he concealed the pearl*' suggests that Francis well intuited the 'whole offer' as gift of the Other and indeed, also protected it utterly, i.e. '*to conceal the better*'. He well knew what he had come to 'possess relationally,' alluding that '*he had found a great and valuable treasure*'. A degree high of intensity is intimated by the sentence '*inspired by a new and extraordinary spirit he would pray to his Father in secret.*' The relational-contemplative streak (i.e. praying in secret) is already imprinted in Francis' early life.

'*Consulting*' as 'begging, imploring, someone spiritually' speaks precisely of possession of a faculty of spiritual intuition that stretches out: 'He consulted *God alone about his holy purpose. ...God guide his way and teach him to do His will.*' This indicates an expansive openness to and confidence in, what his spiritual intuition brings from God. At the same time his interior *spiritual integration* was not yet fully refined and harmonious and this led to enduring '*great suffering in his soul...*' The spiritual rule is: greater one's intuition is refined, the greater inner harmony will be sought - and the less disharmony can be tolerated.

An intuitively generated *synthesis* between his feelings, heart's desire, straining in self-giving to the Other and the absorption and integration of the Other's reciprocation, was not yet attainable. However his affective relationality was certainly being strengthened in its experiential form for: '*He was burning inwardly with a divine fire, and he was unable to conceal outwardly the flame kindled in his soul*' - that is, he so felt, or intuited, this lively and personal transcendent dimension 'dancing' like tongues of fire within him that it could but reveal it. God's grace as a sure protection from sin was not yet fully trusted within his deeper (relational) self: 'he was *not yet fully confident* not yet developed and trustful of refraining from future ones [sins]' (i.e. his commitment is total though, for he was *afraid* to betray his beloved).

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE CONTINUED

'*Led by the Spirit*' must surely involve an attuning to spiritual intuition. The qualitative description ('*shaken*') reveals the experience - '*He was shaken by unusual experiences.*' The term experience is used as a 'high-impact,' external event. The words, '*and discovered that he was different from when he had entered*' indicate some spiritual impact has been made on him *interiorly* that he can intuit as dawning in his awareness – he is evidently *conscious* of spiritual *change*. Clearly 'feeling' can be considered to be a manifestation of a legitimate form of inward intuition, for we read: '*As soon as he had this feeling...*'

RELATIONAL SHIFT TAKEN PLACE FROM QUADRANT 1 ↘ TO QUADRANT 4

We see here the refining of Francis' conscience but on a 'relational plane' - he does not want to offend his newfound Lord so he keeps him 'close' in his 'innermost self.' The words 'he *tried to buy it secretly,*' shows a deep understanding of the immense 'spiritual value' that he was not going to let slip away. Francis already well knows the path to take, namely, the *contemplative* way (which is a development taking others maybe a half or full lifetime). If this indeed reflects his 'sharper' spiritual awareness at this point, and we have no reason to doubt his rapid progress into increasing *union* with Christ, then he has indeed shifted from a depressed drifter and desperate seeker to a determined conserver of valued friendship. The word '*inspired*' (*by a new and extraordinary spirit*) now appears more often and shows an inner elevation of his refined spiritual 'attunement.'⁶⁵

⁶⁵ There is though some *tension* set up, of a loyal relational kind, between his absolute *desire* with all his heart to obediently know and do God's will and his inability to *reach* a practical lived expression of this. This means that *he was not able to rest* as he could not yet *accomplish in action* what he had seen as a higher and nobler expression in his heart. This is in actual fact an exceptionally healthy spiritual state to be in as he *strains* to appropriate what he visages to be a real 'call' and 'promise' from the Lord. His sincere repentance is personal as he feels he offended the eyes of majesty, and this all indicates that he is advancing through the *purgative stage* (a spiritual purification) where even his present bad habits no longer entice him. All the same he is sensitive enough to realise that he is not stable enough 'in God' to be able to *fully* refrain from future habitual falls. He was changed in intention, but bodily appetites needed to be deeply rooted out.

THE RELATIONAL **SHIFT 1&2**) CONTINUED

(Moving Francis from experience in QUADRANT 1 to new experience in ↘ QUADRANT 4)

HEALED IN POSITIVE INNER EXPERIENCE 1^(blue) (quadrant 4 in Model E pg414)
Consolation & direction given: his 2 dreams according to St Bonaventure
[Cf, consolation & direction given: his dream/vision according to Celano]
(1204 end, or spring 1205. See Habig 1973:xi).

SOURCE 1: Bonaventure's *Major Legend* Chapter 1 nos3, 4 in Armstrong Vol.II 2000:532-533 italics added:⁶⁶

'And when the strength of his body was restored, dressed as usual in his fine clothes, he met a knight who was of noble birth, but poor and badly clothed. *Moved by a pious impulse of care* for his

⁶⁶ SOURCE 2: ICelano Bk1. Chapter II no7 in Armstrong Vol.I 1999:185-186 italics added:

'One night, after Francis had devoted himself with all of his determination to accomplish these things and was eager, seething with desire, to make the journey, the One who had struck him with the rod of justice visited him in a *vision during the night* in the sweetness of grace. Because he was *eager for glory*, the Lord *exalted and enticed him* to its pinnacle. For it seemed to him that his whole house was filled with soldiers' arms: saddles, shields, spears and other equipment. Though delighting for the most part, he silently wondered to himself about its meaning. For he was not accustomed to see such things in his house, but rather stacks of cloth to be sold. He was greatly *bewildered* at the sudden turn of events and the response that all these arms were to be *for him* and his soldiers. With a *happy spirit* he awoke the next morning. Considering his vision a prediction of great *success*, he felt sure that his upcoming journey to Apulia would be successful. In fact he did not know what he was saying, and as yet he did *not at all understand the gift sent to him from heaven*. He should have been able to see that his interpretation of it was mistaken. For, although the vision bore some semblance of great deeds, *his spirit was not moved* by these things in its usual way. In fact, he had to *force* himself to carry out his plans and undertake the journey he had desired.'

SOURCE 3: ICelano Bk1. Chapter III no7 in Armstrong Vol.I 1999:188 italics added:

'One day, when he had invoked the Lord's mercy with his whole heart, the *Lord showed him what he must do*. He was *filled with such great joy* that, failing to restrain himself *in the face of his happiness*, he carelessly mentioned something to others. Even though he could not remain silent *because of the greatness of the love inspired in him*, he nevertheless spoke cautiously and in riddles. Just as he spoke to his special friend about a hidden treasure, so he endeavoured to talk to others in figures of speech. He said that he did not want to go to Apulia, but promised to do great and noble deeds at home. People thought he wanted to get married, and they would ask him: 'Do you want to get married, Francis?' He replied: 'I will take a bride more noble and more beautiful than you have ever seen, and she will surpass the rest in beauty and excel in beauty and excel all others in wisdom.'

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE (*Experience, relationality, spiritual intuition*): Francis still endeavoured to talk to others 'in figures of speech' even if he felt he had to hide his love. This unique intuition of special relationship of love is hard to express in any circumstances, never mind share with local town scoffers. Francis has a keen intuition of the relational potential to be found in the newfound 'treasure' of God, as relationship with Christ couching it in romantic bridal terms that suits his Medieval troubadour times where chivalrous troubadours serenaded their ladies, and which also suits his own romantic and expansive artistic disposition.

RELATIONAL SHIFT IS TAKING PLACE FROM QUADRANT 1 TO QUADRANT 4

That he *hides* its preciousness and only hints at love, makes it certain that he is in fact *already* enjoying his 'great love' (it would otherwise be a sham). That others such as his roughish friends did easily enough interpret his state of life as 'being in love' confirm this state. That he is increasingly becoming 'inebriated' with love is patent. A beautiful, progressive relationship with Christ is assuredly building.

poverty, he took off his own garments and clothed the man *on the spot*. At one and the same time he fulfilled the two-fold duty of piety by covering over the embarrassment of a noble knight and relieving the want of a poor human being.

The following night, when he had fallen asleep, the *divine kindness showed* him a large and splendid palace with military arms emblazoned with the insignia of Christ's cross. Thus it vividly indicated that the mercy he had exhibited to a poor knight for love of the supreme King would be repaid with an incomparable reward. When he asked to whom these belonged, the *response* he received from on high was that all *these things were for him and his knights*. Therefore, on waking up in the morning, since he was *not yet disciplined in penetrating the divine mysteries* and did not know how to pass *through the visible* appearance to *contuit the invisible* truth, he assessed the unusual vision to be a judgment of great prosperity in the future. For this reason, *still ignorant of the divine plan* he set out to join a generous count in Apulia, hoping in his service to obtain the *glory of knighthood*, as his vision foreshadowed.

Shortly after he had embarked on his journey and had gone as far as the neighbouring city, he *heard the Lord speaking to him* during the night in a *familiar way*: 'Francis, who can do more for you, a lord or a servant, a rich person or one who is poor?' When Francis replied that *a lord and a rich person could do more*, he was at once asked: 'Why, then, are you *abandoning* the Lord for a servant and the rich God for a poor mortal?' And Francis replied: 'Lord, what do you want me to do?' And the Lord answered him: 'Go back to your own land, because the vision which you have seen prefigures a *spiritual outcome* which will be accomplished in you not by a human but by a *divine plan*.' When morning came, then, he returned in haste to Assisi, *free of care and filled with joy*, and, already made an exemplar of obedience, *he awaited the Lord's will*.'

APPLIED HERMENEUTIC ANALYSIS

PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

- The very explicit words '*Moved by a pious impulse of care for his poverty*' where '*moved*' and '*impulse*' indicate a spiritual impulse that has strong qualitative aspects to it, suggest a degree of self-knowledge based in humility.
- The *quality*, 'kindness' of God, is clear, for '*the divine kindness showed him*.' Here interior meaning is experienced unconsciously through the images of the dream that need to gradually 'arise to his consciousness.'
- Francis is engaged in a lengthy personal dialogue with God as seen in the questioning and response - this draws him in more deeply into a relationship, '*when he asked to whom these belonged, the response he received from on high was that all these things were for him and his knights*.' Clearly within him there is an blatant seduction by 'God' to even grander things being offered. God attracts him through images of knightly grandeur and then at once weans him beyond the outward trappings to a 'greater' Lord. An eager Francis follows the enticement.
- The words, '*since he was not yet disciplined in penetrating the divine mysteries*' means that he is as yet still incapable of keen spiritual insight, as his *intuition* has not yet been well developed and refined. Francis at this time of his life simply follows God's invitations literally.
- Besides the faculty of *spiritual hearing* at play, one cannot but note the personal familial tone and the personal address, touchingly, by name – '*he heard the Lord speaking to him during the night in a familiar way: 'Francis.*' Any drawing of disciples usually involves an *intimate call*. The question, '*Why, then, are you abandoning the Lord for a servant and the rich God for a poor mortal?*' directly forces a 'relational choice' put to Francis and makes him re-assess what should indeed be the 'right relationships' in his life. Here *abandoning* [reminiscent of Lk 17:7-10] must have struck Francis a very poignant relational term suggesting betrayal by a servant

of a much higher person, the master. The vice-grip of God's 'conversion strategy' forces Francis to respond fully and emotionally.

- The dialogue shows Francis being totally disarmed and a generous, innocent willingness to enter that relationship fully is made plain: *'Francis replied: 'Lord, what do you want me to do?'*
- The dialogical mode with expected obedience and ensuing reward continues, but with biblical (thus prophetic) overtones for emphasis – *'And the Lord answered him: 'Go back to your own land...'* (cf. Jos 22:4; Ezk 36:24).
- The phrase, *'he returned in haste to Assisi, free of care and filled with joy'* exhibits carefree, childlike trust and joy as typical Franciscan relational, affective-emotional dispositions.
- The terms *'he awaited the Lord's will'* shows that 'waiting' is an essential spiritual disposition for anyone who wishes to enter into a relationship with the Lord in which she/he will be guided in all things by the One who always initiates.

PHENOMENOLOGICAL METHODOLOGY (*Description of experience*):

Francis indeed has his dream - as described in beguiling narrative form.

STUDY OF DYNAMICS (*expressed, experienced as discerned & extricated*):

Impact of experience (on the subject) as outwardly or inwardly experienced.

Where he had been vacillating before over a long period, Francis was now increasingly clear and even (over-)confident in the literal the *meaning* of the event: *'he assessed the unusual vision to be a judgment of great prosperity in the future...he awaited the Lord's will.'*

ASCERTAIN THE RESULTS IN A NEW QUALITY OF RELATIONSHIP AS THIS DENOTES MEANING:

Only something that is deeply meaningful in relational terms can elicit these effects namely: *'free of care and filled with joy,'* and ... *'Now full of trust, Francis replied: 'Lord, what do you want me to do?'*

The impact of the gift and its qualitative effect:

The next sentence expresses a foretelling given Francis, and will be a 'personally reinforcing' explanation for him: *'the vision which you have seen prefigures a spiritual outcome which will be accomplished in you not by a human but by a divine plan'* and this for Francis would *at last* begin to indicate that somehow, future 'divine providence' was 'with him' in his life.

RELATIONAL ANALYSIS IN FRANCIS' LIFE:

The following questions need to be asked.

What is the relational end desired?:

The process reveals that Francis becomes more attuned to God's plan and (for a change, after his rough years) *finds himself* to be fully under God's kind providence.

What are the relational blockages?:

Francis nevertheless has to *learn to discern* God's plan: *'still ignorant of the divine plan, (providence) he was not yet disciplined in penetrating the divine mysteries and did not know how to pass through the visible appearance to conduit the invisible truth...'* (brackets added).

The words *penetrating* to the divine, and *pass through* (literally, *transitus*) signify a *slow* movement from the human, beyond, into transcendent mystery, through which Francis still

has to *learn* to pass. The term *contuit* has special Franciscan and Thomist connotations and is elucidated (see 438⁶⁷ & 496¹⁴⁸). One sees that the relational analysis is permeated with 'spirit' in terms of: *divine plan*; *penetrating the divine mysteries*; and *conduit the invisible truth*.

The dialogical conversation taking place (the tone, major partner's response etc.):

Self-interested intrigue draws Francis into what the splendour of the palace and arms signified. Through misunderstanding (a scriptural ploy that Jesus also used to lead the Samaritan woman on, Jn 4:4-26 cf. 6:24-35) the Lord *entices* him ever more deeply into another kind of *mysterious* future when he says that these splendours were 'reserved' for him and his knights. Clearly Francis is attracted to discovering more - for the meantime presented as 'disguised promises' so that these will become 'divine honours' to be bestowed in a future 'spiritual realm.' In this mini-drama there can be no greater assurance than God's promise planted in Francis' heart. No wonder he was filled with such great joy. This dream *contrasts* what God offers *religiously* in place of the ambitious, *human* plan to which Francis has been so doggedly and ambitiously attached to in his whole past.

What are the other's desires?:

A human outlook and a spiritual one are as yet mixed within Francis the convert – he is still very much part humanly and part divinely orientated.

What is the other's hidden vested interests:

What has been driving Francis is his idealistic and romantic ambition to grandeur and high chivalry - hoping in his service as a knight to obtain the glory of knighthood.

How does God see the other?:

A patient God is clearly engaged in a progressive 'calling' – through dreams (reminiscent of the call of the prophets in scripture, cf. 1Sm 3:10; Is 6:1-8) that hold out attractive images and which have inbuilt explanations that Francis is patiently 'lead through.'

OVERALL HERMENEUTIC METHODOLOGY: *Emergence of hermeneutic meaning (then, & for now)*

A FULL HERMENEUTIC INTERPRETATION OF THE GOD-PERSON INTERACTION

A full hermeneutic insight and meaning is sought:

The involvement of God:

God is calling Francis as part of a predetermined plan

The overall sense of relational meaning gained:

Note the gentle humanity of the unfolding - there is a movement from fame to something much more, even humanly, attractive (see use of bridal language). It becomes ever clearer that something on a 'grand' prophetic scale is unfolding in Francis' future but he only glimpses this.

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE (*Experience, relationality, spiritual intuition*):

Francis is charmed into asking 'who' the person is behind the attractions offered (he asked to *whom* this large and splendid palace...belonged?), here he cuts to the chase in asking such

a blatant, rather 'greedy,' 'relational' question. The disposition of 'waiting' signifies being *open* to future 'feeding-off' his intuition that he has thus far gained in God.

The words, '*Moved by a pious impulse of care*' opens the case for the *affective* faculty that can motivate love. From this point on a long string of affective to-and-fro interactions are set in motion that culminate in the extraordinary intimacy of the stigmata at the end of Francis' life. One sees that Francis' spiritual intuition is as yet under-developed 'since he was *not yet disciplined in penetrating the divine mysteries,*' and most telling of the workings of this intuition at play are the words, '*did not know how to pass through the visible appearance to contuit the invisible truth.*' *Contuit* means 'intuiting together' as congruence of heart and mind between God and Francis (not yet developed). The term *contuit* is expanded.⁶⁷ The relational challenge

⁶⁷ As Armstrong indicates, a most revealing key theme is here introduced: 'the visible appearance to *contuit* the invisible.' To be able to 'contuit' is a medieval construct signifying that one can 'intuit' *with* (i.e. *con-tuit*) God. A unique notion such as 'contuit' is a major reinforcement in opting for the term *intuition* as a category. Blondel is one who studied mere notional knowledge and real or *connatural* knowledge (McGinn Vol.I 1991:303). What is suggested is that human intuition, as a *spiritual* intuition, can arrive at close association, or relationship, with God as God also functions – i.e. loosely speaking, 'intuitively.' There exists a 'common intuiting' that speaks of relational inter-communication on a deep unspoken level. This term has a parallel in the term used by Aquinas, that of 'connaturality' - namely a common 'natural' capacity that can arrive at common understanding as befitting both natures - that is, God, as all knowing eternal logos, having imprinted in people's nature, in his own *image*, that capacity for mutual correspondence in people's thinking and especially in synthetic intuiting. Persons are thus, in God's plan for creation, intentionally equipped, through their innate nature, and are thus able to, 'naturally' have communion with God ('union-with') as 'connate' partners (agreeing in nature, i.e., congenitally by birth, *The Shorter Oxford Dictionary of Historical Principles* vol1 1973:401).

Thomas Aquinas asserts that our faith-knowing flowers into an even deeper connatural 'love-knowing' of God, intimately, through wisdom. Faith is thus a human stance not at all 'foreign' to our humanness, or 'added' to our reason as 'something inimical to it.' Kasper (1989:72) will say that the 'supernatural gift of faith itself is the ultimate fulfillment of our reason's infinite thirst to know unbounded truth' (cited in Downey 1993:387). Love leads to 'mutual knowing' and for Aquinas our faith, 'thus finds its fullness in the gift of understanding whereby, in a connatural knowing through love, we increasingly experience the reality of the mysteries we cling to in faith' (1993:388).

Huerga tells of St Bonaventure (III Sent.,d.35,a.1,q.1) defining mysticism as 'an experimental knowledge of God.' Huerga's apt footnote sees that St. Bonaventure, 'uses the phrase *cognitio Dei experimentalis,*' which means that an individual 'experiences' God or something related to God. This is something quite different from a purely speculative knowledge' (in De Cea vol.I 1996:37). In his early writings Aquinas described mysticism as 'a divine manner of knowing (*modo divino*), as distinct from our human manner of knowing (*modo humano*).' De Cea shows that Thomas in the *Summa theologiae* (II-II,185, 8, ad 3) distinguishes between 'wisdom as an *intellectual* virtue that enables a theologian to judge rightly concerning divine things and wisdom that is a *gift of the Holy Spirit*. This second type of wisdom is mystical wisdom.' This wisdom comprises of a 'knowledge of God' that is '*connatural and intuitive*; consequently, it far *surpasses* purely speculative theological knowledge' (Vol.I 1996:37). Pope Benedict XII (1936) makes for a mystical case: 'Since the passion and death of the Lord Jesus Christ, these souls have seen and see the divine essence with an *intuitive vision and even face to face*, without the *mediation* of any creature by way of object of vision; rather the divine essence immediately manifests itself *to them*, plainly, clearly and openly, and in this vision they enjoy the divine essence' (in Neuner & Dupuis 1976:623). By a kind of 'intuition,' one has a truly spiritual, experiential knowledge of 'the things of God.' The simple state of grace is already oriented to a relationship with the God present *within, as divine indwelling* (De Cea Vol.I 1996:77 italics added). Thomas (*Summa theologiae* Iq.43,a.5,ad 2) explains the possibility of *connaturality* in this way: 'The soul is made like to God through grace. Hence, for a divine person to be sent to anyone by grace, there must needs be a likening of the soul to the divine person who is sent, by some gift of grace. Because the Holy Spirit is love, the *soul is assimilated to the Holy Spirit* by the gift of charity; hence the mission of the Holy Spirit is according to the mode of charity...Now perception implies a certain *experimental* knowledge; and this is properly called wisdom, as it were, a sweet knowledge (*sapida scientia*)' (cited in De Cea Vol.I 1996:38; cf. Ps

remains because the biting word 'abandon' suggests to Francis that he, in relational terms, has unconsciously *chosen* a lesser good (or idol, Marion 1991:16) over a greater good. This has to be brought to apparent consciousness by a *direct personal challenge* by God: 'Why, then, are you abandoning the Lord for a servant and the rich God for a poor mortal?' God's motive is to make plain what kind of reward was waiting if he chose the greater 'Lord.' His own *motive* as to the *value of his relations* is challenged: 'why do you chose?' 'I will fulfil your dream in a *spiritual* way' means that a plenteous *spiritual* bestowal will be supplied by the 'I,' the Lord himself. Again, a direct relational 'draw-card' has been played by God, for Francis is ever more aware that 'Another' is attracting him and he more surely sees 'the Lord' as the source of this. Here *God's plan* that makes 'divine insertion' on the weak, undiscerning human being has to be observed: 'a *spiritual outcome* which will be accomplished in you not by a human *but by a divine plan.*' Thus God's loving providence will impinge on Francis' *whole* future. In what way this dream/vision was precisely communicated cannot be proven, but the obvious sense imparted in Francis, that gave him so much new freedom and joy ('*free of care and filled with joy*'), transformed his overall demeanour, and no doubt had a long-lasting historical effect on Francis. His vision may be a low-level type of biblical theophany (McKenzie 1994:884). To be sure, Francis was to become confident of this 'macro reality' of God's plan later in his life. The impressive shift in *understanding* that is effected in Francis works out of his *relational* openness as far as he can *intuit* that. It is in the dynamic of the *relational interchange* that he has gained a whole new perspective and not in any other more theoretical or analytical way. The affective romantic symbol of a 'beautiful palace' and later in Celano, 'a lovely bride' (cf. the perennial *Song of Songs* theme throughout the spiritual tradition of the Church; see St Bernard, Origen, the Greek fathers, etc.) would certainly attract the passionately inclined Francis as a troubadour follower. However the '*spirit of the flesh*' was here still somewhat of a blockage to a truly *spiritual* intuition.

RELATIONAL SHIFT FROM [1] IN QUADRANT 1 ↘ TO 1_(blue) IN QUADRANT 4

Here are eager and spontaneous dispositions returning to the formerly sick Francis. There is a new spring in his step after his dreams: (with mixed motives) he sets out with a sense of chivalrous service and ambitious glory to join the Count of Apulia.

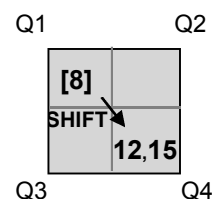
34:9). Therefore, 'Thomas concludes that the wisdom that produces that 'sweet knowledge' (*sapida scientia*) of the mystical experience is the gift of the Holy Spirit and it *differs radically* from the acquired intellectual virtue of wisdom.' Bonaventure agrees with Thomas and goes deeper on this point, for he says that, 'the experiential knowledge of God that proceeds from the gift of wisdom enables one to 'taste the divine sweetness.'" Thus in his *Itinerarium mentis ad Deum* he says: 'If you want to know how these things come to pass, ask grace, not doctrine desire, not intellect; the groaning of prayer, not the study of a lesson; the spouse, not the teacher; God, not men; darkness, not clarity; not light, but a flaming fire' (cap.7, n.6 cited in De Cea Vol.1 1996:38). The 'authentic mystical experience is always something given (infused), not acquired; it is always the result of the operation of one of the gifts of the Holy Spirit' (1996:38). Understanding of mystical intuition sees that Francis is not only on the right track but that he reveals that path that is most fruitful.

Despite the enigmatic invitations by and promises from God (God has to use the only images that Francis can identify with at the time - knightly honours and not yet spiritual glory), Francis' human idealism has not been totally quenched. With the second dream Francis is drawn deeper into what is now surely God calling him not to flee or 'abandon him' and draws Francis into a deeper relationship suggesting *other* kinds of riches, not martial *riches*, but now *the rich God*. Francis free-spiritedly enters into what the prospects offer and asks the Lord what he wants him to do. And the Lord enlightens him that the vision he saw prefigures a spiritual outcome to be effected in him as part of a divine plan. A new horizon opens for Francis for now he is no longer the muddled, lost soul of the caves but assured of providential care. He returned *in haste* to Assisi significantly *free of care and filled with joy*, and, with newfound purpose *he simply awaits the Lord's will*. What was lost, pathetic, purposeless and strained, is now given purpose, divine substantiation, with a note of favourable personal election by God. Any person offered such Godly relational intimacy would be enthralled.

RELATIONAL SHIFT 1,2): from [8] to 12_(blue) 15_(blue)

FROM BATTLE AND SICKNESS AND FEAR ...TO CONSOLATION

Moving from a negative outer experience in Quadrant 1 to positive inner experience in Quadrant 4



NEGATIVE EXTERNAL EXPERIENCE [8] (Quadrant 1 in Model E pg414)

Francis is *frightened* by the Crucifix speaking to him according to Celano (Autumn or end 1205, see Habig 1973:xi).

SOURCE: *The Remembrance of the Desire of a Soul* or *The Second Life of St Francis* by Celano (2Celano)⁶⁸ in Armstrong Vol.II 2000:249 italics added:

'Chapter VI. THE IMAGE OF THE CRUCIFIED WHICH SPOKE TO HIM, AND THE HONOUR THAT HE GAVE TO IT

With his *heart already completely changed* - soon his body was also to be changed - he was walking one day by the church of San Damiano, which was abandoned by everyone and almost in ruins. *Led by the Spirit* he went in to pray and knelt down devoutly before the crucifix. *He was shaken by unusual experiences and discovered that he was different from when he had entered*. As soon as

⁶⁸ According to Armstrong (Vol.II 2000:237) *The Remembrance of the Desire of a Soul* is, 'a piece of spiritual literature that resonates deeply with those attempting to define the *spirituality of Francis of Assisi*.' It 'embraces a profoundly theological approach' - but pertinently for this thesis Chapter, it also 'provides an *anthropological* dimension that provides insight into the saint's *human nature and experience* or, as Ewert Cousins expresses it, 'the *inner dimension* of the person...[where] *ultimate reality is experienced*' (1985. 'Preface to the Series' *Christian Spirituality*. Vol I :xiii italics added).

he *had this feeling*, there occurred something unheard of in previous ages: with the lips of the painting, the image of Christ crucified spoke to him. 'Francis,' it said, calling him by name, 'go rebuild My house; as you see, it is all being destroyed.' Francis *was more than a little stunned, trembling, and stuttering like a man out of his senses*. He prepared himself to obey and pulled himself together to carry out the command.'

PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

- With his '*heart already completely changed*' means through the process of 'turning' or conversion he was in a state of grace ready for God's use.
- '*Led by the Spirit*' is a common Pauline theme (see Rm 8:14).
- '*He was shaken by unusual experiences and discovered that he was different from when he had entered*' shows evidence of *being aware* of the state before and after, and suggests competent self-consciousness or spiritual awareness, and this then implies that there was spiritual intuition at work.
- As soon as he '*had this feeling*,' suggests that inner experience was changing him even *before* the crucifix spoke to him. Christ crucified *spoke* to him – was this a locution, or vision? 'Go rebuild My house; which Francis only later understood to be the Church at large, is a direct command given with authority – this summons can be compared to the *calling* and *sending* of the disciples (cf. Mt 28:19).
- That Francis, '*was more than a little stunned, trembling, and stuttering like a man out of his senses*' demonstrates the considerable 'internal impact' made on him (see also 442⁶⁹).

Moving Francis from experience in quadrants 1 and 3 to new positive inner experience in 4

INNER POSITIVE EXPERIENCE **12**^(blue)&**15**^(blue)(in quadrant 4 in Model E pg414)

Early on Francis already notes a mysterious 'felt change' in himself (1204. See Habig 1973:xi)

SOURCE: 2 Celano10-11 in Armstrong Vol.II 2000:249-250 italics added:

'He *felt* this mysterious change *in himself*, but he could not *describe* it. So it is better for us to remain silent about it too. From that time on *compassion* for the Crucified was *impressed* into his holy soul. And we honestly believe the wounds of the sacred Passion were *impressed deep in his heart*, though not yet on his flesh.'

PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

'*From that time on compassion for the Crucified was impressed into his holy soul*' - the term 'impressed' (employed two times), which is close to that which is mystically 'infused,' emphatically suggests profound mystical interpenetration.

'...*the wounds of the sacred Passion were impressed deep in his heart, though not yet on his flesh*' - the theme of being 'wounded in love' is found in mystical writings and was already present in Origen where the intellect is 'wounded by love' (cf. the book entitled *The Wound of Knowledge* by Williams [1979]1990).

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE (*Experience, relationality, spiritual intuition*):

For Thomas of Celano, Francis' affective intuition which is in touch with the inner self, as evident in Francis' exclamation '*this is what I desire with all my heart*' will lead to *mission* (Hammond 2004:20) – this is at any rate a very *generous* response. Note also the big-hearted follow-up activity of Francis: '*Immediately....*'

The phrase 'He *felt* this mysterious *change in himself....*' indicates that there has been an *affect* that Francis intuited...'*but he could not describe it*' - i.e. in language (this is indicative of intuition at play without interpretation through language constructs or concept (see this -often childlike- condition in Chapter 4 (this is consistent with Johnson 1998:50, 51, and this thesis, Chapter 4 pgs162 and 180; and Merleau-Ponty, thesis section 5.1.4.6 pg242¹⁶⁸). Spiritual experience should be accepted as that which is ineffable.

As one reads: 'From that time on *compassion....*', one recognises that compassion is a standard affective term, but the following words become profound: 'for the Crucified was *impressed* into his holy soul' – this signifies a *deeply internalised* degree of spiritual impact given as a highly special grace. The words, '*From that time on....*' add valuable insight – this was not a 'one-off' experience but resulted in a *relational transformation* in Francis that put him into a permanent intense 'compassionate' relationship with Christ on the cross.

All this highly relational language is intensely mystical and can only have been mystically intuited.

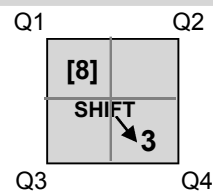
RELATIONAL SHIFT TAKEN PLACE FROM QUADRANT 1 ↘ TO QUADRANT 4

That Francis' heart has already completely changed indicates he has moved to a 'higher' stage of conversion. His life now reveals inner compliancy and docility to spiritual promptings as intuited as he is being *led by the Spirit*. The text says he goes to kneel and pray *devoutly* before the crucifix. The symbol of the crucifix resonates with his completely transformed, now sensitised spiritual disposition (before, it was hard-edged victorious knightly battle *for* God; never a *suffering with* Christ). His self-awareness as open to the spiritual is quite well attuned *for he was already shaken by unusual experiences* before the vision occurred and this vibrancy helped him 'notice,' '*that he was different from when he had entered*'; as if something spiritual had 'taken over' in him of which he was quite aware. '*Calling him by name*' takes up his attuned disposition so that he is opened to a relationship of some developed mutual understanding with the capacity to 'personally' recognise the Other. Receptive to the message understood as coming from the Son of God himself, he certainly did not doubt his vision as a hallucination or anything of that like, or at all discuss it first with others (cf. also Paul in Gal 1:17, 18), but obeyed absolutely as far as he could manage. '*Pulled himself together to carry out the command*' shows an awareness of the meaning of what had just happened in that awesome call that he knew demanded a responsible and loyal response irrespective of his still confused feelings. There is here an advanced appreciative conscious insight - a far cry from the rather high-profile, extrovert, superficial and 'loose' Francis before his conversion. In all of this there is little struggle with *interpretation*, whether through extra prayer and discernment, analysis of the event, dialogue with others, research etc. - all comes down to confidence of his intuition of himself (his inner state affected by the Spirit) as well of the Other

as present and as making intuited impact. One can therefore see that there is an apparent developed spiritual awareness in the words ‘*he felt this mysterious change in himself, but he could not describe it*’ – the terms ‘felt’ and ‘mysterious’ are pertinent as they suggests mystery that is suitably ‘sensed.’ The *ineffability* is indicative of mystical experience as it is normally felt (cf. Francis’ appreciation of the *ineffable* God in Osborne 2009:377). The profundity of the ‘impression’ makes it a permanent imprint. That ‘from that time on *compassion for the Crucified was impressed into his holy soul*’ is an enormous grace bestowed and reveals a sound capacity to be forever intimately attached to Christ in his deepest mystery. ‘Impressed’ means impact on his physical body (by the event) but more so within his interior soul. That the wounds of ‘*the sacred Passion were already impressed deep in his heart*’ already represents an advanced stage of *union*.

RELATIONAL SHIFT 16): from [8] to 3_(blue) & 12,15_(all blue)

CHRIST SPEAKING FROM ON THE CRUCIFIX - FROM TERROR TO AWE



Moving Francis from negative external experience in quadrant 1 to new positive inner experience in quadrant 4, in Model E.

HEALED IN INNER EXPERIENCE 3_(blue) (Quadrant 4 in Model E pg414)

Crucifix speaking to him in his heart according to Bonaventure

Cf. other text: crucifix speaking to him according to the *Legend of the Three Companions*

SOURCE: Bonaventure *Legenda Maior* Chapter 2:1 in Armstrong Vol.II 2000:536 italics added⁶⁹: ‘Because the servant of the Most High had *no other teacher in these matters except*

⁶⁹ SECOND SOURCE: *Legend of the Three Companions* Chapter V no13,14 in Armstrong Vol.II 2000:75 italics & brackets added: ‘Chapter V. HOW THE CRUCIFIX SPOKE TO HIM FOR THE FIRST TIME AND HOW HE HENCEFORTH CARRIED THE PASSION OF CHRIST IN HIS HEART UNTIL DEATH

One day, when he was more passionately begging for the Lord’s mercy, the Lord showed him that he would be told in the near future what he must do. *From that moment on, he was filled with such great joy, that, failing to restrain himself in the face of happiness, he carelessly mentioned some of his secrets to others. He nevertheless spoke cautiously and in riddles, saying that he did not want to go to Apulia, but that he would accomplish great and noble deeds at home. His companions noticed the change in him, indeed he was already estranged from them in his thoughts, even though he sometimes joined their company. And so they asked him as a joke: ‘Francis, do you want to get married?’ [He replied to them in a riddle, as mentioned above].*

‘A few days had passed when, while he was walking by the church of San Damiano, he was *told in the Spirit* to go inside for a prayer. Once he entered, he began to pray intensely before an image of the Crucified,’ which spoke to him *in a tender and kind voice* ‘Francis, don’t you see that my house is being destroyed? Go, then, and rebuild it for me.’ Stunned and trembling, he said: ‘I will do so gladly, Lord.’ For he understood that it was speaking about that church, which was near collapse because of its age. *He was filled with such joy and became so radiant with light over that message, that he knew in his soul that it was truly Christ crucified who spoke to him...From that hour, therefore, his heart was wounded*

Christ, once more in the sweetness of grace. For one day when Francis went out to meditate in the fields, he walked near the church of San Damiano which was threatening to collapse because of age. *Impelled by the Spirit*, he went inside to pray. Prostrate before an image of the Crucified, he was filled with no little consolation as he prayed. *While his tear-filled eyes were gazing at the Lord's cross*, he heard with his bodily ears a voice coming from that cross, telling him three times: 'Francis, go and repair my house which, as you see, is all being destroyed.'

Trembling, Francis was stunned at the sound of such an astonishing voice, since he was alone in the church; *and as he absorbed the power of the divine words into his heart, he fell into an ecstasy of mind.* At last, coming back to himself, he prepared himself to obey and pulled himself together to carry out the command of repairing the material church, although the principal intention of the words referred to that which Christ purchased with his own blood, as the Holy Spirit taught him and as he himself later disclosed to the brothers.

Then, after fortifying himself with the sign of the cross, he arose, and taking cloth to sell, *he hurried off* to a city called Foligno. There, after selling everything he had brought with him, even the horse he was riding, the successful merchant *quickly returned* with the price he had obtained.'

'Returning to Assisi, he reverently entered the church he had received the command to repair.'

PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

- The phrase, '*Because the servant of the Most High had no other teacher in these matters except Christ*', is highly pertinent in an epistemological sense this reinforces this thesis' emphasis that Francis' learning was gained primarily and mostly through a mystical relationship with Christ 'in the Spirit.'
- '*Once more in the sweetness of grace*' exhibits common ecstatic 'Franciscan language.'
- '*Impelled by the Spirit*' (from Latin *drive, driven* by the Holy Spirit; cf. Pauline language).

and it melted when remembering the Lord's *passion*. While he lived, he *always* carried the wounds of the Lord Jesus in his heart. This was brilliantly shown afterwards in the renewal of those wounds that were miraculously impressed on and most clearly revealed in his body.

From then on, he inflicted his flesh with such fasting that, whether healthy or sick, the excessively austere man hardly ever or never wanted to indulge his body. Because of this he confessed on his death bed that he had greatly sinned against 'Brother Body.'

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE

'He was filled with such great joy...happiness...' - especially the unadulterated term 'happiness,' means some event of great value (still unthematic) was given as 'infused' to inwardly reassure by means of 'affective infilling.' The next paragraph is examined: '...while he was walking by the church of San Damiano, he was *told in the Spirit*.' 'Told' (in the Greek) is a strong word reminiscent of St Paul in the NT where the Spirit many times 'told Paul' i.e., through spiritual intuition attuned to the movements of the Spirit as pointing the way ahead for the Church (see Ac 21:4). *He was filled* (note, a direct action) *with such joy* (a simple affective term) *and became so radiant with light* (this is a vital term: 'illuminated intuitively') over that message, that *he knew in his soul* (i.e. he 'spiritually intuited') that it was *truly* (his intuition interprets this 'rightly') Christ crucified *who spoke to him* - it is definitely intuition that gives 'relational certainty' of 'religious experience' - which is a profound proposal to make - that intuited experience reveals relationality is core to this thesis's theory. 'From that hour, therefore, his *heart was wounded*' - this is an significant phrase denoting deep relationship amplified by the added words '*and it melted* (a strong emotional 'feeling word') when remembering the Lord's *passion*' - this event had a major affective and empathetic effect that lasted throughout all his life. The consequences are long term but remain intense. The following portrays 'all-out' giving of himself to love at cost to himself: '*From then on, he inflicted his flesh with such fasting that*, whether healthy or sick, the excessively austere man hardly ever or never wanted to indulge his body.'

- *'filled with no little consolation as he prayed'* – the term 'consolation' is a term St Ignatius of Loyola based his spiritual discernment on, and its equivalent is often 'inner sweetness' in more expressive and poetic Franciscan language.
- *'While his tear-filled eyes were gazing at the Lord's cross'* - 'gazing' suggests intense receptiveness coupled with empathy. Gazing as a determined personal focus is in this study's understanding a 'fixed spiritual intuition' which is a special, *motivated* internal disposition. 'Gaze' (or 'looked steadily') is frequently used of Jesus in the NT as a kind of penetrating intuition accompanied by compassion (cf. Mk 10:21; Lk 18:24; cf. Brown R (1966:74, 76) thus the verb *emlepein* means to 'look with penetration and insight'; cf. Brown C (Vol.3 [1971],1978:519) who sees *emlebo* signifying a 'look of interest, love and concern,' comparable to *intenzō* in Lk 22:56 indicating an 'intense look.'
- The depiction *'he heard'* implies attentive listening.
- The phrase *'and as he absorbed the power of the divine words into his heart,'* suggests a [conscious?] most sincere effort to appropriate the spiritual message.
- The addition not in Celano (where Christ says this only once) *'telling him three times'* may simply be an emphasis for effect used by Bonaventure.
- *'he fell into an ecstasy of mind'* - such ecstasy may indeed be traditionally 'of mind' - but is situated within a general contemplative dimension.
- *'taking cloth to sell, he hurried off to a city called Foligno'* denotes an enthusiastic and generous pragmatism (also impetuous) that was also part of Francis personality.

PHENOMENOLOGICAL METHODOLOGY (Description of experience)

Francis was open to God as usual when the Lord told him to 'go rebuild his house.' Francis was overwhelmed by the experience and set off to physically rebuild churches, only later understanding this to be, through the Holy Spirit, a repair of the (Catholic) Church at large.

STUDY OF DYNAMICS (*expressed, experienced as discerned & extricated*):

Impact of experience (on subject) as outwardly or inwardly experienced

The event intuited:

The crucifix speaking to Francis as Christ. Francis intuited this immediately to be Christ.

The effect of the event?:

Francis was stunned and fell into ecstasy of mind.

Ascertain the results in a new quality of relationship as this denotes meaning?:

Francis was absorbed by the event and drew the precious words of Christ into his heart.

Arrival at relational effect & change:

This paragraph shows Francis immediately obeyed the command so that Christ is succeeding in drawing Francis to himself and his plan at the beginning of an effective evangelical phase of Francis' life.

Relational analysis in Francis life?:

(Relational analysis is permeated with the spirit).

The conversation (tone, major partner, response).

The command by Jesus to 'go and repair my church which is being destroyed' is somewhat enigmatic - as if God expects Francis to understand in a 'fuller' Christian context.

In any case Francis is impelled to do as he sees right there and then, and God 'corrects this' into a fuller sense in due course. In a similar vein, the 'first infatuation of love' may not be the whole picture as total reality, but is not false either – rather, it is *normally* a necessary first attraction, and one that sobers into fuller appreciation later. With Francis, God has above all worked through relationships and very little else.

OVERALL HERMENEUTIC METHODOLOGY: Emergence of hermeneutic meaning (then, & for now)

The event as self-revealing, and as evidence immediately seen by others.

A FULL HERMENEUTIC INTERPRETATION OF THE GOD-PERSON INTERACTION

Full hermeneutic insight and meaning - projects transcendent causes and motives in all above.

The overall sense of relational meaning gained:

Francis was beginning to be a true apostle for God – extraordinarily, out of a situation of extreme medieval violence, an 'instrument of peace.'

EVIDENCE OF THE CATEGORIES IN FRANCIS' EXPERIENCE (*Experience, relationality, spiritual intuition*).

'Francis was more than a little stunned, trembling, and stuttering like a man out of his senses' - i.e., he was temporarily out of touch with his normal functioning senses – the power of spiritual intuition occurs altogether at another level, and it can disrupt the regular senses. See 'resting in the spirit' (De Grandis 1989:81-83; cf. 'slain in the Spirit').

In Francis there was at play only direct spiritual exposure occurring as spiritual intuition: 'Because the servant of the Most High had *no other teacher in these matters except Christ...*' This is a point made earlier in sections 3.4.1 pg115 and 3.4.2 pg116, cf. also 5.1.6.3 pg266 - there were no 'intermediaries' for Francis, especially no intellectual ones.

The plain words, '*His kindness visited him,*' denotes a 'delightful' relationality as an active event, plain and simple.

The phrase, '*he was filled with no little consolation...*' asserts a degree of satiation as this was infused spiritually – 'filled' is conjoined to a classical term, 'consolation' meaning felt spiritual upliftment as one is gifted by grace.

That, '*he heard with his bodily ears a voice...*' can still be a spiritual *locution* 'as if' he heard with ears (in Mt 13:13, see Ac 2:6, some hear and others do not) but this is always interpreted through the spiritual faculty of spiritual intuition.

The next section is rather telling: '*since he was alone in the church; and as he absorbed the power,*' that is, absorbed through his intuitional ability; '*of the divine words into his heart*' suggests a 'contemplative spiritual intuition' at play; '*he fell into an ecstasy of mind,*' i.e. he was on a relational level, 'deeply absorbed into' the personal Christ as mystery. He is physically stunned, inwardly enthralled and in ecstatic peace - and then has to gather himself together.

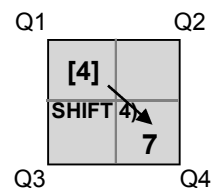
Francis at first thought Christ meant to command rebuilding local dilapidated churches, his spiritual intuition only got to terms with the fact it meant the Roman Church much later in his life '*...although the principal intention of the words referred to that which Christ purchased with his own blood, as the Holy Spirit taught him and as he himself later disclosed to the brothers.*'

'Then, after fortifying himself with the sign of the cross, he arose, and taking cloth to sell, he hurried off to a city called Foligno' reveals his normal impulsive generosity, but now also bolstered with greater interior fervour.

Returning to Assisi, 'he reverently entered the church he had received the command to repair' – he thus intuited (not *exactly* as rightly interpreted) the implications of a divine event in now a holy place – that is, what was some mild form of theophany.

RELATIONAL SHIFT 4: from [4] to 7_(blue)

THE LEPER INCIDENT



EXPERIENCE [4] (See quadrant 1 in Model E pg414)

Physical impact of lepers (revulsion) according to Celano and Bonaventure

Moving from: NEGATIVE OUTER EXPERIENCE in QUADRANT 1
Horror of the Leper.

SOURCE 1: I Celano Chapter VII no17 in Armstrong Vol.I 1999:195.

APPLIED HERMENEUTIC ANALYSIS

PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

- The account that says, 'he dismounted from his horse and ran to kiss him' certainly does not ring true when compared to his normal disposition in life towards the lepers and makes of this a most extraordinary event all round.
- '....he gave him money with a kiss' suggest actions typical of Francis' generosity and humanness, and again this exhibits an extraordinary 'turn about' for Francis, thus one can assume this occurred largely through God's grace working in and overturning Francis' general charitable disposition.

(Moving Francis from experience in QUADRANT 1 to new experience in QUADRANT 4)

HEALING IN INNER EXPERIENCE 7_(blue) (See quadrant 4 in Model E pg414)

Identification lepers made easy by grace according to Bonaventure

(In spring 1206 Francis is in Gubbio nursing victims of leprosy - hence the meeting with the leper occurred sometime in 1205. See Habig 1973:xi).

Francis: Changed by God's action thus:

moving to: POSITIVE INNER EXPERIENCE in QUADRANT 4

(Identification with poor and lepers made easy by grace)

SOURCE: Bonaventure *Major Legend* Chapter 2 no6 in Armstrong Vol.II 2000:539 italics added:

'From there the lover of profound humility moved to the lepers and lived with them, serving them all most diligently for God's sake. He washed their feet, bandaged sores, drew pus from wounds and wiped away filth. He who was soon to be a physician of the Gospel even kissed their ulcerous wounds out of his remarkable devotion. As a result, he received such power from the Lord that he had miraculous effectiveness in healing spiritual and physical illnesses.'

APPLIED HERMENEUTIC ANALYSIS

PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

- *'moved to the lepers and lived with them, serving them all most diligently for God's sake'* gives insight that it was God that was part of the motivation behind his service – this was a 'graced development' in Francis life and began a new era of identification with the suffering of this world as attached to Christ's suffering on the Cross. This is a mystery that carries Francis onwards until his *full participative co-suffering* with Christ through sharing the *stigmata*.
- As a result, he received such power from the Lord that he possessed miraculous effectiveness in healing spiritual and physical illnesses. This means that both Francis' holiness and performative power increased.

Made strong, he kissed the leper.

SOURCE: ICelano Chapter VII no17 in Armstrong Vol.I 1999:195 italics & brackets added.

APPLIED HERMENEUTIC ANALYSIS

PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

- *'with the grace and strength of the Most High'* and, *'Made stronger than himself ...'* indicate the intrusion of grace that made such radical conversion possible.

Moving Francis from experience in QUADRANT 1 to new experience in QUADRANT 4
AS JOINED TO THE NEXT EXPERIENCE

HEALING IN INNER EXPERIENCE 7^(blue) (See quadrant 4 in Model E pg414)
Identification lepers made easy (2nd account) according to Francis' *Testament*
(1205. See Habig 1973:xi).

Moving to: POSITIVE OUTER EXPERIENCE in QUADRANT 2

(Meeting of the leper (made easy by grace) (as below)

The Testament (1226) in Armstrong Vol.I 1999:124

(Compare SOURCE: ICelano Chapter VII no17 in Armstrong Vol.I 1999:195 italics added).

APPLIED HERMENEUTIC ANALYSIS

PHILOLOGICAL, GRAMMATICAL, STRUCTURAL ANALYSIS

- 'And the Lord Himself led me among them' and, 'was turned into' (in the passive - indicates the *divine* help that made possible such a conversion, cf. Hugo 1996:104) (see below).

6.3.7.1 INSERT: MAJOR COMMENTARY ON THE LEPER INCIDENT

The timing of the sequence as a narrated in the text reveals much about the context of the incident, and the context much about the meaning of the leper event.

Hugo (2011:131) graphically attests that the meeting of Francis with the leper was spontaneous:

'...took only a moment. At least one of the participants, perhaps both, was caught off guard by the encounter. There was no time for preparation or avoidance. The moment was thrust upon these two actors in life, actors whose parts have been played and replayed for every generation that cared to watch. The scene is classic: high emotion; poignant silences of uncertainty; compelling, unpredictable action; catharsis; self-revelation; ultimate life-questions. The scene of the transforming Francis accidentally meeting a leper has long caught the Franciscan imagination. It is a scene fraught with innuendo, full of magic, and inexhaustible in its symbolism. The episode was a necessity for medievals, a watershed for moderns.'

Hugo's text has captured the incident with perfect weight.

What though is the meaning of the incident? Here we must enter the somewhat demanding domain of hagiography.

Rather than taking a very cautious analytic 'approach of suspicion,' as Hugo prefers to proceed with (2011:25-26, 36-45), this study wishes to maintain 'a positive regard' for the narrated text while still employing critical evaluation (as indeed Hugo does, 2011:33-35).

To begin to retrieve such positive outcome, one can well ask a question resulting in the most negative extreme and see what response will be made to that. This follows the *reductio ad absurdum* argument: take an argument to the extreme, then see that it actually makes no sense in its extreme exaggeration, thereupon, intuit and derive, from data and sense, that the argument must still 'hold water,' that is, that it must still be 'somehow true,' then, adjust the explanation to a more moderate affirmation, so that this way allows a *positive* textual deposit with a valid interpretation (as it was intended) to emerge.

Following this argument or method then, the most negative and excessive casting of the story would say that the narrative was *total fabrication* for the ideological (hagiographical) ends of the biographers. The story may now even be adjudged to be merely symbolic. Francis might possibly have dreamt or imagined this leper event and later incorporated it into his life-story. However, immediate hesitation against either of these severe positions that discount, or make other inappropriate quick judgements, means that one has to properly address the tradition, for the leper story has been so central to Francis and Franciscanism that it cannot be sidelined in such manner. One is forced to seek the genuine truth that needs to be extricated and 'saved.' With as much information as possible, one is compelled to face the hagiographical predicament *between* accepting nothing, or all, of the story.⁷⁰ One cannot leave matters in limbo. Suspicion which remains unanswered leads to scepticism, and scepticism as unrelieved ultimately leads to (total) disbelief (that may even be unconsciously held).

6.3.7.1.1 FRANCIS' HORROR OF THE LEPERS

A sure fact is that both Celano and the author of the *Legend* make it plain that Francis could not cope physically or emotionally with the lepers around Assisi.⁷¹

6.3.7.1.2 RESOLVING SOME PROBLEMATIC TEXTS FALLING WITHIN GOD'S PLAN FOR FRANCIS' CONVERSION

We begin by examining the more difficult or incongruous seeming aspects of the story. Hugo is suspicious of the disappearance of the leper at the end of the story because he believes that it is a 'miraculous' insertion as imposed late into the story.⁷² He is probably quite correct, but as explained later, there is good reason two biographers included this addition.⁷³ Regarding the whole event of Francis meeting the leper, this study from the outset proposes that the event is seen, in faith, to be part of *divine providence*, in another words, part of God's plan for the conversion of St Francis (and his missionary impact thereafter). Indeed trusting this incident to be *integral* to God's providential plan for Francis is requisite, because Francis himself thoroughly believed this to be the case. He attested to this in his last *Testament* where in one sweep he surveyed this dramatic turning point as 'the conversion of his life.'

⁷⁰ Thomas of Celano the principle biographer for instance had his own experience of Francis and access to 'trustworthy witnesses' that would have vetted Thomas' final text, as well as the source texts, including a catalogue of miracles from his canonization (Armstrong Vol.I 1999:175, 176).

⁷¹ SOURCE: ICelano no17 in Armstrong Vol.I 1999:195. The lepers *nauseated* him and he had *an extreme aversion* for them: '... he used to say that the sight of lepers was so bitter to him that in the days of his vanity when he saw their houses even two miles away, he would cover his nose with his hands.' SOURCE: *Legend of the Three Companions* no11 in Armstrong Vol.II 2000:74. 'For, as he said, the sight of lepers was so bitter to him, that he refused not only to look at them, but even to approach their dwellings. If he happened to come near their houses or to see them, even though he was moved by piety to give them alms through an intermediary, he always turned away his face and held his nose.'

⁷² Hugo (2011:133) holds that, 'At the conclusion of Celano's second account, Francis remounts his horse and, in an area without hiding places, loses sight of the leper. The effect of the disappearing leper would not be lost on medieval readers, especially the friars. Celano clearly intended to introduce miraculous material into the narrative. Popular medieval images of saints encountering Christ in a poor or sick person abounded at the time.' However, as we shall see, that such a popular construct was employed does not dismiss the *meaning* of the 'disappearance' in toto.

⁷³ SOURCE: *The Testament* of St Francis (1226. Armstrong Vol.I 1999:124) reads: '...for when I was in sin, it seemed too bitter for me to see lepers. And *the Lord Himself led me among them* and I showed mercy to them.'

We will see from his words that Francis acknowledges God's active and 'direct influence' upon this unique experience. We will see that Francis himself clearly attributes the radical change of his natural dispositions *into* a new attitude towards the poor and sick to the *activity of God*. The drama was clearly the work of God in a 'transformed' Francis – as his *Testament* indicates: 'And when I left them, what had seemed bitter to me *was turned into* sweetness of soul and body.' In this case 'sweetness' is always attached by Francis to the divine source and so is definitely a *gift* of God. As will be expounded, the stance of Francis, though self-aware ('to me'), was clearly *passive*: a grace had been given to him by God because he knew that something had changed within him.

In addition both 2Celano and the *Legend of the Three Companions* (see 451⁷⁴ and 452⁷⁷ below) indicate that the Lord was telling him ahead of time that his life would be 'turned' round. A *change* would be affected *in him* against his own natural tendencies.⁷⁴

Even before Francis meets the leper this change will have been brought about in him as a special grace of not only for coping, but being able to embrace 'kingdom values' (love for the weakest or the repulsive outcast) who often present 'opposition' to our human inclinations.

6.3.7.1.3 SOME TEXTUAL PROBLEMS

What though of those other texts that seem to support Hugo's more psychological interpretation given below.⁷⁵

According to Hugo some other phrases need to be well examined.

First, the text of I Celano Chapter VII no17 says of Francis, 'that he came to complete victory over himself...' (Armstrong Vol.I 1999:195) so that this implies much self-effort.⁷⁶

Second, the *Legend of the Three Companions* (Chapter IV no11) says that, 'though he usually shuddered at lepers *he made himself dismount*, and gave him a coin kissing his hand as he did so.'

In granting Francis some self-mastery, a full textual context must be maintained at the same time. A fuller context will remember that according to Celano himself, it is, 'with the *grace and strength of the Most High*' that his victory is prefixed. Surely God's *grace* is functioning ahead of his whole life as the text continues to say: 'until, *by God's grace*, he came to complete

⁷⁴ The *Legend of the Three Companions* puts a passive spin on what the Lord says will happen to him - 'what *before* made you shudder *will offer* you great sweetness and enormous delight' so that now that sweetness is 'offered' to Francis. 2Celano (no9 in Armstrong Vol.II 2000:248 brackets inserted) implies also that he will be 'surprised' at a change of response in himself: 'For when the order is reversed, the (hard, difficult) things I say will taste sweet to you even though they seem (had seemed to be) the opposite.' Francis must cooperate with the inner shift: 'If you want to come to know Me despise yourself.'

⁷⁵ Respectfully, as a brother Capuchin Franciscan of this author, who have both met at length, he is here taken as a scholarly 'soundboard' to compare against.

⁷⁶ The full text of I Celano Chapter VII no17 (Armstrong Vol.I 1999:195 italics added) says: 'When he started thinking of holy and useful matters with the *grace and strength of the Most High*, while still in the clothes of the world, He met a leper one day. *Made stronger than himself*, he came up *and kissed him*. He then began to consider himself less and less, *until by the mercy of the Redeemer*, he came to complete victory *over himself*.' The above text is preceded with: 'Then the holy lover of profound humility moved to the lepers and stayed with them. For God's sake he served all of them with great love. He washed all the filth from them, and even cleaned out the pus of their sores, just as he said in his *Testament*, 'When I was in sin, etc'' (no17, pg195).

victory over himself' (Armstrong Vol.II 2000:74).⁷⁷ Indeed, the author *again* mentions the work of grace *after* the incident: '*With the help of God's grace*, he became such a servant and friend of the lepers...' (Armstrong Vol.II 2000:74).

Third, the reasons given by Celano (2 Celano Chapter V no9 in Armstrong Vol.II 2000:248) for the change wrought by Francis, through being 'true to himself' and his new life commitment, also needs to be accounted for. Celano gives Francis his due: 'He felt terrified and revolted, *but* not wanting to transgress God's command and break the sacrament of His word, he dismounted from his horse and ran to kiss him.'

One must counter that, the element of *surprise* that the biographer Celano attributes to Francis as a 'miraculous' dimension of the graced event (the leper *disappears* in this account also, as he does in Bonaventure's account, 453⁷⁹), even if it did not happen exactly as recounted, or like that at all, implies that Francis also likely recognises that the *whole event* is 'miraculous' in being wrought *by God*. Despite hagiographical license, the gist of the biographer's interpretation is that the event happened to Francis because God had arranged it. Unless the biographers are totally wrong in assessing this, as God's insertion, and Francis would see it in the same way, not as accurately and historically 'miraculous,' but as *generally* 'miraculous' as an exceptional event under God's direct hand.

Francis, it would seem, sees the effects on himself as 'beyond belief,' or 'miraculous' for, very humanly, the insecure Francis is *still not convinced* of the effect of the great change wrought in himself. Thus Francis wants to 'test out' the grace he had just undergone. Soon after, as if he couldn't quite believe that his former repulsion had changed to 'sweetness,' he sets off to *test himself* acting under grace in a new meeting with lepers that *he* this time sets up. He wanted to *see* what would happen next time round. Celano (2Celano Chapter V no9 italics added⁷⁸) goes on to say, '*Filled with joy and wonder at this event,*' (seeing its surprising or

⁷⁷ SOURCE: The full text of *Legend of the Three Companions* (Chapter IV no11 Armstrong Vol.II 2000:74 italics added) tells: 'One day, while he was praying enthusiastically to the Lord, he received this response: 'Francis, everything you loved carnally and desired to have, you must despise and hate...what before seemed delightful and sweet will be unbearable and bitter; and what before made you shudder will *offer you* great sweetness and enormous delight. He was overjoyed at this and was comforted by the Lord. One day he was riding his horse near Assisi, when he met a leper. And, even though he usually shuddered at lepers, *he made himself dismount*, and gave him a coin, kissing his hand as he did so. After he accepted a kiss of peace from him, Francis remounted and continued on his way. He then began to consider himself less and less, until, *by God's grace*, he came to *complete victory over himself*. After a few days, he moved to a hospice of lepers, taking with him a large sum of money. Calling them all together, as he kissed the hand of each, he gave them alms. *When he left there*, what before had been bitter, that is, to see and touch lepers, *was turned into* sweetness....*With the help of God's grace*, he became such a servant and friend of the lepers, that, as he testified in his Testament, he stayed among them and served them with humility.'

⁷⁸ SOURCE: 2 Celano Chapter V no9 (Armstrong Vol.II 2000:248 italics added) states: 'God said to Francis' 'in spirit.' 'If you want to come to know Me, despise yourself. For when the order is reversed, the (hard, difficult) things I say will taste sweet to you even though they seem the opposite.' He was *moved to obey* immediately the divine command, and was led *through experience* to the truth of these things.' Celano continues, 'Among all the awful miseries of this world Francis had a natural horror of lepers, and *one day* as he was riding his horse near Assisi he met a leper on the road. He felt *terrified and revolted*, but not wanting to *transgress God's command and break the sacrament of His word*, he dismounted from his horse and ran to kiss him. As the leper stretched out his hand, expecting something, he received both money and kiss. Francis immediately mounted his horse and although the field was wide open, without any obstructions, when he looked around he could not see the leper

'miraculous' impact) 'within a few days *he deliberately tried to do something similar.*' Note, this time it is *he* who tries to 'do' something *like* the marvellous last episode. Francis, aware of the influence God exerted the last time, knows that an important outcome will be at stake here - will the 'divine change' wrought in him be permanent and will the grace of God help him again? So, Celano relates, 'He made his way to the houses of the lepers and, giving money to each, he also gave a kiss on the hand and mouth.' 'Thus,' says the Celano, the outcome is that Francis was satisfied in God's consistent action, for he was *now* assured, for, 'he *took* the bitter for the sweet' (i.e. passively 'received' sweetness, *not*: '*he made*' the bitter sweet). Francis now fully *accepted* the fact that all did indeed 'work out' this way under grace and will always do so in his life: 'and courageously prepared to carry out the rest' (i.e. do 'his part,' whatever God had in mind for his future) (2 Celano Chapter V no9 brackets inserted). Francis is now finally convinced that God changed him so that he could now 'miraculously' love and serve the lepers.

Forth, added to this are the tricky words of Bonaventure's *Major Legend* (Chapter I no5 in Armstrong Vol.II 2000:533) (that suit Hugo's rendering): 'Recalling the plan of perfection *he had already conceived in his mind*, and remembering that he must *first* conquer himself if he wanted to become a *knight of Christ*, he dismounted from his horse and ran to kiss him'⁷⁹ (as reference, see the Hugo's chart regarding the leper incidences, 2011:145).

However Francis here too, clearly leaves the scene bemused for he intimates that 'something of God' had occurred here 'almost miraculously' (the leper disappears in this account also) - and Francis, in '*wonder*' at the divine intervention '*therefore...*' as a result, begins 'to sing praises *to the Lord.*' He well recognises that any glory arising is all God's, and praises him.

We look at these tensions brought up by these three texts in more detail below, resolving the issue together with 455⁸⁵, 456⁸⁶, 459⁹¹ and 460⁹³.

6.3.7.1.4 ANOTHER HERMENEUTIC SUGGESTED

Hugo advances that he 'will conclude by attempting to build on this (below) historical foundation *a reconstruction of Francis' personal psychology* relative to his behaviour and relationship with lepers' (2010:131 italics added). Admittedly Hugo offers this as a 'modern' 'imaginative' application and not a 'definitive' exegesis, but this all the same leaves one wondering if his description is what might have occurred within Francis (2010:142), or, not.

anywhere.' Celano inserts a crucial development: 'Filled with joy and wonder at this event, within a few days he *deliberately* tried to *do* something *similar*. He made his way to the houses of the lepers and, giving money to each, he also gave a kiss on the hand and mouth. Thus *he took the bitter for the sweet* and courageously prepared to carry out the rest.'

⁷⁹ SOURCE: Bonaventure's full text (*Major Legend of St Francis* Chapter I no5 in Armstrong Vol.II 2000:533, 534 italics added) reads: '5. One day, therefore, while he was riding his horse through the plain that lies below the city of Assisi, he met a leper. This unforeseen encounter struck him with not a little horror. Recalling *the plan of perfection* he had already *conceived in his mind*, and remembering that he must *first conquer himself* if he wanted to become a *knight of Christ*, he dismounted from his horse and ran to kiss him. As the leper stretched out his hand as if to receive something, he gave him money with a kiss. Immediately mounting his horse, however, and turning all around, even though the open plain stretched clear in all directions, he could not see the leper anywhere. He began, *therefore*, filled with wonder and joy, to sing praises to the Lord, while proposing, because of this, to embark always on the greater.'

Francis remains our Sainly model and thus he gives insight into divine truth. 'Imaginative projections' other than the Saint's divine evidence will detract or skew that Saint's truth.⁸⁰ Hugo might excuse this author, as a less distinguished Capuchin brother, for using his psychological example as a foil, so as to bring out the thesis categories in Francis' experience of the leper. This event was all part of a process, Hugo suggests, as he takes his different psychological tack, in which Francis '*thought through* the unfairness of human suffering,' *looked* at this in the light of past Saints, grew in conviction that he had to change his attitude because of guilt,⁸¹ and so gradually abiding by a 'different type of reason' (that all is bad 'luck,' and we lepers and others are really all equal, Hugo loosely suggests, 2011:143) and thus at last accepting his fear, and ultimately choosing or deciding to make 'a leap of faith' that thereafter held him 'in truth' and set him free, for at last, he realised that he and the leper 'were the same humans' (2011:143, 144).

Notably, the activity suggested here is predominantly initiated and undertaken by Francis. Two things strike one here that ask for final resolution. The first asks for clarification of where the focus lay: on the interior of a subjective Francis (his 'inner divisions' 2011:144), or on the relationship with the lepers. Concerned here is the liveliness of the *empathetic aspect* of Francis' motivation, did he kiss the leper to *overcome himself*⁸² or was he *given* insight into the lepers 'beautiful nature' as 'image of God' through *grace* so that, against deep seated personal abhorrence, he could now love *them*. Second, was the change of attitude in Francis brought about through a quasi-philosophical review of 'asymmetrical suffering' in his society (an awareness coming from the 'outside in' as Hugo puts it⁸³) or was the occurrence an 'inner conversion' brought about by an interior transformation 'in the Spirit' from 'inside out'? (cf. 'the internal effects exteriorly,' Delio 2001:116). One notes that the juxtapositions have here purposely been made markedly distinct.

Hugo thus speaks of the change as 'a crucial *choice* (by Francis) in *his* life' dependant on a 'long inner psychological conversation' within Francis (inner questioning of unfair societal

⁸⁰ Where one can freely mix historical truth into a novel story, like Dan Brown does in his books, the toxic mix debases the actual history. It would be better to make up a totally new story with a new actor, so that historical fact and free imagination remain separated and will not immediately confuse. Because Brown employs real historical evidence as if it fits and reinforces the tale, many undiscerning people end up believing the whole story to be true. They tend to believe that a secret *illuminati* run the Catholic Church. A social and psychological analysis of Francis needs to build on the evidence in the sources as accurately and closely as possible at every single point. Anything else becomes another story, interesting and stimulating, but not necessarily Francis' story.

⁸¹ That Francis suffered from 'social guilt' *driving* his mission in any way is hard to arrive at and that this was what 'freed' him, rather than deeper motives of personal mystical Christological identification growing slowly within, is difficult to construct. Rather, solidarity with all others and all creation was given to him 'in Christ.' Francis likely did not think this process through, rather the attitude was *infused* in him to make his transformation possible *in the event*. Only gradually, and finally at his death, did he see God's clear hand more distinctly.

⁸² Hugo (2010:143 italics added) puts it in this rather human centred way: 'Francis abandoned all reason in self-resignation, struggling to abide by the proclamation of a different type of reason. Like the child feeling the rush of adrenaline that assists *the plunge*, Francis kissed the leper. With that, *Francis hurdled* the first and largest of a series of walls that for too long had held *him* hostage. In that emotional, cathartic, and symbolic moment, Francis embraced *himself*.'

⁸³ With time, Francis' changing vision of life outside himself began to change his vision of life inside himself. Francis began to ask the question so normal to human life: 'Why me?'

differences, 'self-dissatisfaction', personal reflections, the influence of circulating legends of other Saints, and his own inner 'thoughts and convictions')⁸⁴ and he thus tends to place emphasis on Francis' internal transformation in terms of 'his' own inner processing; indeed Francis 'chose' the new direction that needed 'sheer energy' (2011:143). In addition, 'Growing spiritual insights' have *psycho-spiritual* effects and such insights 'would visit him with guilt' (2011:142-144).

This rather 'rationalistic comparison' soberly made by this alternative scenario cannot though square with the *dramatic setting* in all the accounts which set up a *contrast* imbued from the start with a 'high degree of negativity.' These are then real negativities that are followed by a remarkable degree of joy that always has a 'divine tinge' to it so that it is not about the joy of 'human' victory. There is no indication in any of the texts that Francis (calmly, reflectively, over time) 'thought through' beforehand, the likely meeting in any way. Though one cannot absolutely disprove this view, the text (besides Bonaventure's part, one version) does not give any inkling that such introverted reflection leading to a final 'social resolution' was undergone.⁸⁵ The opposite in fact retains the simpler scenario. The biographers state that Francis in a gut-like repulsion always fixedly avoided the lepers (by two miles). To the end Francis, it seems, has *no intention* of 'making up with' lepers because of a 'social debt' owed. Neither is any sense of 'social guilt' ever suggested in the sources as some inner psycho-social drive within Francis.

The event is set up, not as a gradual social restoration (as justice 'falling into place'), but as a dramatic 'spiritual showdown,' in which the three principle agencies, in the right order: the Lord, Francis' whole life, and the leper, clashed. It seems at least fair to say that, were it not

⁸⁴ Bonaventure does say that Francis had 'the plan of perfection he had *already* conceived in his mind, and remembering that he must first conquer himself...' (Bonaventure *Major Legend* Chapter I no5 in Armstrong Vol.II 2000:533) but, besides a general tendency in all of us, he has no earlier grounding text to base his position on. That as Hugo believes he somehow acquired this from the legends of the Saints (2011:142) is never referred to by Francis (or intimated by biographies). Indeed Francis ultimately refers all back to grace and his Christ.

⁸⁵ The references referring back to his promise of being a knight in 2 Celano (Chapter V no9, *not wanting to break his word* - as a promise to himself, or as a knight?); and the words of the *Major Legend* (Chapter I no15) that he must 'first conquer himself if he wanted to become a *knight of Christ*' befit generalised hagiographical ends. This image seems to be a gloss by the author and likely does not directly refer to a 'revised social understanding' *within* Francis as a new view of himself. Never in the *Testament*, or in any other writings, does Francis refer back to a previously held 'idealised' state of knighthood. In fact he had set knighthood aside for good as being blatantly ambitious (see 2 Celano Vol.II 2000:245). He never saw himself in grand terms as a 'knight for Christ,' or even a 'spiritualised' knighthood, rather, he referred to himself as a 'fool' (see Phan 2001:751, 752, 746, 747; & 744 on intuition) or 'idiot' (*simplex et idiota* in Armstrong Vol.I 1999:119). McGinn (Vol.III 1998: 341⁷³) shows that Francis welcomed the title of 'crazy man,' as can be seen from a noted text in the *Compilatio Assisiensis (Legenda Perusina)* (no19 in Meneste, E & Brufani, S 1995:1498 cited in McGinn Vol.III 1998:341⁷³), *Et dixit Dominus michi, quod volebat, quod ego essem unus novellus pazzus in mundo*. Here *Il Poverello* joins himself with the ancient tradition of 'fools for Christ sake' (cf. 1Cor 4:10); also see Vandenbroucke, F 'Fous pour le Christ' (*Dictionnaire de spiritualite ascetique et mystique doctrine et histoire*. 1937-94. 5:752-70 (764-65 is on Francis) cited in McGinn Vol.III 1998:341⁷³; cf. Phan 2001). Otherwise he ascribed to being a 'penitent' (Armstrong Vol.II 2000:401), a 'lesser brother' (Armstrong Vol.I 1999:602), a 'brother of penance' (Armstrong Vol.I 1999:603), a 'poor little man,' a 'herald' (*Major Legend* Chapter 2 no5 in Armstrong Vol.II 2000:539) and even a mere 'worm' (I Celano Chapter XXIX no80 in Armstrong Vol.I 1999:250). Later, Julian of Speyer (Armstrong Vol.I 1999:386) is one that uses the idea of being a knight for Christ, but does so incongruously.

for the Lord's influence ahead of and during the incident, Francis could have 'gone either way' in his response to the leper confrontation: he could have barely encountered the leper, or more likely galloped away in shock.

6.3.7.1.5 THE EVIDENCE – AN UNPREPARED FOR EVENT

That the contact was *totally unexpected* arises in three indications made in the sources.⁸⁶

We note that contrary to Hugo's interpretation (2011:128-145), even if this use is common to hagiographical form, that it is nowhere intimated in the main biographic texts that the leper was a 'sign or symbol of Jesus or of an angel' – which Hugo places some emphasis on as hagiographical construct.⁸⁷

One must hold to the conclusion, as Francis himself does, that God here specifically acts *in* Francis' life and this God's *specific* action is not about any similar path of typical hagiographical miracle, but as *explicit insertion*, is rooted in events and experiences in (personal) human history. It is in this historical 'God-event,' Francis fully realises, that he is transformed by God.

6.3.7.1.6 A PARTIAL RESOLUTION OFFERED

Can one say as resolution, that for Celano (2Celano Chapter V no9 in Armstrong Vol.II 2000:248) and for Bonaventure following him (*Major Legend* Chapter I no15 in Armstrong Vol.II 2000:533. See this Chapter 456⁸⁶) that the 'vanishing' of the leper from 'Francis' sight, in an open area with no obstructed view' is a *literary inclusion* by the authors that is meant to ensure that the extraordinary *divine character* of the event, precisely as providential, as of God's direct intervention, is not left to a mere humanistic interpretation?⁸⁸ By a solely

⁸⁶ First, 'The Lord *himself* led me among them' indicates that this was a total *chance*, an unexpected happening 'while riding a horse,' so that this was an 'unforeseen encounter' (sic) says Bonaventure's *Major Legend* (*Major Legend of St Francis* Chapter I no5 in Armstrong Vol.II 2000:533, 534). One can thus assume that the meeting, because it was explicitly 'by chance,' was 'arranged by providence' *against* what Francis would have *decided for himself*, or ever *imagined*. One can presuppose that he was 'exposed' to the lepers 'by God' *against* his natural loathing. God, with the promise of a 'new sweetness' infused into Francis in future, throws down the spiritual gauntlet *in experience* (not in some prior hypothetical 'thinking development'). All the leper texts emphasise in terms of the 'setting of the scene' that Francis *himself* would not have countenanced such a meeting. Though not completely determinative, Celano (2Celano Chapter V no9 in Armstrong Vol.II 2000:248) helpfully attributes any 'causality' to a chance meeting of a leper, in the diminutive 'story-like' phrase he employs: 'one day...' (*Bonaventure* also uses the childlike term 'one day...' in *Major Legend of St Francis* Chapter I no5 in Armstrong Vol.II 2000:533, 534; as does the *Legend of the Three Companions* no11 in Armstrong Vol.II 2000:74) ... thus 'one day', as 'any day' - but *not* a day in any way projected ahead by Francis. This at least means that Francis did not set out purposely to meet any lepers, and this strongly suggests also that the 'surprise element' now recognised, heightens the *drama* of the *extraordinariness* (mystery) of the event as a whole.

⁸⁷ On what grounds in the major texts, does Hugo (2011:134) hold that, 'Given this tradition, Celano altered the portrait of the leper as a suffering human being to that of the disguised Christ at best, an emissary-angel at least.' This rendition seems to be a forced intrusion. True, one is neither permitted to *assume* another extreme, that the leper-account is *all of God* as a *typical* 'miracle account' from beginning to end in which Francis plays little part as he is 'carried along' by the supernatural.

⁸⁸ Hugo (2011:135) adds: 'This addition alters the emphasis of the story from the personal, internal dynamic in the converting Francis, to the *election* of Francis by the crucified Christ. Undoubtedly included in this election are the roles of founder and stigmatic (see Iriarte 1982:453). The addition is unbelievably spectacular. Furthermore, it is introduced into the tradition twenty-one years after the death of Francis and after the completion of three previous, well-circulated legends. The disappearing leper simply cannot be accepted as solid historical material. The earlier additions of *The Legend of the Three Companions*, while not necessarily *historical*, are credible.'

'humanistic' notion, is meant that Francis himself overcame his own fears by 'great self-effort' to be fundamentally re-orientated towards a 'preference for the poor.' In this case grace can be assumed somewhere in the background as matter of course, but is not *explicitly* active as grace, as applied in a *specific*, demanding life-situation. The 'divine element' inserted by the (very holy) biographers (granted, as exhibiting hagiographical license) is expressly intended preclude such a very humanistic presentation.

What then of the two other troublesome phrases?

The phrase of 2 Celano (Chapter V no9 in Armstrong Vol.II 2000:248) 'not wanting to break his word' (literally, break 'the sacrament of his word') is certainly a backwards glance at some commitment, but (if it is not a gloss of the author's) seems more likely to be situated in a reflection '*in situ*,' or on the spot, as he was confronted by a choice *forced* by the situation (Celano places the 'demand of the situation' first: 'He felt terrified and revolted, *but* (sic)...' see 452⁷⁸ & 247¹⁸³). So too the words of '...remembering his resolve to be perfect and a knight of Christ' (Bonaventure *Major Legend* Chapter I no 5 in Armstrong Vol.II 2000:533) takes on a similar light, namely, the *forcing* of choice, indeed as far as any reflection is possible in the heat of the moment, as influenced by his *overall* commitment to God thus far. One cannot preclude that there may be some 'background' conscience at work in Francis but this is not presented as any central motivation in the other sources.

Possibly, Francis, as the situation demands a decision there and then (as 'unforeseen encounter'), inwardly *compares* this present challenge to his past choices and his commitment to God and spontaneously, in a change of heart, kisses the leper. But to squeeze so much retrospective thinking (philosophical, social, and introverted long psychological processes) into what was a very human Francis, as usual, panicking at the arrival of the leper seems to be rather forced.

More likely, some of these phrases are just one other author's interpretation thrown into the mix. Referring to the text: 'remembering that he must first conquer himself if he wanted to become a *knight of Christ*, he dismounted from his horse and ran to kiss him,' the *sources* reveal that Francis' past, embarrassing, prideful *knighthood* ideals at no time feature as part of his new self-image. As explained by this thesis 455⁸⁵, his attempts at knighthood were a disaster for Francis and no longer fits his new *Christ-centred* self-awareness. His converted self-image 'in the poor suffering Christ' instead entails the themes of a *poverello*, a foolish herald, a penitent, and a poor little man. There is a sense that Bonaventure is 'reading into' the situation, that assumes that Francis wanted to be a 'knight of Christ,' which is, in its own way, understandable as bold hagiography. This image of knighthood requiring his own chivalrous commitment as a motivation, however, is not consistent with Francis' own *precise* interpretation of the event as overall, clearly *attributable* to the Most High as he relates in his last *Testament*. This *Testament* was solely focused on the power of grace in an existential event, as we see in greater detail later.

One can then to some extent believe that the sensitive Francis was during his conversion period, mulling over his dread of lepers and that God was simultaneously *gradually preparing*

him for a chance meeting as a decisive 'graced moment.'⁸⁹ This can also partially explain some of the Celano's specific additions such as the introductory phrase, 'When he started *thinking* of holy and useful matters *with the grace and strength of the Most High*, while still in the clothes of the world, he met a leper one day' (I Celano Chapter VII no17 in Armstrong Vol.I 1999:195). To facilitate this line of argument as it sees a more gradual conversion led by the Spirit, we can see Celano has intentionally included *grace* as part of a 'preparation process' which God had ready for him in order to be able to 'face' this conversion incident. Celano thus *includes* the 'grace and strength' as *part of the process* - and of course Francis responds to that empowering grace in the experience itself.

All the same, clearly a totally 'chance' encounter is indicated, which must then in the end submit *all* the unfolding events as falling under *God's* guiding hand. One can safely say that it is God that prepares Francis for and changes Francis in the event.

The two interpretations (psycho-social conversion, as per Hugo) and infused, spiritual conversion (argued in the thesis) can, to some extent, agreeably meet. In one sense Francis conquered his aversion, there and then, with great effort (see *Legend of the Three Companions* Chapter IV no11 in Armstrong Vol.II 2000:74); but then again most surely not at all alone through his own strength, but *through* God's grace. But where to place a proper emphasis; where lies the greater power as that source that made the event possible?

6.3.7.1.7 A FINAL ADJUDICATION: SELF-EFFORT BUT UNDER GRACE

Some decisive words help clinch our predicament. Celano definitively 'brackets' the narrative text up front by attesting that, '*Made stronger than himself*, he came up and kissed him' (I Celano Chapter VII no17 in Armstrong Vol.I 1999:195 italics added). Similarly he 'brackets' the end pericope by saying that thereupon the work of the *Lords grace* (as 'mercy') *gradually continued* over time in that: 'He then began to consider himself less and less, *until by the mercy of the Redeemer*, he *came to* complete victory over himself' (Armstrong Vol.I 1999:195). The bracketing of this literary *inclusion* must infer the meaning of what lies between. It indicates that the victory is not so much about Francis' impressive willpower, but victory over sin, fear, and weakness in himself *through* God. Victory is possible *only* through God's mercy. To be *theologically* sound, any conversion or transformation is always to be achieved only through grace - and indeed, with the subject's cooperative efforts responding to that grace. It is imperative to avoid the extreme that the end result that Francis' being able to serve the lepers was solely, or even mainly, or first, a 'human victory' of Francis over his personal fear.⁹⁰

⁸⁹ Hugo (2011:142-144) here gives a different well-hewed slant to his more psychological account, as he explains. He testifies to the moving power of God which Francis well recognised: 'In his testament, Francis begins with thirteen autobiographical verses. He recapitulates the primary experiences and principles of his early life. Francis begins by recounting his early experiences with lepers, using language that confirms the basic realities underlining the account of Francis' unexpected (*sic*) meeting with the leper...He *felt* that a *force outside of himself directed him into their midst*. Francis *identified this movement with God*. In the *midst of the experience*, Francis was able (the thesis would insert, '*made able*') to go beyond his admitted fear and *relate* with lepers' (Hugo 2011:136 italics & brackets added).

⁹⁰ Cosby gives us some background information: 'Since leprosy was believed to have come upon a person because of sin the church felt no guilt in exposing such sinners and excoriating them...Throughout Francis' life there was a virtual 'barrage of legislation' determined to segregate lepers from the rest of society' (2007:90) Another elaboration of the leper event in the *Legend of the*

It is crucial to build in the *power of grace* in any Christian situation especially such a *pivotal conversion* event of one of the most prestigious of all Saints. Francis himself at all times saw *grace* as the font of his effectiveness as a 'saint': *all was from the Lord* and he was the 'greatest sinner of all' and a 'mere worm' (1Celano Chapter XXIX no80 in Armstrong Vol.I 1999:250). Human agency, independence of mind and will, can though, never be dispensed of totally, as Thomas Aquinas' more human emphasis would surely insist. With some power of inner restraint then, Francis must have *intentionally* considered *himself* less and less (1Celano Chapter VII no17 in Armstrong Vol.I 1999:195 and *Legend of the Three Companions* Chapter IV no11 in Armstrong Vol.II 2000:74) so that one can go so far as to say that this grace required 'brave cooperation' from within Francis. Nevertheless all theologians must come to that 'theological leveller' - that any conversion process whatsoever is always facilitated and indeed, 'carried' by grace.⁹¹

Thus, the final analysis will have eventually to say that *Francis'* action flowed from the Lord's directing and the Lord's empowering strength. Francis' response is thus *fully dependent* on the Lord's previous action in him. When Celano (2Celano Chapter V no9 in Armstrong Vol.II 2000:248) speaks of God's activity *making* the engagement with sickness and great difficulties 'sweet' for Francis, he makes clear that Francis was led '*through experience* (not introverted or abstract reflection) to the truth of these things' (2Celano 2000:248 italics added).

For Francis, experience under providence revealed the real progression.

6.3.7.1.8 A REALITY CHECK: A FRAGILE, INCAPABLE FRANCIS

It becomes clearer that Francis could not have made this major transition himself.

Ultimately from the *text's* own setting up of the *context* - Francis is in a very fragile state *vis a vis* lepers, so that it is sure that Francis alone could very unlikely have dealt with the meeting on 'his own strength' as Celano too plainly adjudges (1Celano Chapter VII no17 in Armstrong Vol.I 1999:195). The sum meaning of all the source's words and phrases, all of which are 'authoritative' interpretations, as taken together, when employing the terms: 'repulsed'; 'when he saw their houses even two miles away, he would cover his nose with his hands' (1Celano no.17); 'an overpowering horror'; 'always turned away his face and held his nose'; 'he usually shuddered' (*Legend of the Three Companions* Chapter IV no11); 'naturally abhorred lepers'; 'felt terrified and revolted' (2Celano Chapter V no 9 Armstrong Vol.II 2000:249); and 'felt sick

Three Companions, which gives some weight to Francis' victory over himself, concludes with the line, '...He then began to consider himself less and less, until, *by God's grace*, he came to complete *victory over himself*' (Chapter IV no11 in Armstrong Vol.II 2000:74). So too writes Julian of Speyer, who wrote his biography of Francis between 1232 and 1235: 'When he was still wearing secular clothes, the Lord had visited him with his grace, when a certain leper happened to meet him. As usual, he was horrified by the sight, but *doing violence to himself, he conquered himself*, and straightaway went up and kissed him. From then on, he fervently glowed with contempt of self, and began *to wage constant war against himself* until it was *granted him from above to win perfect victory...*' (Chapter 2 no12 in Armstrong Vol.I 1999:377). We merely note that both texts also refer to God's grace and gift.

⁹¹ Indeed Francis had to *decide and act* – and as a subject is forced to do so in the end, as indicated by the words, '*...and I showed mercy to them...*' - but it is decisively noted, that in the construction of the grammar, this action of Francis is not accentuated by placing Francis' action in a separate sentence that would make it stand apart and stress it. Rather the act is *attached* by the conjunction 'and' as connected to the previous words referring to the *Lord's working* as it was the Lord who 'led Francis' all the way through 'into' Francis' cooperating action.

at the sight of lepers' or reacted 'with not a little horror' (*Major Legend* Chapter I no5 in Armstrong Vol.II 2000:533, 534), suggests that the situation is contrary to a more detached thought-through inner resolution choosing a new life-direction as gradually adduced over time so that Francis could boldly *make* his definitive choice, and at last, conquer himself. There is, instead, presented as literary narrative, a *dramatic climax* (cf. Hugo 2011:131), a 'coming to a head,' at this point of his conversion, which would *raise* Francis, *despite* himself, to a higher level. Such transformation was purposely enabled, smoothed all along, and finally empowered by the kindness and mercy of God.

For this reason the whole story has a 'miraculous ring' and this cannot be taken away from the intent of the authors as if this is mere imaginary hagiographical accretion with no deeper spiritual basis at all. Their embellishments, even if they may well be insertions, aim to show that God was directly involved before, during and after the event.⁹²

6.3.7.1.9 TO REITERATE AND SUMMARISE THE ANALYSIS

The earliest account of Celano (ICelano Chapter VII no17 in Armstrong Vol.I 1999:195), and thus likely closest to the event, commandingly says that Francis *needed grace* for any chance in overcoming the confrontation. Again we see that Celano indicates that Francis did not have the 'strength' in himself for this act of meeting and kissing of the leper. Celano also insists on a *passive* change brought about in Francis, crucially: 'Francis was *made* stronger than himself' (ICelano Chapter VII no17 italics added). The leper event is therefore definitely a graced experience *overcoming* Francis' entire inner self resistance and inadequacy.

In addition what remains the definitive explanation in Francis' own *Testament* (Armstrong Vol.I 1999:124) states that his earlier abhorrence 'was *turned into* sweetness of soul and body.' The passive voice again suggests some form of retrospective 'pondering' by Francis where he becomes very clear that there *arose in him* a 'sweetness' that came 'over him' as just such a graced occurrence. Such 'sweetness' is a term synonymous with the experience of grace for Francis: it does not connote earthly effects.

This consolation given, now signified to be a *gift*, is not indicated in any way to be a kind of self-satisfaction (Hugo for instance, uses the word 'satisfaction,' 2011:144) in the finding of his 'true self' (Hugo also refers to 'divisions that separated him from himself,' 2011:144) or of overcoming *fear* (as a form of 'self-transcendence') in coming to terms with his own weak humanity before God. These two dimensions of 'satisfaction' and 'coming to wholeness of self' are not suggested by the texts (any victory is tied to grace). Francis was seldom self-referential in terms of his 'standing before God,' so that any inner wholeness gained needs to be considered as an outcome of God's direct work in Francis.⁹³

⁹² Ultimately, if a sense of 'the miraculous' *automatically* disqualifies any narrative one would have to demote a number of extraordinary events in Francis life including the Pope's dream of Francis and even the stigmata story (cf. *Major Legend* Armstrong Vol.II 2000:651), not to mention the recorded miraculous healings of Francis many of which sound rather fantastic.

⁹³ To make a point against a 'human response alone,' one can compare the passive, 'was *turned into*...' by God found in the text, to an imagined reconstruction of the text suggesting the active voice, so that this would read, '...*I turned the situation round*...' as I saw myself as a noble knight for Christ and so got off my horse to help the leper. Such an egocentric and self-satisfied claim by Francis immediately rings irreverent to one's ears - such a thought would be totally foreign to Francis.

Francis' *Testament* was a thankful and praise-filled response *directed at God* at the end of his life, as we see next.

6.3.7.1.10 FINAL EXEGESIS OF THE TESTAMENT TEXT

The *Testament* text helps to ultimately decide where to place the best emphasis.

Some structural analysis of the text (*Testament* in Armstrong Vol.I 1999:124) will assist at this point.

One needs to judge the first three sentences of his *Testament* to be setting up a 'trinitarian' pattern that includes, in the first sentence, the three agencies of: 1) first, the 'Lord,' 2); second, 'me' (Francis); and 3) last, 'penance,' as connected to the 'lepers'. The second sentence too displays the same pattern of: 1) 'Lord himself,' 2) 'me' and 3) 'them' (the lepers).

There is no reason to assume that the third sentence does not follow the same pattern including, 2) the 'I', 3) 'them,' and the now *implied*, inserted 1) the 'Lord' - as it *can only be* 'the Lord' that is affecting the 'turning' (sic) (into sweetness) as *con-version* in Francis. The passive 'was turned' forces one to make a choice for an agent who is either 'the Lord,' or the sequence of events that resulted in merely a *human* change somehow dependant on Francis' willed action. We recognise that the exegesis cannot exclude the 'Lord's' divine action.

With such heavy emphasis on 'the Lord' as he is expressly placed as first or primary in these above three sequences (in what is after all, Francis' weighty last *Testament*) there is every reason to stress that Francis' 'conversion response' to the lepers needs to be 'tied back' to 'the Lord's' influence. His first words in the *Testament* are: 'The *Lord* gave me' 'to begin' a life of penance 'in *this way*' (vs1), paraphrasing, 'in the way' that the Lord had 'mapped out for me.' There is no justification in transferring emphasis onto a sudden 'independence' of Francis' attitude and will, as in any slightest way separate from the expressions where it is the *Lord* who *initiates*: 'The *Lord* gave me' (*Testament* vs1) so that 'the *Lord* himself led me' (vs2) and now (implied) 'the *Lord*' actively '*turned*' (vs3) things round in a deeper conversion within me.⁹⁴ Exegetically, the sequence: starting with the Lord, and working in Francis, to assist the lepers, is firmly in place. Without a doubt the Lord, not Francis, is here seen to be the instigator. Raise Francis to pre-eminence and the text ends up in a misrepresentation.

6.3.7.1.11 THE TESTAMENT: FOR FRANCIS, HIS BODY DOES NOT LIE

What clinches Francis' own conviction of *having been* (most 'surprisingly' to himself even, as at his death he goes back to this very apparent wrought change) transformed (by the Lord) is his own *experience* by means of which he notices that his 'body' (sic) is no longer repulsed by the lepers (as nauseated etc.) but now *welcomes* them 'sweetly.' The 'soul' (*nous*) may still at times indistinctly 'imagine' things to be the case, but the body's automatic, instinctive physiological response seldom lies. Clearly at base, *against* his own expectations (and his normally sensitive imagination is always ready to conjure up some 'inner terror') Francis' 'body' was changed. It is this 'empirical fact' that is *bodily* experienced, that retrospectively convinces Francis all his life through. He reviews this realisation at his death, so that *this spiritual experience* 'in God' becomes paramount in his entire spiritual journey. As verified by his body,

⁹⁴ A biblical 'turning' as 'turning about' (Bauer 1970:138) 'turning *from*, to a fresh turning *to* God' means conversion; and conversion is always about the action of grace doing the impossible (cf. Rm 8:1-11).

Francis is now fully aware that his *total response* had been changed. Through this infusion of God's Spirit into him, his relations to all 'lowly persons' were permanently reversed within him. In other words, Francis sees in the pattern of the spiritual events, that an authentic vocation or call is always enabled and further empowered by the Lord. It is the Lord that *changes* one so one can *become* an 'Instrument of His Peace.'

Francis totally naked on the wooden board of his deathbed, purposely making himself dependant on God, in an act of faith, thankful, particularly for the leper incident he highlights, consciously gives himself over to the mighty work of God. In this act he bequeaths to his followers around him, for their sake, his own trust in God's providential working ahead of him, and in him through all of his life, just as the leper incident so radically still reveals to him. They too, in that dependant and trusting way he has just outlined in his *Testament*, must be open to being *transformed by God* in order to become truly effective missionaries. Convinced in faith Francis offers himself as a model.

6.3.7.1.12 THE LEPER INCIDENT – BUT A FIRST CLIMAX OF A WHOLE STRING OF CONVERSIONS AND GRACES

All in all, the power of this felt 'transformative touch' by God, this inner joyful renovation,⁹⁵ that inwardly upholds him in a new way, as *experienced within* through the 'leper event,' seems to utterly convince Francis that his previous world (of aloneness, confusions, horror, painfully sensed inequalities, trapped self-preservation, futile chivalrous plans) cannot ever offer such gracious, healing, unitive marvels that has till now, in the light of evident changes made in him, been clearly bestowed by God alone.

Informatively, the serious sentence in his *Testament* regarding his 'leaving the world' (vs3) is not a 'tagged-on' thought as a mere practical consequence. The phrase, Francis' 'leaving the world' is 'tied into' the whole cohesive paragraph it finds itself situated in, so that his 'leaving' is part of and as largely due to the *result* of what is explained to be its *source*, namely God-given conversion *climaxing in* the leper-event and its consequent fulfilment in a completely new life now lived in 'God's world.'⁹⁶

This 'connected flow' of graced events (one moving event of which has just been described and which still moves Francis) is now further emphasised by a *continuation* of further providential activities effected by God that he 'runs off' as a string of graces in his *Testament*. One can count about nine such 'gifts' given *by the Lord* in words such as: the Lord 'gave me,' 'led me' 'revealed to me' etc. (verses 1, 2, 3, 4, 6 (2 times), 14 (2 times) and 39. In his *Testament* he reminisces with wonder as to how the Lord had carried on to generously bestow more and more graces. Francis sees a *divine pattern* where 'God-events' are linked together (see Model E section 6.3.2.3 pg414 for the linking of events from bad situations to a providential good).

⁹⁵ Note the whole *conversion* process is joyous: 'Francis was filled with joy' (2 *Celano*:9) and 'Francis was full of wonder and joy' (*Legenda Maior* I:5).

⁹⁶ The fast flow of the number of adjoining 'sharp' sentences indicates Francis' 'leaving' of the world is indeed attached to the whole life-long conversion process unfolded *by God* for him and in him that which he has just especially reflected on in the leper sequence.

The leper story was but a first, and likely *the* major, 'leading' by God. Francis could have started the whole *Testament* sequence by simply saying, as he did otherwise, 'the Lord gave me love for the lepers...' but this would too quickly bypass the dramatic nature of the providential and divine change made in him that Francis wishes to unmistakably bring across to his brothers (and us) as the spiritual miracle it was.

To conclude the point, the 'me' in the picture is simply the 'recipient.' For Francis, all is of God. The leper event is a first major radical insertion of God's hand in the gifted chain of conversion and leading guidance called *providence* that Francis strings together for us in his *Testament*. There is no doubt that Francis' express meaning in his *Testament* is to show 'God's footprint' throughout his whole life as a sure path for others to follow.

6.3.7.1.13 WAS THE LEPER EVENT A MYSTICAL EXPERIENCE?

Were all these graces as gifts of 'the Lord' mystical? Certainly there is *direct personal infusion* by the Lord as Francis confidently uses the personal refrain in his *Testament* 'the Lord gave me...' six times (vs 1, 4, 6 (2 times), 14, 39); and two times in which he says, 'the Lord *Himself* led me...' (vs 2), or 'the Lord *Himself* revealed to me...' (vs 14).⁹⁷

The certainty of Francis regarding the whole life path for his Order rests on his conviction that *the Lord imparted* these things to him 'directly' - and Francis' eight 'absolutist' claims⁹⁸ avowing that the graces received are 'given' by 'the Lord (himself)' in his *Testament* have confirmed this.

In what manner then, spiritual or mystical, did this 'giving' occur in the real experience of Francis? Was it through divine infusions, direct visions, revelations, intuitions, inner inspirations, inner movements and/or through deeply given spiritual wisdom? Taking into account what has been so consistently said regarding *intimate and direct conversing* of Francis with 'the Lord' as the 'donating source'⁹⁹ one is assured that this *directness*, as part of what defines mysticism, indeed indicates a mystical transfer (cf. Keller in de Nicolas & Moutsopoulos 1985:17). One must add to this 'mystical relating' the weightiness of what involves evangelisation and mission in terms of the 'Lords will' for the future influence on the Franciscan Order, which greatly impacted on the future of the Church and the spread of God's Kingdom (Short 1989). On the basis of the weighty dependence of growth of the Franciscan Order and the Church on *God-guided* outcomes (as was narrated in hagiographical sources and shared in the *Testament*), one would attest that these inspired occurrences can indeed be said to be *mystical episodes* through which the Lord led on providentially (and indeed, such 'mystical intrusions' are ordinarily to be expected in Christian life. See Jn 14:12).

⁹⁷ This is contrasted against the humble words where he seems to involve himself in what is God's blessing: 'And, *as far as I can, I, little brother* Francis, your *servant*, confirm for you within and without, this most holy blessing – let him be blessed *with* the blessing *of the* Most High Father ...' (Armstrong Vol.I 1999:127).

⁹⁸ It is seen that a string of 'further graces' leads Francis on: 'the Lord gave me such faith in Churches, that I would pray...'; 'the Lord gave me and still gives me, faith in priests...'; 'the Lord gave me some brothers...'; 'the Lord himself revealed to me that I should live according to the Holy Gospel'; 'the Lord revealed a greeting to me that we should say...' (Armstrong Vol.I 1999:124, 125).

⁹⁹ The remarkable depth of Francis' contemplative prayer life as he is transported into a spiritual realms even while on horseback confirms this for us, as we confirm later.

6.3.7.1.14 A LESSON OF TWO PATHS

There is a valuable lesson of universal import that may be learnt in the above exegesis, here gently offered.

Put as succinctly as possible, there are two possible fundamental paths to any renewal and reform. The one is to 'make things happen,' to enforce change. (This can display Marxist tendencies but is a temptation for all including fervent Christians - as turbulent Church history indeed shows, for example, the harsh inquisition and many bloody and disastrous crusades). The other is to depend on and fit into *God's* providential action as *the power* for change.¹⁰⁰

The 'secret' Francis is coaching us in, is to learn to discern how one can get involved with *God's* activity as *God initiates his plan*. Above all, Francis wants to do *God's* will¹⁰¹ discern and follow the leadings and mystical inspirations of Christ. In his eagerness Francis sometimes struggles to find the complete balance and over-reaches himself (e.g. wanting to be a martyr in North Africa and trying to travel there), but his life witness above, confirmed in his *Testament*, has insisted that he wishes to situate himself utterly in the latter scenario of *God's* will.

6.3.7.1.15 WHY THIS EXCURSUS? BETWEEN HUMAN AND RELIGIOUS TRANSFORMATION

This next may better have been placed in the conclusion Chapter, but the rather detailed context will by then have faded.

A theologian's whole theological approach as coupled to the kingdom and the aim of social transformation will be decided, unconsciously or not, in what pole, either human effort for change, or divine conversion/transformation, is thought to take precedence. This is no longer a debate involving theological principles alone. It involves not only the theologian's methodology, but the entire stance of faith, level and limit of acceptance of *God's* power, the extent of the theologian's horizon of hope, and must contend with personal disillusionments, and failure of attempts in life, relationships and frustrations. This involves the entire 'human/world and *God*' interface as adjudged by the theologian's 'life-view' (cf. Dulles 2005:25). Every philosopher, every theologian and spiritual person takes at least an unconscious 'stand' on this critical aspect: *given one's circumstances, what can *God* be expected to do through experience (and how do I fit in to this?)*. The answer to this will bare both the mind and the soul of the theologian - or any reflective person.

Francis in his life, in the leper event, in his involvement with *God*, radically *exposes* all of these possible dualistic tensions, rationalisations, escapisms, and very human encroachments so that the 'kernel of one's faith' is very existentially exposed. Francis here was radical as he pinned every bit of his life, self and activity on *God's* involvement as being experienced. In this lay Francis' faith – *God's* activity was the source of all his productivity.

¹⁰⁰ A false nuance of this would be to 'do nothing at all' as in passivism, or a form of quietism. It is somewhere between these poles that theologians often unwittingly 'pin their standard' without fully realising the fruitful or otherwise calamitous consequences they have ultimately and unavoidably set up for themselves (cf. Gelpi's bipolar or triadic structures in Chapters 5 & 7, pgs 314, 337, 374, 622 on).

¹⁰¹ See *Prayer Before the Crucifix* in Armstrong Vol.I 1999:40; prayer in *Letter to the Entire Order* no 50-52 in Armstrong Vol.I 1999:120, 121.

The aim of this detailed systematic hermeneutics is to make certain, as Francis did, to link the human condition *with* divinely transforming process - which we also call a graced, elevated, raised, divinised, or spiritualised dynamic. Such an approach fully understands the odds of placing one's total trust in God and *his power* and it is this that the thesis aims for – also for the Church in this world.

The human condition is always weak, sinful, and oppressed. One can never presume success and transformation through the human condition and human work alone.

Neither can it be taken for granted that one is somehow spiritually immersed in the transcendent condition of grace so that it remains *disconnected* from the dire condition of need as the normal human context desperately crying out for response.¹⁰²

We learn from Francis that one cannot work out a 'strategy for transformation' in this world in terms of an ideology, praxis (or as combined) or particularly, some theology. One needs therefore to make sure that the agency of change occurs *in experience* (of God, by God) and not some human agency (as theory or praxis) or indeed, some ethereal spiritual realm beyond. An altruistic but ultimately unproductive orientation represented the former optimistic Francis as a knight with high idealism. God had to 'realign' Francis from scratch in a raw conversion process where what was unrealistic was stripped away. (Painfully this represents this author's former life also). Thankfully Francis' boundless enthusiasm returned and could be safely attached to *God's plan* for the kingdom.

Ultimately Francis shows a 'grace-full way' that is God's 'easier providential route' through the dilemmas we find ourselves in and indeed, often set up for ourselves.¹⁰³

6.3.7.1.16 FRANCIS CONFIRMING EXPERIENCE AND RELATIONALITY

Real *experience* is the ground which one can intuit or have insight into as religious receiving of a relationality that is open to insertion of God's grace and power. *Relationality* bespeaks the qualitative nature of that experience – experience is relational because it is the quality of the relations that are moved and changed. From God's loving activity in this fertile locus, all is charged with good so that relations and the economies emerging can move on productively. Francis' life experience has exemplified how such grace and energy unfold for us if cooperated with.

¹⁰² Such an 'over-spiritualised' stance disconnected from the human, the body, pressing social concerns, responsibility, and the entire cosmos, will turn out to be counterfeit. One has to work within an overall sense of *cosmic relationally* and to *work with its* active thrust for overall unity. Thus the sisterhood and brotherhood of all creation will be experienced as both natural *and* as especially divine. Above all, it is the lost power of the transcendent that needs to be rediscovered, not as a potential idea, but as in real experience.

¹⁰³ The long-term productiveness of Francis remains extraordinary and becomes miraculous in Christ as Bonaventure's *Major Legend* (Chapter 2 no6 in Armstrong Vol.II 2000:539 italics added) attests: 'From there the lover of profound humility moved to the lepers and lived with them, serving them all most diligently for God's sake. He washed their feet, bandaged sores, drew pus from wounds and wiped away filth. He who was soon to be a physician of the Gospel even kissed their ulcerous wounds out of his remarkable devotion. *As a result, he received such power from the Lord that he had miraculous effectiveness in healing spiritual and physical illnesses*' (the numerous miracles of Francis are to be found in the sources; see *The Treatise on the Miracles of Saint Francis* by Celano (1250-1252) in Armstrong Vol.II 2000:396-468; and *The Legends and Sermons about St Francis by Bonaventure of Bagnoregio* (1255-1267) 'Miracles Shown after His Death' in Armstrong Vol.II 2000:650-683).

Francis' unique quality is that he sometimes, in his over-eagerness, strained ahead to 'force' God's hand (he wanted to be a martyr in Morocco, see ICelano no 56 Armstrong Vol.I 1999:230) but the biggest lesson in life, as he finally shares this, is his retrospective appreciation in his *Testament* that it was God that 'arranged all' in his life. Nothing must deflect from God's purpose and guidance. Francis even admitted that he had been, or was sometimes 'the relational blockage,' as he was totally unable to relate to some persons or groups such as lepers. Francis as peacemaker learnt to despise nobody, the well attired rich, or public leaders, erring priests or the Church itself.

As a historical lesson for the Church at large, and particularly at crucial *kairos* times (cf. Leask & Cassidy 2005:83) so too Cardinal Pelagius, as he headed the Fifth Crusade, became 'the blockage' to the peaceful resolution of that crusade God had effected through Francis and Sultan Al-Kamil in Damietta Egypt in 1218.¹⁰⁴ Instead of peace being settled on and clinched between the Sultan and Francis, great devastation and bloodshed likely compromising forever future Muslim Christian relations was the consequence of mere human thinking. Even the Church has at times impeded the harmonious relations God has desired for this world.

6.3.7.1.17 A SYNTHESIS

It is paramount to this thesis foundational hermeneutic approach that *the human* (the human in Francis facing the leper as all that is disordered, meaningless, ugly, and defective) *and the divine* as Francis facing a leper he now instead cherishes and loves (as a person fully in God's image, representing the suffering Christ, as the poor and powerless that were Christ's 'favourites,' as a redeemed creature the dignity of whom was not recognised as such by the world, and as a graced person) are *connected* by *divine* agency. Christ's incarnation forever felicitously unites the world to God in himself (Col 1:15-17).

The human is made sense of *in* the transcendent as divine context for meaning and hope. The human project does not call on the divine to help make *it* a success. The human is made sense of *by* the agency of the divine. The *total* human situation is redeemed *in* the divine. The human dimensions that includes contingency, chaos, unfairness, fate, being despised, exposure to rejection and viciousness is thereby mysteriously transformed. All these, as *experienced* conditions of the human, are healed, restored, uplifted, and made whole. (Cf. Model E pg414). This is what Francis, as a true theologian, teaches through his vernacular life experience.

6.3.7.1.18 EXPLANATION OF ALL ABOVE IN MODEL E PG414

The thesis takes pain to show that a healing occurs in 'moving providentially' from experience in QUADRANT 1 to experience in QUADRANT 4. God's love displays a 'consistent experiential pattern' one can trust in. In the end, Jesus' life shows the blueprint for all experiential patterns, for it was he 'standing in' for all 'mankind,' who was redeemed from utter destructive chaos to resurrection transformation.

It is this link made so explicit for us by Francis that can indicate for one the real possibility of meaningful transformation and is thus the source of all hope. If this *relation* is not maintainable

¹⁰⁴ See evidence of this historical event in Armstrong Vol.I 1999:580; 2Celano no30 in Armstrong Vol.II 2000:265, 266; *Major Legend* Chapter 9 no 8, 9 and Chapter 11 no3 in Armstrong Vol.II 2000:602-604 & 614. Moses (2009) has written in detail on Francis and the Sultan.

as *experienced* reality -here exposed in the very life of Francis- then the human and divine are radically rent asunder, or are undermined by other all too human endeavours and schemes. Then too, without the connection, any *foundationalism* of any kind is not possible in spirituality and theology. Postmodern nihilism will become justified.

The stakes as spelt out for us by this enigmatic but grounded and determined Francis are higher than realised. He witnesses how to walk the fine line of the human-and-divine so that the God-humanity gap of Chapter 1 can be bridged.

Moving Francis from external experience in quadrant 1 to new inner experience in 4

POSITIVE INTERNAL EXPERIENCE **16**_(blue) (See quadrant 4 in Model E pg414)

Ecstatic events before receiving the Stigmata

(about Sept. 14 1224. See Habig 1973:xiii).

As positively moved by:

Description of the ecstatic events before receiving the Stigmata

SOURCE: Bonaventure *Major Legend* Chapter 13 no1 in Armstrong Vol.II 2000:631-634 italics & brackets added:

'When according to his usual custom he had begun to fast there for forty days in honour of Saint Michael the Archangel, he experienced *more abundantly than usual an overflow of the sweetness of heavenly contemplation, was on fire with an ever intense flame of heavenly desires, and began to be aware more fully of the gifts of heavenly entries.*'

POSITIVE INNER EXPERIENCE **16**_(blue) (See quadrant 4 in Model E pg414)

Sharing in Christ's passion (Stigmata)

(about Sept. 14, 1224. See Habig 1973:xiii).

Note: 'The 'seraph' or 'seraphim' belong to the highest choir of angels. These angels, most intimately present to God, are found in the biblical tradition, especially in visions of God. cf. Is 6:1-13; Ezk 1:5-14, 1:22-25; and Rv 4:6-9' (Armstrong Vol.I 1999:264^a).

Moving to: POSITIVE INNER EXPERIENCE in QUADRANT 4

Sharing in Christ's passion for the world (Stigmata)

SOURCE: I Celano Bk1. Chapter XI nos94-96 in Armstrong Vol.1 1999:263-265:

'No94. While he was staying in that hermitage called La Verna, after the place where it is located, two years prior to the time that he returned his soul to heaven, he saw in the vision of God a man, having six wings like a Seraph, standing over him, arms extended and feet joined, affixed to a cross. Two of his wings were raised up, two were stretched out over his head as if for flight, and two covered his whole body. When the blessed servant of the most High saw these things, he was *filled with the greatest awe*, but could not decide *what this vision meant* for him. Moreover, he greatly rejoiced and was much delighted by the kind and *gracious look* that he saw the Seraph gave him. The Seraph's beauty was beyond comprehension, but the fact that the Seraph was fixed to the cross and the bitter suffering of that passion thoroughly *frightened* him. Consequently, he got up both *sad and happy* as joy and sorrow took their turns in his heart. Concerned over the matter, he kept thinking about what this vision could mean and his spirit was anxious to discern a sensible *meaning* from the vision.

While he was unable to perceive anything clearly understandable from the vision, its newness very much pressed upon his heart. Signs of the nails began to appear on his hands and feet, just as he had seen them a little while earlier on the crucified man hovering over him.

no95. His hands and feet seemed to be pierced through the middle by nails, with the heads of the nails appearing on the inner part of his hands and on the upper part of his feet, and their points protruding on opposite sides. Those marks on the inside of his hands were round, but rather oblong on the outside; and small pieces of flesh were visible like the points of nails, bent over and flattened, extending beyond the flesh around them. On his feet, the marks of nails were stamped in the same way and raised above the surrounding flesh. His right side was marked with an oblong scar, as if pierced with a lance, and this often dripped blood, so that his tunic and undergarments were frequently stained with his holy blood.

Sadly, only a few merited seeing the sacred wound in his side during the life of the crucified servant of the crucified Lord. Elias was fortunate and did merit somehow to see the wound in his side. Rufino was just as lucky: he touched it with his own hands. For one time, when the same brother Rufino put his hand onto the holy man's chest to rub him, his hand slipped, as often happens, and it chanced that he touched the precious scar in his right side. As soon as he had touched it, the holy one of God felt great pain and pushed Rufino's hand away, crying out for the Lord to spare him. He hid those marks carefully from strangers, and concealed them cautiously from people close to him, so that even the brothers at his side and his most devoted followers for a long time did not know about them.

Although the servant and friend of the Most High saw himself adorned with such magnificent pearls, like precious stones, and marvelously decorated beyond the glory and honor of all others, still his *heart* did not grow vain. He did not seek to use this to make himself appealing to anyone in a desire for vainglory. Rather in every way possible he tried to hide these marks, so that human favor would not rob him of the grace given him.

No96. He would never or rarely reveal his great secret to anyone. He feared that his special friends would reveal it to show their intimacy with him, as friends often do, and he would then lose some of the grace given to him. He always carried in his heart and often had on his lips the saying of the prophet: 'I have hidden your words in my heart to avoid any sin against You.'

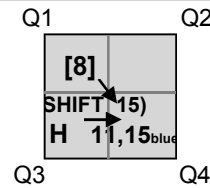
ALSO: See seraph, stigmata in *Treatise on Miracles of St Francis by Thomas of Celano* Chapter II in Armstrong Vol.II 2000:401-403.¹⁰⁵

Stigmata in Bonaventure, *Minor Legend* Chapter VI, in Armstrong Vol.II 2000:709-713.

¹⁰⁵ There is very little difference in the *Treatises'* account (no4) as compared to Celano's. One notes that, 'He greatly rejoiced at the gracious look that he saw the Seraph give him, but the fact that it was fixed to the cross *terrified* him.' The *Treatise* has almost identical language to Celano: 'he was filled with the greatest awe'; 'he did not know what this vision meant for him, joy mixed with sorrow flooded his heart.' These phrases are followed by a telling inclusion which reveals the experience Francis would have had in his body and soul: 'But understanding came from discovery: while he was searching outside himself, *the meaning was shown to him in his very self.*'

RELATIONAL SHIFT **15**) from **H** to **11**_(blue) & **15**_(blue)

Dread at the stigmata events - and its reception as Francis' *Transitus*



NEGATIVE INNER EXPERIENCE **[8]/G H** (See quadrant 3 in Model E pg414)

Great fear/dread at the Stigmata events

Moving from: NEGATIVE INNER EXPERIENCE in QUADRANT 3

SOURCE: Bonaventure *Major Legend* Chapter 13 nos1-10 in Armstrong Vol.II 2000:631,632
italics added:

'no2. On a certain morning about the feast of the Exaltation of the Cross, while Francis was praying on the mountainside, he saw a Seraph having six wings, fiery as well as brilliant, descend from the grandeur of heaven. And when in swift flight, it had arrived at a spot in the air near the man of God, there appeared between the wings the likeness of a man crucified, with his hands and feet extended in the form of a cross and fastened to a cross. Two of the wings were raised above his head, two were extended for flight, and two covered his whole body. Seeing this, *he was overwhelmed and his heart was flooded with a mixture of joy and sorrow*. He rejoiced at the gracious way Christ looked upon him under the appearance of the Seraph, but the fact that He was fastened to a cross *pierced his soul with a sword of compassionate sorrow*.

He marvelled exceedingly at the sight of so unfathomable a vision, knowing that the weakness of Christ's passion was in no way compatible with the immortality of the seraphic spirit. Eventually he understood from this, through the Lord revealing it, that Divine Providence had shown him a vision of this sort so that the friend of Christ might learn in advance that he was to be totally transformed into the likeness of Christ crucified, a not by the martyrdom of his flesh, but by *the enkindling of his soul*.' As the vision was disappearing, *it left in his heart a marvellous fire and imprinted in his flesh a likeness of signs no less marvellous.*'

The physical effects are almost identical to those of the *Minor Legend*, see 470¹⁰⁶ below.

SOURCE: Bonaventure *Minor Legend* Chapter VI in Armstrong Vol.II pg709, 710 italics added:

'Chapter VI THE SACRED STIGMATA.

First Lesson. The truly faithful servant and minister of Christ, Francis, two years before he returned his spirit to heaven, began a forty day fast in honor of the Archangel Michael in a high place apart called Mount La Verna. Steeped more than usual *in the sweetness of heavenly contemplation and on fire* with an ever intense flame of heavenly desires, he began to be aware more fully of the gifts of heavenly entries. With the seraphic ardor of *desires*, therefore, he was being *borne aloft into God*; and *by compassionate sweetness* he was being *transformed into Him* Who was pleased to be crucified *out of the excess* of His love. While he was praying one morning on the mountainside around the Feast of the Exaltation of the Holy Cross, he saw the likeness of a Seraph, which had six fiery and glittering wings, descending from the grandeur of heaven. He came in swift flight to a spot in the air near to the man of God. The Seraph not only appeared to have wings but also to be crucified. His hands and feet were extended and fastened to a cross, and his wings were arranged on both sides in such a remarkable manner that he raised two above his head, extended two for flying, and with the two others he encompassed and covered his whole body.

'*Second Lesson.* Seeing this, he was overwhelmed. His mind flooded with a *mixture of joy and sorrow*. He experienced *an incomparable joy in the gracious way Christ appeared to him so wonderful and intimate*, while the *deplorable sight of being fastened to a cross pierced his soul with the sword of compassionate sorrow*.'

This was '...not by the martyrdom of his flesh, but by the enkindling of his soul, into the manifest likeness of Christ Jesus crucified. The vision, which disappeared after a secret and intimate conversation, inflamed him interiorly with a seraphic ardour and marked his flesh exteriorly with a likeness conformed to the Crucified; it was as if the liquefying power of fire preceded the impression of the seal.'¹⁰⁶

GRAMMATICAL, STRUCTURAL AND HERMENEUTIC ANALYSIS OF THE STIGMATA

We see that the above texts bring out affective, emotional and relational dimensions.

The words '*experienced more abundantly than usual an overflow of the sweetness of heavenly contemplation,*' and '*was on fire with an ever intense flame of heavenly desires*' are saturated with passion and energy.

That Francis' intuition is alert and receptive to the gifts of the Spirit, is seen in the phrase: '*began to be aware more fully of the gifts of heavenly entries.*' He was straining for meaning, for the text says, '*he kept thinking* about what this vision could mean and his spirit was *anxious* to discern a sensible *meaning* from the vision.'

Throughout what occurs in the above texts is of an *affective* nature and very little rationalising or analysis takes place: '*filled with the greatest awe*; much delighted; both *sad and happy* as joy and sorrow took their turns in his heart; *flooded with a mixture of joy and sorrow.*' The faculty involved was the heart or the soul for: '*its newness very much pressed upon his heart*'; as an '*enkindling of his soul.*'

The description involves ecstasy ('he was being borne aloft into God'; 'by compassionate sweetness'; 'it was as if the liquefying power of fire preceded the impression of the seal'); as well as seraphic love ('with the seraphic ardor of *desires*'; '*inflamed him interiorly* with a seraphic ardor'). The words 'excess' ('*out of the excess* of His love') and the notion of 'gift' are interesting in the light of Marion's employing these themes in philosophy (cf. Leask & Cassidy 2005:69, 82). Beyond even any conversion, there is no doubt a deep reformation taking place as the seraph '*transformed into Him*' that is, into the crucified.

All took place in 'secret and intimate conversation,' of highly intimate kind, ('pierced his soul with the sword of compassionate sorrow') for Francis was afraid 'to lose' the great gift (i.e. 'some of the grace he had received'). The *relation* he arrived at as *experienced* reality is sublime. The *study of dynamics* (expressed, experienced as discerned and extricated); which includes the tremendous *impact of experience*; the ascertaining of the results in a new quality of *relationship* as this denotes meaning; and finally arrival at relational effect and change, are

¹⁰⁶ For interest sake the following physical information is added from Bonaventure's *Minor Legend* (Chapter VI in Armstrong Vol.II 2000:710):

'*Third Lesson.* The marks of nails began to appear immediately in his hands and feet. The heads of these appeared on the inner side of the hands and the upper side of the feet and their points on the opposite sides. The heads of the nails in his hands and feet were round, and their points, which were hammered and bent back, emerged and stuck out from the flesh. The bent part of the nails on the bottom of his feet were so prominent and extended so far out that they did not allow the sole of his feet to touch the ground. In fact, the finger of a hand could be put easily into the curved loop of the points, as I heard from those who saw them with their own eyes. His right side also appeared as though it were pierced with a lance. It was covered with a red wound from which his sacred blood often flowed. His tunic and underwear were soaked with such a quantity of blood that his brother-companions, when they washed these clothes, undoubtedly observed that the servant of the Lord had the impressed likeness of the Crucified in his side as well as in his hands and feet.'

permeated with the Spirit to excess. The overall emergence of hermeneutic meaning (then, and for now, the event as self-revealing, and as evidence immediately seen by others who are dumbfounded) is already suffering a *surfeit* of hermeneutical meaning. A full hermeneutic interpretation of the stigmatic God-person interaction would require a dedicated Chapter or book.¹⁰⁷ One can easily see that evidence of the categories in Francis' experience (*experience, relationality, and spiritual intuition*) are seen constantly and are overwhelming. In Francis' spirituality this would read as follows:

- *Experience* as opening up to mystery: (searching for his Lord in the caves etc.).
- Being *relationally* transformed: (Christ coming to one, Christ loving one, purifying one's love).
- Through *spiritual intuition*, participating in God & all creation: (vision of creation in God).
- Union in the stigmata: (as insertion into the Trinity).

6.3.8 RESULTS GAINED FROM ANALYSIS WHAT WE HAVE LEARNT FROM FRANCIS

We have analysed some of the main and most dramatic experiences of Francis to see what will emerge through language analysis (philological, grammatical, structural analysis etc.), eidetic phenomenological analysis (the description of experience) and above all patterns that speak of hermeneutic discovery of meaning (via hermeneutic method).¹⁰⁸

Where deemed to be constructive, *dialogical* methodology (relational analysis) has been applied. The *relationships* exhibited have been examined to ascertain results arising in some *new quality* of relationship that can denote meaning. In the most *negative* cases we have seen a relational shift occurring from QUADRANT 1 (outer negative) to QUADRANT 4 (inner positive) and also QUADRANT 3 (inner negative) to QUADRANT 4 (inner positive where the Spirit can heal). QUADRANT 2, as already being clearly *positive*, does not require much interpretation. The analysis has been alert to the impact of experience (on the subject) as outwardly or inwardly experienced and as intuited. The *impact* of the gift and its qualitative effect has been examined. As possible, this has taken into account desires, hidden vested interests, and needs. Above all the *experience of God* and its *relational affect* was examined in terms of quality expressed - such as: healing, renewing, inspiring, directing, etc. The impact in the end has always been 'relationality productive.' Emergence of hermeneutic meaning (then, and for now) was examined through the eyes of others (e.g. the biographer) specifically as an interpretation of the God-humanity interaction, for it is this that that will lead to full hermeneutic insight and meaning. Interpretation should have extricated transcendent 'causes' and motives in all the above.

¹⁰⁷ See Dalarun, Cusato & Salvati. *The Stigmata of St Francis: New Perspectives*, 2006; Delio 1998, especially Chapters 4 to 6; Delio 2005, especially Chapters 4 & 8; Hayes 1981 especially pgs38, 87, 194.

¹⁰⁸ Cousins, reveals McGinn: 'analyzes the mysticism of the historical event as follows 'one recalls a significant event in the past, enters into its drama and draws from it spiritual energy, eventually moving beyond the event to union with God'' (1983.166 cited in McGinn Vol.III 1998:349¹⁵⁹). This, adds McGinn, 'is not, however, mere recalling, but a transcending of present time to enter into real unity with a past event' (McGinn Vol.III 1998:167).

Two aspects were expected to emerge, the involvement of God, and the overall sense of relational meaning gained in that contact with God. Synthetic integration of *experience* through inner *spiritual intuiting* of the meaning of *relationality* was seen to emerge in QUADRANT 4. In all, evidence of the categories can be repeatedly observed in Francis' religious experience. 'Consistent experiential patterns' did in fact helpfully emerge.

These patterns are here spelt out in some detail.

This study now takes into account all the analysis done above, whether phenomenological, hermeneutic, or dialogical, to adduce what results can be arrived at in terms of the proposed categories, and an integration pointing to the three foundational categories, and beyond, to a foundational synthesis.

6.3.8.1 A RELATIONAL SHIFT

6.3.8.1.1 RELATIONAL COLLAPSE IN FRANCIS' LIFE

Our analysis has shown the collapse of Francis' previous relationships. His previous supports, every one of them, disappeared in his life: family, father, friends and townspeople.

Francis was dismissed by most as a crazy madman. In addition, his close relationship with nature which gave him so much joy and inspiration was reduced to a frightening emptiness.

6.3.8.1.2 A NEW RELATIONAL GROWTH IN FRANCIS' LIFE

However, a felicitous reversal now occurred in his life. *New experiences* meant that the collapse of *relationality* (his connectedness to things meaningful) just described was healed within Francis, for *new* relationships were offered in their place. These were *experienced* anew in different ways. While he was earnestly searching and waiting in the caves, Francis discovered in place of his friends and family, a love for a 'beautiful bride,' Christ himself that was 'arising' anew in his heart. This was the 'new relationality' that ever so gradually made sense of everything once again and which gradually restored to him a range of relationships of other kinds.¹⁰⁹ Indeed Mary the Mother of God provided for him the easiness of knowing of a powerful mother-figure as consolation so that a feminine care was constantly in his life (see

¹⁰⁹ Francis was surprised by the exemplary new brothers that joined him in his sincere quest to find God. His 'family orientation' (not as monks in cells) involved genuine 'brotherhood and sisterhood' as a way of life that always fell back on a *maternal* underlay of mutual care (the brothers should care for each other as *Mothers* would. See Rule Chapter VI no7, Armstrong Vol.I 1999:103). This family emphasis was uniquely novel and is also prophetic as it takes in today's sensitivity to the feminine - something that has been an under-emphasised at least in a traditionally patriarchal *style* of Church governance. He was uplifted by Clare's purity of intent in wanting to follow Christ as he did. Her fast determination and kind loyalty must have been a great inner support for Francis all his life. In place of his mother he received the 'gift' of Lady Jacoba Settesoli who, in so many little ways, was the new mother of Francis and his brothers (*The Treatise on the Miracles of Saint Francis by Thomas of Celano* Chapter VI no27 in Armstrong Vol.II 2000:417, 418). His blood father had disowned him but he now had a 'new Father in heaven,' indeed, the new family of the Trinity which he came to love so (see the prayer in Francis' *A Letter to the Entire Order*, Armstrong Vol.I 1999:120-121; *The Earlier Rule* no.11 Chapter XXIV nos 1-5, Armstrong Vol.I 1999:85, 86). Another 'family' accepted him, especially through Bishop Guido and the Cardinals (Cardinal John of St Paul & Cardinal Hugolino bishop of Ostia, later Gregory IX 1227-1241, Armstrong Vol.I 1999:173; Legend of the Three Companions in Armstrong Vol.II 2000:103-107) that befriended him and looked after him and his Order in the decades ahead, that is, in the new family of the *Church* which he so came to love and respect (*The Testament*, Chapter I no2; Chapter II nos2 &12; Chapter III no1; Chapter XII nos3 & 4, in Armstrong Vol.I 1999:100).

The Salutation of the Blessed Virgin Mary, Armstrong Vol.I 1999:163; as well as *A Salutation of the Virtues* in which Francis attributed the virtues to Mary, Vol.I 1999:164).

6.3.8.1.3 THE POSITIVE HEALING AND RESTORING MOVEMENT RELATIONAL SHIFT TAKEN PLACE FROM QUADRANT 1, THROUGH SHIFT 2,3) ↘ TO QUADRANT 4

The positive healing and restoring movement from QUADRANT 1, 3 and 2, to QUADRANT 4 in Model E pg414, sums up a new movement towards the experience of integrating *internal love* as Francis *intuited this as gift*. This is contrasted to the external world, the 'false world,' (QUADRANT 1; cf. notion of 'false' in Merton, Finley 1978) where much pain was heaped on Francis. This movement down to the right-bottom of Model E, to QUADRANT 4, also indicates a *shift* in an existence experiencing negative relationships in QUADRANTS 1 and 3, to a positive healed, sustaining, belonging and loving relationship in Christ.

Such growth into extremely deep *relationality* continued to the end of his life where, surrounded by his beloved, grieving brothers, he was suffering the stigmata as the pinnacle of his heavenward spiritual path, the very imprint of Christ's 'seal of love' on him. He was released from co-suffering with Christ in 1226 when he 'passed over' into *eternal relationship* with God.

6.3.8.2 DEGREES OF THE DEPTHS OF LOVE

If love is the heart of the Gospel message and core to salvation, if we are speaking about a 'God of love,' then the whole of the spiritual journey must surely reflect this loving dimension. It is suggested therefore that what is central to the spiritual life and understanding of it are the *degrees of the depths* of love. Such 'degrees' of closeness will designate 'markers' in the demanding journey to increased union.

Next then, to be unavoidably included, is this notion of 'loving union.'

6.3.8.3 INTIMACY AND INTENSITY

Demarcating the degrees or loving depth implies two things.

First, this love can be expected to increase in *intimacy* (closeness).

Second, the movement in love (eros) and a fortification of any such love usually increases in *intensity* of love (in passionate quality).

Intensity speaks of fire and passion (eros, devotion, fierce loyalty to death, some to martyrdom). The word 'performance' (which is really too 'business like') is better termed 'sharing the effect of God's love with the world' as achieved during a person's (Saint's) earthly life and as a mysterious 'sharing influence' (in Christ) that continues even after death.

6.3.8.4 QUALITY IN THE 'WAYS'

Quality in 'the ways of love' was everywhere seen in the expressive language of Francis and his biographers. If the love is to be described, it needs to be tied to the *quality* it reveals. By *transcendent quality* is meant degrees of being *purger* (purged for the Other), *brighter* (having glory, *kabod*, radiance shed on one, cf. Leask & Cassidy 2005:71-77) and *closer* (as received intimacy tending towards full union).

6.3.8.5 THE CENTRALITY OF LOVE

Love towards ecstasy has so often been expressed in various intense ways in this study that such surfeit of such language almost becomes irksome.

We can also examine love in terms of the three categories, that is, in terms of the centrality of *relational love experienced in intuition*. The Christian mystical path has one distinctive feature says Johnston: 'It is above all a path of love.' Christian mystics speak constantly of the inner fire of love. Orthodox tradition speaks of 'the burning of the spirit' and the divine energies. *The Cloud of Unknowing* talks of 'the blind stirring of love.' St John of the Cross speaks of 'the living flame of love.' Lonergan trusts that one's being becomes 'being-in-love' (Johnston 2000:xvii).

6.3.8.6 EXPERIENCE AND LOVE

Love as experienced and intuited is always existentially evident in Francis.

Experience includes the metaphysical tradition of released *potential* (inherent as energy in *being*)¹¹⁰, *cause* (as motivated by love), and *act* (here, the act of love itself).

Experience is necessary to be able to register an (affective) effect as given to consciousness. This means that any 'relationality,' if it is not expressed in experience, will remain but an idealist construct (an 'un-realistic' notion).

Intuition is necessary for providing the structure of consciousness itself. As intuition is able to synthesise, it is also required to elicit the fullest possible *meaning*.

Experience is the expression of love in the *impact* it makes. Experience lends specificity as reality in time ('things happening' in history). It therefore also supplies an intentional object (a 'real' object for the subject) without leaning on the mere *notion* of substance as this tries to claim primacy.

6.3.8.7 RELATIONALITY AND LOVE

We realise that relationality is the positive content that encompasses the meaning of love.

6.3.8.8 INTUITION AND LOVE

Intuition, attentive and alive, enjoys the *process* of love in the giving and receiving of spirit (pneuma), that is, in love's inner *spiritual* aspects or dimensions. One can say that love is a 'spiritual energy' (God's 'creative energies or activities of love' are one, Maloney 1987:13). Thus the kind of *capacity* for experiencing love is only made possible in the employ of a depth-intuition that is spiritually receptive, namely, spiritual intuition. Relationality remains empty jargon unless there is something, some real *quality*, that can be *intuited* to fill out the notion.

¹¹⁰ McGinn (Vol.III 1998:88) explains: 'The three dynamic principles at the heart of this dual metaphysics -*emanatio*, *exemplaritas*, *consummatio*- give us the key to Bonaventure's system.' '*Emanation* describes the *activity* of God as the *summum*, or First Principle, characterised by what Bonaventure calls 'fountain-fullness' (*fontalis plenitudo*)' (McGinn Vol.III 1998:88). This source includes potential. '*Emanation*, or the *production* of all things from the First Principle, demands exemplarity, that is, *expression or manifestation* -not only in things but as events- of the hidden source which is, by that very reason, the *exemplary cause* of all else' (McGinn Vol.III 1998:89). We understand that that potential source is expressed - i.e. is experienced.

6.3.8.9 EXPERIENCE: ALL IS IMMANENT EXPERIENCE FROM GOD

We have ascertained that in the depleted condition of Francis' early conversion, any advance depended on 'missions' from God that made *immanent impact* on Francis' life. Crudely put, all divine influences on his life had to come through *direct experience*. We can be sure that he absolutely depended on God's 'gifting' because he was initially so needy and confused.

Three other aspects in Francis confirm this stark emptiness as a 'facilitating receptiveness.' Francis is *at all times* seeking, searching, asking, seeking mercy, begging direction and praying to be in God's will. Second, his disposition is of dependant *waiting*, and (with a few over-eager exceptions), not taking initiative except through fervent praying and asking. Third, he responds in obedience *immediately* and this reciprocation is usually only a stepping stone to future use of him by God - it is not always a 'definitive' step but one that awaits further future instruction (e.g. Francis goes back to his home town to await God's instructions; he in the meantime mistakenly rebuilds local dilapidated Churches like the *Portiuncula* - while God's wish is really the rebuilding of the whole Church - which God makes this clear in due course). Thus any growth in Francis' spiritual life is *initiated by the Lord*: the appearance on the road of the leper and grace to befriend the lepers; the joining of his new brothers given by the Lord; the Papal approval of his 'rule of life' in a phase of the Church when reform groups were regarded with high suspicion and new rules were never accepted; and his meeting of St Clare (cf. Seraphim 1984). The Lord always showed him what to do (next) as Francis well realises.

6.3.8.10 ST BONAVENTURE

Experience has an effect on the whole spiritual journey of Bonaventure. In his *Mind's Journey into God*, and the later *Major Legend (Major Legend Prologue 3)* Bonaventure 'invokes his own experience at the outset,' appealing to Francis' intercession in curing him from a childhood disease as a factor which enabled him 'to experience his power in myself' (cited in McGinn Vol.III 1998:95). McGinn informs that, 'Many experts have noted the experiential character' of Bonaventure's theology, particularly after 1257, when he left the University of Paris to take up the position of Minister General of the Franciscan Order (Vol.III 1998:93). McGinn adds straightforwardly that Bonaventure, 'begins with Christian experience: his own experience, the experience of his audience, and the experience of one special Christian, Francis of Assisi' (1998:93).

6.3.8.11 MYSTICAL EXPERIENCE UNDERLYING FRANCIS' DEEP SPIRITUALITY

The powerful effect of the experiences and consolations Francis received in prayer as building relationship are evident in Celano's Second Life: 'When Francis returned from his private prayers, in which he was *changed* almost into a different man, he tried his best to resemble the others' (2Celano Chapter LXV no99 in Armstrong Vol.II 2000:312), '*lest, if the inner fire were apparent to others, he should lose what he had gained* under the glow of human favour' (2Celano no99 in Habig 1973:443). It is evident in this text that Francis was consciously aware of the gift of his inner ardour to the extent that he was afraid to lose this *internal experience*. Francis encouraged those that received a 'sweetness' or 'consolation' from the Lord to 'return it to Him' for 'safekeeping.' He warned that the showing off of any favour gained for the sake of human praise could easily provoke the Lord 'not to give again' (Armstrong Vol.II 2000:312).

In other words, Francis dealt with experiences from God deferentially and carefully. There is no doubt that he clearly feared to lose these *experiential consolations*, and therefore, hoped to *continue* to receive them. In another example given in Celano's Second Life, Francis indicates the importance of keeping oneself in 'joy of heart and to preserve the unction of the Spirit and the oil of gladness' (2Celano no125 in Habig 1973:465). He would advise: 'When a servant of God gets disturbed about something...he must get up at once to pray and remain before the most High Father until he *gives back* to him the joy of his salvation' (2Celano no125, Armstrong Vol II 2000:339).¹¹¹ Experience of God, when lost, must be regained at all cost though prayer that re-unites one to God in a joy that as intuitively received.

There are numerous extroverted examples of Francis' experience of God. There were times, relates Celano, that Francis, after 'the breath of *the divine whisper which his ear perceived in secret*, would burst forth in French in joy' (2Celano in Habig 1973:467).¹¹² Francis would usually hide these experiential states from the brothers, and, if he could not do so physically such as by slipping away at night after pretending to go to bed, he would hide his face behind his sleeve 'so that he would not *disclose* the hidden manna.' Celano tells us that, 'When it happened that he was suddenly overcome in public by a vision of the lord' for instance when he '*felt* himself visited by the Lord in public' (in Habig 1973:440), being without a cell, he 'made a little cell of his mantle', and if he had no mantle, 'would cover his face with his sleeve,' so that others could not see how he was touched. He would always, 'place something between himself and his bystanders, so they would not *notice* the bridegrooms *touch*.' If he could not hide himself in these ways he would finally 'make a temple of his breast' where he would retreat into being absorbed in God (Habig 1973:440 italics added; cf. Armstrong Vol.II 2000:309). These *visitations of the Spirit* were obvious not only to Francis but to those about him who could observe the external manifestations of his internal experiences.

Celano tells how Francis leant on experience: 'Francis would not pass over ('neglect' in Armstrong) any of the many visitations of the Spirit' for 'when indeed these were offered *he followed it*' (i.e. he would willingly allow himself to 'stay with' the experience) 'and as long as the Lord would permit, he would *enjoy* the sweetness thus offered him' (Habig 1973:441 italics & brackets added; cf. Armstrong 2000:310).

¹¹¹ 'He avoided very carefully the dangerous disease of *acedia*, so that when he felt even a little of it slipping into his heart, *he quickly rushed to prayer*. For he used to say: 'When a servant of God gets disturbed about something, as often happens, he must get up at once to pray and remain before the most High Father *until* he gives back to him the joy of his salvation. But if he delays, staying in sadness, that Babylonian sickness will grow and, unless scrubbed with tears, it will produce in the heart permanent rust' (2Celano Bk2. Chapter LXXXVIII no125, Armstrong Vol.II 2000:330 italics added).

In this case in point, the awareness of a person's emotional state and spiritual standing can be self-evident to the subject: there can and should be a movement from being depressed or disturbed, to joy, through an awaited touch of the Spirit in prayer. This touch can be so consciously felt that one knows when one has not yet received it and when one has. This admonition is meant for his brothers but the possibility of this kind of experience of spiritual upliftment must therefore be available to all.

¹¹² The friars witness the fact that at times he would go through the motions of playing an imaginary violin using some sticks in the forest and he would sing in French in an 'ecstasy of joy' that would dissolve in tears of compassion for the suffering of Christ. He would be transported to heaven with continual sighs and sobs (2 Celano Chapter XC no 127, Armstrong Vol.II 2000: 331 cf. no95 pg309. Cf. 2 Celano no95 in Habig Chapter LXI 1973:440; and Chapter XC no127 in Habig 1973:467).

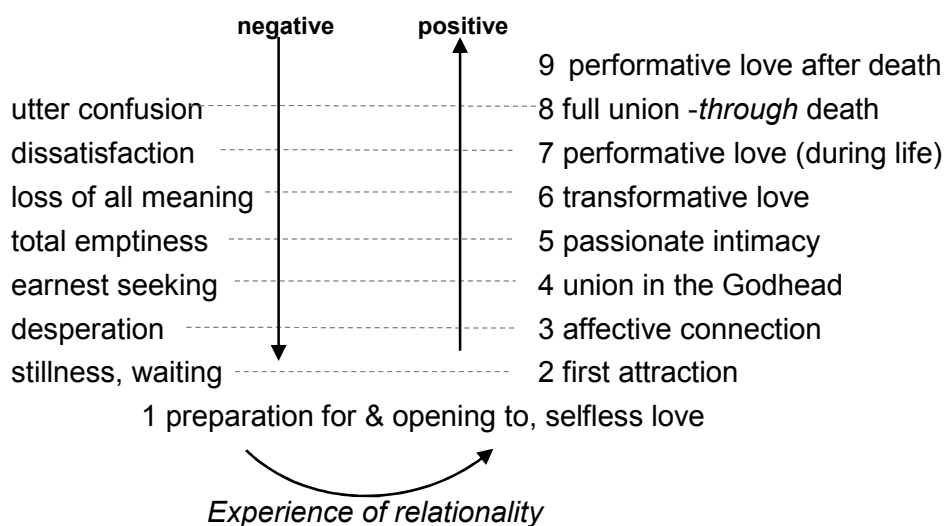
Throughout we see strong experiential and affective, relational language being employed.¹¹³ There is evidence in the Greccio 'Christmas Crib' incident that Francis would creatively 'manufacture' opportunity for 'religious experience' to arise.¹¹⁴

6.3.9 RELATIONAL SHIFT THROUGH FRANCIS' EXPERIENCE - AS INTUITED EVIDENCES OF A RELATIONAL SHIFT IN FRANCIS

6.3.9.1 A PATTERN OF RELATIONAL SPIRITUAL GROWTH REVEALED

The following chiasm is revealing as it builds to its negative climax: confusion, dissatisfaction, all loss of meaning, total emptiness, earnest seeking, desperation, stillness and waiting through a transition opening to love called, '1 preparation for & opening to selfless love' when the chiasm reverses into a positive growing of love that arrives at its own positive climax as follows: 2 first attraction, 3 affective connection, 4 union in the Godhead, 5 passionate intimacy, 6 transformative love, 7 performative love, and 8 full union *-through* death, and last, 9 performative love after death.

This chiasm is easier to understand in diagram form:



¹¹³ Celano informs: 'The blessed Father *usually neglected no visitation of the Spirit*, but, whenever offered, he would *follow* it; and for *as long as the Lord allowed, he enjoyed the sweetness thus offered him*. When he was pressed by some business or occupied with travel, as he began to *feel the touch of grace* he would *enjoy brief tastes*, of the sweetest manna here and there. Even on the road, with his companions going on ahead, he would stop in his tracks, as he turned a new inspiration into something useful. He *did not receive grace in vain*' (2Celano Bk2. Chapter LXI no95 in Armstrong Vol.II 2000:310 italics added). Egan adds: Many early Christian theologians, 'considered exegesis properly done to be mystical contemplation, or *experiential tasting of the divine reality brought about by Christ*' (1982:2).

¹¹⁴ He in fact set up all the visual and audio props for re-enacting the birth of Christ with the villagers of Greccio: people, manger with straw and baby, and animals. In the reading of this true story Francis psychological and spiritual preparation enabled him to be drawn into the event in a deeply mystical way. This can be read in ICelano, Chapter XXX nos84-87 in Armstrong Vol.I 1999:254-257.

6.3.9.2 TWO AUGMENTING MODELS - INTIMACY AND INTENSITY

6.3.9.2.1 RELATIONALITY AND INTIMACY AND INTENSITY

The thesis hereby re-presents relationality and two qualitative embellishments of the category of relationality, that is, *intimacy* and *intensity* – both of which represent central aspects of love. The additional goal is now to consolidate the nine subcategories as substantiated by Model Y-Y (pg638), and our conclusions on it, by seeing how closely St Bonaventure followed, and through his *theological mysticism*, confirmed Francis' way.

Rout indicates that 'Relationship is central to Bonaventure's theory of knowledge'...'it is necessary to become engaged with that which we wish to know' (1996:65 cf. pg66).

The 'highest form of knowledge is to be found in the personal certainty of the love relationship' adds Rout (1996:58). Bonaventure radically adds: 'This kind of knowledge can be understood only with great difficulty, and it cannot be understood at all except by the one who has experienced it' (Epilogue of *Disputatae questions De Scientia Christi*, cited in Rout 1996:59).

6.3.9.2.2 BONAVENTURE'S CONTRIBUTION

Speaking of experience in its general sense, the experience of God as Bonaventure describes it to be, is an experience that *begins* with the senses. In the *Tree of Life* he uses words such as 'imagine,' 'remember,' 'search,' 'rejoice' and 'receive' which are all words involving sensible activity that impel the believer to engage in Christ's life so as to become one with him (*Lignum Vitae* 38, in Delio 2001:107). However Bonaventure moves beyond the senses to an intuition that can see God 'in' nature and then, beyond the intellect, to experience an ultimate ecstatic knowledge (see 480¹²¹; cf. St Francis and Western attitudes in Sorell 1988).

6.3.9.2.3 ALWAYS IMMERSED IN RELATIONALITY

We see how Francis' fine intuition as it ever draws him to more intimate and intense relationality, was a *leitmotif* interweaving his whole life.

6.3.9.2.4 BONAVENTURE'S CONTRIBUTION

Bonaventure states that the human spirit needs help in *rising* from the things of sense, 'to see itself and the Eternal Truth in itself and this help comes to us in Christ who as Word is the Truth of all reality' (Delio 2001:105). It is this active *Verbum*, Christ, who 'restores the ladder of relationship to God' (*Itinerarium* 4:2 cited in Delio 2001:105). In Bonaventure's eyes any knowledge apart from Christ will ultimately be futile, 'No matter how enlightened one may be by the light of natural and acquired knowledge, s/he cannot enter into him/her self...unless Christ be his/her mediator.'¹¹⁵

Relationship with God, says Delio, is therefore confined neither to the, 'head nor to the heart but emerges out of a true *union* (intuitive synthesis) of these centers' as they are directed to Christ in 'knowledge and love.' 'True love of God can never be attained 'apart from experiencing that divine love as it is given to us in Christ. This is the purpose of devotion to the humanity of Christ - to *experience* God,' says Delio (2001:107 italics, brackets added).

His love can only be spiritually sensed in a deeply intuitive way: in a union of head and heart.

¹¹⁵ The *Itinerarium* in Cousins 1978:88.

6.3.9.2.5 LOVE AS INCREASE IN RELATIONAL *INTIMACY*

Relationship with God in the Christian tradition always involves care, watching over, guidance and a closeness that is intimate. The *Song of Songs* as it has been interpreted and used by many spiritual guides including St Bernard of Clairvaux (cf. Decock 2010; cf. McGinn Vol.III 1998:101)¹¹⁶ is the classical carrier of this tradition. Throughout this relationship with God there is displayed in Francis the promise of deepening of *intimacy*: Francis carried Christ within his heart (cf. *christophoroi* 'carriers of Christ' or 'Christ bearers' in Maloney 1979:129); he saw Christ as a 'treasure'; he talked of his new 'beautiful bride' in romantic terms; he serenaded Christ in the woods with a fiddle made of sticks; he wept often for the love of Christ¹¹⁷; he was intimately invited to suffer on the cross with Christ for the world's sins through the stigmata event on Mount La Verna.

6.3.9.2.6 BONAVENTURE'S CONTRIBUTION

Bonaventure comments favourably on the, 'more eminent' negative way of Dionysius, but his caveats carry great importance and he thus insists: 'This is the most noble mode of elevation. But in order to be perfect, it demands that the other precede it, just as perfection needs illumination and negation needs affirmation. The more intimate the ascending force, the more powerful the mode of ascent; the closer affection is to it, the more fruitful it becomes' (*De Triplici Via* 3.13 (8:17b) cited in McGinn Vol.III 1998:104). Bonaventure describes the crucifixion as 'Christ's wedding day' (*Vita mystica* 5.4 in McGinn Vol.III 1998:101). Where one enters into the very wounds of Christ this has a powerful, though not overt, erotic undertone adds McGinn (1998:101).¹¹⁸

Thus we see that *intensity* accompanies the first stages and, in Francis' case at least, it *remained* to the end in the 'passionate' co-suffering of the stigmata that he carried in his body and especially his heart.

¹¹⁶ McGinn (Vol.III 1998:370¹⁶⁵) notes that Bonaventure's passion-centred approach is, 'close to Bernard's theology of the *cur Deus homo?* as found in *Super Cantica* 6 (*Opera Sancti Bernardi* 1:27-28)' (See McGinn Vol.II 1994,1996:166-168. See Bernard in terms of mind and affectivity, in Armstrong, K 1993:237). Bernard speaks of three methods different to reason's path to God as 'faith, charismatic knowledge, and contemplation' (Sommerfeldt 2004:5).

¹¹⁷ The *Legend of the Three Companions* (Chapter V no14 in Armstrong Vol.II 2000:76 italics & brackets added): 'Once he was walking by himself near the church of Saint Mary of the Portiuncula, *weeping and wailing loudly*. A spiritual man, overhearing him, thought he was suffering some sickness or pain. Moved by piety for him, he asked why he was crying. 'I am crying *because of the Passion of my Lord,*' he said, *'for whom I should not be ashamed to go throughout the world crying in a loud voice.'* That man, in fact, likewise began to cry with him in a loud voice. Frequently, even when he got up from prayer, his eyes seemed full of blood because he was crying with such bitterness. But, in memory of the Lord's passion, not only did he afflict himself in tears, he also did so by abstaining from food and drink.'

¹¹⁸ McGinn assesses: 'The address that Bonaventure puts into Christ's mouth at the conclusion of *The Mystical Vine* summarizes his passion-centered piety: 'I, who in my divinity was unseen and invisible and in a manner not loved, was made a visible human being so that I might be seen and loved by you. Give yourself as the prize for my incarnation and passion - you for whom I was both made flesh and made to suffer. I have given myself to you. Give yourself to me' (*The Mystical Vine* or *Vita Mystica* 24.3 (8:189ab) cited in McGinn Vol.III 1998:101).

6.4 PART 4 THE NINE SUBCATEGORIES AS ADDUCED

6.4.1 (level 1) PREPARATION FOR AND OPENING TO SELFLESS LOVE

At the time of his conversion, Francis' external world collapsed and no longer provided him with any consolation or life-meaning.¹¹⁹

He was reduced to praying in order to rediscover any meaning in the caves around Assisi.

The dank caves are a symbol depicting the emptiness and darkness of his desperate *inner journey* seeking the ultimate Other.

Here Francis displays his *preparatory disposition*: *humbly searching and thirsting* in total *openness*.

Then there is the event or *experience itself* and its characteristics include: unexpected, unmanufactured, and unmediated *gift*. This gift *impacts* on his *affective* faculties: he felt, he was touched and moved...and then boldly went out into the world.

6.4.2 (level 2) FIRST ATTRACTION (with overflowing effects)

Attraction as part of *ludus amoris* or 'game of love' that God plays is evident all along in Francis' life. God attracts, seduces and when one is too satisfied with one's love, he withdraws to purify one's love forcing one to yearn and to go ever deeper. The thesis has already portrayed, the *attractive* early dreams, his romantic idea of a *beautiful* bride, the *promises* of God and the many experiences of consolation, sweetness and joy - as well as Francis' dark nights - with welcome relief thereafter in even greater gifts.

6.4.2.1 BONAVENTURE'S CONTRIBUTION

The tendency of God to share love or to *diffuse* love is central to Bonaventure. His Trinitarian theology 'is developed on the basis of a powerful reprisal of the Dionysian motif of the goodness that necessarily *diffuses itself* (*bonum est diffusivum sui*)' (McGinn Vol.III 1998:89 italics added) or gives itself away out of excess of love.

¹¹⁹ We are left with the metaphor of the cave and such a cave represents the tomb of Christ. Psalm 142 summarises Francis' condition in terms of his internal state: 'he has made me dwell in darkness - therefore my spirit fails - my heart is numb within me - like a parched land my soul thirsts for you.' Psalm 146 cries of the worthlessness of his knightly dreams and ambitions: 'His delight is not in horses, nor his pleasure in glorious strength.' The Psalm sees redemption in an interior waiting for the love of God that will raise up the bent soul that has been stripped of its ambition that included power: 'The Lord delights in those who revere him - to those who wait for his love.' The *tomb* of Christ represents Hades, chaos and fear. It also reflects the *false-self* that is being rent of external superficial supports and is being forced to find its *true* self, (Thomas Merton ably describes this process, see Finley 1978. The darkness also is reflected in St Thérèse descent to nothingness where she is faced by the devil holding out no hope for her in her future). In the caves Francis is forced to become totally empty and humble, and poor in spirit. He was submitted to his own 'dark night' in order to rid himself of his ego so that Christ may 'dawn on him from on high' and so that within this deeper interior a *new and radiant love* is brought to birth.

6.4.3 (level 3) AFFECTIVE CONNECTION (with overflowing effects)

Any Franciscan scheme would be inadequate without the central theme of *affectivity*. We have seen a surplus of evidence of the reciprocal affective stance of Francis towards his God.

6.4.3.1 BONAVENTURE'S CONTRIBUTION

As a good scholastic, Bonaventure begins with '*consideratio*, or *mental* investigation,' using texts from the Psalms and the *Song of Songs*, but as a Franciscan, he 'proceeds by means of the power of *affection* or *attraction* (*affectio*)' (McGinn Vol.III 1998:104 italics added) which is seen to overflow as affective language: 'Vigilance investigates how fitting, how rewarding, how *delightful* it is to love God, and from this is born a trust which gives rise to *desire*, which in turn bears the *ecstasy* which reaches even unto the *bond*, the kiss, the embrace' (*De Triplici via* 3.7 (8:15a) cited in McGinn Vol.III 1998:104 italics added). McGinn makes clear that '*affectus/affectio* is clearly one of the richest terms in Bonaventure's vocabulary, as is true of many other mystical authors' (Vol.III 1998:372¹⁸²). Hence we notice throughout this study's repeated use of the word *affectivity* and *affect* as well as *impact*. Affectivity results in the *intensely intimate* relational bond Bonaventure describes.

McGinn indicates that in his *Collations on the Hexaëmeron* -the 'last will and testament' that Bonaventure preached to his brothers at the Franciscan convent in Paris in the spring of 1273 before setting out for the Council of Lyons- there is a text that provides a summary of the essential themes of his thought. We take note of the mystical type of expressions used (McGinn Vol.III 1998:88): 'The Word expresses the Father and the things made through him, and he is foremost in *leading us* to the *unity* of the Father who brings all things together. For this reason he is the *Tree of Life*, because *through this center* (*medium*) *we return* and are *given life* in the fountain of life.' Bonaventure continues: 'This is the metaphysical center that *leads back* and this is the sum total of our metaphysics: concerning emanation, exemplarity and consummation, that is, being *illuminated by spiritual rays* and being *drawn back* to the Highest Source. And thus you will be a true metaphysician' (*Collations on the Hexaëmeron* 1.17 (5:332ab) cited in McGinn Vol.III 1998:88 italics added, brackets his). We have here what can be called a 'relational metaphysics' that recognises the scholastic 'Highest Source' but qualifies this 'neutral concept' with more *affective* aspects such as: '*leading us to the unity*,' '*fountain of life*,' and '*being drawn back*' (cf. McGinn Vol.III 1998:91-92 & Delio 2001:158-170). McGinn shows how Bonaventure in *The Mind's Journey into God* rises to inspirational heights to take up all the themes found in *The Threefold Way* adding to them as well not only an emphasis on St Francis as 'the *exemplar* of the mystical life, but also a profound treatment of the *cosmic and anthropological* dimensions of the process of *reductio* to the divine source.' All things return through Christ (Col 1:15-17) to the Father. Thus 'Perhaps,' McGinn sums up, 'no other treatise of comparable size in the history of Western mysticism packs so much into one seamless whole' (Vol.III 1998:105).¹²⁰

Delio understands Bonaventure's writing as describing devotion to the humanity of Christ as 'affective, mystical and transformative' (2001:106). She perceives that relationship with God must be first and 'foremost a matter of the heart.' Thus, if one truly seeks a *relationship* with

¹²⁰ He makes note of Gilson's (1965 see Chapters 12 & 14) excellent account of the *Itinerarium*.

God, one must like Bonaventure, 'apply the heart through prayer, asceticism, and loving relationships' (Delio 2001:106). True relationship with God means for Bonaventure, developing a real, loving relationship with Christ through prayer, meditation and contemplation' (Delio 2001:106).

In its scholastic framework the idea of *reditus*, or drawing or attracting back, is seen as the 'the mind's journey or pilgrimage into God' (*Itinerarium Mentis in Deum*), and thus, to be a *metaphysical principle* (McGinn Vol.III 1998:92); but the *reductio's* presence (as evidenced in reality) subtly '*proves* nothing but *shows* something'...'It shows...what is present in cognition, it shows that the *foundation*...demands an immortal being, an eternal origin' (Gerken 1990:94 in McGinn Vol.III 1998:91). The positing of such a God 'appears to' a cognition which cannot *claim* it, as it is born as an obvious *intuitive* necessity.

As 'all things come forth from God,' then *consummatio/reductio* is his way of 'exploring the *return*, the *regressus* or *reditus* which restores all things to the *plenitudo fontalis*' through Christ (McGinn Vol.III 1998:91, 93).¹²¹ Again though, such a fountain of plenitude cannot remain purely *mental* so that in the light of *affectus*, the mind must also 'return' in a *relational* manner (even if Bonaventure will not ignore the place of the *mind* as a scholastic emphasis, it does not exhaust his total meaning as inclusive of heart and the whole person).¹²²

This thesis encapsulates this reciprocal movement as God *going out* in *emanations* in Christ; and through Christ, humanity's *return* in a *returning experience* of that '*affective fullness*' that is felt as qualitative *healing and reintegration*. This 'full-filling' occurs in being assumed into a *transcendent relation* with Christ. The whole is simply called 'salvation.'

The healing and fulfilment of relationality occurring in real life is seen throughout Francis' whole life as an ever graced providential movement from QUADRANT 1 to QUADRANT 4 as this is depicted in Model E pg414.

6.4.3.2 LOVE AS BEING DRAWN INTO RELATIONAL INTENSITY OR PASSION (EROS)

For Francis the quality of the intimacy was always *intense* as portrayed by the words, 'inner fire, on fire, weeping, suffering with'; 'inner ardour tasting the hidden sweetness'; 'His lovers'; and 'you totally love Him, hold him.'¹²³

¹²¹ McGinn (Vol.III 1998:89) elucidates that the Father's 'Expressive Word' (*verbum expressivum*) is the second person of the Trinity. There is a *production* (emanation) of all things from the First Principle, that 'demands exemplarity, that is, *expression or manifestation* of the hidden source.' The words expression or manifestation point to a *consequent* effect or impact by their own force. Thus the active Word is *ever* creative and also *holds in* creation (cf. Col 1:15-17). In this usage of words that moves away from substance theology, we note that, as *verbum expressivum*, the Word is *dynamic* and that which the Father *manifests directly*. Both *exhibit* 'good' as *expressed* in relationality (cf. social implications of outgoing kenotic love for the common good in Murphy & Ellis 1996:141).

¹²² Much like the 'return' of the parable of the prodigal son as graphically expanded by Nouwen (1994. *The Return of the Prodigal Son: A Story of Homecoming*).

¹²³ The last four quotations are from the complementary, affective charism of *St Clare* taken from Clare's 3rd Letter to Agnes of Prague in *Clare of Assisi*, Armstrong 2006:51, 52 (see Delio's works on Clare 2000, 2002, 2004).

6.4.4 (level 4) UNION IN THE GODHEAD

We have seen that union is a theme commonly presented in the spiritual and mystical life but that it is also offered in different guises (cf. Johnston, W 1995 Chapter16). McGinn points out that by the thirteenth century 'discussion of the various forms of mystical union and the proper way to understand its nature had become widespread' (Vol.III 1998:112).

6.4.4.1 BONAVENTURE'S CONTRIBUTION

The point being made concerning the necessity of a *personally mediating* centre is uttered in the following excerpt from Bonaventure: 'The only way back to the source, the *plenitudo fontalis*, is through the center or medium who has become the mediator, namely, Jesus Christ' -(and he next emphasises the personal)- 'It is not the same thing to say 'mediator' and 'medium'; nevertheless, there is no mediator without someone in the centre' (*Commentarius in III librum Sententiarum* d.19, a.2, q.2, sol.1 (3:411a) cited in McGinn Vol.III 1998:91 italics added).¹²⁴ Bonaventure uses the *language of union* in various places in his *Sentence Commentary*, speaking, for example, of an "expressed uniting" (*expressa unitio*) with God that we acquire through *charity* (*Commentarius in III librum Sententiarum* d.32, a.1, q.3, ad3 cited in McGinn Vol.III 1998:112). Thus union with God in the love of 'Christ the centre' summarises Bonaventure's whole theological approach.

Finally, McGinn assesses that unhelpfully, Bonaventure as a metaphysician but not theologian interested in the psycho-spiritual domain, did not think that any 'analysis of forms of union was an important task for the mystical theologian' (Vol.III 1998:112). Bonaventure thus leaves this dimension for mystical experience itself to reveal, but in not undertaking this analysis, he omitted what might have been useful existential expressions of union, the description of which would be most revealing for us today. But it is also true that his *affective descriptions*, especially of Francis, throughout his works do lend that sought 'concrete personal' dimension in many other ways. From what else but from Francis' experience, as described in the sources, can we learn what that *quality* of union is like.

Union though takes on ever more radical dimensions as it has to go through dying.

6.4.5 (level 5) PASSIONATE INTIMACY

We let Johnston (2000: xvii) in his compact manner introduce for us Francis as a passionate mystic: 'Francis, the mystic who inspired the Assisi event, was an ecstatic lover. He was in love with God, with the universe, and with the human family. The living flame of love so filled his mind and heart that it overflowed on his body; and blood flowed from his hands and feet and side, just as it flowed from the five wounds of the Crucified. For mystical love is a wound, a delightful wound, a sweet cautery.'¹²⁵

¹²⁴ McGinn (Vol.III 1998:91) explains: 'The mediating activity that expresses the return implies the third essential metaphysical principle, *consummatio*, that is, 'being led back to the Highest Source (*reduci ad summum*). Like emanation and exemplarity, consummation, or *reductio* (which we might describe as being 'being drawn back into the Principle'), is essential to all true metaphysics. Reduction is both an ontological principle and a method of philosophical analysis.'

¹²⁵ This intensification called 'ecstasy' is defined by Delio (2001:200): 'A grace-filled experience by which intellectual knowledge of God is transcended and the soul enters into the mystical darkness of love. It is an affective state and the highest level of union with God that takes place in the innermost

6.4.5.1 BONAVENTURE'S CONTRIBUTION BUILDING ON FRANCIS

Bonaventure (*Major Legend* prologue 1(8:50b) McGinn Vol.III 1998:94) sees Francis as model for affectivity as *passionate* intimacy: 'He was totally ignited by a seraphic flame and like a hierarchic man he was born upward by a fiery chariot, as the course of his life richly shows.' McGinn explains that the *genius* of Bonaventure's *Itinerarium* lies in 'a Christological *reworking* of the traditional models of ascent to God, (i.e. the purgative, illuminative and unitive ways, see MODEL Y-Y pg638), as an *original treatment* built on Francis' genius (intuiting God in all of nature, where all is 'in Christ') of the respective roles of *knowing and loving* in the journey into *union*, a treatise on the *centrality of the passion as the essential mystery of mystical transformation*' (McGinn Vol.III 1998:106 brackets added). It is in this compressed way that Bonaventure (*Sermo. V de Epiphania* (9:162b)) presents Francis to the world. This tract -in its discussion of the nature of loving ecstasy or 'excess' (*excessus*) by which the soul 'dies into God,' (cf. Delio 2001:138)- establishes the Franciscan synthesis of '*sensus, imaginatio, ratio, intellectus, intelligentia*', where, note, the *affective power* is 'at the top of the ladder (*apex mentis-apex affectus-synderesis scintilla*)' (cited in McGinn Vol.III 1998:106). The pressure that *affectus* continually builds through Bonaventure's insistence, forces one to place experienced relationality above any mental cognitive grasp. The mind is not only insufficient (McGinn Vol.III 1998:110) but always inadequate to the task of receiving and processing love. This authors' opinion is that the *mind as a speculative faculty* is never excluded as it forms one basis for reception, but as merely one faculty it has, till now, never been fully integrated under intuitive, affective, and imaginative synthesising faculties. Attention of the last and next Chapter tries to respond to this lack.¹²⁶ With so much emphasises on *illumination* of mind, Bonaventure (by 'the ray of understanding,' *De triplici via* 1.18 (8:7b) cited in McGinn Vol.III 1998:103) retains a balance in that, he 'insists that wisdom involves both an act of the affection for uniting and an act of knowledge for apprehending' (*III Sentences* d.35,a,1,q.1 (3:774ab) cited in McGinn Vol.III 1998:103).¹²⁷

Though Bonaventure has been tempted, in his scholastic grounding, to veer back to 'mind as grasping' (traditionally, the actual 'hearing' of the Good News comes first) as a *first* movement (not as an 'all at once' intuitive perception as per this study): thus he will say that 'it *begins* in

portion of the soul, the *apex mentis*. Although it is an affective experience of the will that goes beyond the intellect, ecstasy affords an experiential knowledge of God in which the soul enters into a union of love' (see also Delio 2001:138). Cannot the apex of the mind be excited into fervent inspiration and the heart inflamed, so that heart and mind are elevated in one intuited spiritual movement?

¹²⁶ Rout (1996:58) expressly places experiential love as the ecstasy of relationship *over* intellect as seen by Bonaventure in the following manner: 'In the Epilogue to *Quaestiones disputatae De scientia Christi*, Bonaventure describes ecstatic knowledge as 'that ultimate and most exalted form of knowledge'. It is possible to know God, not through an intellectual process, but through the experience of God. Remaining true to Francis, Bonaventure stresses that what is experienced is the boundless depth of God's love. To experience this is to have certain knowledge, more certain than any knowledge which can be arrived at through logic. The highest form of knowledge is to be found in the personal certainty of the love relationship. Ecstatic knowledge finds its consummation in the experience of God. It is this experience which Bonaventure calls 'experiential wisdom' and it is grounded in love. What is called for here are not words but the expectant silence of the true lover, a silence which desires not the understanding of the idea of love, but the ecstatic granting of divine love itself.'

¹²⁷ The 'little fire of wisdom' (*De triplici via* 1.18 (8:7b)), McGinn explains, enflames the soul and 'lifts it up to the Divine Lover' (Vol.III 1998:103).

knowledge and is *consummated* in affection insofar as the taste or savoring is an experiential knowledge of *what* is good and sweet' (*III Sentences* d.35,a,1,q.1 (3:774ab) cited in McGinn Vol.III 1998:103 italics added). However, that which is understood as good and sweet really has to be experienced to be good and sweet *before* one can cognitively acknowledge that to be so. The mere notion good and sweet remains empty words until their qualitative impact is *experienced and felt* as good and sweet.

The implication is that all theology remains vacuous until some affective, inflamed inspiration moves the theologian, through inner experience, to write of it more notionally (cf. Ratzinger 1995:50-55, 57-58; cf. Dulles 2005:12, 13). Theology is completely *dependent* on spiritual illumination and inspiration and thus fundamentally on some *spirituality* that must necessarily come before theology.¹²⁸ Formulation is always built on experience (even if this is an inner *illumination*, see Dulles making fine distinctions 2005:21). That is why this author can confidently maintain that all truth is not somehow independent, textually captured 'truth' (as form of fixed *sola scriptura*?) but is *imparted* and *intuited* and *carried by a relational movement* as an underlay before it arrives at expression. Thus clearly, all truth is relational in essence.¹²⁹ Bonaventure indeed goes on to somewhat undermine the place of *mind* when he waxes that, 'since it is directed to the *experience* of infinite divine sweetness, one can never have too much of it, as is evident in the lives of the contemplatives: 'who from the power of too much sweetness are sometimes elevated to ecstasy and sometimes even lifted up as far as rapture, though this happens to very few'' (*III Sentences* d.35,a,1,q.1 in McGinn Vol.III 1998:103).

It has already been noted that the discursive mind will eventually be 'left behind' (see 483¹²⁵, 484¹²⁶) in this 'sweet' mysticism.¹³⁰ (The Medievals did not have the benefit of insightful psychology or neurobiology to help structure their anthropology).

A contemporary wording would say that the engaging of the affective, emotional or loving dimensions, as this brings to 'true experience' as 'experiential knowledge,' suggests a spiritual knowing that is deeper than, but incorporates knowledge. If Bonaventure is so certain that which 'begins in knowledge' is 'consummated in affection' (*III Sentences* d.35,a,1,q.1 (3:774ab) in McGinn Vol.III 1998:103), then one can initially be at a loss as to what to label this newly described affective facility lying beyond intellectual grasp. Any subdivision of

¹²⁸ This spiritual basis will of course also include the scriptures. Even as they become a standard and are always true, they also originated in the *author being inspired*. Without the process of experiential inspiration the text could not have emerged.

¹²⁹ The relational meaning (Trinitarian love) is imparted to a relational community that well understands relationality making *revelation* to be a communal process which is called unfolding *tradition*. (Dulles points out that revelation itself has been understood by different schools of thought, 1992a:21).

¹³⁰ Rout helpfully sets out the stages of knowledge of God that Bonaventure lays out in Questions V to VII of *Quaestiones disputatae De scientia Christi*. The first stage in coming to know God is the 'acquisition of created wisdom' where we are able, 'to approach our world in a spirit of contemplation. In seeking the deeper meaning inherent within those realities which confront us, we begin to discern the reflections of the Creative Goodness' (1996:59). In other words we intuit God 'in' or 'behind' created things. In the second stage, God is firstly appreciated 'by the mind to be the Highest Good and then, as the Highest Good, is desired by the heart above all else. It is now possible to be drawn beyond ourselves through ecstatic knowledge towards the One whom we cannot fully understand but whom we desire from the depths of our being. In ecstatic knowledge, the ultimate and highest form of knowledge, we gain *experiential* wisdom. God gifts us with the overwhelming experience of the divine love, an experience which no words are adequate to express' (Rout 1996:59 italics his).

intellect, or any dimension of discursive cognition, or any distinct brain function, cannot circumscribe this affective and relational dimension. Where love makes demands that is inclusive of, but beyond, the mind, so that the experience of love as inwardly felt is less conscious, we are left with the felt unconscious movements of God's love that is Spirit (also ordering and fulfilling the intellect). Using anthropological and many other arguments, and the reflective advancements of the last three popes, this thesis has argued that traditional and limited *faculty theology* must be dragged across a firmly held theological threshold which the mind-intellect-reason nexus alone can no longer maintain.¹³¹ This said, to maintain that Franciscanism emphasises the heart and Thomas Aquinas the intellect-mind, oversimplifies, and once again polarises into heart or head *faculties*. Through interdisciplinary contributions the thesis has taken pains to show that neither works alone. Because uneasiness (and frustration) with scholastic distinctions heavily weighted in favour -as a 'rational animal' (McBrien 1980:132)- of the superior faculty of intellect over baser instincts, we are hesitant as to what to attribute to mind. This study has proved (neurobiologically, psychologically and anthropologically) that the brain-mind never works 'alone' as a rational, intellective, discursive mind and that emotion and feeling as affective processes, as well as discerning intuition, make for critical powers. Likewise, anthropological study, because of significant holistic overlapping between faculties, makes us unsure what to attribute to the evasive heart. Thus a clear-cut heart or head division does not help integration into a fresh synthesis that can sublate both groups of faculties cooperating under the Spirit.

This again suggests a *spiritual* (of God) *intuition* (an unconscious processing built on *love*, employing intellect and as integrative of reason) that is called *spiritual intuition* which can provide the sought 'depth category' that can build on the love of God without discarding the past's rich intellectual strand (that has supported love - but also gave a rationalist slant) in the Church's long metaphysical tradition.

6.4.5.2 FRANCIS THE EXEMPLAR¹³²

McGinn clinches clarity with a final observation that Bonaventure's 'stages of *contemplative* ascent is nothing more than presenting what had taken place (*affectively*, through *intuition*) in the soul of Francis as an *experimental* model for all ecstasies' (Vol.III 1998:94 brackets added). The experience of Francis can indeed become a sure exemplar for spirituality and mysticism and provides the *hermeneutic* for a revision of Christian anthropology and fundamental theology. The facets of Francis the high mystical theologian, as 'a pure diamond,' reflects for us now flashes of 'red' love, and then of 'cooler' insightful understanding. Fully 'in Christ' Francis scatters forth a whole spectrum of integrative lights. Finally Francis, as co-suffering with Christ, is assuredly one who enters the core mystery of all things most fully. For Bonaventure the bestowal of the stigmata on Francis is the guarantee of this privilege and elevation.

¹³¹ Dulles points out that 'Neo-scholastic apologetics was greatly concerned with giving explicitly rational demonstrations of the truth of the Christian religion, based on philosophical and historical premises' (1992b:25).

¹³² See Hayes 1996.

6.4.6 (level 6) TRANSFORMATIVE LOVE

Transformation is an unavoidable category in spirituality. Although it runs through the entire spiritual journey it also *increases* in its effect as the journey nears fuller *union*. Waaijman's comprehensive work sees it as core to spirituality studies (see FOUR LAYERS OF DIVINE-HUMAN TRANSFORMATION, *Spirituality* 2002:661).

6.4.6.1 BONAVENTURE'S CONTRIBUTION - BONAVENTURE BUILDS ON FRANCIS

For Bonaventure the subject is always transformed in Christ where the '*centrality of the passion*' is the 'essential mystery of mystical transformation' (McGinn Vol.III 1998:106) all need undergo. St Paul says, it is in dying with Christ that we rise (2Cor 4:10) to light and life.¹³³ Cousins adds that Bonaventure, 'is ultimately concerned with the way in which Francis developed spiritually *through assimilation into the mystery of Christ*.'¹³⁴ Such transformation, we well know, includes a transformation of one's mind 'in Christ' but a more inclusive anthropology will mean that it is not only one's *thinking* that is changed. Here, mind means one's total outlook, approach to life, fundamental option, moral stance, refinement of conscience, affective attachment, sense of responsibility and one's entire devotional disposition.¹³⁵ One's whole self is converted (as Gelpi 1993:33 has long suggested). If this occurs at levels too deep for grasping, let alone self-manufacture, it needs to involve some *other* synthesis unfolding within one's spirit, or, in one's spiritual intuition. If the self is raised *beyond* one's capacities and if the movement upholding such a spiritual elevation is of love¹³⁶ one leans towards something that takes one into the 'world of spirit,' namely an *ecstatic* process that takes one 'out of' oneself and 'beyond' oneself.¹³⁷ Ecstasy is not to be deemed

¹³³ Were they not identifying with Paul's passion: 'I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if I may somehow attain the resurrection from the dead' (Phlp 3:19 & 11).

¹³⁴ Cousins (1988) cites from, 'The Image of St. Francis in Bonaventure's *Legenda Maior*' in *Bonaventuriana: Miscellanea in onore di Jacques Guy Bougerol*, 2 vols, edit. de Asis Chavero Blanco, F 1:311-321. McGinn (Vol.III 1998:90) expands on Bonaventure: 'The *Word*, therefore, is God *knowing himself* as the '*expressive likeness of all things*' (*similitudo expressiva omnium*), a role he is able to take on precisely insofar as he is the Father's perfect expression.' The 'goal of philosophical metaphysics is to know God as the exemplary cause ('hidden source') of all things, while the realm of theological metaphysics allows us to grasp the *primordial exemplarity* of the *Verbum* in the Trinity' (McGinn Vol.III 1998:90 brackets inserted from pg89). Thus, "In the very same Word in which the Father speaks himself, he speaks whatever he speaks,' as Bonaventure summarises in *Disputed Questions on the Trinity*' (*Questiones disputatae de mysterio Trinitatis*, q.4, a.2, ad 8, in McGinn Vol.III 1998:90).

¹³⁵ Dulles indicates that Häring too believes that, respect 'for truth in the abstract is not enough' (2001:25). Taking Jesus Christ as 'the pattern and norm of communication, Häring calls attention to, 'the inseparable unity of inner truthfulness and loving communication. A loveless use of facts and half-truths destroys our inner truthfulness and damages community. The authentically truthful person cannot deal with truth in a heartless and calculating way, for he is taken up *heart and soul* with truth" (Häring 1979 Vol. 2, pg40 cited in Dulles 1992b:25 italics added).

¹³⁶ Delio economically summarises that to be transformed into the 'image of God', 'means, ultimately, to love like God, that is, by way of self-gift. It is to love God in a total way, to love others as ourselves, and to love all of creation with the spirit of compassion' (2001:126). Thus involvement in the Crucified is not 'simply a choice on the journey' rather, 'it is the heart of the spiritual journey...we are not of ourselves but we are of and for Another' (Delio2001:126). Thus in Bonaventure there is a *dynamic exitus* (a coming forth from God) and a *reditus* (return) in Christ Crucified to God as the '*plenitudo fontalis*' (McGinn Vol.III 1998:91).

¹³⁷ Bonaventure emphasises affective experience as transformative: 'In this passing beyond, if it is perfect, it is necessary that all intellectual operations be left behind and that the *apex affectionis* be

to be foreign (unintelligible/irrational) or strange (sensationalistic/emotional) because, as the highpoint of God's shared love, it is *integrative* of one's whole self. Only love heals, repairs and transforms and as such only love can be 'salvific' of self and the world. Christ's love on the cross *poured out* is *ecstatic* because it is an (undeserved) *excess* of love for all, and, his Father. Bonaventure now deals with a holistic synthesis that includes mind and affect as he employs biblical metaphors or realities.

6.4.6.2 EXCESSUS, ECSTASIS, THE SPIRITUAL SENSES- LEADING BACK TO LOVE

We understand that Bonaventure tried to reconcile mind and affect by holding that there were really 'two related forms of mystical contemplation, a primarily *intellectual* (though *suprarational*)¹³⁸ one represented by the cherubim, and a *higher, affective stage* symbolized in the crucified seraph who is Christ.' He settles more for the latter that he usually describes as '*excessus mentis*, and more rarely as *ecstasis*' (McGinn Vol.III 1998:110 brackets his).

McGinn assesses that Bonaventure is 'close to the great mystics of the twelfth century in stressing the necessity for the ongoing collaboration of both loving and knowing in the mind's journey into God. Knowing is never cut off; it is necessary, but insufficient' (Vol.III 1998:110). However, in this author's view an acknowledged *insufficiency* of the mind's knowing (and mystics, when contemplating at depth, speak of letting the mind be) is a limitation to be seriously factored in. If the mind is *not* used (in this logical, discursive way – but maybe 'intuitively' all the same) then exactly what kind of *faculty* being harnessed are we speaking of? The thesis proposes a *synthetic* faculty inclusive of all intuition/love and mind. For Bonaventure love must come back into the picture: 'The apophatic exigence present in Dionysian mysticism, then becomes transmuted in Bonaventure primarily into the language of love, expressed better through metaphors of tasting and touching than of seeing. (*Itinerarium* 4:3 & *Breviloquium* 5:6). 'Since the *apex affectus* itself is not an intellectual power, it is clear that we need to take Bonaventure seriously,' says McGinn, 'when he says that the culminating point is reached in love 'with all intellectual operations *left behind*' (*Itinerarium* 7.4 in McGinn Vol.III 1998:111). Delio (2001:78) restates this for us: that this is 'true knowledge,' not as 'intellectual fact,' but a knowing shaped by a 'loving experience of God' imbued with 'luminous wisdom.' (In this study's view the *apophatic path* cannot exclude love and can never be pure negation or emptiness -though it does speak of an illumination that is 'numinous brightness' in darkness- it has to speak more *positively* of love, even if such love is basically ineffable).

As Bonaventure's text from the treatise *The Reduction of the Arts to Theology* says: 'It is necessary to establish a centre in the going forth and the return of all things. But the centre in going forth should be more on the side of the one producing, while the centre in the return is

totally transferred and transformed into God. This is mystical and most secret – 'No one knows it who has not been given it' (Apoc 2:7)' (*Itinerarium* 7.4 (312b) cited in McGinn Vol.III 1998:110). Blastic contributes: 'Franciscan contemplation is horizontally ecstatic. That is, it takes one out of oneself and into the other; contemplation de-centers, making one receptive to the revelation of the truth of the other...as the effect of vision' (1997:168 cited in Delio 2001:140).

¹³⁸ If it is *supra-rational* then it somehow functions *differently* than reason, mind or intellect, and this domain, as it lies in the realm of spirit, is no longer distinct enough to demarcate as being solely intellectual. *Spiritual intuition* as it incorporates the full range, allows back and forth (dialectic) movement between fiery, ecstatic love *and* powerful, illumined insight by the mind.

more on the side of the one returning,' so that this implies two relationally involved persons, namely, Christ (emanating) and his creatures (returning). It is inconceivable that this coming and returning is merely some 'neutral' type of 'coming and going' or worse, apophatically 'empty.' A 'leading back' to some-*one* has to be full of the promise of *intimacy* to be of any worth explaining in that manner. This thesis thus inserts the following brackets in Bonaventure's text to enlarge the dry scholastic language into a beautiful biblical sense: 'Therefore, just as things went forth (emanation into the full beauty of creation) from God through the Word of God, so it is necessary for a complete return (into the full love of the relational Trinity, cf. Dulles 2003:25; Hayes 1994) that the Mediator of God and humans be not only God but also man to lead humans back to God' (for a glorious end) (*De reductione artium ad theologiam* 23 (5:325a) cited in McGinn Vol.III 1998:92).

6.4.7 (level 7) SHARING OF LOVE - PERFORMATIVE LOVE

Love is never to be held on to for selfish reasons as 'possession' but given way as part of the Christian service.

6.4.7.1 BONAVENTURE'S CONTRIBUTION

CRISIS OF OUR AGE – A NEW CONTEMPLATIVE WAY SHOWN BY FRANCIS

Bonaventure in his *Itinerarium* incorporates the 'traditional ascensional patterns of Dionysian spirituality' (purgation, illumination, perfection or union) '*within the concrete experiential life*' of Francis (Model Y-Y) as a life-story that has 'profound consequence for the *course of salvation history* insofar as it 'expresses' the imminent crisis of this age and the coming of a new contemplative age before the end' (*Major Legend* prol. 1 (8:504b) cited in McGinn Vol.III 1998:95 italics added).

In receiving the stigmata as divine confirmation Francis is a proven way 'back to God' through the cross: 'And so it was fitting that Christ, by means of the Seraph's appearance, impressed the stigmata *as his seal of approval* on this poor little holy man. He did it that he might *show an open sign of perfection for us* in the face of the dangerous cloud of the last times - one that might *lead us back (reducimur) to Christ, the exemplar and goal of perfect virtue...*' (*Apologia Pauperum* 3:10 (8:247a) cited in McGinn Vol.III 1998:95 italics added).

McGinn portrays Bonaventure during the course of the *Life* (*Major Legend*) often dwelling on Francis' ecstatic experiences during contemplation (see his *Major Legend* 1.5, 2.1, 3.6, 8.10, 9.2, 10.1-4, 11.13, 12.1). It is patent that 'he sees the stigmata as the highest of these.' (McGinn Vol.III 1998:96). It is important to see the reception of the wounds of Christ through the appearance of the 'Seraph...with the figure of a man crucified' (13.3-4) as an '*ecstatic-contemplative*' one, but also that has (theological) '*eschatological-apocalyptic meaning*' (cf. McGinn Vol.III 1998:96 italics added). Francis by his experience shows the ecstatic-contemplative way to be the spirituality suited for these end times.

The stigmata thus 'establishes Francis as an even more potent apocalyptic figure, i.e. the angel of Apocalypse 7:2, who seals God's chosen ones with the TAU mark of the cross'¹³⁹ (*Major Legend* prologue 1-2, and *Serm IV* (9:585-590) cited in McGinn Vol.III 1998:96).

¹³⁹ McGinn makes clearer that while Bonaventure, 'thus rejected any talk of a coming age of the Holy Spirit or a new church, he did not jettison the optimism of Joachim's program, nor the special role that

McGinn sums up: The *Collations* have a special place in the literature of Western mysticism because they 'incorporate a theology of mystical encounter into a view of history that looks forward to an *imminent contemplative* age as the goal of all human hopes' (Vol.III 1998:97). While Bonaventure thus rejected any talk of a coming age of the Holy Spirit or a new church, 'he did not jettison the optimism of Joachim's of Fiore's program (See LaChance 1984:28, 29), nor the special role that such apocalypticism gave to Saint Francis' adjudges McGinn (Vol.III 1998:98; see thesis footnote¹³⁹).

It would be fair to say that for Francis and Bonaventure the experience received in contemplation as a type of ecstatic mysticism is the *only way* to enter into the depth of God that incorporates the cross and resurrection as central, and it is thus the only way for any, and thus this age, to do so. No mere *cognitive way* can enter the fiery passion of love that Christ pours out for all. So high does Bonaventure rate Francis as a Saint that he believes that Francis is an apocalyptic figure identifiable with the angel of the apocalypse (Ap 7:2).

The thesis estimates that the stakes for the contemporary Church in crisis are so high, and the loss of religion so drastic, that if the Church does not make the hermeneutic shift for reform that moves beyond an intellect based, structured and static faith,¹⁴⁰ imposed by authority alone, to a relational, spiritually based faith (intuited as *sensus fidei*), that is confirmed in personal spiritual experience and in communal worship that is more 'pneumatologically' driven, and is deeply tied in to the cross and resurrection of Christ, the then the Church will experience an even greater exodus and limp along without effecting much evangelical impact.

6.4.8 (level 8) UNION -*THROUGH* DEATH

There is no salvation unless one goes *through* the cross to the resurrection. Suffering with Christ is a central Pauline theological pillar (Rm 8:17-19, Col 1:24). Francis wanted ever more to suffer with and for his beloved Christ.

6.4.8.1 BONAVENTURE'S CONTRIBUTION

McGinn elucidates that Bonaventure, 'employs every rhetorical means at his disposal to fix his reader's attention on the cross, because it is the sole means of access to the eternal beatitude of heaven.' Indeed, 'The message of the cross is sufficient in and of itself' (Vol.III 1998:101). We can only begin to 'understand' anything or any theology *through* the Cross.

such apocalypticism gave to Saint Francis' (Vol.III 1998:98). McGinn adds that for a full understanding of the meaning of the 'identification' of Francis as an apocalyptic figure with the angel of the apocalypse (Ap 7:2), we, 'must turn to the theology of history found in the *Collations on the Hexaëmeron*, which contains a revised form of the corporate apocalyptic mysticism created by *Joachim of Fiore* in the late twelfth century' (Vol.III 1998:96).

¹⁴⁰ By now it must be clear that this thesis is *not* asking for a diminishment of doctrine, a pluralisation of foundational theology through increased subjectivity, an over-turning of tradition, or any dismantling of magisterial authority, but a sublation that re-establishes foundational theology on a more humble metaphysics with fresh categories.

6.4.8.2 BONAVENTURE'S UNIQUE CHRISTOLOGICAL FOCUS ON THE CRUCIFIXION AND THE EXEMPLARITY OF FRANCIS

Johnston introduces the mystical theme of the cross in Christian tradition, 'while meditation on the public life of the historical Jesus has always been basic to the Christian life, the great mystics have found even greater wisdom and consolation in contemplating the Jesus who sweated blood in Gethsemane and died on the cross, 'Eloi, Eloi, lama Sabachthani' (Mt 27:46). So deep was their love for the Crucified that mystics like Francis of Assisi and Padre Pio Forgione (a Franciscan Capuchin, +1968) came to bear his wounds in their very flesh' (Johnston 2000:165 brackets inserted).

Although Bonaventure insists that both the 'resurrection and the passion are necessary for our justification, the passion,' McGinn emphasises, is according to Bonaventure 'the complete expression of the mystery of kenotic love' (see Murphy & Ellis for another take on this, 1996:174-177, 194) by which God 'empties himself into human poverty -even unto ignominious death on the cross- in order to open access to the *Fontalis plenitudo* of God's own life' (McGinn Vol.III 1998:100; cf. *Major Legend* prologue14 no4).

How Bonaventure's exemplarism transforms Western theology into mysticism is crisply laid out in McGinn's words: 'Since the universe is the *expression* of the Trinity produced through the *Verbum increatum*, and since the *Verbum incarnatum* expresses himself best *in dying for humanity on the cross*, then Francis, as the ideal *expression* of the crucified Jesus, is the *exemplar* of our journey, or reduction, back into God' (Vol.III 1998:93 italics of English added). While seeking peace on retreat on Monte Alverna, Bonaventure, thirty-three years after the Francis' death, 'reflected on the various forms of mental ascent to God' (McGinn Vol.III 1998:93). McGinn relates how Bonaventure's 'meditation upon the miracle of the appearance of the six-winged seraph in the form of the crucified Jesus' at Francis stigmata, 'provided a flash of insight for synthesizing all these forms of *mentales ascensions in Deum* - 'I saw at once that this vision fully revealed the father's suspension in the act of contemplation and the way to reach it' (*Itinerarium* prol.2 (5:295b) cited in McGinn Vol.III 1998:93, 94). Love, contemplation and a drawing into the mystery of the cross as transformative, and at last being taken across or a 'passing over' by the cross, are all united in this, his refined intuition. This path is plainly 'the most burning love of the Crucified which transformed Paul and blazed forth in Francis in the marks of the stigmata he carried for the last two years of his life, thus demonstrating that 'no one rightly enters onto the path except through the Crucified' (*Itinerarium* prologue 3 in McGinn Vol.III 1998:94). Near the end of the 'lengthy exposition of the six stages of ascent symbolized by the six wings of the Christ-Seraph' as he is 'discussing the culmination of ecstatic passage (*transitus*) into God achieved through contemplation of Christ on the cross,' Bonaventure says of Francis the exemplar, 'This was also shown to blessed Francis when he was enraptured in contemplation on the high mountain...There he *passed over* into God through contemplative rapture and was established as an *example of perfect contemplation*, just as he had been previously of action. And so, like another Jacob and Israel, *through him* God might invite *all* other truly spiritual men to this kind of *passing over* and ecstasy of mind, more by example than by word' (*Itinerarium* 7:3 cited in McGinn Vol.III 1998:94 italics added).

'This principle' explains McGinn (Vol.III 1998:100), is 'why Francis' Christomimes culminated in his being marked with the wounds of Jesus and why *The Mind's Journey into God* insisted that no one can enter on the path that Francis trod 'except through the Crucified' (*Itinerarium* prologue 3 cited in McGinn Vol.III 1998:100). McGinn sums up that, 'The whole of the Christian life, of course, should be conceived of as an *imitatio Christi*, but this is *a-fortiori* the case with regard to the necessity of imitating the passion'¹⁴¹ (Vol.III 1998:100).

The address that Bonaventure puts into Christ's mouth at the end of *The Mystical Vine* summarises this passion-centered piety: 'I, who in my divinity was unseen and invisible and in a *manner not loved*, (as Francis himself wept so compassionately about 2Celano, Bk1. Chapter VI no11 in Armstrong Vol.II 2000:249, 250 and the *Legend of the Three Companions*: Chapter V no14 in Armstrong Vol.II 2000:75) was made a visible human being so that I might be seen and loved by you. Give yourself as the prize for my incarnation and passion - you for whom I was both made flesh and made to suffer. I have given myself to you. Give yourself to me' (*Vita Mystica* 23.3 (8:189ab) cited in McGinn Vol.III 1998:101 brackets added). This clearly expects affective relationality within the intense theme of the passion that demands personal insertion of every Christian (cf. St Clare, Armstrong 2006).

Francis' brother's task was to help others along this most important *itinerarium*, the path that leads to what he called transformation, 'passing over' (*transitus*) into God, and it was for them as well as 'a universal audience,' that Bonaventure wrote 'meditatively' about the 'inner meaning of the cross' (McGinn Vol.III 1998:101).

This transcendent 'passing beyond (*transitus*)' (*Itinerarium* 7:2) McGinn reiterates can be 'attained only in and through Christ's *transitus*, or *pascha*, that is, his death on the cross' (*Itinerarium* 7.2 in McGinn Vol.III 1998:109).

Our love for his death leads to our sharing in the archetypal *mors mystica*: 'Let us die and enter into the darkness...with Christ crucified let us *pass out* of this world *to* the Father' (*Itinerarium* 7:6, cf. John 13:1, in McGinn Vol.III 1998:110).

Bonaventure strained for such mystical experience and was no doubt a mystic, but to what *depth* he himself entered such mysticism remains obscure.¹⁴² However he superbly lays out the fiery path of Francis as a universal way.

¹⁴¹ Bonaventure writes in his treatise *The Mystical Vine*: 'Conquered by the bonds of love, he was drawn down from heaven to earth to take up the bonds of the cross. Conversely, we who desire to be drawn from earth to heaven first must be gathered to our Head by the bonds of the passion so that through this we may reach the bonds of love and be made one with him' (*Vita Mystica* 4:5 cited in McGinn Vol.III 1998:100).

¹⁴² It is worth fully citing McGinn's footnote (Vol.III 1998:370¹⁶⁹) that: 'While Bonaventure appealed to his own life experience at the beginning of the *Itinerarium* and the *Legenda Maior* he never gave any autobiographical accounts of ecstasy or union. Indeed, in the dialogue of *Soliloquium de quatuor mentalibus exercitiis* 2.15 (8:50a) *anima* advises *homo* that it is legitimate to speak of deep matters that we do not know from experience but only from the knowledge of others. Several places (e.g. *Quaestiones disputatae De scientia Christi*. epilogue [5:42b-43b], and *Lignum vitae* 32 [8:80b]) contain prayers begging for a share in the experience of God in Christ that the saints have enjoyed. If the history of mysticism were to be restricted to *autobiographical* witness to direct consciousness of the divine presence, Bonaventure would clearly play no large role in it.'

6.4.8.3 THE PATH TO FIERY RELATIONSHIP IN THE TRINITY

The full meaning of the spiritual progress and goal according to Bonaventure are contained in two treatises written in 1259. *The Mind's journey into God* and *The Threefold Way* synthesise the mystical theology of the *past* (the spiritual journey as the stages of purgation, illumination, and perfection/union introduced by Origen, and given its classic formulation by Dionysius), and at the same time they summarise aspects of the new mysticism of the *later* Middle Ages. They explain how the three essential spiritual practices of meditation, prayer, and contemplation can lead the devout soul to the point where she is so 'enflamed' through 'the love of his supreme desirable presence' that she is lifted above 'everything sensible, imaginable, and intelligible' to the incomprehensible mystery of the Trinity (*De triplici via* 1.15-17, in McGinn Vol.III 1998:102). Beyond anything mentally comprehensible this represents the high point of ecstatic spirituality that Bonaventure built on Francis' experience.

6.4.9 (level 9) PERFORMATIVE LOVE AFTER DEATH (AS SAINT)

All Saints as part of the mystical Body of Christ on earth and as part of his heavenly host, as they are united to Christ in heaven with and in Christ, can still intercede to Christ for the world and those whom they have loved and still see, and all who call upon them for help. Their obedience and closeness to Christ have 'privileged' them their 'loving influence' on the ever compassionate Christ. In this way they and their love continue to be effective or performative in the world. This was one of the reasons for Celano's writing of his *Treatise on the Miracles*.

6.4.9.1 BONAVENTURE'S CONTRIBUTION

FRANCIS THE MODEL AND THE HERMENEUTIC WAY FOR ALL IN THE FUTURE

Francis, for Bonaventure is not only the 'ideal contemplative' but also, 'the initiator of a new order in which perfect contemplation will flourish and a deeper understanding of scripture will be given to 'a multitude'' (*Collationes in Hexaëmeron* cited in Vol.III 1998:98). Bonaventure's 'devotion to Francis, however, was never an end in itself' for Francis was 'always the *channel* to the *Verbum incarnatum*,' Christ, adds McGinn (Vol.III 1998:98). McGinn (1998:98) shows how Zachary Hayes has demonstrated that, 'a speculative *Christology* is at the heart of Bonaventure's spiritual vision and therefore also of his mysticism' (Hayes 1981). In other words *the way back* to God for his and this generation needs to be through what part Christ the reconciler and saviour must play in this.

6.4.9.2 BONAVENTURE'S EXPLANATION OF SPIRITUAL INTUITION

McGinn expands that the *apex affectus* (cf. *apex mentis* as the heights of the soul) still bears some kind of relation to *knowledge* and to what can be expressed in *language*, because 'it *draws up into itself* all the preparatory cognitive operations that are part of the journey into God just at the moment it *leaps beyond* them' (Vol.III 1998:111; cf. William of St Thierry *discarding* preparatory forms of knowing Vol.III 1998:82 italics added). This movement seems to this author to express well the *leap of intuiting beyond* (to where one does not yet know, as one's being is 'propelled' into the mystery by Spirit) the preparatory cognitive operations on the finest edge of conception. As stated, the richness of ecstatic knowledge takes one out of,

or beyond, oneself.¹⁴³ Critically, so entrenched is the poverty of pragmatic, technological, cognitive Western viewpoint that this may prevent any opening at all to the love of God that leads to even a mild form of that love in some felt degree of experienced spiritual movement (that if experienced, 'may as well' against any disinclination be called ecstasy).

For Bonaventure, 'not just theological knowing, but *all human knowing aims at ecstasis*' (as seen in his *De reductione artium ad theologiam*, no26, cited in McGinn Vol.III 1998:376²¹⁶, 111 italics added).

Unless one opts for absolute control that omits the slightest vulnerability, any relationality will always ask, and any form of 'being in love' will surely call for, being drawn out of oneself into the figurative 'loving embrace' of another. Francis shows how to be delighted in being ravished by God's love, whether this is in falling in love with a (metaphorical) 'beautiful lady' beyond compare, delectable sweetness tasted, burning fire undergone, or the inebriation of joy in a heart that soars and sings. How then to describe ecstasy?

In ecstasy there is no effort of concentration as focus. *Contemplatives* are fixed upon no creaturely image, so that, 'they truly feel more than they know' (*Commentary Johannes* 1:43 cited in McGinn Vol.III 1998:111). Thus this 'loving absorption does not take place through a created effect the way the intellectual contemplation symbolized in the cherubim does; it is realized in a *direct contact* where 'what is known takes the knower captive' (*Quaestiones disputatae De scientia Christi* q.7, conc., cited in McGinn Vol.III 1998:111 italics added). This emphasis on 'ecstasy as the *imageless* consciousness of *divine love* helps explain Bonaventure's rather negative attitude toward *visions*, which he said 'were more to be feared

¹⁴³ Regarding *ecstasy*, Downey (1993:333-334 referrals in square brackets inserted) can give some full background. This helps distinguish the *faculties* involved (or not), or how they were 'overtaken' by God. At the same time the spiritual *terms* used in this thesis are reinforced, such as: 'spiritual experience,' 'transformation,' 'intuitive understanding,' 'harmony,' 'love itself,' 'direct relation with the One,' 'union and deification,' 'providence,' and 'archetypes.' Thus for Downey: 'Ecstasy is the *spiritual experience* of 'standing outside' one's self in a transcendental, climactic *penetration* of the mystery of love itself. It is usually associated with the highest mystical stage of perfection - *union* with God..., contemporary writers emphasize the psychosomatic *harmony* and *elevation of intuitive understanding* achieved in an ecstatic moment...Philo of Alexandria (ca. 20 BC-AD 41) follows Plato's *Ion* and *Phaedrus* to describe ecstasy with the oxymoron 'sober intoxication' [cf. Cantalamessa's work, 2005]...'ecstasy involves a *suspension of the normal processes of reason* and a state of spiritual exaltation. For Philo, ecstasy suggests that for the duration of the experience the *natural faculties are muted and replaced by God*. Plotinus (ca. 205-270), on the other hand, speaks of ecstasy as the *raising of one's natural faculties* (which are *already* divine) to their most exalted and truest state. This is the fifth and final stage of the spiritual process (awareness, purification, introversion, mind, ecstasy). Ecstasy for Plotinus is a disturbing and exhilarating process, bringing persons into *direct relation with the One*, a flight of the alone to the Alone (*Enneads* vi.9.11.51). In his *Mystical Theology* Dionysius relies on Gregory of Nyssa's description of Moses' ascent into the darkness of God. In this darkness the *intellect passes beyond* any active knowledge *from senses or by concepts*. This passivity with the unknowable God *transcends understanding*. The soul submits to God and achieves a "pure and absolute ecstasy," in which the *intellect goes beyond itself* and is united to "the ray of Divine Darkness that is beyond being" Dionysius emphasises the positive side of an ecstasy of love as *union and deification*...(*The Divine Names*, III, 13, 712A). He ventures to speak of the ecstasy of God in creation, providence, and incarnation. With Maximus the Confessor (d. 662), contemplation of God follows the Dionysian description of ecstasy as a *transformation*...The intellect is 'through ecstasy of love clothed entirely *in God alone*, and through mystical theology is brought altogether to *rest* in God.' With a pure heart one offers the mind to God *free* of image and form, *ready to be imprinted with the archetypes*, by which God is manifest (*Commentaries on Theology and the Incarnation* i.39; ii.8).'

than desired” (*Commentarius in III librum Sententiarum* d.9a,a.1, q.6 in McGinn Vol.III 1998:111 italics added).¹⁴⁴ Ecstasy involves a deep relationship of love received. McGinn simply states: ‘What is known in ecstasy is the God who is Trinity’ (Vol.III 1998:111).¹⁴⁵

Of course, the experience of ‘feeling’ the trinitarian life that the mystic gains cannot be communicated: it is ‘wisdom without a form.’¹⁴⁶ Bonaventure notes: ‘This uplifting makes the soul as like to God as it can be in this life. Ecstasy and rapture are not the same. Hence, as they say, [those who possess the latter] do not have the habit of glory but only an actuation of it’ (*Hexaëmeron*, 3.30 (5:348a) brackets his, cited in McGinn Vol.III 1998:112).¹⁴⁷

Bonaventure (*Commentarius in II librum Sententiarum* d.23, a.2, q.3, ad 6 (2:546a) in McGinn Vol.III 1998:112 & 377²²⁶) unequivocally says that, ‘ecstasy is open to all.’ McGinn summarises: ‘As befits the eminently practical character of even his deepest speculations about the journey into God, Bonaventure’s primary intention is to encourage himself and his readers to follow Francis upward into the mystery of the cross’ (Vol.III 1998:112).

In *The Disputed Questions on the Knowledge of Christ*, he summarises the modes of knowing particularly, ‘the knowledge *per excessum* of someone rooted in the charity which Dionysius praises in *Mystical Theology*’ is what Bonaventure refers to by his ‘signature text’ from Apocalypse 2:13: ‘This true and experiential wisdom’ is not to be found in exterior speech, but in internal silence’ (McGinn, Vol.III 1998:112).

McGinn demonstrates that Bonaventure’s ‘primary intention is to encourage himself and his readers to follow Francis upward into the mystery of the cross’ (Vol.III 1998:112).

Bonaventure (*Quaestiones disputatae De scientia Christi* q.7 epilogue (5:43b)) closes for us in a contemplative vein: ‘And therefore this is the place to stop speaking and to begin praying to the Lord that he may grant us to *experience* what we speak about’ (in McGinn Vol.III 1998:112 italics added).

¹⁴⁴ Compare this with William of St Thierry: ‘One of the most interesting of these is to be found in the twelfth of the Meditations, an extended consideration of longing for the love of God. When asked by Christ the question once addressed to Peter, ‘Do you love me?’ John 21:17), William responded in honesty, ‘You know that I want to love you’ (*Meditationes* 12:9). This indicated that he did not yet perceive God except rarely and in part; what he did possess and feel was the experience of his longing and desire: ‘When I sweetly perceive your love by devotion (*affectu*), I seek you by understanding of that love. I love what I perceive, I desire what I seek, and in desiring I faint away’ (*Meditationes*:12:9). As the fire of this longing becomes enkindled in meditation, William seeks to set love in order so that he may ascend to God. ‘I set up the ascending steps in my heart. First, a great will (*magna voluntas*) seems necessary; then, an illuminated will (*illuminata voluntas*); and finally, an affected [or loving] will (*affecteda voluntas*)’ (*Meditationes*:12:10 cited in McGinn Vol.II 1994,1996:252).

¹⁴⁵ See *Itinerarium* 7.6; *Quaestiones disputatae de scientia Christi* q.7, and *Breviloquium* prologue (5:202b) cited in McGinn Vol.III 1998:111.

¹⁴⁶ *Sapientia nulliformis* (*Collationes in Hexaëmeron* 2.28-30) in McGinn Vol.III 1998:111.

¹⁴⁷ McGinn explains: ‘Paul, Job, and Dionysius are mentioned here as those who have enjoyed rapture; Moses was also traditionally included in the ranks of ‘the very few’ (*paucissimorum* [*Collationes in Hexaëmeron* 3.241]) who experienced it’ (*Hexaëmeron*, 22.22 (5:441a) in McGinn Vol.III 1998:112). ‘Rapture, then, is a foretaste of the glory of heaven in this life, a brief reception of the light of glory in the soul, but not the permanent habit found among the blessed. It is so rare and special that this may explain why Bonaventure did not mention it in the *Itinerarium*, which is best viewed as a general invitation to *all* Christians to follow the way of Francis leading to *excessus mentis*’ (Vol.III 1998:112).

6.4.10 A SYNTHESIS FOR UNIVERSAL EMPLOY

McGinn (Vol.III 1998:105) understands that *The Threefold Way* made 'sporadic use of images (that) where helpful,' but that one reason for 'the heightened synthetic power of the *Itinerarium* is the way in which Bonaventure uses *archetypal symbols*, especially of the *journey within and above*, to orchestrate such a variety of materials into a symphonic whole.' Archetypal symbols -that were used by Jung also- suggest 'meaning-holding realities' 'behind' or underpinning experience, thus, Aristotle (cf. Mathew 2010:109) and especially Plato refer to the metaphysical *forms*, and Benedict XVI returns to the logos, while this study advances a *relational arch-category* (with its Trinitarian ground) that in a humbler manner can also speak metaphysically.

6.4.10.1 BONAVENTURE'S MYSTIC CONTEMPLATION AS SPIRITUAL INTUITION

According to Bonaventure (*Itinerarium Mentis in Deum*) the 'mind's (sic) three essential modes of perception' reflect the following three basic movements: 'Sense knowledge (*sensualitas*) is directed toward material objects'; as spirit (*spiritus*) 'we go within to know ourselves'; and finally as *mens* in the proper sense 'we direct ourselves above to knowing God' (*Itinerarium* 1.4 cited in McGinn Vol.III 1998:106). In addition each form of perception can be realised in 'two different ways, depending on whether we see God *in* a mirror or *through* a mirror,' 'so the small world [i.e. the human as microcosm] is led to the rest of contemplation in a most orderly way by six successive stages of *illuminatio*' (*Itinerarium* 1.5 (5:297b) italics and brackets in original text, cited in McGinn Vol.III 1998:106).

This path 'manifests God', and is grounded in 'the distinction of the three forms of *theology*' (cf. McGinn Vol.III 1998:106). Here *symbolic* theology uses intuitive insight into nature and so beyond it; *proper* theology uses the mind-intellect as well as analogy; and *mystical* theology works through the *Spirit's* bestowed intuition.

McGinn (Vol.III 1998:109 italics, brackets added) explains that, 'in order to know any truth in secure fashion, Bonaventure insists, the human mind needs to have a *direct*, if not necessarily clear, *contact* with Truth itself, the *Divina Ars*.' This means that 'we need to have an implicit '*contuitio*' (intuition 'in the Spirit') of the Uncreated Word in any act of affirming the truth'.¹⁴⁸

¹⁴⁸ McGinn (Vol.III 1998: 374²⁰⁴) is worth citing in full as it elucidates what *contuitio* is: 'Etymologically, *contuitus* can be translated as 'concomitant gaze, insight, or grasp.' The most important discussion of the teaching that the divine reason is 'contuited by us' along with created reason in every act of certain knowledge is found in *Quaestiones disputatae De scientia Christi*. q.4, conc. (5:22b-24b). See also *De reductione artium ad theologiam* 18 (5:324a), *Sermo Christus unus omnium magister* 7-19 (5:569a-572a), and *Commentarius in III librum Sententiarum*. d.35, a. 1, q.3, conclusion (3:778). For a succinct presentation of the significance of *contuitio* in Bonaventure's mysticism, see Cousins: '*Bonaventure's Mysticism of Language*,' pgs248-52, as he summarises: 'This innate awareness of God can be awakened by the exercise of *contuitio* through the technique of contemplative *reductio*, and it can be brought to ecstatic awareness by divine grace.'

Delio (2001:199) contributes: 'In its specific sense, *contuitio* implies an indirect knowledge of God in his effects. It is an intuitive type of knowledge of God whereby God is perceived in the created world without the aid of exterior senses. It is a sense of the presence of God together with the consciousness of created being, an awareness of the ontological presence of God attained in the consciousness of being. In the context of exemplary causality, it implies the awareness of simultaneity of form in the created thing and in the original or eternal exemplar.' Cf. thesis' dialogue with Maritain 502^{13,14,15},530¹⁰³).

This innate presence of the Word can be made explicit and conscious through an appropriation by practice of the 'contemplative contuition' (not only academic study) sketched out in the *Itinerarium* (7.1 (5:312ab)): 'After our mind has *contuited* God *outside itself* through vestiges and in vestiges (through human intuition as insight), and *within itself* through the image and in the image (though spiritual intuition), and *above itself* through the likeness of the divine *light shining above us and in the light itself* (though Spirit-intuition)...when finally in the sixth step it reaches the point where it *beholds* in the First and Supreme Principle and in Jesus Christ, the Mediator of God and humanity, those things whose likenesses cannot be found among creatures...it remains for it to *surmount* and *pass beyond* not only the *sense world but itself* in beholding these things' (in McGinn Vol.III 1998:109 italics added, explanatory texts expanding of connections are added in brackets).¹⁴⁹

Again, for Bonaventure this passing is a mystical involvement for it can only be attained when 'crossing over with Christ' in his *transitus* or *pascha* (*Itinerarium* 7.2 in McGinn Vol.III 1998:109). This is exactly Francis' experience for his vision of the 'wounded' seraph reveals an *affective mystical experience*.

This *mystical* involvement is not unusual, for every participation in the Eucharist draws the subject intimately (and affectively) into the loving pasch of Christ as this should each time be re-experienced.

¹⁴⁹ McGinn (Vol.III 1998: 374²⁰⁵ brackets in the original) elaborates that Bonaventure's anthropology in the *Itinerarium* is intimated in the following: 'In 4.2 Bonaventure had insisted that after the Fall it is Christ alone who restores to us the possibility of such *contuitio sui et aeternae Veritatis*. The grounds for this are expressed in *De reductione artium ad theologiam* 20 (5:324b), where Bonaventure argues that the highest perfection can be found in the world only if a nature in which the *rationes seminales* are found (i.e. a body), and the nature in which the *rationes intellectuales* are found (i.e. human nature), are united with the *rationes ideales* present in the person of the Son.'

6.4.11 CONCLUSION

The aim of this Chapter was to develop a sophisticated *hermeneutic methodology* that is able to draw depth of meaning from the *experience of Francis as a model*. Francis' life was expected to confirm and consolidate the *foundational categories* of experience, relationality and spiritual intuition. (These categories had been philosophically and theologically and spiritually developed in the previous Chapter).

Francis as a model was required to show first-hand and experientially how the three categories can and do function.

The heuristic tools developed and employed to this end were *phenomenological method*, *dialogical hermeneutics* and wider *hermeneutical phenomenology*.

Diagram E shows how spiritual *experience*, sometimes exterior but undoubtedly always interior, when illuminated through *spiritual intuition*, reveals *patterns* depicting God's providential love to be always present and active. Personal history becomes unified in love.

Individual experiences of Francis have been analysed through *relational analysis* (phenomenological and hermeneutical) to demonstrate how God has been involved throughout Francis' life. The detailed analysis is meant to demonstrate that *relationality* has consistently intensified and become more intimate over the spiritual journey of Francis. Intimate relationship with God in Christ, of its own power, heals wounds and its wisdom makes new sense of one's (damaged) past and fires future outreach.

In Francis' experience this will have meant that his life as a whole was healed, made whole, integrated and empowered; and that his life was made instrumental, sure/stable, insightful-prophetic, and as in tune with world needs, was also empathetic, deep and full as all this was betowed through an 'impartation' (infusion) received in close relationship 'in Christ.' (Further reading into Francis' life-stories and miracles can be undertaken, but the main incidences as analysed sufficiently show that 'positive energies' from God were at play throughout his life, even when his poor body could no longer cope).

Hopefully it has been demonstrated that it is consistent, affective *relational quality* underlying *experience* that 'grows' the person in the spiritual journey -as this is *intuitively* received- and which drives to mission. Through his growth and in his performance the three foundational categories are seen to emerge out of Francis' life. Thereby a 'abundant spiritual pattern' is confidently arrived at – i.e. in the reflection on the 'relational Trinity' as she forever denotes herself as 'God's providence' in the lives of Francis, Bonaventure and the Saints. As they will be further consolidated (see APPENDIX 2, MODEL Y-Y), the foundational categories can be expected to guide every Christian spiritual journey and mission.

An inbuilt subsidiary aim of this Chapter was to systematically lead on to provide *nine sub-categories* as constructive for *foundations* for the discipline of spirituality. These can be seen, it is hoped, to be essential universal categories of spiritual growth all Christian spiritualities need to include. The subcategories are in part developed out of Francis' own spiritual journey. St Bonaventure, in exemplifying the Franciscan tradition, helps fill out what is implied in these subcategories in more direct (if more complex) spiritual symbols and through mystical theology.

The thesis will now synthesise its results and apply them to the thesis problem (14 symptoms).

CHAPTER 7 CONCLUSION - SYNTHESIS AND APPLICATION

7.1 A FOUNDATIONAL SYNTHESIS FOR THE DISCIPLINE OF SPIRITUALITY

7.1.1 FULFILMENT OF THE AIMS OF THE THESIS

The aim of the thesis by means of a grounding foundation, is to rehabilitate spirituality so as to renew and empower the Church (to reform itself) so that the Church can transform the world. The foundational categories will be synthesised so that they can be seen to be valid and working in conjunction as they together build a foundation for spirituality.

To attest to the validity of the macro-hypotheses and the foundational theory arrived at, the foundational categories need to be applied to the 14 concrete problems (that is, in explicit problematic settings, such as seminary training, catechesis, promotion of justice, transformation of society etc.) as these are symptomatic of the problematic challenges for a Church facing crises (as she attempts to serve the world).

Appropriate recommendations and helpful projections are made for further research in terms of Church theology, directions taken and future praxis.

Thus this Chapter as conclusion takes stock by means of an overall look at the *capacity* of the categories. It tests whether experience, relationality and spiritual intuition, under a fresh hermeneutic, are effective when applied to the fourteen problems facing the Church.

The advancements in the theologies of the recent Popes (Paul VI, John Paul II, Benedict XVI, Francis I) need to be acknowledged. Their input re-emphasises the subject (person) as central (John Paul II and Benedict), and as active, and responsible (John Paul II; Schillebeeckx 1987), and sees *love* as core to the Christian message (John Paul II, Benedict and Francis). From John XXIII onwards they all take the world as a most serious challenge – the world also needs to cooperate. As confirmed, the *influence* of the categories can be confirmed to be following the same development that this thesis *hermeneutic* has taken, and as such, the categories can then be a sure source of confirmation of the thesis *macro-theory* (see 2.10.2 pg 98).

As successfully employed in being able to grapple with complex human and spiritual domains, the multidisciplinary approach will be verified. Insights and directions emerging in the various disciplines will be offered. Major extensive studies made in very specialised areas (such as neuro-biology) are not possible in the scope of one thesis and must be consolidated later.

7.1.2 AVOIDING MISUNDERSTANDING REGARDING INTUITION

Are the contributions made by the categories viable, and not in any way undermining of the Church? Can they cause instability or error?

Misunderstanding especially regarding the category of spiritual intuition can be expected to arise and this possibility is covered next.

Intuition is not understood as some primitive, emotionally laden instinct but a synthesising capacity of sublime sophistication and sensitivity (this is lacking in baroque scholasticism, see Rowland 2010:3) that can weave together (see model T-I, 7.1.5 pg510) logically, reasonably, fairly, insightfully and wisely so as to combine all dimensions that are informative, valuable, worthy as a goal, relationally meaningful, rationally balanced and which have to be weighed

by conscience, in an understandable *gestalt* that will supply *meaning* (which can then be acted upon). Intuition is most valuable because it entails a receptive faculty, as a 'religious sense,' that can work with the leadings and wisdom of the Spirit of God (cf. Makumba 2005:32). The historical tension between whether this comes through *divine* illumination and/or *human* insight (reason) working through the senses (combined with thought/intellect) is diligently studied.¹ In other words it is asked to what extent (human) spiritual intuition is influenced (illuminated) by infused promptings of the guiding Spirit. Because intuition can synthesise, it integrates thought in a more sophisticated way than managed the past, so as to be able to counter the bifurcation of *thought* and its long separation from *will/affect* that has caused so much polarisation throughout Church theology.

Reason and intellect are not only fully included in synthetic intuition; they are so integrated in a sound schema that their levels of contribution are raised. Thus reason (as logical, linear, mathematical etc.) will be *more* reasonable when governed by a love that is creative and free.

7.1.3 HAVE THE BLOCKAGES OF THE PAST IN THE CHURCH BEEN OVERCOME?

This author cannot, after forty years of religious life, fully subscribe to Ratzinger's 1968 analysis of the world as falling neatly into three phases in terms of the magic, metaphysical and the scientific (1971:30-35). A shift has arisen in recent times, for the postmodern person is now disillusioned, disenchanted, more cautious and sane when holding to a postmodern 'wisdom' (cf. McGowan 1991). Postmodernism has (exaggeratedly) come to doubt macro-theories or grand narratives. Reeling back in distrust, it is attempting to rediscover a more humane and more relational disposition – all this is commendable.² Though many remain caught up in outlooks that reject too much, others are able to move theoretically beyond a 'decadent' type of metaphysics (as narrow and academically prescribed; cf. Pope Francis <http://americamagazine.org/pope-interview> [accessed 8.10.13]). Also most, and nearly all

¹ If the Augustinian school's view is: 'all things must carry within themselves the vestiges and the image of the divine perfections' (Bettoni 1961:15) then we need to discover 'in things' the sign of God's influence. An Augustinian school sees a 'profound law' in all of creation that draws all beings back to God so that there is a certain 'immanence of God in all things' (Bettoni 1961:16). Hence Augustinians insist on the theory of *divine illumination* as Bettoni asserts: 'how could God be the supreme truth and supreme good for us, if there were not in man so deep rooted an appeal to the infinite taking concrete form and finding expression in the *psychological effects* of divine illumination?' (1961:17 italics added). It is through this *illumination* that a person has an 'innate idea' of God in the first place and has a profound desire that opens the person's faculties to the infinite so that this 'enables ascent to God.' This was the official stance taken by the Popes from Gregory X (elected 1271) to Honorius IV (+1287). Because these popes were all masters of the University of Paris they were adherents of the Augustinian School. Thus in 1277 certain Thomistic doctrines were proscribed together with any Averroistic theses by Augustinians. Bettoni suggests that these were 'well founded objections' against Thomism and cannot be dismissed as historic acts of 'insolence' - rather they are founded on real theoretical differences (1961:17, 18). Augustinians 'feel that the Aristotelians carry too far the distinction between the divine and human elements' and 'attribute an excessive autonomy in respect to their creator' (Bettoni 1961:16. Cf. McBrien 1980:348). Whether as explicit theory or in tenor, such a 'split' has major consequences. (Cf. the shift to experience in the *humanism* of the Middle Ages, Southern 1970:34, 35).

² However, in knowing what it absolutely doesn't want, it (deconstructive or eliminative postmodernism) doesn't know what to completely discard and what to retain (in constructive postmodernism, cf. Ferré 1998:xvi). Realised or not, throwing out metaphysics impoverishes any serious thinking as to overall meaning. One cannot prejudicially discard rational and scientific advances and tools.

scientists, have moved beyond an arrogant, all-knowing scientific worldview. The Church cannot afford to *remain* caught up in *only* a type of dry metaphysical scholasticism.³ Its abstract intellectual orientation is uninspiring for lay persons and for most it lacks the draw of the personal and the relational that is so central to any vibrant religion (see Olthuis' charts 1999:144, 149 for a contrast of the two stances). How can its approach move into the world? The Church has recently been seeking to safeguard its identity. It is sometimes judged to do so more defensively (cf. Delio 2011:114) and at other times progressively (e.g. in missionary endeavour, justice work and evangelisation). Part of the orthodoxy it seeks to protect is that of the *reasonableness* of faith as secured in its philosophical tradition of metaphysics. Appropriately it tries to re-win a universally lost, postmodern confidence in reason (Pope John Paul II *Fides et Ratio* no43 1998:43; no60 1998:58; no61 1998:59; no62 1998:60). If this stance is assumed, it means that if one seeks reform in the Church, one cannot bypass the Church's line of thinking that has long employed *reason*. One has to work with metaphysical reason's strengths while at the same time highlighting its limitations (as rationally tainted, or as 'easy proofs' of God) so that traditional *fundamental theology* (the so called *preambula fidei* – see a view by Gilson 1962:78) can now be augmented, and as necessary, be modified. This thesis therefore seeks a sublation *resolving* the big questions around, first, *meaning* that any metaphysics should always seek (Pope John Paul II *Fides et Ratio* no26 1998:30) and the *depth* that 'logos metaphysics' can offer; and second, the more *human condition in history* where meaning has to arise *in humanity itself* (not just in ideas, cf. Bevens 1992:101, 102). In the latter arena, humanity is seen to actively change situations and *history*, and here, persons when interacting, affect each other and change each other's conditions (cf. John Paul II's reflections in this vein in McNerney 2003:30a). Following such a dynamic the thesis maintains that metaphysics is only really enterable through *experience* of the mystery of being by *participation* in it. Metaphysical theology needs to build on this fresh baseline. In this now more *active* scenario, updated by the philosophical popes John Paul II and Benedict XVI, humanity is affected in 'real' life (history), and can change, and grow.⁴ In short humanity expects change in reality to effect transformation of the world, and this means, more literally speaking, that this change needs to be *experienced*.⁵

³ Metaphysics is dealt with thoroughly because 'it won't go away' - the Church insists that it be taught in seminaries. One has to determine what *kind* of metaphysics is being taught and expand on how it can be *broadened* and *deepened*.

⁴ Lane (2003a:7) explains that 'prior to the Second Vatican Council, Catholic theology was largely *a priori*, deductivist and non-historical. Since Vatican II Catholic theology has become experiential, inductivist and historically-conscious. This appeal to experience in theology was followed quickly by a turn to hermeneutics: the art of interpreting experiences in the past, in the light of the present and of understanding the present in the light of past experiences.'

The real thrust of the *new evangelisation* expects actual possibility of change, personally and socially. ⁵ Ratzinger (1971:180) speaks of a dynamic God that 'carries us across' (as a 'passover') the 'God-man' divide: 'This fundamentally confirms once again what we recognized...as the meaning of the doctrine of three persons in one God, namely a reference to the dynamic, 'actual' existence, which is essentially openness in the movement between 'from' and 'for'. And once again it becomes clear that Christ is the completely open man, in whom the dividing-walls of existence are torn down, who is all 'transition' (Passover, 'Pasch').'

Humanity also seeks to see a change in the *quality* of life.⁶ Such humanity thus has to learn to be ecologically sensitive, and ‘in Christ,’ to make the universe a whole and healthy place.⁷

7.1.4 GOD AS IN THE WORLD?

For many believers God must surely be involved in this world. For Bonaventure any ‘potency’ ‘in Christ’ transposes into ‘act’ that *affects* reality.⁸ For those that have a sense of religion, God is expected to be always and everywhere immersed in his creation.⁹

Metaphysics has always believed it can provide the *ground* for total meaning. This confidence has been held from a position ‘on high’ as a type of ‘overview’ that is, almost metaphorically, ‘held *with* God’ (presumptuously so; and in this case, a proven or demonstrated God).¹⁰

Despite the fact that past metaphysics no longer seems to speak to contemporary man, the Church retains full confidence in its traditional *modus operandi*.¹¹ The thesis has recommended that the ‘older’ metaphysics requires a ‘fresh re-orientation.’ The study offers original categories that can *expand* metaphysics to re-include what were weakly held notions of the *affective* dimensions (cf. Gilson 1962:92). This becomes a position now well *beyond* its traditional assurance in reason (see subsections of 4.16 pg165 and 5.1.4 pg210; also sections 5.3.2 pg334; 5.3.3.9 pg376; 5.3.3.10 pg379; 7.3.1 pg618; 7.3.2 pg618 and 7.3.3 pg619).

It seems that the latest creative, affective, loving (and imaginative) and more biblically orientated dimensions in metaphysics have not yet been developed or appropriated in the

⁶ Life has not only to better respect human rights, but do so in a *humane* way and that is why a lauded Mandela, like Ghandi, is such a human and upright icon to humanity.

⁷ Delio deepens the discussion significantly through Bonaventure: ‘Just as Christ has completed the universe through his life, death and resurrection, it is we who are called, in history, to help complete the universe in Christ. The basis of universal completion, for Bonaventure, rests on the human person who, created in the image of Christ, is called to physical and spiritual wholeness in Christ, thus restoring physical and spiritual wholeness in the universe’ (Delio 2001:94, 95). She concludes for us: ‘Interpersonal communion, through Christ the center, is an image of the trinitarian communion and a participation in it. Thus, the whole creation groans aloud as it awaits the birth pangs of a new creation (Rm 8:23)’ (2001:95).

⁸ Bonaventure luminously moves on from ‘potency’ to real ‘act’ in his *Sermon on the Nativity*: ‘This is why Christ, the God-man, is called the Alpha and Omega, the beginning and the end. For this reason, as you have heard, the last of all things, namely man, is said to be first and last. The ability of human nature to be united in a unity of persons with the divine...is reduced to act so that it would not be a mere empty potency. And since it is reduced to act, the perfection of the entire created order is realized, for in that one being the unity of all reality is brought to consummation’ (in Hayes 1989:73-74 cited in Delio 2001:92, 93).

⁹ Ratzinger (1971:171 brackets his) argues philosophically for an ‘involved’ God in Christ: ‘For we have found that the *being* of Christ (‘incarnation’ theology) is *actualitas*, stepping beyond and out of oneself, the exodus of departure from self; it is not a being that rests in itself, but the act of being sent, of being son, of serving. Conversely, this ‘doing’ is not just ‘doing’ but ‘being’; it reaches down into the depths of being and coincides with it. This being is exodus, transformation.’

¹⁰ Shaken postmodern mentality believes that such a position is unreachable. Reason ‘attaining to God’ is no longer deemed viable as such a possible intuition has been dulled by the package of loss of transcendence, disillusionment, consumerism and survival and the hardness of a scientific milieu (in which philosophy has become a secular specialisation).

¹¹ Ratzinger (1971:30) bewails regression from metaphysics to a scientific, pragmatic attitude: ‘We have given up seeking the hidden ‘in-itselfness’ of things and sounding the nature of being itself; such activities seem to us to be a fruitless enterprise; we have come to regard the depths of being as in the last analysis unfathomable. We have limited ourselves to our own perspective, to the visible in the widest sense, to what can be seized in our measuring grasp. The methodology of natural science is based on this restriction to phenomena. It suffices us.’ More creative, mystical models are sought.

Church and her teaching. Popes John Paul II, Benedict XVI¹² and Francis are at the forefront of this exciting, more expansive hermeneutic development. But one wonders whether this integrating, 'lighter,' life-giving metaphysical sense is everywhere filtering through - to those seminarians undertaking courses in metaphysics?¹³ The categories of *substance/essence* and *accidence*, and how *potency-act* fits these, are from the start hampered by the scope of these traditional categories in themselves, as this study has hopefully been able to reveal in sufficient detail (cf. Maritain 1930:168-174) - even if the author is no expert philosopher.¹⁴

If the contemporary 'turn to relationality' does not fit traditional categories well, again as thoroughly demonstrated in this thesis,¹⁵ then relationality as alternative might well be the arch-category into which these limited traditional categories (e.g. substance, accidence) must learn to fit. The category of *substance* will instead be expected to derive its meaning mainly from its (affective) *relationships*. The thesis has shown up the inadequate allotment of categories as assigned by both Aristotle and Kant (harnessing the senses and the mind, see 205³⁹, 503¹⁵).

Returning to contemporary teaching in metaphysics, is this 'reason' as expanded by 'love' taught in seminaries in a way that can be of value to and be applied pastorally so that it can inspire and change? Or is the worthy affective dimension a mere added refinement in what is a highly abstract theory. Is the affect of love a mere addendum that might merely refer to one such as Marion as having a different approach to the more 'perennial and solid' tradition?¹⁶

If indeed an 'older' scholastic metaphysics (as substance theology, or as onto-theology¹⁷) is still taught to seminarians, we might see the replication of more abstract metaphysicians who

¹² Ratzinger manufactures a striking, harmonious synthesis: 'It means nothing else than that the creative thinking which we found to be the precondition and ground of all being is truly conscious thinking and that it knows not only itself but also its whole thought. It means further that this thinking not only knows but *loves*; that it is *creative* because it is love; and that because it can love as well as think it has given its thought the freedom of its own existence, objectivized it, released it into self-being. So the whole thing means that this thinking knows its thought in its self-being, loves it and, loving, bears it up' (1971:111, 112). How though, can such impressive insight be creatively taught?

¹³ Maybe not as traditionally taught by rote, through manuals as, 'separate intellectual packages,' see Rowland 20110:2, but nevertheless through ontological categories such as *substance* and *essence* but as *expanded*, cf. Maritain 1930:148-163. See Mason 2002; 2002b; 2001 for a review of philosophy in the formation of priests.

¹⁴ See section 5.1.6.3 DOES CHRISTIAN ANTHROPOLOGY AND THEOLOGY NEED TO BE SO COMPLEX? – ST FRANCIS' STANCE pg266. Maritain damingly shows how: 'Substantialists held that there are no real accidents really distinct from the substance, which is the sole reality. Descartes denied the existence of real accidents really distinct from the substance. He identified corporeal substance with extension and the substance of the soul with the act of thought' (1930:174).

¹⁵ Aristotle's sensory and mind approach, cf. Maritain 1930:64, and Thomas' intellectualism, cf. Maritain 1930:74, and Kant's limited categories, see 5.2.4 FURTHER REGRESSIONS – THE REFORMERS, KANT AND OTHER DEVELOPMENTS pg298.

¹⁶ Marion, J-L 2002. *Being Given: Toward a Phenomenology of Givenness* books; Jones, T 2010. *A Genealogy of Marion's Philosophy of Religion: Apparent Darkness*; Leask, I & Cassidy, E 2005: *Givenness and God: Questions of Jean-Luc Marion*; Marion J-L 1982/1991. *God Without Being*; Marion, J-L 1991. *In Excess: Studies of Saturated Phenomenon*.

¹⁷ According to Scanlon (Feb. 2000:70 cited in Lane 2003b:7) onto-theology is: 'the bringing together or conflation of the philosophical notion of being and the self-revelation of God of the Bible.' Scanlon critiques that, 'The God of the philosophers takes over the God of revelation in a way that identifies God with being, the eternal, immutable, impossible being of philosophy. This God, this absolute being of human reason, is invoked in 'the service of the human project of mastering the whole of reality' (Feb.

understand the metaphysical language itself but who cannot engage with or be convincing to the world around them. These pastors will thus appear to be 'irrelevant' to this world. The God of reason (the 'God of the philosophers,' cf. Gilson 1962:69, 75-77) can be better accepted if this is a God who, as ever creative of beauty, pours out his 'creative love' as *agape* (Ratzinger 1971:99, 100, cf. 102, 511¹⁸ below). Needed is good, updated writing on this kind of 'inspirational' metaphysics in textbooks that teach metaphysics. This author is no metaphysician, so that ultimately metaphysicians will have to judge how updated and 'relevant' their own teaching of metaphysics is, or can be, for those young minds called to be *inspirational* leaders in a very real and hard world.¹⁸

It is proposed that a 'humble metaphysics,' that is evident in, and emerges as, natural concerns and movements -basically as love within the personal subject- is required as counterweight to a universal *substance* that can all too easily become an introverted thought-based metaphysic that is worse, overly assured of itself.¹⁹

Instead, a *relational* scenario does well not to start from some notional metaphysical macro-scheme 'in the mind,' but from *personal introduction* into the *mystery of being* where being *existentially exhibits* its worth and meaning to one 'in reality' and not only 'in thought.' Through one's refined intuition one is experientially 'touched' by the mystery so that the *experience* of

2000:70 cited in Lane 2003b:7). The danger is that, 'The God of onto-theology is ultimately a being, a super being, existing alongside other beings and therefore runs the risk of producing a form of idolatry' (Lane 2003b:7; see Scanlon Feb. 2000, 'Post-modernism and Theology'; Schindler 1999a & 1999b).

¹⁸ See Ratzinger's explication of the demise of ancient religion because of the split between the God of the philosophers (reason, that *should* have led to truth) and the God of piety (faith) (1971:96 & 99). Ratzinger asks us to examine the transformation that the 'philosophical concept of God has undergone' through being equated with the 'God of faith' and love. Ratzinger deems: 'It becomes apparent how far we still are fundamentally from this identification of the God of faith and the God of the philosophers, how incapable we are of catching up with it, and how badly our basic image of God and our understanding of the Christian reality come to grief on *this very point*' (1971:102 italics his). Ratzinger asks us to unmask a 'prejudice' that has dogged all of Christendom, namely that 'it always seems to us in the last analysis self-evident that the infinitely great, the absolute spirit, cannot be emotion and feeling but only pure cosmic mathematics. We unthinkingly assume that pure thought is greater than love' (1971:102). We are taken aback that, 'in so many passages of the Old Testament' God is 'highly anthropomorphic, highly unphilosophical; he has emotions as a man does, he rejoices, he seeks, he waits, he goes to meet. He is not the unfeeling geometry of the universe...he has a heart, he stands there like a person who loves, with all the capriciousness of someone who loves' (Ratzinger (1971:102). If Ratzinger has been able to include love, older, taught metaphysics has likely not caught up to so inclusive an over-view. It is spirituality/mysticism is required to 'feed' such love into metaphysics.

¹⁹ Substance metaphysics may ground a philosophical approach very concretely, but in providing a rock-bottom foundation, fails, at least as designated category, to inspire or impart wonder so as to be able make for 'connection.' An abstract, all too clearly determined metaphysics based on the intellect, does not present itself as the *profound mystery* it should intimate through a *deeper* appreciation of being. Thus Ratzinger goes on, it is important that we see that, 'the message of the Gospel, and the Christian picture of God contained in it, *corrects philosophy* and lets us know that love is higher than mere thought.' Ratzinger clinches the argument elegantly: 'Absolute thought is a kind of love; it is not unfeeling idea, but creative, because it is love' (1971:102). He (1971:102, 103) goes further to say that, 'we can say that in the link-up with the God of the philosophers which the Christian faith consciously effected, purely philosophical thinking was *exceeded* on two fundamental points' which he then elucidates in terms of: first, '*The philosophical God*' as '*essentially self-centred thought* simply contemplating itself' (while 'The God of faith is basically defined by the category of relationship'); and second, the '*philosophical God*' as '*pure thought*' so that 'he is based on the notion that thought and thought alone is divine' (while 'The God of faith, as thought, is also love') (1971:102, 103 brackets with other citations by Ratzinger have been inserted, italics added).

the mystery convinces one of the *relational* warmth, worth and depth of meaning. Marion ingeniously calls this the experience of 'excess' (2002:ix, x). Out of this one can be enticed into trustful and firm belief. In this case belief is born from 'inside out.'²⁰ Thus seminary teaching and formation needs to start from the 'other end' - from *direct* introduction into transcendence (through developed spirituality-mysticism, cf. Ratzinger 1971:69) which can then be *reinforced* by the more traditional metaphysics, but which still needs to be expanded to take in creativity and (Bonaventurian, see Delio 2001:50) self-donating love as its *primary* impulse.²¹ If the *love* of the logos is not experienced, can its more difficult *reason* be expected to 'obviously' and 'easily' impress for life, and how so on a young seminarian? (Rosetti 1999). People in the Church can see if a priest is talking out of this love deeply shared in, in a prayerful relationship with Christ, or is hollowly selling a cerebral metaphysical or exegetical pitch not at all personally entered into. That love needs to be 'spiritually received' in contemplative prayer in which *spiritual intuition* is the metaphorical 'beggar basket' opening to love. Only the experience of love can convince fully (Keating 1978; 1995a; 1995b; 2000) to convince others. Foundational theology is required to rebuild itself on 'humbler' foundations constructed on such a fragile looking, but nevertheless totally convincing, experienced, affective encounter. If in the end, the fruits as *relationality* are not seen to be growing, it is certain that a religious *theory* can offer no real alternate *experience* as affective option (see THREE QUESTIONS TO BE ASKED OF CONCRETE PROBLEM AREAS this Chapter section 7.3.6 pg619). Any such a pragmatic relational test applied will expose a weak or bankrupt ideal or ideology which can produce no transformation. The foundational categories when applied, will 'strip down' religious phenomenon to seek out the *essentials* that foundational spirituality expects to uncover.²² Real experience, harmonious relationality and sound and deep intuition will reveal the part-truth or untruth of theologies that do not take into consideration these foundational categories - particularly the category of over-arching relationality.²³

²⁰ That is why Aristotelian and Thomistic metaphysics will hamper, for they start from the five senses and not so much the inner senses, such as spiritual intuition, that reach towards transcendence.

²¹ All starts in the existential encounter with Christ, as experienced in history in the incarnation (Ratzinger 1971:68) but more so as experienced spiritually/mystically as the ultimate joy of 'being found in an Other' (cf. Ratzinger 1971:70).

There is no 'safer,' or more orthodox way: love promotes that love which is experienced, and if no loving occurs, one can offer the mere *idea* of it, but this is a love which one has not known and does not know. Such teaching promises meagre fruits indeed.

²² See the tests in 7.3.6 THREE QUESTIONS TO BE ASKED OF CONCRETE PROBLEM AREAS pg619 and 7.3.7 ASKING THESE ABOVE THREE QUESTIONS OF THE FOLLOWING DOMAINS pg620.

For instance, against Katz, Alston rightly believes there is always an objective (intentional) object appearing in experience as phenomenon, no matter what the subject's 'conceptual scheme and belief tendencies' may be (Alston 1991:39).

²³ Nationalisms, utilitarianisms, fascisms, communism, Marxism, apartheid or economic manipulation all fail the *relational test* because their very identity *excludes* (even exterminates) segments of the population to the benefit of others. The *intuition* that some are sub-beings or of a lesser casts, or uncivilised, is at fault. The *experience* of forced policy, unjust and damaging laws, and the many tensions arising, attests intuitively to the erroneous *relationality*. Pope Francis is really saying, with caution, that the measure of *relationship* (of respect, love) requires higher precedence over expendable or more minor Church laws. In a real sense Jesus made plain that *relationality* comes first (cf. over eating corn from the fields on the Sabbath, Mk 2:23-28, and healing on the Sabbath, etc.).

The thesis, it is believed, has offered experience, relationality and intuition as worthwhile foundational categories. In taking these into account, metaphysics cannot escape into an abstract intellectualised realm no matter how sound this may seem to be (it *has* to take into account change, growth, and historical development, cf. Ratzinger 1971:31-34). Relationality, in including love, asks even deeper questions than the metaphysical, ‘why do I exist, when I may not have,’ as it asks instead, ‘if I am loved –as I am *being* loved- why am I here to be loved in this way, and, how must I respond to such love?’ Apparently then, it asks even deeper questions born out of love.

The tradition of metaphysical thinking (Ratzinger 1971:31, 32) may indeed be profound, but metaphysical thought as logos is even more so when seen to be driven by the fecund love of the Trinity as spiritual font.²⁴ Thinking cannot be a free-floating abstract world-of-thought, even less a ‘defence’ as so-called proof; it is attached to *persons* of the Trinity (Benedict XVI) so that all that *is* (esse, being) ‘is’ because of love that wishes to increase itself as it *gives itself away* (the latter being a Franciscan emphasis, see Delio 2001:50) so that it can be *experienced* by all as the love of God that is carrying all to a loving end or *telos*.²⁵

The order in the universe (as hierarchical, see Murphy & Ellis 1996:37), even as rational and mathematical, is but as sign of love that always constructively expands and builds up. That this is done in a most orderly, beautiful, cosmological way (cf. Clark 2010) as the *reason* in logos is revealed as such because love *will* order to right, balanced, harmonised, beautiful *relations* (and does this in a personally donating way, not merely through ‘natural laws’).²⁶

²⁴ Ratzinger expands with keen insight: ‘Inasmuch as Christian faith acknowledges God, the creative meaning, as *person* it acknowledges him as knowledge, word and love. But the confession of faith in God as a *person* necessarily includes the acknowledgement of God as *relatedness*, as communicability, as fruitfulness. The *unrelated, unrelatable*, absolutely one could not be person’ (1971:128 italics added).

²⁵ Pope Francis will say: ‘If the Christian is a restorationist, a legalist, if he wants everything clear and safe, then he will find nothing. Tradition and memory of the past must help us to have the courage to open up new areas to God. Those who today always look for disciplinarian solutions, those who long for an exaggerated doctrinal ‘security,’ those who stubbornly try to recover a past that no longer exists—they have a static and inward-directed view of things. In this way, faith becomes an ideology among other ideologies. I have a dogmatic certainty: God is in every person’s life...Ours is not a ‘lab faith,’ but a ‘journey faith,’ a historical faith. God has revealed himself as history, not as a compendium of abstract truths...you have to live on the border and be audacious.’ (Sardelo <http://americamagazine.org/pope-interview> [accessed 20.12.13]; see Murphy & Elis 1996:105 on telos; see Bonaventure’s view that Christ is the goal of all creation, in Delio 2001:91). Delio (2001:91) reveals how Hayes, ‘identifies the incarnation as the sharing of love between God and creation. It is an ordered love because where there is perfect love, there is perfect order, and where there is perfect order, there is perfect justice and peace.’ Delio summarises (2001:92): ‘Just as the Word is the center of the eternal, dynamic and diffusive love of God, so now that center lies at the heart of creation, filling the human potential with the love of God and thus completing the world in the perfect order of love’ (Delio 2001:92).

²⁶ Thomas Aquinas, considering contemplation, though he places discursive reasoning as coming first, opens ‘affective doors’ that helps lead to a fully-fledged type of Franciscan development. He *broadens* and at the same time *spotlights* the intellect (understanding) into a simple focus point he calls the ‘simple consideration of the intellect’ (*simplex intuitus intellectus*) (I Sent. d. 3, q 4, a. 5 in McGinn Vol.IV 2005:33). This for Thomas is not only a ‘discursive thinking about God’ but a kind of understanding (preferably read, *intuition*) of God’s ‘presence’ as it *presents* itself (in the pre-cognitive, rational soul) and leads to an ‘indefinite’ kind of love (I Sent. d. 3, q 4, a. 5 in McGinn Vol.IV 2005:33 italics added). When faith is reinforced by grace *more* than this indeterminate love is acquired. A kind of ‘direct knowing (*cogito experimentalis* or *quasi experimentalis*) akin to sensation or knowing by taste (*sapidascientia*),’ that is affective in nature is entered into (McGinn Vol.IV 2005:33). Thomas therefore clearly distinguishes between (natural knowledge and) ‘graced speculative knowledge and graced affective

Love is the opposite of chaos and the evil that destroys relations.²⁷

Return to (earthly ecological, cosmological) stability and fruitfulness will come through re-establishing *right relations* across the board (even at times given in that excess of forgiveness and mercy). As Trinity, God emanates good relationality - God's essence is relational. One has to be 'in relationship' with him to enjoy any experiencing of this good.²⁸

We see that this 'balance' cannot be reached by holding to and positing abstractly truth 'out there' as metaphysical framework which we must somehow imbibe and doggedly learn to conform to. We cannot apply metaphysical thought as (pure) thought, to life situations, for human thought, if it remains thus, is inactive.²⁹ Rather, in taking into consideration its greater depth, 'metaphysical reality,' logos, is, so to say, amongst us, envelops us, and 'leads' and 'grows' us. To really know this, a metaphysical turn to *relations* as *experienced* in the world of Spirit, as *intuited* spiritually to be part of reality, is required. Metaphysics is no longer 'a structural system of thought'; in terms of its new categories, it now includes involvement, interpenetration, engagement and cooperation. Dethroned from its superior seat 'on high' (like a 'detached observer,' and as 'disconnected' truth)³⁰ metaphysics is refreshed by this its humbler counterpart, as a 'humble metaphysic' based on the three categories, that can be primarily known from what they *bestow* in reality and in experience (as given gift, the excess of *givenness*), that is, on a transcendental level, God's love poured out on God's whole creation.³¹

knowledge' 'producing love of God' (cf. Ratzinger 1971:40, 41 bracket added). The latter is instigated by 'divine missions' of the Holy Spirit who tries to 'assimilate us to union' with God through love (McGinn Vol.IV 2005:34). Thomas too, like Bonaventure, says that in this quasi experiential manner we are invited to 'experience God's will and to taste his sweetness' (STh II^{ae}, q. 97, a 2, ad 2 in McGinn Vol.IV 2005:34& 498³⁰). As McGinn (Vol.IV 2005:34) says: 'Experiential knowing' by a 'loving intellect' is aimed at bursting forth into loving 'desire.' We see here that intellect flowers into love.

²⁷ This destructiveness man has brought upon himself in disordered attitudes and desires are at base *anti-relational*. God is not a vengeful, fickle, inconsistent God that 'permits' catastrophes and evils; besides natural calamities, it is humanity that usually instigates these things (cf. global warming).

²⁸ Calisi makes the Franciscan image of God as *Good*, as expressed by Bonaventure, abundantly evident. As Bonaventure writes in the *Breviloquium*, (Calisi analyses with precision and scholarly clarity its distinctiveness), we realise that God is not only, 'supreme unity, infinity, eternity, immutability necessity, and sovereign primacy,' but also 'highest fecundity, love generosity, equality, relationship, likeness, and inseparability.' This focus 'is different from that of Thomas Aquinas. When examining the question of a plurality of persons in God, Thomas struggles to reconcile the inherited definition of person with the unity of God's divine nature. Bonaventure's response seems much more alive, and dynamic, more relational, more human' (Calisi 2008:9, 10). To paraphrase, he focuses on God's happiness: 'Where there is supreme happiness, there is supreme goodness, supreme charity, supreme joyfulness. Here we have an image of God - good, loving, joyful' (Calisi 2008:10). Here too is 'a Franciscan way of being present in the world so as to proclaim in word and deed a human experience of God as love' (Calisi 2008:10).

²⁹ We can respect reason-thought 'in principle' - hence the possibility of discovering ethics/morality.

³⁰ The notion of '*subsistens esse*' (as 'is,' in being) in its dynamic *potentiality* as *actus* is not discredited, but the *idea* of 'it' as reified, is. O'Malley (2000:48) points out that, 'Buddhists conceive of an object as an event, not a thing; therefore one has to be a participant rather than merely an aloof observer.'

³¹ For von Balthasar being is thus *non-subsistent* being: it is 'fullness and poverty at the same time' in a freedom that does not 'hold on to itself' as some enclosed 'entity' but is a 'self giving' 'absolute Being' that does so personally and freely (1991:626). 'Non subsistence of being has to be interpreted as being's positive expropriation into existents' (Bieler 1999:472). Christ is the kenotic pattern of God pointing to the extreme humility of the cross - he is light, and *no-thing*.

Lastly, there is another profound connection, for love *knows* it gives itself because it *thinks* itself creatively and in freedom.

If the issue of the *kind* of metaphysics we are talking about is resolved and sublated and is re-addressed to be able to offer a fresh foundation, one can move on theologically. However if metaphysics is not renewed and reformed in a manner *seen* to be orthodox (but is simply overthrown), the Church might well intervene to protect its metaphysical tradition and metaphysics might end up being taken up again by some in a manner that will be regressive.³² Pope Francis, one believes, is boldly and even radically changing such a negative stance.

Metaphysics remains a critical issue because the kind of metaphysics assumed either entrenches and defends, or opens to the *full depth* of transcendence. This author has modified his earlier assessment of metaphysics, to seeing its basic worth, *if* metaphysics itself is *expanded* beyond its traditional categories, and ideally, sublated. Rediscovering the sense of mystery, entry into transcendence, openness to the Spirit and the experiencing of a loving involved God, is what *spirituality* can best construct, means these dimensions are urgently required to fill-out (and redress) the Church's metaphysical heritage.³³

Indicatively, Larson argues that the book titled *A Generative Thought: An Introduction to the Works of Luigi Giussani* (2003 Buzzi) contains a Chapter written by Cardinal Bergoglio (now Pope Francis I) titled *For Man*, based on a lecture given for the appearance of the Spanish edition of Giussani's (1997) book *The Religious Sense*, which 'profoundly encapsulates' Pope Francis' epistemology as to 'where we are to meet God': 'I dare say that today the primary question we must face is not so much the problem of God - the existence, the knowledge of God - but the problem of the human, of human knowledge and finding in humans themselves the mark that God has made, so as to be able to meet with Him' (Larson 2013). Informatively, Larson tries to revert the from 'relation,' back to traditional 'substance,' as he attests, 'To assert that God 'can subsist only in a multitude of relations' amounts to a complete inversion of Thomistic metaphysics. The 'pure act' of God's Being is not in any way to be identified with the category of 'relations' but with '*subsistens esse*' – the absolutely necessary truth of our Faith that God is the only substance (the term is used here analogically) who exists absolutely of Himself and within Himself' (Larson 2013). But 'To be,' at its height, means to 'give oneself away' in a form of kenosis (see Delio 2001:45). Ratzinger also refers to *excess*, particularly in its biblical form: 'When, confronted with this exciting polarity, one looks for a connecting link one comes across again and again, especially in Pauline theology, but also in the first three gospels, the word 'excess' (*πρίσσειμα*), in which the talk of grace and that of demands meet and merge' (1971:194). He sees that 'the requirement to have an excess holds good, even if one can never attain full righteousness' (Ratzinger 1971:196).

³² A return to un-nuanced and under-developed substance theology as traditionally taught, and just lately, held to in sometimes a 'witch-hunt mentality' where everything deemed contrary to metaphysics is suspect and attacked. This is heard about in first hand reports coming from some seminaries. Sadly, in some obtuse way, such defensiveness really exhibits weakness, as it really reveals a defence *against* the demands of *relationality* as offered by God. Secretly, safety means control, while relations that are demanding are out of one's control and can thus be threatening both within and without.

³³ Von Balathasar (Vol.IV [1967]1989:374) makes 'being' transparent and steers it from narrow interpretations: 'esse, for Thomas is 'neither God nor yet the sum of individual worldly *entia* nor (what finally suggests itself) a conceptual abstraction (*conceptus entis*) but the first *created* reality proceeding from God, by participating in which all beings really are, something 'abundant, simple, notsubsisting', 'universal,' 'flowing,' participating in an infinite manner and thence in itself infinite, lending form inexhaustibly, which however is distinguished from God by the fact that God subsists in himself, while being only subsists in finite beings.' This 'was without doubt was intended by the other Scholastics when they explained it as the object of metaphysics: *this being is creaturely reality in so far as it is seen and conceived as the all-embracing manifestation of God*. It is therefore a *theophanic* being, in the classical but also in a thoroughly Pauline sense (Rm 1.18-21; Ac 17.22-29), to which unity, truth, goodness and beauty do not belong as properties possessed at one's own disposal -how could they, since this being does not subsist as such?- but with which it rather, in so

In this sense, Benedict XVI is astute in searching for a 'broader reason.'³⁴ Phenomenology (not in terms of science or empiricism) can, it is believed, in the experience of the Saints, bestow on metaphysics what it is lacking, precisely the dimension of (spiritual) experience that can thereby restore missing affective *relationality* and hereby reinvigorate dry, abstract metaphysics.

This brings full circle to *inner* (loving) experience, or as Rahner prophesied (1985:21), to contemplative mysticism. Only spirituality can provide a new foundation for this.

An equipped vibrant and power-filled Church facing world challenges can then emerge.

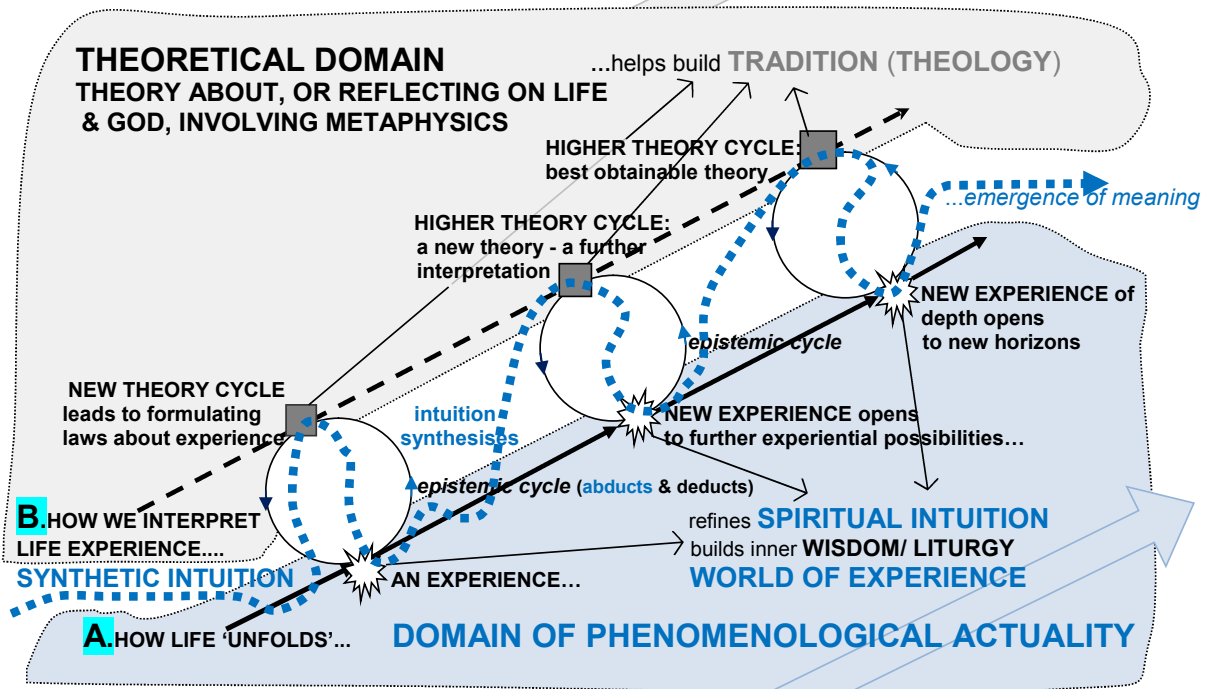
far as they adhere to it, refers to the primordial ground of being which replicates itself in it like an image: *ipsum esse est similitudo divinae bonitatis*' (Von Balathasar Vol.IV [1967]1989:374).

³⁴ See Archbishop G Müller's (2013) book on the thought of Pope Benedict XVI.

Model T-I. EXPERIENTIAL BASIS AND THEORY REINFORCEMENT AS SYNTHESISED BY SPIRITUAL-INTUITION

Theory as dynamic epistemological cycles of thought
 Experience as an ever developing *dynamic* (linear) construct

Line of TRADITION/ MAGISTERIUM (Theology-dogma)
 (more the domain of the mental & of reason – left brain)



Line of experiential faith as **COMMUNITY & WORSHIP**
 (The lived spirituality & mysticism of the Church)
 (more the domain of the symbolic, holistic & affectivity-emotion – right brain)

7.1.6 TWO BASIC DIMENSIONS: INTUITION AND EXPERIENCE

Two dimensions emerge that reinforce the position taken by this dissertation. First it is *spiritual intuition* that is open to, and that can grasp, faith's full comprehensive reality as a whole.³⁵ Reiterated is the fact that intellect plays a major role in this, but one can never submit that it is the intellect alone that arrives at such synthesis.³⁶

Second, some relational *encounter*, in the category of *experience* with the One being has to be the foundation.

Some interior impact that deeply illumines this intuition and unfolds for one the meaning of being is unavoidable. To be 'really-real' being needs to be 'echoed off another', and it is thus in *relationality* that being can emerge into self-consciousness and self-realisation.³⁷

³⁵ This dissertation speaks much of the *synthetic* ability of intuition (see sections 5.1.6.7 pg272, 5.2.11 pg313, 7.2.7.5 pg595, 7.3.10 pg623) and spiritual intuition as *illumination* in Bonaventure. Most informatively Hans Urs von Balthasar thanks German literature and specifically Goethe who out of '*Sturm und Drang*, never wavered in his commitment to seeing, creating and evaluating form', for teaching him, 'the capacity to perceive, evaluate, and interpret form [*Gestalt*], to put it another way, *synthetic vision*, as opposed to Kant's critical vision or the analytic vision of natural science' (von Balthasar 1999 in Bieler 1999:466 italics added).

³⁶ The category of spiritual intuition implies *both* concomitant 'natural' intuition and the play of supernatural Spirit-intuition. Such cooperation allows *interplay* of the divine (infiltration) *and* the human capacity (deep reflection and response) so that faith is seen to be a holistic, unfolding occurrence. This divine-human melding allows for a sound and fulfilling synthesis built on what *manifests itself* in the interaction between the divine and human.

Crucially, what was 'disconnected' *reason* can now be placed into this felicitous synthesis because space is made for reason through the concept and capacity of natural-intuition. *Integrative* human intuition employs the *logic* of reason as one aspect of its capacity for holistic insight. We have seen that reason does not ever function as an unsupported faculty but employs other 'faculties' such as feeling, emotion and memory under especially *synthetic* intuition (brain studies are clear about the fact that the brain works *cooperatively* using *very different* centres and functions). There is no such 'superior' function or faculty of reason (as repeatedly stated, this detracts from the heart and love). Thereupon all types of reason (pragmatic, logical, scientific, insightful, aesthetic, mathematical, cosmological and relational) can be integrated in the overall faculty of spiritual intuition (often this study just calls this 'intuition' in its all-encompassing sense). Thus *reason* is now rent from its reductionist intellectual narrowness and, as well-adjusted, asks for and fits with anthropology, neurobiology, brain studies and psychology (and the extended fields of philosophical theology and psychology of religion, cf. Vergote 1993) - all of which *contribute* to the function of spiritual intuition, but do not overpower the primacy of the *spiritual* as main synthesiser. Reason is here again well synthesised in a common-sense way that arrives at full meaning. Reason is no longer over-inflated as the only/main metaphysical faculty available (as higher intellect, or as quasi-mathematical) so that it overrides all - and then *struggles to reconnect* with the contributions the sciences expect to make (psychology, neuro-biology and brain studies etc.).

³⁷ We examine relationality in terms of the 'memory of the feeling,' and 'the feeling of the memory.'

Cycles of experience can be strengthened and concretised by affective reflection. Western society is largely weak at this, especially today's youth. It seems that women are better equipped and more successful at maintaining deeper attachment. What then strengthens spiritual cycles? What ingredients are needed? Faith is ultimately resting in, and leaning on, relational friendship. A 'state of peace' is intuitive resting in relational faith. All this has abiding *affective* content. However, as soon as one tries to *conceptualise* this relationally, it will likely lose some of its internal immediacy - this is because the memory of the feeling might be displaced by concepts (while poetry can retain both content and feeling). Thus teaching *about* experience can somehow diminish the experience of the 'experiencer' as it pushes experience to an objectively cool distance. Spiritual *sharing* is different for it has affective dimensions that can amplify the original feeling of the memory of the experience. For this reason no doubt Francis warned about learning only so as to be able to *teach* it - as opposed to living it prayerfully (Admonition no.VII Armstrong Vol.1 1999:132). Put in positive philosophical language, *being* is 'pure *mediation*' (*reine Vermittlung*) between God and the creature. According to Von Balthasar being 'is shot through with the light of freedom of the *creative* principle, of unfathomable *love*' (1991:626 italics added).

If this relational philosophy of being can be successfully communicated, this approach 'allays fears that ontology favours attemporal truths that cannot do justice to the truth of life' (Bieler 1999:472).³⁸ In principle, all truth needs to be tied back to some experience of life for it to have *meaning* for human persons.³⁹

7.1.7 A SOCIAL EXAMPLE AND FRANCIS' APPROACH

As evidenced in history, over-confident reason when married to social theory and programs have over-reached their power and caused devastation. The fault of many past theologies that border on ideology is that the 'rational system' or the theory/theology is sometimes blatantly and sometimes 'inconspicuously' and even unconsciously credited as making the experiential change. For instance Marxist theory (liberation *theology*?) has claimed to *free* the oppressed. Ruthless *action* that butchered tens of millions achieved this. There has been a *disconnection* between the impressive theory and hard action. No fine theory can stand in the place of unfolding experience as *action (praxis)*: it may try to inspire and motivate, but inert theory itself cannot 'act.' Action is often driven by hidden *other forces* than the theory (e.g. hateful racism).

This indeed is a very basic Franciscan stance, but has been couched in more complex 'un-Franciscan' language, it does however disclose that being 'does open itself to *dynamic relational love*.'

³⁸ The author needed to have this fear allayed through wider reading - one still wonders if the concept of being does not need to be offered through another hermeneutic - such as within a *relational* (Franciscan) approach that might better employ *narrative*.

³⁹ Von Balthasar (1989a:372, 373) it appears, tries to resupply to the metaphysics of being a *mystical* dimension from Dionysius, through Bonaventure and into Thomas, as expressed in his encompassing concept of '*glory*': the emanation that is also intrinsically part of the Trinity. Von Balthasar (1989a:373) discusses *beauty* as part of the transcendentals of truth and especially good. What he rightly implies is that we need to move *beyond being* to an experience of the *mysterium* of God (for him as *glory*).

Granting then that if the objective reality of God as being *is well secured* and safely 'in place' -(as mystery, it can never be fully rationally *grasped*; 'God' (*yhwh*) is more a bestowal from ourselves as *praise* of the Glory of divine being, cf. 1989a:374, 375)- can we ever arrive at the *idea* of the good and beautiful from pure concept *without any prior experience* of the good and beautiful whatsoever? This is unnatural and improbable: abstraction -even if spontaneously hardwired as a capability of humans- can deliver the *idea* of the good and beautiful felicitously only to *some degree* (and such a 'pure concept,' however profound, will anyway never be fully *satisfying*). So, can the 'idea' give birth to itself? Maybe inner illumination can elevate the mind to the ideal, but any *idea* is usually supported to a minimal extent at least, by the intuited *experience* of what *has been* good and beautiful *for oneself*. Von Balthasar hits on the crucial term *participation* ('even at a remove,' 1991b:626): we don't just *think* being, we mystically *participate* in being (through mind/spirit and in reality itself). Thus we largely arrive at the *idea* of the good and beautiful from analogy taken from *real* life - like the good *experienced* from one's mother. If a *process* where *both* mental construct *with experience* is not followed, there is violence done to the necessary human epistemological cycle of ideas building on experience, and vice versa, where ideas help interpret experience. (This is where Aristotle was highly abstract and gave to the *thought* (the science, or art) of something, more credence than the experience, which he says is, tellingly, of something *merely singular*). Therefore it is judged (Bonaventure and Scotus retain ontology) that the Franciscan approach elevates *experience* and does not pay as much attention to the *ontology of being* (as it is *presupposed* as *obviously* valid in the holistic intuition of it) because it is *experience* that *most reveals God*. This indeed, von Balthasar also admits, is the Franciscan approach (1989a:372, 373).

The transcendental (and biblical) principle always insisted on in this study holds that it is *God* that changes us through the experience he facilitates or initiates. God ‘catalyses’ experience for his own end and plan, to the extent that God’s *providence* is seen to guide all.⁴⁰

Any kind of liberation or social form of liberation needs to be tied back to *God’s activity* for his kingdom of peace and justice, in this, *his* created world (cf. Hill 1984:91, 182, 183).⁴¹

God-initiated experience cannot even be noticed by those involved in self-aggrandising human planning, but can often only be *discerned* by keen spiritual intuition. The path to fruitfulness comes through being cooperatively in tune with God’s will, and not via a mentally contrived social strategy.⁴² Straightforwardly applying concrete strategies to experiential needs, or having experiential needs dictate the type of theoretical responses, suggests a simplistic *di-polar* approach to challenges in reality.⁴³ Such invasive and single-dimensional, worldly strategies in the sense of ‘we can fix the problem because we possess that which can change it’ are seen to miscarry everywhere from learnt situations in Vietnam, Somalia, Iraq, Afghanistan, Syria, Israel-Palestine, Asia, parts of Africa and elsewhere.

The power of the Spirit needs to be placed back in the centre in terms of *God’s* directly experienced initiative. This awareness calls for direct and immediate obedience to his will; not via human theories built by our own reasoning (e.g. as some theologies seem to attempt).

The required spiritual subtlety involved in owning such an approach, of course, needs to be well teased out - as well as be acted on.

Francis’ ‘approach to life’ really summarises the required approach which rests totally on God’s power. He was a significant social reformer who trusted completely in God’s action without any social or ideological strategy as supported by an articulated theology. (That does not mean he was not politically insightful, prophetic, or astutely reflective or un-involved). For a man who lived a mere 44 years and made contact with people and leaders trudging about slowly on foot, he made an immense and lasting impact on the whole of medieval society (see section 3.8.4pg145) and forever later.⁴⁴

⁴⁰ As Francis wholeheartedly believed, cf. Sheldrake 2005:512. As much as this goes against the mindset of modernity and fragile, un-expectant postmodernity, God is the ‘unfolder of history’ within his cosmological and eschatological plan (as scripture and theology does not doubt, see Eph 1:3-10).

⁴¹ Success or utopia is not attributable to the human forcing of change through praxis (as ‘enforced’ experience). Nor is success the result of some separate hypothetical *reason* or reasoned *theory* (e.g. a separate abstract Thomistic based (or Neo-Kantian, see Gelpi 1994:26-7) liberation theology as wishfully ‘projected’ onto what must ‘surely’ be God’s justice at work in ‘patently’ evil situations), but is to be based on *actual* imposition of God as liberator. Crudely put, God’s perfect plans for his world are never reducible to a theory or a movement. Humanity *actively cooperates* as it discerns God’s will.

⁴² The poverty such socio-economic strategies exhibit, shows up the fragility and lack of values of ‘world mechanisms,’ from major banking, international fiscal policies, the Eurozone, the United Nations etc.

⁴³ Marxist analysis and praxis would be a prime example of this.

⁴⁴ Lenin purportedly reflected on his deathbed that if he had ten St Francis of Assisi he would not have had to have a bloody revolution (the country could have been otherwise healed): ‘I have deluded myself. Without doubt, it was necessary to free the oppressed masses. However, our methods resulted in other oppressions and gruesome massacres. You know I am deathly ill; I feel lost in an ocean of blood formed by countless victims. This was necessary to save our Russia, but it is too late to turn back. We would need ten Francis of Assisi’ (Lenin at the end of his life, 1924. http://www.franciscanfriarstor.com/archive/stfrancis/stf_thomas_of_celano_writes.htm [accessed 12.1.14]). Whatever Lenin may or may not have said, the comparison made between two opposing approaches is nevertheless made quite starkly.

7.1.8 EXPLAINING THE EXPERIENCE-THEORY CYCLE AS ARRIVED AT THROUGH THE INTEGRATION BY INTUITION

To help break out of our tendency to think in terms of the di-polar self-sufficient and self-enclosed *abstract concepts* and *concrete percepts* (see Gelpi 1994:36), the purity and sensitivity of this refined synthesis between reason and experience of God as intuited needs to be spelt out.⁴⁵ We have reached the point where we can see that on the one hand, reason/theology cannot of itself build faith - reason/theology *contributes* to the intuition that has faith emerging out of it.⁴⁶ Reasoning on faith (dogma) is always required to regulate or order primitive faith. Reason/theology can also offer methodologies for application. Reason cannot either be directly *contrasted* to faith, and must be situated in a wider and more inclusive hermeneutic that can effect a cooperative union-in-distinction - as is here attempted.

In Model T-I (section 7.1.5 pg510) we see that we can bring together the experience/faith and reason/theology *dualism* as we marry real *experience* with wise *theory* development. But this cooperation is arrived at *through* spiritual intuition. Reason cannot 'lord it over' the synthesis (as some rationalistic metaphysic) but nor can a 'super-spiritual' faith (turning into quietism, Jansenism, Joachimism etc. (McGinn Vol.III 1998:72-74; McBrien 1980:934, xliii) claim a simplistic self-evident and all-encompassing grasp.

7.1.9 AN EPISTEMOLOGICAL CYCLE (Model T-I section 7.1.5 pg510).

An epistemological cycle is hereby mooted. Theory is usually built on (some basic) experience (using *intuition* as interpretation, with logical, linear, discursive, reason working *under* such synthetic intuition - which is the 'most rational of all reason'). Fundamentally we want to 'know why,' or have an explanation as to why, we have experienced and been affected in the way we have been by reality. (In Model E pg414 we saw that Francis too had bad and good relational experiences which he interpreted through his spiritual intuition in QUADRANT 4). Following Model T-I pg510, the epistemological cycle develops in the following manner. Some event happens that we need to understand. Also, we want to better control 'fateful' experiences (contingency) in our future. As solution, we propose a theory that explains the event. We then test whether that theory works in a similar way in similar experiences. If necessary, we modify (or replace) the theory according to what new experience teaches us. The theory can be said to satisfactorily 'interpret' meaning.⁴⁷ The more we test and the more we 'fiddle and fix' our new theory, the more we can fine-tune and expand the holding macro-theory we have postulated. This *theory* is now useful in interpreting the experience in question and many others similar to it. Indeed, we can reach incremental growth in the theory.

⁴⁵ As help, we can contrast human reason as a reductive human method of 'seeing' (analysing), 'judging' (being critical, and interpreting solutions) and 'acting' (changing the imbalance); against spiritual intuition awaiting wise insight and empowerment (which has little to do with the former human *analysis* going on in the background to which is added straightforward human *strategising* as 'answer' to act on).

⁴⁶ Experience, together with wise theory development, as integrated and intuited also spiritually, is a better 'category fit' than the traditional but limited notion of 'faith and reason' (as often opposed). One can better segment the cooperation in terms of *experience in faith* coupled with *interpretive theology* (cf. Kinast 1996:viii, xii, xiii). It is *intuition* that meshes these two strands (see also Model Q-Q pg538).

⁴⁷ Although we may have a 'memory store' of theories, we however do not artificially go around with a head-full of theories of life and one by one systematically test their value against every new experience.

Thus theory usually explicates experience, and does this in a reinforcing cyclical process. Model T-I explains the cycles, where, after a new experience, one *abducts* a theory as explanation, and, after hypothesising that theory, one *deductively* tests this against real experience to see if the theory holds. If the cycle seems valid, we continue the dynamic cycle once more as we apply the theory to another new experience that makes its demands. Cycles of experience builds wisdom, and theory built on that informs and expands that wisdom. In this way theory as an entire 'systematic theology' becomes a *tradition* that can interpret experiential reality well. Theology can now be said to 'judge' (the 'validity') of experience. What though comes first, the theory or the experience? What instigates the epistemological cycle? One can never completely commence from a pure theory (an abstract theology) that is not connected to some prior experience from the outset. Anything new that impinges (from without one) *on* one's world has to be arrived at *through some experience*. We do not approach life with some mental 'manual'; we learn through experience and as best possible we make sense of our experience by theorising upon it. Fundamentally, no form of knowledge can blossom on its own *without interaction* with reality.⁴⁸

Especially concerning the transcendent, or God's glory, we cannot somehow arrogantly believe that we can just 'think God' and thereby directly attain his reality. Worse is believing that we need to think 'for God' and construct theologies to assist him. God is 'ahead of us.' Our experience of him may require theologies to help clarify *his* action on us.⁴⁹ Such actions are saving and healing and have a final good end (telos). Theology emerges out of God's 'revelation,' namely, his caring 'self-revelation' as this is *experienced* as salvation history (cf. Schillebeeckx 1967, *Revelation and Theology*; Waaijman 2002: 428-429, 431-533).⁵⁰ When real experience is tied to sound theory development as explained in the epistemology of Model⁵¹ T-I pg510 then, as experience is interpreted by synthesising *spiritual* intuition, both faith (as *spiritual* insight) and reason (as *elevated* human insight) can find their proper home. Reason no longer works separately as if engineering or 'doing' theology. Neither is experiential faith blind, trusting enthusiasm. The *synthesis* by intuition 'evolves' meaning out of both.

⁴⁸ Experience all along teaches us 'lessons' that we turn into a 'life-theory' or wisdom: from burning our fingers in fire, through being 'burnt' by bad relationships. (We say for instance that *that* person really 'has experience').

Even the most creative of artists use their *experience* of previous master works and borrow and then advance some aspect. Scientists too build on the advances made by their predecessors or contemporaries. No-thing emerges 'from scratch' without experience as a concomitant catalyst.

⁴⁹ This is how the chosen people manufactured their theology. They tried to see how life was affected by God - where had they sinned to deserve such distress? (e.g. their captivity in Babylon).

⁵⁰ We recognise that in the Old and New Testament, in the (theoretically ungraspable) 'world of spirit,' every new experience from God and of God (in terms of prophecy, dreams-visions, inspired narratives, saving events, salvation history, revelatory events, miracles, and 'signs' in St John's Gospel) asks for a more developed theory or theology that can re-express and expand the experience competently and thus usefully (cf. Kinast 2000:24, 25). Paul thus makes an absolute 'experiential reduction' when he claims that the whole Christian faith (all truth, theology) rests on the (experienced) event of the resurrection (I Cor 15:12-14). He also rests his message (though it is replete with his theology) on *the evidential* (i.e. experienced) *power of the Spirit* and not on refined philosophical arguments (Col 2:8).

⁵¹ Which is what Tradition is: *experience* of the Spirit of the believing community as recorded in *scripture*, except that it is heavily guided by Spirit-intuition as *inspiration* and by that *infused authority* the Church enjoys.

It is spiritual *intuition* that can 'translate' the meaning of the faith experience, event, or life-situation into a reasonable theoretical/theological explanation (see connecting blue-dotted line in Model T-I). The experience is spiritual (traditionally, an experience 'in faith' or 'of faith') and the intuition affixed to it (traditionally, applied reason) as interpreting it, is also spiritual. Reason with the intuition affixed on it, is now also spiritual, and is totally transformed so that reason is no longer our philosophical 'problem-child'.⁵² The whole gamut of reason has been subsumed by spiritual intuition.

Spiritual intuition gives *insight* into of all reality, experiential and theoretical.

What was a counterproductive 'either-or' faith or reason dualism, is now resolved. Spiritual intuition has depth-insight into experience (which is no longer merely sensory or empirical) and spiritually elevates reason (which is now beyond any mere human rationality).⁵³ Entry into spiritual *experience* and access to elevated *reason* in now both cases is of a *spiritual* nature.

⁵² The synthesis is continued. We examine faith as reconciled to reason (as both are tied to inner *experience* and *intuition*). Though a dynamic *divine gift*, faith is neither *only* 'ethereally' *super-natural* (having no human reflective dimension), nor is it a tenacious *human* loyalty to God exercising all its 'rational muscles' (that is humanly forced, without grace as help). Faith is linked to the divinely *spiritual* as well as to the *human* through the category of *spiritual intuition*. Faith is not necessarily tied to, or in any way dependant on philosophical reason as its basis, but is truly an inspired *spirit-filled* faith that elevates reason. Only *spirituality* can explain the processes of such deep faith. This hypothesis then seems more advanced than what can be captured by scholastic *faculty theology* (see *New Advent Catholic Encyclopaedia*, 'Distinctive doctrines of Thomism in general' paragraph 6. See <http://www.newadvent.org/cathen/14698b.htm> [accessed 22.1.14]) and can (at last) contain *both* the underlying spiritual 'power' *and* the innate human capacities (all that reason can stand for). Scholastic faculty theology finds it hard to collaborate with modern psychology or brain-studies. Reason as fitting-in with natural intuition but *under* spiritual intuition is now able to be reconnected to sound biblical themes and anthropology. All this can be done *without* reason losing its rational, logical, causal, inferential, deductive and inductive powers, and insight (see Gelpi 2000:347).

The hypothesis takes into its scope first, *relational* faith and second, the *spiritual experience* as gift to the subject (as one spiritually *intuits* both of these).

First, on the relational level, *faith* is untied from the single bond to past 'reason's abilities,' to expansively include the movements of the Spirit working synthetically with *many faculties* at once. Traditional reason can now partake in the love that is logos and eros and also Wisdom. It is creative (as imaginative insight), harmonises (is unifying) and is meaning-bestowing (as it draws one into love as final meaning). Above all then, reason (now as the love of logos/Wisdom) has become *fully relational* (inclusive of all affective weight). Reason (sole, alone), as it is now *spiritually* imbued, is broadened and expanded by *relationality*. (A more spiritual faith means that older metaphysical arguments -*causality* as now relationally driven etc.- can *fit back* into such a holistic schema. Creation is *caused* by God's love).

Second, faith is also tied to *spiritual experience* (as occurring within a *faculty* that deals with dynamics and activity, not only ideas/thoughts) as *personal revelation event* (as a dynamic process of God bestowing 'Godself') which gives faith a sure realistic and more down-to-earth existential locus. Infused, graced *experience* is an undeniable occurrence.

In this resolution, intuition works on inner experience so that experience is something that can be intuited. Simply, we need to bring persons to the *experience* that 'undergoes' *spiritual intuition*. It is out of the *affective and knowing* experience occurring through this deep spiritual intuition, that what we call 'faith' can emerge.

We can now have better insight into what *constitutes* faith. We can explore the kinds and levels of inner *intuition* that are at play and see what this reveals. We can explore what we mean by (spiritual) *experience*, as infused affectivity or given as love. We can describe, compare and build *theory* or *theology* on experience - as has been done in the thesis via St Francis' experience. The major conclusion is that both *experience* and *intuition* constitute the phenomenon called spirituality.

⁵³ If true, Hill puts it rather one-sidedly: 'He has given us, as intelligent beings, a destiny which we are* absolutely unable to achieve by our own powers and natural resources; a capacity we are absolutely unable to fill by ourselves' (1984:42 *adding 'alone' would help; our nature is needed to receive the *gift*).

Experience and *reason* both require the application of illuminating *spiritual intuition*.

In this original schema, the hermeneutic rules have been changed.

To simplify, Francis' spiritual intuition was as keen as it was because he was so *closely united* to Christ's spirit. As we see in Model E (pg414) his spiritual intuition was so sharp and refined that whatever spiritual *experience* was offered he could enter into it very easily. He could naturally access experience and bring it to elevated *reason* because he possessed remarkable *intuitional wisdom*. This is to be seen in all his actions: in his plans for the Order and in his missionary outreach to the world. His insight into the world and its problems (normally called reason) was so raised by spiritual intuition that he could prophetically penetrate the most secret intentions of others (e.g. his brothers) and see ahead regarding the future (his Order, and parts of medieval history) and in a spiritually empowered way, make peace in impossible human situations (e.g. with the Sultan during the Fifth Crusade).

The *spiritual* in Francis' intuition enabled him to enter the depth of experience (i.e. see God's spirit in it) and see into the depth of its meaning and its required response (normally attributed to the *di-polar* insight of reason/concept and practical aspects).

It is spiritual intuition, as it involves God, his Spirit, his divine law, and his creatures, that can make Francis' approach *triadic*.

7.1.10 DISJUNCTIVE SPIRITUALITY AND THEOLOGY: SPIRIT-INTUITION AS RESOLUTION (see subsections of 2.5 pg61 onwards).

Reason and intellect 'working alone' have had their run. It is believed they alone cannot supply a full meaningful *gestalt* for people spiritually seeking God.

Spiritual intuition is able to accommodate and work with a number of deeper dimensions.

Because it *includes* natural innate intuition and its multiple workings⁵⁴ spiritual intuition can encompass also the working of mind and (neuro)biology⁵⁵ and the psyche as a *whole*.

⁵⁴ Irenaeus points out the cooperation between the human and the Spirit of God: 'Spirit without bodies will never be spiritual men and women. It is our entire being, that is say, soul and flesh combined, which by receiving the Spirit of God constitutes the spiritual man' (Irenaeus of Lyons *Against Heresies*, V,8,2, *Sources Chretiennes*, Cerf, Paris. 153:96 cited in Clemens 1993:83).

⁵⁵ An example using reason and neuro-biology and neuro-psychology is given. Singling out reason as a faculty that functions *alone* is a 'category mistake' that ignores even elementary neurological principles of brain functions. All brain functions, all *experience* of external things and people - as they are processed through the senses, as they are *distributed* from the thalamus, *as they are emotionally filtered through* the amygdala, and then sent for *more processing* to areas in the *cortex*, that in turn send *cyclical messages back* to these *limbic systems* - are a *combination* of emotional and informational inputs *as given through experience*. There exists a *complex interaction* that repeats itself in a manner we can say is *always synthesising* towards meaning. The primary loops in the brain, the specific parts of the brain of information gathering, are firstly emotional. The brain *discerns* what is essential (and included in this is moral discrimination) as this is *emotionally* as well as *rationally*, judged.

Thus we do not function out of 'book information' or semantic information as the primary dimension of life, but always *interact* with forces, things, persons, and the transcendent, that *affect* us in numerous ways - *as we experience them*. Philosophically and biologically speaking, reality 'comes to us' or reveals itself through inner experience - we cannot arrive at reality through a priori knowledge alone. This author will argue that it is a remnant deficiency of enlightenment mentality and a spin off from modern scientific method that believes that when we *understand* something, we fully *grasp it* as reality (and can *use it*). In fact here we are not actually *involved* in reality at all. It follows that if God is a *personal reality*, God himself has to be allowed to *affect* us *affectively* as well as 'rationally' through intelligence. A Christian anthropology cannot ignore how God 'designed' us to *function* in terms of biological and neurobiological laws, and thus, the 'natural law' that all have inbuilt (cf. Hill 1984:162).

Because it includes the idea of soul (spiritual intuition somehow being the ‘functioning soul’) this means that the transcendental dimension of ‘illumination’ (Plato, Augustine and Bonaventure) is well catered for. This then allows room for pneumatological involvement as action of the Holy Spirit. Spiritual intuition functions (consciously or not) under this higher ‘divine dynamic’ now called *Spirit-intuition*. Reason and the working of the intellect (mind) are placed under that ambit of the holistic function of *intuition as synthetic* (the total mind, and the whole self, as spiritual) that will *include* the usually omitted dimensions of affectivity, emotion and motivation.⁵⁶ In addition the traditional supremacy of *being*, as able to mediate the transcendent in some way, is realistically moderated by the fragility and limits of human *mental* endeavour.⁵⁷ Human thinking is far too easily misled by its own machinations and often becomes confused (see Gelpi on fallibility, 1993:156). Reason all too easily ‘sees,’ but then ‘forgets,’ and is often immersed in deeper unconscious forces. Reason needs to be ‘saved’ from its limitedness through ‘elevated reason’ or spiritual intuition (traditionally called illumination by the light of grace).⁵⁸

7.1.11 A FINAL REVISITING THE CATEGORIES OF INTUITION, EXPERIENCE AND RELATIONALITY

Intuition might be called the ‘interpretive receptor.’ It cannot supply the ‘foreign element’ that is the intrusion given in terms of the experience. In other words intuition cannot generate experience. We also need take note that, experience, as a form of *intentionality*, includes the *object* of intuition on which intuition is fixed. Experience supplies *realism* to intuition’s function. Experience’s *relational dimension*, namely that which/who makes the *impact*, makes for *change* in the subject. The *relational impact* has changed the subject either minimally or in a major way, as it is transformed horizontally through others, or vertically by God.

However ‘*impact experiences*’ would remain meaningless vacuous events unless *interpreted* by the intuition of a synthetic faculty (this has in the past been termed ‘reason’ as it is supplied by the eternal logos). This author deems such ‘translation’ through the function of *synthetic intuition* to be a *form of meaning-bestowal* in the fullest range possible (finding meaning on all levels from sensory, the psychological-cognitive, to the spiritual). Here *intuition* is interpretatively affixed on (and also elicited by) *the impact* experience has manifestly made. Intuition and experience effect each other, expand, and fill each other out. They ‘interpret’ each other. As it unveils the dynamic phenomenon, intuition unravels the experience.

In all this we remember that the experience spoken of is always of a relational type.

⁵⁶ Benedict XVI adds: ‘Love is the sign of the presence of the Holy Spirit! Ideas or voices which lack love -even if they seem sophisticated or knowledgeable- cannot be ‘of the Spirit’ (19 July 2008).

Spiritual intuition is that which senses and enables entry to the world of ‘spiritual relationality’ (1Cor 2: 10-16; cf. Rm 8:14 referring to those guided by the Spirit of God).

⁵⁷ Over-confidence in reason meant that reason over-reached itself. Descartes appealed to a form of intuition as correspondence of God to *mind*: If I have the capacity to think it, the corresponding dimension must *exist* isolated from the mind’s thought. Kant *split* mind and any transcendent reality totally. They completely missed the self-exercising capacity for *relationality* as a form of *connaturality* (arrived at more relationally). Because it ‘shares in God’ this kind of ‘intuition’ can attain towards God.

⁵⁸ Benedict XVI highlights the spiritual dynamic: ‘We are the fruits of this mission of the Church *through the working of* the Holy Spirit. We *carry within* us the seal of the Father’s love in Jesus Christ which is the Holy Spirit. Let us never forget this...’ (World Youth Day 2007:4 italics added).

This explanation well fits aspects of the disciplines of phenomenology and hermeneutics. The subject's *involvement* bearing on, and in reflecting on the experience, brings new elements to the experience (intuition when it hermeneutically interprets, *expands* experience's meaning; the subject's intuition does this intentionally).⁵⁹

It is the *intentionality* of relationality from both acting object and receiving, interpreting subject that can add meaning to both the experience and its reception, so that both object and subject are changed beyond any single action-experience or interpretive-act. How unexpected results come about remains a mystery tied-in with the energy and love of the Trinity that can multiply and intensify itself in the that sharing occurring between relational entities.

Through the above expansion, the hermeneutic of the cooperation of the three categories of experience, intuition and relationality has been finally determined.

7.1.12 THE CATEGORY OF EXPERIENCE AS INCLUDED OR OMITTED

Most saliently, Cobb brings up the fact that theology must find a Trinitarian explanation for experience (that accounts for the spiritual gifts such as spiritual healing, working miracles, ecstatic speaking and interpretation of ecstatic speaking - which Cobb inaccurately calls 'paranormal' expressions - rather they are part of a *normal* spiritual and Spirit-intuition that has been historically lost) that the charismatic churches have placed before the declining 'older churches' (Bracken 1997:13). Ignoring or denying the so called 'paranormal' expressions have elicited a high price, judges Cobb.⁶⁰

Bracken assesses correctly: 'One reason for the decline of the old-line churches is that they have largely excluded the *richness of experience and the intensity of feeling* to which the paranormal contributes...More broadly, the culture as a whole has suffered by its exclusion of the paranormal in general.'⁶¹ As David Griffin rightly assesses, the denial of 'action at a

⁵⁹ The object as 'other' also supplies *impact* as change. Subject and object are thus to be seen to be *related* in the experience and intuitive interpretation at the same time.

Experience adds *quality*. It is intuition that can recognise this new contribution. Both quality as intrusion, and noticed new contribution, fill-out what the *qualitative relation* consists of. The relation as previously a concept of mere intermediary employ, now becomes alive as qualitative, *meaning-full relationality*. But though this is a process of reception, we see *in retrospect* that it was *relationality* (as intended by another object) that all along *initiated* (intended) the force of the experience and its impact; and also that the *faculty of intuition* is *supremely orientated* for exactly the reception of this *quality of relationality*. Intuition is *created*, one can say evolutionally developed, and in addition always augmented by the Spirit of God lending power to its innate natural capacity (usually unconsciously), so that it becomes *spiritual intuition*. *Spiritual intuition* can in a manner of speaking, 'pick up on' experience and thereupon 'fill it' with greatly expanded relational meaning.

⁶⁰ Bracken (Bracken & Suchocki 2005:17 brackets added) explains that, 'Both (experience and interpretation) affect every occasion, but, for the most part, the effects of the latter are peripheral and vague. These express a dim awareness of the immanence of the Primordial Nature. Most people...may never be conscious of their prehension of the Consequent Nature of God...There are, however, a variety of religious experiences that are best explained by reference to this nature.' 'Though not always dramatically affected by 'consequent nature', if we are sensitively responsive in each moment 'we may be formed by a wisdom that is greater than our own' (Bracken & Suchocki 2005:18).

⁶¹ For a study of experience as *revelation*, see Peacocke 1993:197. God can alter patterns of events in the world and thus 'human brains can properly be considered to be amongst these patterns, so that it is entirely intelligible how God might implant the means for knowledge of Godself within the world and consequently in human experience' (1993:197). See Peacocke's discussion on special Revelation as 'dubbing experiences' (1993:198) and particular experiences in terms of context (1993:199).

distance' associated with mechanical models has truncated scientific explanation on the one hand and suppressed much real human experience on the other' (Bracken 1997:16).⁶²

7.1.13 CHOOSING BETWEEN PHENOMENOLOGICAL EXPERIENCES PORTRAYING RELATIONALLY (AS OCCURRENCES WITHIN AN INTERACTIVE/INTERPERSONAL FAITH), AND A STRUCTURE OF CONSCIOUSNESS (AS AN OBSERVABLE FAITH-'STRUCTURE')

Wilber reveals that *phenomenological states* (joy, happiness, sadness, desire, etc.) are experienced but that the *structure* of consciousness cannot be (Wilber 2001,2002:263). Structures of consciousness are deduced from observing the behaviour of others. Thereupon 'The rules and patterns that are followed by various types of cognition, linguistic, moral (etc.) behaviours are then abstracted.' These rules 'appear to be very real, but they are not directly perceived by the subject' (Wilber 2001,2002:263).⁶³

Phenomenology provides the subjective 'meat', the evidential means by which one can begin to step across a narrow connecting isthmus between 'my' subjective experience of reality and that of 'the others' as 'their' experience (this thus as correlation provides access to 'our' experience – i.e. 'outer,' so called 'objective' reality, also called 'laws'). Using intuition, phenomenology also links any experience with thought. In the end it may be that 'depth phenomenology' becomes the most 'objective' of approaches in any metaphysical consideration. Intuited phenomenological experience, especially as 'being in relation' with others, always reveals deep meaning.

It is in this sense that phenomenology can be all-inclusive in its scope. Ultimately phenomenology can include all reality because, as 'extended' phenomenology, it can use intuition to open to all which lies beyond the self and the other – even to the experienced phenomenon of transcendence that directly meets the Other, here, 'an-Other' phenomenon.

⁶² This denial has contributed to destructive forms of dualism. Thus, 'It still blinds the dominant culture to much that is genuinely occurring within it and drives those who know of these occurrences to suppose they belong to a *sphere separate from ordinary experience*. Griffin has shown that Whitehead's conceptuality can overcome these problems' (in Bracken & Suchocki 2005:15 italics added). Indeed, 'To do so requires the affirmation of some kind of action at a distance, such as accounts of *guidance*, a doctrine to which Whitehead's conceptuality is open' (Bracken & Suchocki 2005:15 italics added). This makes it possible to understand 'how emotions, or even thoughts, in one psyche can affect emotions or thoughts in another' (Bracken & Suchocki 2005:15). This dynamic is obviously to be applied to God acting from a distance wanting to touch our inner psyches through experience. Whitehead insightfully states that, 'bedsides universal or general creativity of God there is also a 'particular providence for particular occasions'' (Bracken & Suchocki 2005:16, 17).

⁶³ Therefore this author suggests applying Wilber's general insight to faith: we *can* say that people 'have faith,' but it will not be easy to say *how* 'I have faith.' Wilber suggests that phenomenology must therefore have a useful but limited use for an integral methodology (2001,2002:263). This author objects to this limitation, for in an any extreme form, Wilber will break the inter-dependent subjective-objective linkage. Any objectivity requires alert subjectivity. The problem is that one cannot remain in abstract analysis *outside* the subjective phenomenological states and claim to be able to objectively measure in which structures 'I might be in' on the basis of which 'I judge that others seem to miss out on within themselves' - one cannot do this without entering into an experiential dialectic interaction with the core reality underpinning the 'rules of engagement' *between* persons (I might be fooling myself, and thus will need to 'compare'). Epistemology is not possible without somehow knowing (intuiting) that 'I know,' and 'my knowing that others know what I know,' so that 'I know that they know,' so 'we all know.' All this (Peircian *triadic* process) is only possible through *subjective intuiting* processes involving others/phenomenology.

It is felt that tremendously fruitful results can be obtained when more emphasis is laid on 'openness to transcendence as Other'; rather than exclusively on phenomenology's (earlier) ability to be analytic and scientific. Phenomenology, in the form of 'intuition applied,' can lead one into the realm of transcendence (Marion 1991:xxi, 169, 176). In this situation: 'I intuit that I have faith,' and know that 'others have faith.' We do not really 'know' (factually, empirically) what possessing faith is,⁶⁴ we intuit it spiritually and this security as part of loving faith, filters into consciousness.⁶⁵

In the world of mysticism, it is in this state called *sensus fidei* (that can enter the transcendent realm) that the nature of the intersubjective structure reveals itself. In other words, one cannot 'think oneself "forward" or "higher" from one structural level to a higher one,' rather, one has the inner (relational) rules *revealed in the very intersubjective interaction with the One, the Whole, God.*⁶⁶ In all of this, one's stance to faith has to be very humble and that is why Francis kept himself a 'minor' creature and a 'lesser' person/brother.

It is this author's view that the nature of relationality subsides in an *overall trust* in the holistic goodness of the Other in an immediate, wholly intuited grasp. Once one finds oneself in that relation, continuous integration occurs by means of a graced movement of healing with fulfilment - and this again facilitates ever more penetrating insight.⁶⁷

The difference is that the 'consciousness of the structures,' conceived as more detached comparative analysis, cannot accomplish this 'trust in faith' of the Other. Another *power* enables one to 'flow into' more intimate graced states (so that structures too are now intuitively 'understood'). Relational faith subsists in deeper levels of unconsciousness that do not require explicit thematisation in consciousness.⁶⁸ Analysis of old (and new) structures may though, help appreciation and understanding.⁶⁹ The nature of relationality means that whatever stage one arrives at, is a *dependant* one, and is always total *gift* (here Schleiermacher is correct, see Holder 2005:5).

⁶⁴ This refers to faith as a faculty being exercised, not the *content* of faith as revealed truth.

⁶⁵ Sometimes though that consciousness makes it 'seem' or 'feel' that we 'posses' faith as 'having it at the forefront of consciousness' while it really lies as transcendent gift at deeper and unconscious levels.

⁶⁶ Mystics are led into the holism of all creation precisely in their *interface* with God. They often find it hard to express through which 'structure' they have been able to gain this insight – they just 'have' the insight infused (as Wilber begins to suggest 2001,2002:83). When speaking about relational faith where surety is largely deeply personal as it is accompanied by affective reinforcement, it is doubted whether it is necessary that, as Aurobindo postulates (1990:26), 'consciousness has to turn back to assure *itself* that the ground passed over is securely annexed to the new condition' (cited in Wilber 2001,2002:265). This 'double take or retrospective thinking' is what reflective theology anyway seems to attempt.

⁶⁷ Jung holds that, 'God images as inseparable from those images of the self that express its function as centre, source, point of origin and container. Empirically, Self and God-images are indistinguishable' (Ulanov 1999:123). This is not reductionism as we can experience nothing unless it comes *through* the psyche: the unconscious is the medium through which God speaks - and heals (cf. Ulanov 1999:123). The opposite view is here held that in this penetrative 'total experience' of God one can, and often does in fact, 'leap over' the developmental stages of faith that would otherwise be reasonably expected to build on each other. One can 'skip' preparatory, purgative stages and have an intense unitive experience to give an intense boost at the beginning of what will still be a long spiritual journey.

⁶⁸ Otherwise this would mean that one is able to progress in consciousness by 'raising oneself' to progressively higher states. This begins a slide towards the empty trap of self-help or self-improvement methods. Such presumptuousness makes for an impossible spiritual road.

⁶⁹ Wilber reveals the monological (empirical positivistic, material) stances of the past and critiques them so that their narrow unproductive hold is broken (2001,2002:22).

All this implies that one cannot remain abstractly speculative about faith journeys (see the debate concerning having 'to do' spirituality (Holder 2005:17-19) or the 'phases' one must go through). One is required to submerge oneself and be transformed 'in relationality' with God. In addition such a dynamic implies that the Spirit working within intuition has the ability to harmonise and integrate differing aspects of the person's psyche and aspects of cognition.⁷⁰

7.1.14 EFFECTIVE CHANGE SOUGHT THROUGH EVANGELISATION

The previous Vatican Secretary of State said that Pope Benedict had focused on 'strengthening Christian values in a world of disorientated by *indifference*, *relativism* and *increasing secularism*' (*The Southern Cross*. April 4 to April 10 (year missing) pg4 italics added).⁷¹

To reclaim Christian identity against these threats, the following become apparent: that for indifference to be shaken requires confrontation of an *experience* that demands personal re-evaluation and response.⁷² The following results.

Any counter to relativism requires that the subject be experientially exposed to truth in way that 'impacts' the subject as 'inescapably' true. This can only happen in an experience where the inner capacities of a person *resonates* under an interior spirit of truth with the so called, 'objective' truth. Such sensitive inner capacities, also called conscience, will be deeply intuitional.

Simply, the modern person must be *moved* to *want* to reach beyond the satisfied self, and often to do this, needs to be *impressed* upon ('converted') beyond what the narrow self holds to be worthwhile and true. Any such 'shift' requires *experience* to occur in the inner 'value world' of that person (of course, a person as part of a people).

The thesis holds that our *spiritual intuition* is an inbuilt divine capacity made to receive and discern God's truth in such experience.⁷³

⁷⁰ Jn 16:13 applies: 'the Spirit of truth...will *guide you into* all truth: for he...will *teach* you all things and will *remind* you of everything I have said to you.' Haughey furthers insight: 'The heightening of the consciousness (intuitional awareness) of God as one's Father should produce a radical change in one's self understanding' (1973:72,73 brackets added). This revolution 'in turn, produce a trial of all other images of the self that one has entertained' (1973:73, 79). Scripture puts it in this way: 'the Spirit...reaches the depths of everything, even the depths of God' (ICor 2:20). Growth implies an 'increase in wholeness and integrative capacity' (Wilber 2001,1002:36). If we intertwine both psychological and spiritual stages it also means that we can grow into *deeper* relational states with God.

⁷¹ For background reading see Hechter, Nadel & Michod, 1993.

⁷² Similarly the mind-set of *secularism* will not change unless the experience of attraction of an alternative more personal lifestyle draws one into new religious ways. *Relativism*, which holds that 'there is no undeniable truth and that no one can claim to have the right answer' (*The Southern Cross* April 4 to April 10 (year missing) pg4), will not be convinced on grounds of universal practice, or authority.

⁷³ Dunne (in Downey 1993:375) writing on experience expands on this well: 'If a metaphor be allowed, we are genetically coded to be God's image and likeness, making us real offspring of God. That is, we are able not merely to feel the effects of God; God made us potential recipients of God as God really is. We can act in real collaboration with God, and we experience in time the inner plurality of the eternal Trinity.'

A critical link that personally convinces has now been established between the modern searcher for truth and objectively held truth. This 'secure subjectivity' now makes 'accessible' the whole 'deposit of truth' held by the Church.⁷⁴

Traditionally the element just described has constituted the heart of what is termed conversion.⁷⁵

The point of this argument is that this stage of total acceptance is not arrived at primarily through force of connecting logic the power of which *compels* one to believe, but by the *inborn* transcendent ability to recognise truth in a strong inner experience of *spiritual intuition* under the Spirit of God. As argued, we must always keep in reckoning that this process is *necessarily* subjective: especially at its most receptive root and in its early stages of 'birthing truth' within the convert.⁷⁶

What is needed is not so much amassing arguments of logic to convince of objective truth (modern persons readily have arguments born of science or their ego to counter these) but the re-energating and sparking of the transcendent capacity for truth imbedded in all persons that cannot be totally suppressed in those with sincere integrity.⁷⁷ Again, this is to be recognised as a subjective 're-attunement.' This moment of honest self-exposure, in allowing oneself to be *moved* at a more sensitive level within, and allowing oneself to be affected and changed, and thereby to be 'reconstituted' (regarding stances, values and the like), falls under the *category of experience* (as progressive) that we often call *spiritual growth*. Indifference, secularism and relativism if they are not changed from '*the inside-out*' in such experience, will likely not be deflected at all. Thus we need to look more theologically and spiritually at the 'what' and 'how' of experience to be able to harness fruitfully 'the moment' and 'the process.' The Church needs to admit, as she has sometimes done⁷⁸, that her approach to interaction to the world has been slow to adapt to and satisfy contemporary people's needs.

⁷⁴ It not only makes that hefty body of truth palatable and digestible, but attractive - because the individual at last can find a personalised platform, as he or she is motivated by attachment to Christ the *source* of all meaningfulness, reasonableness and truth, *on whom* the content of truth can build in a way that always can *retain* deeper affective meaning.

⁷⁵ Let us be clear that if there is no conversion in the form of an *altering experience*, then there can be no change in *attitudes* (deeply felt and ingrained attitudes sustaining *indifference* or upholding *secularist lifestyles* or *relativistic value systems*). Conversion is a 'bottom-up' process that must assume a *subject* that can be converted in an *experience* of conversion. It is not at base a 'top down' funnelling of truth 'into' someone, under authority. True conversion must necessarily contain some objective content of truth, however, the *process of seeing and accepting the truth* must *always* have an *interior*, and thus *subjective*, basis to its thrust.

⁷⁶ For instance, the following pivotal moments are revealing of both experience and subjectivity: the prophets powerfully proclaimed out of this inner conviction under God's persistent pressure on them; as did John the Baptist in his public discernment of Jesus as 'the Christ' at Jesus' baptism; as did Jesus in universally announcing the Kingdom of his Father following periods of prayerful and 'experiential revelation' from his Father; and as did the disciples dropping everything on the spur of the moment to follow this striking Jesus.

⁷⁷ This calls for increased sensitivity to the capacity for truth within: and a spiritual honesty that refuses to subjugate this beautiful transcendent faculty to half-truth or a convenient truth that sanctions one's 'false' life-stance or lifestyle.

⁷⁸ See 3 Feb 2003. *Pontifical Council for Culture and Pontifical Council for Interreligious Dialogue*. 'Jesus Christ The Bearer Of The Water Of Life: A Christian Reflection On The 'New Age.'

That naive, fast proliferating churches can get away with providing so superficially -often only emotionally and sometimes deceptively- is frustrating.

In the overall scheme of things as laid out here, spirituality is needed to rediscover foundations that can hermeneutically renew the Church's 'wooing' of today's person. What is required is a new spiritual re-centering on Christ that is *directly accessible* personally (and through communal liturgy and fraternal unity). The rediscovered capacity and ability to *enter mystery* becomes crucial as the source of renewal.

Despite fears and errors that have occurred regarding subjectivism,⁷⁹ the return to the subject⁸⁰ needs to be reworked in an integrated and balanced approach that enables rediscovery of what *can only* occur in a subject, namely, *experiential dynamics* which alone can bring about any receptivity and accompanying transformation. These dimensions were always scripturally and traditionally grounded in the subject, as the thesis has demonstrated. Lastly, exercise of spiritual emotions will be given proper personal scope in their being able to establish affective attachment to Christ. This inner vigour must be seen to be a natural component of emotional-spiritual drive in liturgical worship. The emotional dimension rediscovered as integral for vital faith needs to be guided by an up to date anthropologically and spiritually wise magisterium that can distinguish between encouraging of emotions as *fundamental* to spiritual life and the mature educating or re-channelling of excess or misdirected emotional tendencies. To ignore the contribution emotion needs to make, out of hesitancy or fear will not only be unproductive but drastically counter-productive.⁸¹

7.1.15 THOUGHT AND SPIRITUAL INTUITION: SOME FORMAL CONCLUSIONS

Some more formal conclusions are gathered as follows.

The problem of thought, its limits and its capacities, it has been shown, is better resolved in the continuum of spiritual intuition. Understood as falling *within* this category of spiritual intuition, thought can be seen to operate as human comprehension, ranging from pure rationalistic thought through to illumined or elevated thought, to inspired thought, and eventually to mystical (ecstatic) intimations. Thought has hereby completely 'broken out' of any rationalistic enlightenment limitations. Intuition expands thought to a more rounded,

⁷⁹ This brings the debate to two discriminations. First Christians do not *generally* 'collect' and 'hoard' experiences of God 'for their own sake,' as secret 'spiritual trophies,' or, a sense of being 'favoured above' others. Experience always needs to 'point back' to God. Experience is not some 'thing'; it is a relationship. Hence there is the absolute need to *systematically* unfold experience *within* the *category* of relationality. Second, not all experiences involve physicality - if God is love, then love is 'felt' in a type of *spiritual* experience. This occurs *internally*. It is about 'sensed' spirituality, it is a divine touch, it is grace that comes through a refined sense that is spiritually attuned through an *intuition* that is spiritual. Finally, that which is strained towards, involves *faith*. Loss of faith is primarily tied to the loss of capacity for *relationship* with God. Such relationship needs to be *experientially* entered into - internally, as 'faith.'

⁸⁰ Cardinal Newman anticipated the 'return to the subject' of modern philosophy and theology (McBrien 1980:642).

⁸¹ With regard to intuition as consciousness, Nelson (2011:41) reassures, 'It is stable over time, with memory unifying the past with the present. Its elements dynamically shift to and fro between the subconscious background and conscious foreground. Many contributions come to consciousness from the senses, intertwined with mental processes that include emotions, thought, creativity, memory, and language.' Out of such, *tradition* emerges.

inclusive, synthetic operation.⁸² This must necessarily include love, insight, morality, values, loyalty, attachment, commitment (Kierkegaard in Vardy 1996:52-54) and conscience (Newman, cf. Strange 2008).

Philosophy (when employing a strict reason-orientated methodology) cannot capriciously omit these very real listed dimensions. Therefore it is held that thought finds its proper locus in intuition. Thought is given room to *expand* maximally when this intuition is allowed to be spiritual. It gains its highest possible potential in spiritual intuition and Spirit-intuition.

7.1.16 INTUITIVE THOUGHT AS TIED TO (RELIGIOUS) EXPERIENCE

Thought is no longer an abstract, disconnected or rational endeavour. This slant on reason resulted in the death-knell of all reason, a rationalism which later elicited reactions to the tighter and narrower scholastic method.⁸³ Because it is now tied to what it can deliver in terms beyond the closed 'inner world of thoughts' into 'a world of fuller and deeper experience' (that can be and is *shared*), thought can again be more fruitful. Thought as applied to a person's experiential reality has tools to be more productive. It is committed to, and helps determining of, an outcome arising *with* experience and such outcome is always meaningful because it involves meaning-full relations.

Any kind of thought is now drawn into realism: the total world of experienced reality and not any imagined, ideal reality.⁸⁴ Metaphorically, thought is brought into the light of love.

⁸² Johansen-Berg, a neuroscientist at the University of Oxford, says that all parts of the brain are used synthetically in learning new information: 'The brain is an enormously complex network of billions of neurons connected by more than 90,000 miles of fibres - long enough to traverse Russia's coastline four times. This intricate architecture allows us to absorb information quickly and efficiently.' The impact of some new experience causes relational connections to result: 'Learning mainly takes place at synapses, the junctions between neurons where information is relayed. A synapse's performance changes *when we learn something new*, obeying the principle that 'cells that fire together, wire together' ...Many different events can increase a synapse's strength when we learn new skills. The process that we understand best is called long-term potentiation, in which repeatedly stimulating two neurons at the same time *fortifies the link between them*. After a strong connection is established between these neurons, stimulating the first neuron will more likely excite the second.' It follows that *repeated exposure* to another person strengthens the relationship: 'Every time you are introduced to (another), these sets of neurons fire simultaneously, strengthening the synaptic pathway that connects them.' She makes two obvious connections the brain must make: 'Your brain needs to form an association between a complex visual image (of the other) and a name (of the other), which are encoded by different groups of neurons in *various parts* of your brain.' One can but imagine what *meaningful memories* and what *values* of a relationship are processed and held by other parts of the brain. In fact, experience 'grows' the brain: 'In addition to making existing synapses more robust, learning causes the brain to grow larger' (*Scientific American Mind*. Nov./Dec. 2011:74 italics added). All this must apply to *religious* relations.

⁸³ Hecker (in Rahner 1975:1322) reveals that: 'Rationalism, strictly speaking, made thought so directly its own object that the act and content of the mind, thought and that as which it thought itself; were identical in total communication. This is an integral formal and material rationalism, the absolute self-possession of the intelligent mind.'

⁸⁴ Experience is dynamically involving because it is something beyond us, and involves more than our thinking and our making. Because it is now connected with experience, (so called abstract) reason is also tied back to *realism* in terms of change that must occur in experience as it makes for 'impact events' in this world. One can put it the other way round: whatever makes strong and worthy impact has 'good reason' for it *occurring* in the way it does. It can be assumed that God's intentions as impressed on our experience are always *most reasonable*. Ultimately this broad 'reasonableness' equates to the harmony and unity of the logos, Christ himself.

Especially where the *divine* donates itself, in what this thesis has loosely designated to be 'pure experience,' where discursive thought has less part to play than the impact of the phenomena as a whole, thought becomes more passive and receptive as '*contemplative* thought.' Here Heidegger's fresh 'anti-scholastic' approach (5.1.4.1.1 pg210) rings very true, namely, to situate all in experience.

God has given the opportunity to break into the a priori prearranged and delineated thought of our constructed reality (Descartes⁸⁵, Kant) because thought is now open to what the *experience of God* brings to it⁸⁶: through symbol, as prophetic inspiration, as fresh revelation, as illumination and as mystical participation.

It is argued that a process that employs all three of the foundational categories is enabled to build sound tradition, revelation (Scripture) and doctrine.

7.1.17 THE GIFT OF SPIRITUAL INTUITION FOR EVANGELISING BY THE CHURCH

The rediscovery of thought and reason (not only sticking to presumed mechanisms such as Kantianism or Thomism) as now housed in spiritual intuition, is able to empower, in its rightful, deep, graced spiritual way, the *authority* of the Church. We can be sure that the magisterium itself is dependent on the ongoing, dynamic working of spiritual intuition (not as a static defence, or a priori appeal to authority), as its most profound charismatic Spirit-endowed, God-given mandate that *grounds* all assimilated truth. Confident appreciation by the Church of the working of the Spirit in spiritual intuition *within herself* (in the past and present), *opens up* the Church and World to a similar powerful experience of transcendence of God everywhere. The Church can now more confidently offer every person, not only teachings, but access to truth via spiritual intuition. Encounter 'in the spirit' occurs not merely through teaching but is encouraged through mystagogy. In other words, being spiritually 'in tune,' or being spiritually attuned through the faculty and workings of spiritual intuition, opens wide the doors *drawing into faith*. This is now not only an intellectual faith 'complacently' holding to truth as doctrinal 'factuality,' but beyond any limitations of thought, that which is convincingly 'real,' and ultimately, experientially transformative. As faith is revealed in spiritual intuition it is 'given' as 'real' inner experience of the living God. Metaphorically, spiritual intuition can enflame a fire in the 'belly' of faith (cf. Bonaventure in Delio 1998:106).⁸⁷

⁸⁵ Hecker (in Rahner 1975:1322) evidences that Descartes in the *Meditationes de prima philosophia* 'showed that truth is ultimately based not on something distinct from thought but on the act of thinking itself and its necessary implications. This autarky of reason as regards truth, founded on the *sum cogitans*, was seen by Descartes and subsequent rationalism as the absolute self-immediacy of thought which excludes any non-subjective mediation.' The problem was that spiritual intuition was not a participatory dynamic requiring holiness and (purifying) spiritual illumination, but as already a priori *present* in the mind's thoughts as a consciousness, as Hecker pins it down: 'In its self-interpretation as to its content it is guaranteed by an *a priori* consciousness of God.' Worse still, 'It is a power of mathematical combination which draws only on its own resources' (in Rahner 1975:1322). Any true, deep spiritual intuition is bypassed and is hereby assumed by the mind alone. Because of the wide influence of this Western rational trap, where mind is centred on intellect as domineering faculty, the Church cannot say she has been free of such socio-historical influences. Cultural influences have for long periods shaped her theological ambience and whole orientation. (Cf. Komonchak 1987:827c).

⁸⁶ Cf. Kinast 1996:x, xii, 1.

⁸⁷ We briefly visit spiritual intuition as illumination in Bonaventure and Scotus. Hayes offers a concise understanding of illumination in Bonaventure's writings: 'In the theory of illumination, the divine ideas

7.1.18 A WORD ON THE BIFURCATION OF THOUGHT-REASON: PROTESTANT AND CATHOLIC

The above having been argued, it still seems that the reformers' emphasis on the subject having faith is still only partly true. The dimension of personal illumination they insist on is surely valid. Reformers thus 'defended the rights of conscience and insisted on individual interpretation of the Bible' (Komonchak 1987:827). However this personal facility of faith insight cannot be strictly *separate* from innate insight by reason in its judging and moderating functions that are fundamental to a *broader theological vision*, supplying *unity of faith* - as it compiles scripture and produces doctrine to be held by Christ's Body, the Church at large.⁸⁸ To fall back on subjective faith makes *any rule of faith* subjective. In this way there can be no appeal to any canon of faith or doctrinal authority (that must also be under the same Spirit).⁸⁹ The argument for *reason* cannot be separated from the activity of *grace* (as suggested by Gilson 1962:81) on every faculty the Spirit guides. In the Reformation reaction (emphasising faith and religious experience, Komonchak 1987:827) to scholasticism and its innate rationality, the Reformers 'lost confidence in reason' (and given the excess of rationality, not too surprisingly so). Social confusion, where individual reformers personalised theologies, and Protestant churches splintered, brought a counter-reaction so that this narrow view that sidelined reason, 'contributed substantially to the rise of modern rationalism' (Komonchak 1987:827). Rightly, the secular world and science could and would not abandon reason.⁹⁰ Catholics have (unintentionally or not) assumed a 'dual approach' (Komonchak 1987:826) of which one pole is reason 'alone,' or 'unaided' reason. Such a dual-path reason is not only unconvincing but incomprehensible anthropologically, for 'reason' never functions *alone* in terms of brain functions or psychology. Brain and psychological discoveries as facts of nature, reveal a holistic, synthetic human functioning - this God has manifestly 'created.' This study endorses that previously poorly-defined, so called 'reason,' and all other forms of meaning-

function as a regulatory and motivating influence that illumines the human mind so that it is enabled to judge in accordance with the eternal truth. The ideas are not the direct object of human knowledge, but are 'constituted' obliquely, as it were, in the *experience* of finite beings' (Osborne in Saggau 2001:68 italics added). This is equivalent to intuition sensing God in and behind all things as we experience them (for Bonaventure cf. Hayes 1994:92). This position of Bonaventure on illumination is one of several such positions held, and is not unlike Scotus' stance. He would have no trouble with God enlightening the human mind with either 'supernatural light,' or 'natural light,' as Bonaventure supposes. Illumination though also enlightens *direct* experience of God.

⁸⁸ Personal illumination as spiritual intuition becomes *unreasonable* when not taken as the *same* graced light *all* possess *simultaneously* and is thus meant to become a condensate of belief held by that Body that consciously *-under the same Spirit-* regulates its own spiritual belief under the *same* principle of inspired orthodoxy that bestowed certainty of belief in the individual. If one has full confidence that the Spirit guarantees certainty of faith in *personal* belief, it is incongruent to think that the same Spirit would *not* want to make sure that the Body of the Church would not enjoy the *same* certainty of faith *as a Body* that should most surely witness to and teach the full and whole truth.

⁸⁹ Which one person or one leader possesses the complete faith? The pope can only claim this within the infallible faith of the Church *as a whole*, and within collegiality.

⁹⁰ According to Chenu: 'Protestantism separated the personal realism of faith and the formalism of faith as adherence to truth: in other words split the interior inspiration of the Spirit and the teaching authority of the Church' (Chenu 1968:8). The criticism of the 'Catholic in recent times would be that the Church has emphasised formalism of faith as adherence to truth at the expense of a personal realism of faith' (Chenu 1968:8).

driven faculties, are *united* under the 'conductorship' of synthetic spiritual intuition. Indeed, involved here is infused faith as 'a participation in the divine life' (as per Gilson 1962:81) which in its harmonious unity, will not exclude reason or spiritual movements and inspirations.

As they were no doubt over-impressed by scientific developments, philosophers have added to reason an emphasis that is scientific (with its empirical results as basis) and even mathematical, that has hardened reason towards forming a 'hard' modern rationality.⁹¹

Paradoxically, an abiding discomfort in the conviction that Christianity had been 'deprived of its supernatural credentials' other philosophers used reason to counter this fear and so in fact *entrenched* reason even further (see Komonchak 1987:827).⁹²

Reason ambitiously claimed whole philosophic systems for itself. Comte and Hegel took up the theme of historical development.⁹³ Komonchak reveals how severe the religious repercussions were.⁹⁴

Recently and more moderately, it is taken for granted that the maxim, 'faith in search of understanding,' has 'constituted the horizon within which classical theology developed' (Komonchak 1987:826). However one has to ask to what extent 'understanding' presumed some form of rationalistic understanding. In other words we need urgently to shift a from a 'rationalistic' kind of understanding to a more encompassing and personally nuanced 'wisdom appreciation.' The Church must admit that her past confidence in reason alone was at times 'misleading' and cannot at all apply that sense today (see Pope Gregory IX in 1231 as against such a view, in Gilson 1962:79).⁹⁵

⁹¹ Komonchak (1987: 827) points out a 'wide cultural penetration of the mathematical and scientific methods in the seventeenth century was the most important influence in the emergence of modern rationalism.' Hecker (in Rahner 1975:1322 brackets added) shows that 'a rationalism has nearly always signalled the questioning, crisis laden end of a successful epoch of social integration' (based on an authority explaining reality, or habitual confidence) 'by means of unquestioning sensible experience' (as clear concepts and rational evidence). See Hecker's full analysis (Rahner 1975:1321; cf. Komonchak 1987:827). Confidence in *concepts* and *experimentation* was a basic component that dogged the bipolarism of modernity.

⁹¹ Thus Descartes deliberately excluded *revelation* from the purview of his rational system, his critical spirit, methodic doubt, and emphasis on the mathematical which caused successors to fall for 'unattached reason' so as to heavily criticise traditional religion (Komonchak 1987:827).

⁹² The titles of the works in eighteenth-century Enlightenment of John Locke (*The Reasonableness of Christianity*) and Immanuel Kant (*Religion within the Bounds of Reason Alone*) bear testimony to this anomaly (cited in Komonchak 1987:827).

⁹³ Komonchak indicates that, 'Comte was convinced that Positive Philosophy as modern scientific rationality was the culmination of an historical process in which human consciousness had progressively emancipated itself from theology and metaphysics' (1987:827).

⁹⁴ Komonchak adds: 'From the perspective of enlightened reason, the revealed doctrines of the Trinity and Incarnation were accorded only a symbolic value, and Christian theology was reduced to the level of a vague and naturalistic deism' (1987:827).

⁹⁵ Any desired holism immediately includes 'discernment' within spiritual intuition. More than anything this requires a renunciation of some of the Church's past positivist orientation to a shift to a humbler attitude as seen in Pope Francis (that we do not 'grasp' faith, or 'possess it all'). Mental or intellectual superiority (or arrogance) spells the death-knell of 'relational religion' which alone can resurrect the Church's faith. Pope Francis fully expands: 'This worldliness can be fuelled in two deeply interrelated ways. One is the attraction of gnosticism, a purely subjective faith whose only interest is a certain experience or a set of ideas and bits of information which are meant to console and enlighten, but which ultimately keep one imprisoned in his or her own thoughts and feelings. The other is the self-absorbed promethean neopelagianism of those who ultimately trust only in their own powers and feel superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style

Within spiritual intuition and a humbler approach, reason (reasonability and logos) is definitively given a wider foundational ambit that makes of it an even *more* reasonable option. In the realm of quantum mechanics and other cosmological fields, subjective enmeshment in science is making scientists humbler (e.g. the influence of the Heisenberg principle).

7.1.19 SPIRITUAL INTUITION AS BRIDGING THE POLES OF REASON AND FAITH

The category of spiritual intuition provides bridging possibilities between the poles of reason and faith. Reason, in terms of its more modern rationalistic and psychological understanding, is clearly, when unaided by affectivity (love), unable to arrive at faith. We recall that traditionally reason did not include feelings and affections. Why should it be held that such affectivity is crucial for faith as the popes now insist?⁹⁶ Affectivity pre-eminently makes faith *relational* and we realise with increasing spiritual sensitivity that faith must be relational if it is to be a living faith in a living God.⁹⁷ Faith cannot be adherence to 'abstract' principles or truth alone but needs to have love as its primary *modus operandi*.

In addition one cannot subscribe to affectivity without thoroughly situating it in the ambit of philosophical and psychological intuition.⁹⁸ Thus intuition is that through which all relationality must always function.⁹⁹ For Scott Peck *Cathexis* occurs when the other is attracted in to enter one's inner life and is incorporated in one's own being.

We now have a way beyond the dualistic faith-reason dilemma. The synthesis arrived at is not only orthodox, but productive. Using the category of spiritual intuition (and all that can be easily attached to it) we are better equipped to know what faith implies in its various inner dimensions

from the past. A supposed soundness of doctrine or discipline leads instead to a narcissistic and authoritarian elitism, whereby instead of evangelizing, one analyzes and classifies others, and instead of opening the door to grace, one exhausts his or her energies in inspecting and verifying. In neither case is one really concerned about Jesus Christ or others. These are manifestations of an anthropocentric immanentism. It is impossible to think that a genuine evangelizing thrust could emerge from these adulterated forms of Christianity' (2013 *Evangelii Gaudium* no94).

⁹⁶ Pope Francis says: 'Everyone needs to be touched by the comfort and attraction of God's saving love, which is mysteriously at work in each person, above and beyond their faults and failings' (*Evangelii Gaudium* no44). 'Thanks solely to this encounter - or renewed encounter - with God's love, which blossoms into an enriching friendship, we are liberated from our narrowness and self-absorption. We become fully human when we become more than human, when we let God bring us beyond ourselves in order to attain the fullest truth of our being' (2013 *Evangelii Gaudium* no8).

⁹⁷ Cf. 'I have accepted the loss of all other things, and look at them as filth if only I can *gain Christ*, and be given a *place in him*...that I may come to *know him* and the power of his resurrection...This is the way in which all of us who are mature should be thinking' (Phlp 3: 7-14).

⁹⁸ Why not, if these lend insight? One can only reach across the featureless sender-communication and receiver-identification of information routine, to be able to truly bind with another person, through the capacity of intuition. Intuition does not only identify the other as another object but allows for interactive enmeshment of subject with another personalised subject.

⁹⁹ Dilthey saw, 'with clarity the poverty of the subject-object model of human encounter with the world and the shallow separation of feelings from objects, sensations from the total act of understanding: 'We live and move,' he points out scornfully, 'not in a sphere of 'sensations' but of objects presenting themselves to us, not in a sphere of 'feelings' but of value, meaning, and so on' (1958 *Gesammelte Schriften* Vandenhoeck & Ruprecht VI, pg317 cited in Palmer 1969:109). Palmer quotes him reiterating this thesis' thrust: 'How absurd, he said, to separate one's sensations and feelings from the total context of relationships held together in the unity of experience' (1969:109).

(especially the attachment of emotion, see Doran's psychic conversion as significant¹⁰⁰) and better understand how 'reason,' in any guise or form, is required to contribute.¹⁰¹

A fresh synthetic framework with which to approach the 'problem of reason' is now available.

7.1.20 A 'NATURAL' SOUL, OR A SUPERNATURAL SOUL?

If the traditional spiritual soul inheres in us at conception and remains always integrally part of us (John Paul II in McNerney 2003:82), can the soul not loosely be said to be 'natural' to our existence? It certainly is not 'added' later, nor is it given in evolutionary 'spurts,' but is an abiding divine dimension of every human existence.¹⁰²

The distinction between the natural and supernatural is maybe refined, but it has existed.¹⁰³

¹⁰⁰ See *intention* (Doran 1990:46) and aspects of: the affective and judgement (Doran 1990:30 & 1981:142); grace and the 'state of being in love' (Doran 1990:45; by grace that overflows one is held in a state of self-appropriation initiated and sustained by the grace of God. One does not need to instigate intellectual, conscious control nor maintain it by self-effort. One has instead to be continually humbly open to its inflowing); on the 'sensitive stream,' intuition and 'insight' (Doran 1990:45); on the psyche and spirit (Doran 1990:47, 48); on feelings (Doran 1990:50, 51); on feelings and conscious 'drama' (Doran 1981:143) and feelings as a counterbalance for intellectualism (Doran 1981:146 & 163; for Lonergan's emphasis, see Kelly & Maloney 2003:95¹³, see also Gelpi's critique of Lonergan, in Gelpi 1988:172). See also Doran's psychic locus of verification – the aesthetic transforms psychology (1981:135,136); feelings are needed for experience (Doran 1981:143d); the Spirit's work (Doran 1981:152) and a balance needs to be retained (Doran 1981:152, 153). For Lonergan, feelings are coextensive with consciousness itself (Doran 1981:144). See Teilhard's similar language as he asserted: 'It is no longer an act of *cognition* but of *recognition*: the whole complex interaction of two beings who freely open themselves to one another and give themselves' (de Chardin 1970:148 cited in Dulles 1992a:99 italics his). De Chardin (1971:143 cited in Dulles 1992a:99 italics his) adds: 'God never reveals himself from outside, by intrusion, but *from within*, by stimulation and enrichment of the human psychic current, the sound of his voice being made recognizable by the fullness and coherence it contributes to our individual and collective being.'

¹⁰¹ Biblical anthropology and brain studies and psychology all offer many helpful vehicles and provides insight. Christian anthropology shows how we are not beings comprising of mind and matter but highly integrated affective individuals. Studies of the mind reveal the crucial use of emotion and empathy necessary for value judgement. Psychology shows the contribution of creative (lateral) thinking employing imagination, even in problem solving (e.g. use of mind maps). Contributions from these fields have been incorporated in this study.

¹⁰² Frances de Salles will say: 'We have a natural inclination towards the sovereign Good' (de Lubac 1967:280). Bonaventure expands much on most interesting 'con-tuition' (McGinn Vol.III 1998:109²⁰⁴ & 374²⁰⁴). Also St Thomas, 'himself starting from his principle that a desire of nature can never be in vain, knows that he can only arrive at a sure conclusion because he is reasoning with faith' (sent., dist. 27 q.2, a2 in de Lubac 1967:286, 287). O'Donoghue expands more psychologically: 'The divine image within us longs for and demands fulfilment. To find oneself one needs to be re-connected to ones' divine source. It is achieved when the rhythm of our souls begin to correspond to the breathing rhythms of God's divine Spirit.' Intuition can allow this 'to arise out of the texture of our inner selves.' Spiritual intuition contains the divine imprint (and can thus be alternatively called soul) where the human and divine meet. O'Donoghue adds: 'Much of our weariness and emptiness comes from our blindness to the secret divinity of our hearts. God is never in competition with the human, rather the human is the language of the divine' (O'Donoghue 1994. *The Way Supplement* 1995:44 cited in O'Leary 1997:41).

¹⁰³ Aquinas though reserves this study's 'natural intuition' to the *intellect*. It is as if he suggests that the intellect 'sees' 'in a new light' the existence of *things* as being for the first time. Gilson and Maritain would countenance a form of intuition. According to Copleston, modern Thomists such as Etienne Gilson and Jacques Maritain, would claim as foundation for metaphysics an initial metaphysical 'intuition of being' (Copleston 1955:105,106 italics added). For Aquinas this was not a quasi-mystical 'intuition of being' of metaphysicians or a 'factual' experience enjoyed by a select few (Copleston 1955:105). Thomas makes 'seeing' essence a 'natural' innate ability as that which is implicitly contained in our apprehension of *things* (Copleston 1955:105). Copleston thus admits that this emerging distinction may indeed be a '*presupposed intuition*,' even if Thomas avoided that language.

To this author it makes sense allow the soul both an act of intellectual recognition *and* crucial intuition.¹⁰⁴ A mental distinction sees that we undertake highly involved 'intellectual' processes of various kinds, but the 'depth' these so-called 'apprehensions' can arrive at are far more intuitively insightful by nature. Apprehension 'emerges' as an intuition, not as a deliberate, self-generated thought that has the power to illicit and grasp the apprehension by force.¹⁰⁵ It would seem then, that intellectual cognition necessarily falls under the umbrella of intuition (see Model T-I, section 7.1.5 pg510).

These 'revelatory' experiences though are attainable by all and therefore must occur in the realm of natural intuition (but as spiritually supported).

If intuition supplies this 'greater meaning-sense,' then we can, if we believe it productive, retrospectively try and work backwards to understand how intuition manages to achieve this. Indeed intuition's accurate intimations may be a refined process hard to 'unravel,' but as Einstein said towards the end of his life, 'subtle is the Lord' – and subtle indeed must be the workings of his creatures made 'in his image' (cited in Scott Peck 1997:159).

This thesis holds that both the human/natural and spiritual are fitted to, or correlated with each other, and it is not always possible or very helpful to ascertain clearly where one stops and the other begins. It is suggested that God 'designed' these two dimensions to form a continuum of effective process (see Model Q-Q pg538).¹⁰⁶ Therefore, intuition when it is

¹⁰⁴ Medieval metaphysics will be denigrated as 'faculty psychology' where God has created within the human mind 'different organs or faculties, each with its own pattern of activity' (Reed 1997:27).

¹⁰⁵ Again, if existence emerges as some form of 'dawning upon one', then, Copplestone suggests, this is most likely through a *conscious* 'experience' in the line of neo-Thomism. This study sees intuition as a deeper (largely unconscious) process that mysteriously gives itself (partly) to consciousness. Intuition is not 'a screen' on which we can read depth meaning, it 'filters meaning up' to surface consciousness as we beg for it (see Coppleston 1955:105, 106).

¹⁰⁶ *How* then does religious experience emerge through intuition? The thesis holds that the more *spontaneous* function of intuition is less likely to *mentally* grapple with any kind of essence-existence problem, in that, in the experiencing, distinctions between *essence*, *existence* and *substance* do not, in the end, have much obvious bearing on valuable *meaning*. Whatever these terms refer to will be *self-evident* in the cohesive self-revelation of the experience itself - even if it is sensed part unconsciously. This then is intuition, the intuition Francis so freely enjoyed and profited from. Contrary to Coppleston's dissatisfaction that the category of intuition will always remain 'unravelling' (Coppleston1955:106), Franciscanism in its bright originality, suggests that it is precisely when one is able to take the risk of giving intuition greater play that it will 'intuitively' arrive at the crux of any meaning. Intuition refuses to enter 'too mentally' the Aristotelian-Thomistic categories and to get tied in knots as to the *process* used in their functioning and applications. Surely, in the end it is the *delivery of meaning* which counts - and meaning always emerges as a *whole* 'all-encompassing meaning' – one that is centred in love.

¹⁰⁶ 'Natural' intuition, as it is 'brooded over' by Spirit-intuition, reaches out to, and can tentatively arrive at, the knowledge of a God 'behind' all creation. The realities of natural intuition working with the Spirit are brought out in Vatican I where the natural and the supernatural are seen somewhat *dualistically*. Vatican I stated, (against *fideism* that asserted that to know anything about God required a supernatural revelation), that unaided natural *reason* could acquire *certain* knowledge of God. As Komonchak (1987:381) points out, in the 'turbulent context' of its time, Vatican I was trying to steer 'a middle course' between fideism and rationalism (Vatican I has positively contributed by being able to *retain* the faculty of reason in the process against blatant *fideism* - thus safeguarding the possibility of a natural and reasonable approach to God for all persons. In this sense, Vatican I is enlightened). It is suggested that Vatican I, with the limited inter-disciplinary tools at its disposal, has presented an undifferentiated understanding of reason. It does not include in any sophisticated or satisfactory way how the role of imagination, intuition, aesthetic awareness and an ability to feel awe must somehow be *attached to* natural reason. One would like to think that the type of reason Vatican I attempts to speak of is a 'broader,' 'more inclusive' reason. Gilson shows convincingly that a *narrow* reason has limited value,

functioning healthily, is always supported by the Spirit and Spirit-intuition is always grounded on natural (human) intuition¹⁰⁷ (compare this to Descartes' 'innate' ideas that are misleadingly

1962:80, 81). Vatican I is responding to fideism and traditionalism (Gilson 1962:75). Gilson (1962:84) as a Thomist, speaks of a coming to God through (legitimate) reason *separate* from coming to God through faith (both are possible, though theology is always built on faith, 1962:98). This author holds that this kind of reason is a highly intellectual movement to God. It can end up being 'cold' reason merely looking for a *first cause*, and having found it, *can* be dismissive of the need for personal faith. This stance actually occurred in the history of the Church as 'apologetic rationalism' (Gilson 1962:76). Incredibly, though not taken too seriously, the over-confidence of exaggerated 'demonstrable' reason, did teach in Catholic institutes in 1925 that it was *impossible* to make a religious *act of faith* in God (i.e. reason reigned supreme, Gilson 1962:76). Gilson concurs that metaphysics is 'incapable of founding religious knowledge,' as it only opens a *preamble* to faith (1962:78). He also judges that a 'certain unconscious rationalism' was 'the danger tempting catholic theologians' (1962:79, 80). Should then any 'reason' not be exercised *with* 'sensitive insight' that can look at nature with an element of wonder, an inner recognition of transcendence that has a heart-felt response almost touching on praise? Surely traditional 'reason alone' is not only trying to appeal to linear causal, 'cold reason'? If it is to be more than that, it must be a reason that 'stretches towards' a disposition of faith that 'longs to see.' The former cold reason is not nearly attractive enough for this world. In addition, if reason was *that* demonstrable of God, why is it not that *all* believe in God in a more effortlessly convinced way? The modern person seeks the personal beyond any rationality. It is on another kind of (reasonable) *faith insight* that we need to pin our hopes for relieving the spiritual thirst of the modern person. The integrated *human-divine* approach taken by Vatican II is a totally new one where the *whole person* becomes clear about the truth of God and the truth of himself. Vatican II (*Gaudium et Spes* no22 Flannery 1975:922) says that God 'fully reveals every man to himself.' This 'inner awareness' fits in well with what the thesis calls an inner intuitional sense of identity. In his aesthetic categories, von Balthasar (1982) helpfully speaks of 'enrapturement' that can overcome the dichotomy between the objective and the subjective. The *impression* can indeed be given by Vatican I (that should be publically denied) that to arrive at faith one can merely follow linear chains of causal argument, (as 'demonstrable reason') and can then rest, as satisfied, in the reasoned reassurance arrived at. At least Vatican I *did not deny* that *faith* is necessary to know God with certainty (Komonchak 1987:397). Any in-depth arriving at the 'nature' of God requires *refined and sensitive insight*. Next, it is to be theologically accepted that reason arriving at transcendent *insight* never works *unaided* by grace. Thus today a more nuanced, integrated and anthropologically (including psychology) supported understanding of 'how faith works' is required, rather than a simplistic claim to a reason that implied a stark, one-dimensional approach. Reason and faith are always in a subtle dialogue that, at the very minimum, includes some *spiritual intuition* that is under the guidance of the Spirit, and that 'finds God' dawning within. Jesus claims that the Father *alone* can *reveal* him to any person. Between reason alone and 'aided' insight, there is a *distinction* of modes of operation, but also an *interaction*: the Spirit is a separate 'person' who works in divine fashion within a person's mind and inner spiritual intuition in a way that makes it hard to *separate* inner *functions of the human* person and *transcendent impulses*. These *interact* and are experienced as united, gentle movements in the soul. Within this 'co-operative' understanding, the Spirit is able to find 'a home' in the human being with which the person is totally at ease.

Today's theology would say that *nature is always supported and sustained by grace*. Aquinas himself saw the world as suffused by the Spirit and open to grace. For Thomas there is no 'sharp division' between grace and nature (Downey 1993:291). To admit that there is no such thing as 'pure nature' and 'reason alone,' can open up new vistas, for it asks for an alternate cooperation of faculties under divine or spiritual influence.

¹⁰⁷ The function of intuition becomes clearer in the cases when synthetic intuition is not supported by the Spirit – i.e. when it is *unhealthy or ruled by evil*. It then displays symptoms of *distortion* – a skewing or imbalanced dissonance felt within itself and demonstrated in its functioning, for example, caused by a consuming jealousy or unbridled greed (cf. OT: when the *heart* is ruled by *idols*, e.g. Ezk14:3. Jung is correct in attributing *evil* to the shadows of the unconscious – thus evil also raises its head in the domain of intuition). These imbalances subvert all of intuition's natural inborn instincts and block divine influence or grace. Paranoia, neuroses, schizophrenia, driven pathological passions are turbulences resulting from some sort of disordering or disintegration of *synthetic intuition* (see Model T-I pg510).

'clear' 'distinct' and 'true' and that have their source in God, O'Donnell 1995:78).¹⁰⁸ It must be held that in principle, the human capacity of intuition works at all times in all healthy persons (as can be empirically shown to do so¹⁰⁹); and again it needs to be maintained in principle, that the Spirit is always active in the spirit or psyche whether the person is religious or not, or, conscious or not of the Spirit's activity. Certainly this approach encourages dialogue with secular disciplines and lends them copious respect in their autonomous contributions that will in turn encourage them to take religion more seriously.

When meaningful and sensible connection is made between the soul-spirit in the sphere of science, religion will be taken more seriously (see Zohar & Marshall (2000); d'Aquili & Newberg (1999); Moore (1992:232, 247) and Wilber (2000:181, 191)).¹¹⁰

7.1.21 A NOTE ON FAITH-REASON AND NATURE-GRACE

Faith (as a grace-given) and reason (as human thought) can also be juxtaposed in terms of the traditional grace (as 'the spirit of faith') and nature (faculties of mind-intellect) divide. Hunt expands using the same approach of the thesis: 'In other words, the strivings of the human spirit are the strivings of our graced nature; their ultimate horizon is God. Nature never exists apart from grace. The supernatural order is therefore neither alien nor remote from human existence and experience' (2005:172; cf. La Cugna 1991).¹¹¹

¹⁰⁸ See Scotus' a priori 'univocity of being' (Saggau 2002:69, 71): this is some sort of 'inchoative understanding' of what God is, whether this is called a form of natural or divine illumination, called *supernatural existential* in Rahner's terms, or a supernatural readiness as a capacity of receptiveness. Rahner's *obedientialis potentialis* means that we have 'written within' us the 'decoding machinery' for truth that lesser animals do not possess. In exposure to divine truth we *can recognise* it for what it is. We *share* in truth with the God of Truth. But we need to *believe* we do *possess* this profound ability, make responsible *use* of it, and *want to be attuned* to its insight. Once this kernel actuality, or this germ of faith, is *convincing* for the individual, the door is opened for *objective* truth to emerge across the board - namely in what the Church holds as truth in community-of-truth under the same Spirit of truth which the individual has just been exposed to. That truth is *personally, interiorly accessible* and confirmed as a reality by 'mutually compatible' truth - the experiences of others that the Church has gathered in sound *tradition*.

¹⁰⁹ Rahner suggests that empirical psychology not theology can judge this (McGinn Vol.I 1991:287). Jung maintains in his later works, *Psychology and Alchemy*, *Aion* and *The Mysterium Coniunctionis* that we can *experience* the central reality of which all living religions of mankind speak. This reality of experience of God can therefore be *empirically observed* if not 'proved' (Kelsey 1982:32, 33). This is as 'empirically' manifest as knowing someone has powerfully fallen in love and that this experience of love from another has now caused a 'revolution' in her or his total makeup. This subjective event and its obvious *objective* manifestations can also be consciously expressed in words. Gathered and analysed experiences (e.g. as recorded in Scripture and the Saints) can give much *valuable insight into the nature of God* as experienced by many others, in sure *tradition*, and *development of doctrine* etc.).

¹¹⁰ What we call 'soul' has an innate framework to live in and function within. This includes both the less tangible areas of the heart and the emotions, the working of the psyche that arrives at completeness, inclusion and balance. Thus, somehow included in this are all brain functions and their neurological workings. Clearly though, the Spirit working in the soul is never *reducible* to any of these. In the more inclusive view offered, psychology can find a more receptive place in the concept of soul. In this situation the crude psychology-soul split begins to reconcile and dialogue.

¹¹¹ Hunt explains: 'Rahner thus understands that grace works in and through human self-transcendence and, concomitantly, that transcendence is *always graced*. Nature and grace, though distinct, are inseparable co-inhering constitutive dimensions of our human existence. Grace then does indeed affect our conscious life.' She adds: 'It has a perceptible effect on human consciousness. The entitative elevation to the supernatural order, which grace, as the offer of God's self-communication, effects in us, transforms human existence and results in a change in our consciousness, in our

We compare the above debate with Rahner's disagreement with the *nouvelle theologie duplex ordo* theologians. The latter regarded the unconditional longing for God as belonging to human nature and Rahner convincingly maintained it was already a gift of grace and as such, supernatural (Coffey 2004:102). For Rahner the possession of the supernatural existential entails 'exposure to the permanent dynamisms of grace' (Coffey 2004:103).¹¹²

These distinctions and arguments show how difficult it is to separate natural dispositions (or modified nature that is thus 'naturally' open) from supernatural impulses or 'elevations' and grace given from the start. The latter, Aquinas and Bonaventure stated, were to enable a human being to attain to God in this life and the next (Coffey 2004:113; cf. Gilson 1965).

The bottom line is that nature never acts without a basic constituent of grace and that this grace can never be underestimated as it is always from the start the abiding and pre-emptive straining of God towards intimate relationality.¹¹³

Inbuilt natural desire and ordered reason; grace and its causality in God as God himself; natural relational capacity and divine friendship with God – 'thinking, feeling, willing and acting' as 'symbiotic and mutually conditioning relationships' where all arrive at what Ryan calls a 'congeniality' that overlaps with the life-giving presence of the Spirit (2005:68).¹¹⁴

awareness of ourselves and of God, even if that awareness remains implicit and unthematized' (Hunt 2005:172 italics added). We note that 'awareness' implies that it is experienced.

Benedict XVI makes clear: 'This sharing in God's nature (cf. 2Pt 1:4) occurs in the unfolding of the everyday moments of our lives where he is always present (cf. Bar 3:38).' Thus, 'The Spirit joins with our spirit to bear witness that we are the children of God' (Rm 8:16).

¹¹² The neo-Scholasticism of the day held a *duplex ordo* where the human and supernatural orders existed as 'separate 'layers' with the supernatural imposed on the natural' (Coffey 2004:98). This theology cut grace and the Church off as 'irrelevant' to natural life in the world. As Coffey rightly sees, the stakes were high between the *duplex ordo* theologians and other *nouvelle theologie* supporters (Coffey 2004:99). One asks whether this stance, as psychologically hidden and even unconsciously held to, is still residing in the Church and effecting a leadership style which sometimes holds mainly to dogma and less to sensitivity and compassion?

Rahner holds that from the initial moment of the person's existence he is ordered to 'divine friendship' with God. This determination and destination is *always* there (Coffey 2004:101). Nature does not ever exist by itself. Later in 1960, Rahner *distinguishes* between 'the formal object of the natural spirit,' basically as natural 'openness for being' as a whole; and the 'the formal object of the supernaturally elevated spirit' as a 'supernatural transcendence opened and born by grace' (Coffey 2004:104).

In Rahner's personalistic approach 'grace is God himself': 'the self communication of God' and this grace is not intermittent but continuous and permanent (Coffey 2004:105). Coffey discerns that the existential of Rahner, 'does not exist in its own right but seems to be the beginning of the self communication of God' (2004:106). Rahner sees the existential as ontological, but 'refuses to see it as a substance' (Coffey 2004:101). 'In one mode it is a divine offer,' says Coffey (2004:109) 'from the human perspective is it is a disposition' (2004:115).

¹¹³ Aquinas made it clear that in practice only 'a graced human nature' has ever existed (Komonchak 1987:712). In a similar way to the distinction between Spirit-intuition and human intuition, Vatican I distinguishes between the 'natural knowledge' of God and supernatural revelation, but also does not *separate* them. To this must be added the observation that theology today would insist that nature is *always* supported by grace (O'Collins & Farrugia 2003:213 & 212). Jung conjectured that there may be a total reality that is 'grounded on an as yet unknown substrate possessing material and at the same time psychic qualities' (Jung 1959:145)

¹¹⁴ Mystical experience is 'immediate contact' with God that 'unites both love and knowledge' (McGinn Vol.I 1991:308). God is known through his loving work in the soul as '*effectus amoris filialis*,' i.e., the work of the Holy Spirit (McGinn Vol.I 1991:308). Thus we can assert a primacy of transcendence with Maritain: '*above nature, above reason,*' but also hold, not *outside* of nature, outside of reason (Maritain 1959:350 cited in McGinn Vol.I 1991:308 italics added).

7.1.22 BETWEEN THE DIVINE SOUL AND THE PSYCHE/PSYCHOLOGICAL.

It is important to try to find a suitable middle ground between the divine, ethereal soul and the psyche or the psychological.¹¹⁵ Clearly if God loves us, and this is central to the Gospels, then his love must be felt and experienced. The latter includes to some extent the ability to 'feel' relationship in a way that is 'natural' to persons and is therefore tied to psychological functions of consciousness, awareness, emotional receptivity and response. Rahner tries to solve this by positing his *supernatural existential* as the 'middle ground' for both receptivity and an inserted divine instigation. This author offers the category of spiritual intuition that has an overarching natural basis but which transposes into the spiritual in its sensitive and attuned spiritual receptivity. Intuition can contain the elements of mind, the modern psychological dimensions and is in some manner weaved with the traditional soul. The thesis' aim is therefore the same as Rahner's, but offers intuition as a more inviting and accessible category for contemporary persons than Rahner's very original but enigmatic *supernatural existential*.¹¹⁶ The thesis category of intuition immediately calls for clarification of the scope of both of the natural dispositions of *human* intuition (that include mind) and the qualities of *spiritual* intuition which includes an accompanying grace from birth working in all human levels, (mental and psychological: i.e. in the emotions, memory, imagination etc.)¹¹⁷ and which also elevates those dimensions above their natural capacities through the Spirit as Spirit-intuition, thus see Model Q-Q (section 7.1.24 pg538); and as useful anthropologically Model T-I (section 7.1.5 pg510). The clear Aristotelian 'causes' in terms of the formal cause, efficient cause and the material cause remain vexing in the limitations their pragmatism suggests. What we are able to deal with much better in terms of experiential description is the impact or effect of grace and the Spirit. (We all the time mentally reserve the right to keep God distinct from the experience of him so that we 'safeguard' his transcendence). How the Spirit can fully denote herself in human intuition and still remain distinct is always beyond human explanation.¹¹⁸

¹¹⁵ Spiritual intuition can fill the huge lacuna between the 'otherworldly' traditional soul and the psychological mind. It can include human faculties and processes without in any way endangering the *transcendence* of the soul. It supplies a framework where both the psychological (developmental stages etc.) and the spiritual can have sufficient scope and find their rightful place. As they drop their traditional and contemporary narrow approaches and prejudiced stances, in the unpacking of the meaning and capacity of intuition, both soul and psyche are better able to dialogue. Intuition can provide a corrective for popularly held 'static' conception of soul as some 'entity' (substance?) housed within ourselves to one that is more 'heart centred' and so a 'soul' that can develop into its fullness through love.

¹¹⁶ Rahner strove to explain the *existential*: whether the existential is the human potentiality as the condition for grace, or the 'deficient mode' of grace as being neither the formal cause (uncreated, as God himself) or efficient cause (created sanctifying grace as distinct from God), or instead, God's 'self communication,' 'the divine indwelling' as 'uncreated grace' (that is confusedly also simultaneously *efficient*) (Coffey 2004:114, 115).

¹¹⁷ Interestingly, Rahner explored how revelatory experience as vision has a naturalistic component that can be analysed in terms of human imaginative faculty. See Rahner, 'Visions and prophesies' in his 1963 *Studies in Modern Theology*.

¹¹⁸ However psychological research supported by neurobiological experiments can help us to see what natural human intuition and even spiritual intuition can more or less achieve. The arts, poetry and prose, music and all inventions show the boundaries intuition's genius can arrive at. Pathological studies help to distinguish what human intuition ends up consisting of *without* the support of Spirit-intuition: how human intuition 'unravels' and becomes misdirected, prone to superstitions, introverted imaginary paranoia, neurotic fantasy and sly manipulation for self-gratification (refer to Model Q-Q pg538).

More than we realise, if we research with insight and optimism, we have the raw materials that we can work with: we only have to have more faith in the divine dimensions supporting and energising the human. Such a study will be counter a discouraging view of human nature without grace¹¹⁹ as held in today's secular world view, despite glaring contrary evidence.

7.1.23 OVERLAPS AND INTEGRATIONS

Positing intuition as a simpler and more direct way that automatically integrates other human dimensions is very Franciscan. It may allow a natural, more fruitful flow, to leave alone, to sort *itself* out, *how* the above all fits together and works through and in our human nature. Allowing this freedom, believing in holistic integration is possible, and is pressingly offered.¹²⁰

The question will always remain for investigation: how in detail do our various capacities interlock and cooperate and how do they do this under God's workings.¹²¹

Human desire and affectivity are obviously needed as starting points to provide some fundamental openness. It is interesting to note that Lonergan's model of development is presently shifting towards affectivity as driving operations of consciousness (Ryan 2005:67). This author holds that Aquinas' affinity for attaching judging with Wisdom needs just this *affective* dimension as a strong shore to enable social theology to find its deeper foundations: any correct judging of systems *first* requires affective conversion and inner transformation.¹²² Again, it is these 'edges' of overlapping, mutual influence that are hard to determine.

¹¹⁹ It is the 'edges' between the divine (Holy) Spirit and reason that are difficult for some to comprehend. Some delineate a hard rational line, claiming only that within the domain of *reason* are any grounds for intellectual intuition to be found. They can thereby a priori close this dimension off to any possible real influence by Spirit-intuition. Here even natural, human good will (as seen in great sacrifices, noble acts of philanthropy etc.) is never credited as having traces of the 'divine imprint.' Strangely, for fear of diminishment of the human endeavour or for other prideful reasons, or because of inner confidence in 'one's own spirituality,' a dualistic emphasis often seems to be preferred, even if it is the narrower and more blinkered approach.

¹²⁰ *That* intuition produces the results (arriving at cohesive and holistic meaning sense) and 'works' in its engagement, and is able to be *experienced* is crucial. The ability to sense and find the *whole* is fundamental to any hermeneutics as Gadamer states. An intuitive anticipation, in the form of subjective preunderstanding of the whole and its subsequent articulated parts is claimed to be possible. Gadamer calls this 'an immanent unity of meaning.' Heidegger also postulates such a unified basis claiming for hermeneutics the possibility of a transparent understanding of the meaning of the whole (Alvesson & Sköldböck 2000:100, 101, see thesis pg560; unless, in order to absolutely avoid any foundational premise, one wishes to turn *everything* into interpretation. Paradoxically that again constitutes another *foundational* approach).

¹²¹ The integrations we are looking for happens in a way that Ryan well describes as: 'an operation of consciousness, simultaneously loving and knowing, in a forward movement towards greater intimacy with immediate intuitive reasoning' (Ryan 2005:65, 66). Howell believes rightly: One comes to know God, '*both* at the level of God's immediate Trinitarian self knowing *and* in our mediated structures of human knowing at once' (2001:21).

¹²² What is the relationship between sociology and spirituality? McGinn shows Bergson wishing to demonstrate that mysticism was part of an evolutionary force at the heart of reality, the *élan vital* – and 'that sociological investigations of religious phenomena and their functions are not only compatible with, but indeed support a view of religious life as a *form of communication with the original élan* which penetrates the world and coincides with the spirit of the Creator' (Kalakowski 1985:73 in McGinn Vol.I 1991:304; for implications of Spirituality for social and political life see Schneiders 1986:254. One also has to take into account culture - hence inculturation). McGinn holds that Bergson 'made mysticism the source and inner reality of all religion' (Vol.I 1991:305).

Thus a perennial question asks *how* the Spirit can influence natural intuition without overpowering the exquisite human dimensions of intuition. However if these two dimensions are designed 'as a fit' and work together, then the problem of loss of creaturely autonomy disappears – there is no aggressive intrusion or manipulation of human free will. Only an *experience* of the event in which the Spirit bears influence whilst at the same time providing scope for maximum, creative, human freedom, will convince that these two impulses can, and do wonderfully co-operate.¹²³

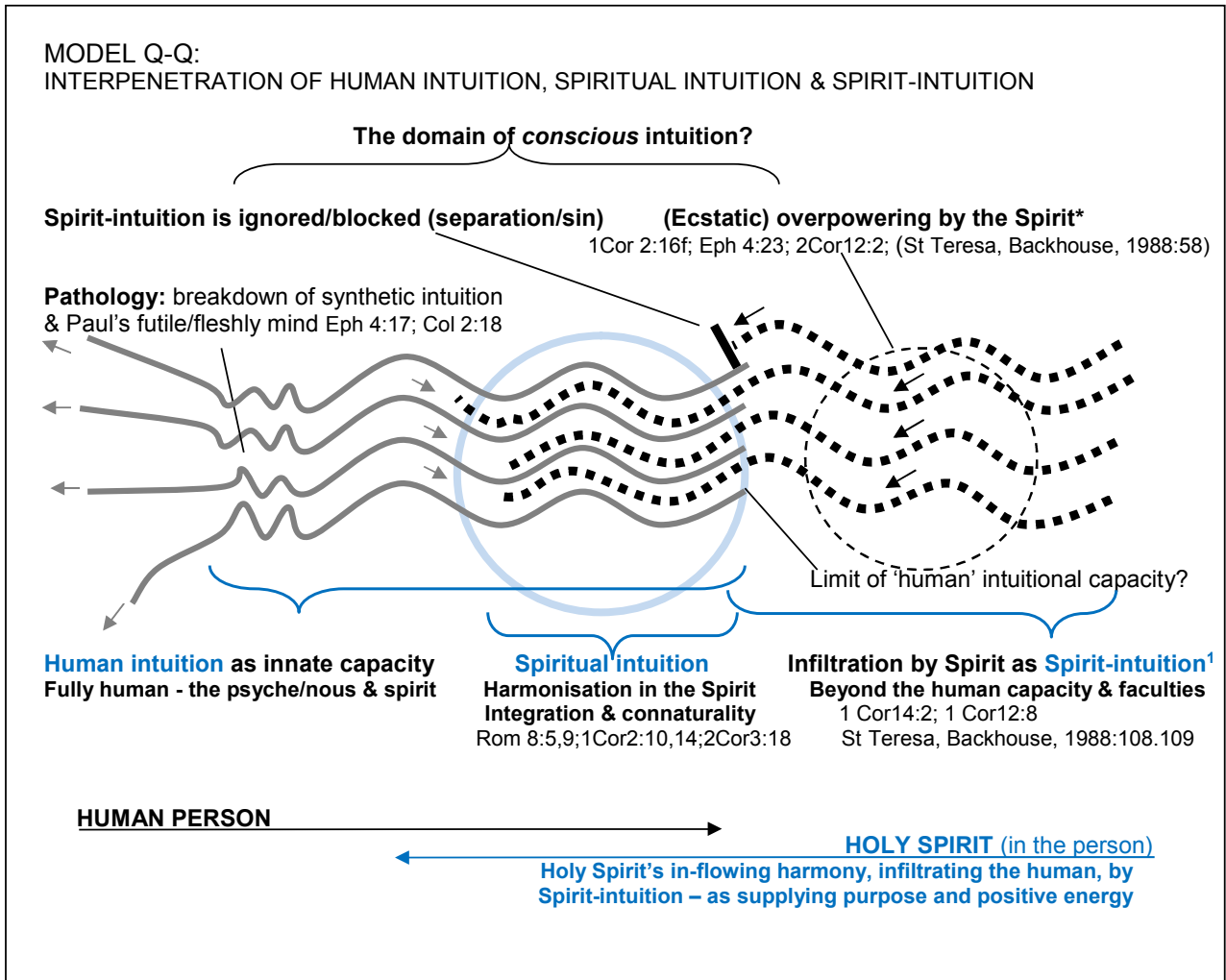
¹²³ Komanchak (1987:712, 713) adds an insightful statement: 'The interpenetrating divine and human natures are programs rather than fixed coordinate patterns of the whole.'

This thesis' bestowal of magnitude on intuition as a natural capacity does not suggest over-elevation of psychological abilities but points to unproblematic cooperation between nature and divinity as mirrored in Christ's hypostatic union. According to Komanchak: 'The integral and divinised nature of Christ fosters an incarnational, world-cherishing spirituality' (1987:712, 713).

Experientially speaking, Hayes asks, what happens, 'to a created human nature particularly *in its spiritual core, when it exists in a proximity to a spiritual God so intense* (note) that the human experiences perceived in this nature are in fact the *experiences of a divine hypostasis* (i.e. divine and human becoming one)? How is it possible to conceive of such a state of affairs without doing violence to God, or allowing the created nature to be lost in the overpowering presence of the divine...?' (Hayes 1981:104 brackets added). As soon as Christological reflection moves beyond a 'functional Christology' to 'ask *what* or *who* is functioning here,' Christology 'moves inevitably to some form of metaphysical reflection' (Hayes 1981:104 italics his, brackets added).

Jung spoke of *synchronicity* where, as Knight sees, 'internal psychic states can have the effect of evoking or coinciding with significant external events' (2005:257, 258). Compare this with John of the Cross' understanding of the faith disposition as 'an aptitude both certain and obscure' (Matthew 1995:103). Also as Matthew (1995:101) interprets John seeing that, 'the Spirit of God is loving us and putting us in the current of love between the Father and the Son.' William James will say that: 'I attach the mystical or religious consciousness to the possession of an extended subliminal self, with a thin partition through which messages make interruption' (cited in Putnam 1997:229).

If one reads the Franciscan mystics such as Angela of Foligno one understands that the soul looks as if it has been powerfully overtaken by a transcendent power beyond its own innate human ability (Lachance 1984). This experience is ecstatic - it takes one beyond oneself.



1 *Spirit-intuition* is the movement of the Holy Spirit whereby Spirit makes itself available to the person in a manner that is accessible through the faculty of human intuition. In the OT the awareness arose that this was the 'inexhaustible treasure' of *wisdom* -that enables the winning of 'God's friendship' (Wisdom 7:7-14) (cf. Léon-Dufour (1967:657, 660)- makes clear the fact that its nature is different to human nature and intelligence, and has to be 'communicated' or 'given' to *the person* by the Spirit of God). Compare this to Gal 5:16-17, 'learn to live and move in the spirit,' i.e. the intentions of the whole person are influenced. The 'impulses of the Spirit' can be sensed and responded to as part of 'the experience of my daily life.' Spirit-intuition is a totally unreflective and unselfconscious process. The Spirit comes and works within intuition triggering and guiding its own powers. Here is experienced a penetration of power as depicted in St Paul (cf. Murphy-O'Connor 1982). For him the Spirit interprets the deepest realities for us – it is there that we find our identity.¹²⁴

7.1.25 SOME ABSOLUTE FOUNDATIONAL GROUNDS

This author believes that all theological systems and methods are comprised of a permutation of these two foundational aspects of experience and thought. Variations place greater emphasis on one or the other pole. Thus Thomism and neo-Thomism, Descartes' philosophy, and Kantian based theologies¹²⁵ will place emphasis on the mind's ability to know (in Kant experience being reduced to mere sensory experience). Alternatively we have seen that, Franciscan, Bonaventurian, American pragmatic philosophy, Gelpi and Marion, Rahner, Lonergan and Von Balthasar will see experience as the ground to begin with.

This study has researched theories depicting the poles of experience and thought-intellect and designed a schema into which philosopher's and theologian's influence have resulted in two strands of approach and method (see Appendix 3, Model A-B, pg639). These are expressly polarised to bring out the contrast. The content and headings of the model speaks for itself.

¹²⁴ Downey (1993:793 italics added) fully reinforces that: 'There is, however, another emphasis to be found in the Catholic Christian tradition with roots in patristic spirituality and development in the thought of Thomas Aquinas. It assumes an *essential continuity between the human and the divine*, and hence speaks of grace 'building upon' or 'working through' nature.' Downey enlightens that, 'Karl Rahner's 'theological turn to the human' is a modern expression of this conviction that there is still in human persons a fundamental capacity for God, a readiness to be 'hearers of the Word.' This capacity may be obscured but is not destroyed by sin. From this perspective, the social sciences in general and psychology in particular may be regarded as potentially valuable *partners* in working out a 'theological anthropology,' an account of how it is that human beings bear this receptivity for divine revelation.'

¹²⁵ Komonchak (1987,1990:656) reveals that: 'According to Descartes, Locke, Hume, and Kant we must determine what questions human knowing is fit to answer before we trust its account of what reality is. Kant concludes that thought has access only to reality as it appears in the knower's physical experience of things.' Komonchak phrases the problem economically: 'The consistency and order which makes this experience understandable are not conditions derived from an independent reality which governs thought; rather they are conditions imposed by thought itself. What reality is in itself we cannot know. But according to Hegel, who follows Kant in the nineteenth century, we can show from within the conditions of thought itself what reality truly is. The way we experience reality and the way we judge how true the experience is depends on what we expect the truth to be; and this is different for *different kinds of experience*. But the various ways of interpreting or representing the truth necessarily connect themselves to each other so that the complete and absolute truth is the all encompassing thought that knows them as necessary differences *within its unity*' (1987,1990:656 italics added). There is a *synthesis* occurring in thinking thought as Komonchak tells: 'Thus, even the shiftiness and conflict of ordinary experience belong to and manifest what being necessarily and unchangingly is. In the twentieth century, Heidegger also demonstrated that being is what it is *only within* the interpretive framework of *human experience*. He insisted, however, that this *experience* is not a finished whole. It is an open project thrown into a world of beings to work out its endless possibilities' (1987,1990:656 italics added). Expanding Heidegger's vagueness we rather say: a possibility that arrives at the mysterious epiphany that ultimate meaning bestows.

7.1.26 WHAT HAS BEEN EXPOSED AND THROWN LIGHT ON

What this study has achieved is to show how one can enter and understand reality, particularly reality in a Christian light, through the direct example of Francis as 'experiencer' of God's relational love as it is spiritually intuited. Understood from a philosophical point of view this seeks to show how contact with, or access to, God can in any way be possible and achievable. Francis' experiential example may be all that people need as stimulation towards the spiritual or mystical possibilities that Francis as model offers. Others might like to see as substantiation, a corroboration based on explicit philosophical foundations.¹²⁶

It is the task of this thesis to provide that philosophical-theological foundation as it is built on philosophical presuppositions and theological methods, but also as intuited by Francis as a working model: a unique model that attained and fully lived-out the potentialities of the philosophical-theological foundations - but did so (to our relief), in all existential simplicity.

7.1.27 SUMMARY THUS FAR

We do not only 'think graspingly towards' what is most real and uncover it: we are 'exposed to it' and 'receive it.' We do not only 'find' and 'fix more permanently,' we are 'drawn into' and are 'possessed by it.' Here boundaries between object (the real thing known) and subject (the individualistic knower) meld. There is a difference then between rules and static entities ('fixed static' grace) and desire (the process of love, of St Francis and Lonergan).¹²⁷ If we do not see that metaphysics of being has some quasi-mystical dimension of insight and therefore remain centred round pure thought, we will be caught up and trapped yet again in a false rationalistic grip.¹²⁸ We have erred in the determination of what central faculties we 'possess' - and did not

¹²⁶ Others yet again cannot see past their own foundational construct that they cling to (such as neo-Thomism) and need to be convinced by *alternative* philosophical-theological foundations that offer new avenues, that is, new paths forwards for an often frustrated Church in her maintenance and her outreach, in terms of faith held, and faith promoted.

¹²⁷ Johnston (2000:32) shows how Lonergan: 'challenged this Denzinger theology. He claimed that it was outdated and unable to keep in touch with a contemporary culture that is progressive and historical-minded. Its use of scripture and patrology to 'prove' a thesis was incompatible with new discoveries in scripture and patristics. It was static in a world that has become evolutionary. It crushed the theological search'... 'Yet Lonergan's most important criticism concerned the old dogmatic theology's exaggerated view of the objectivity of truth and its neglect of the subject. In an insightful essay entitled 'The Neglected Subject in Catholic Theology' he maintained that whereas modern philosophers like Hegel, Kierkegaard, Nietzsche, Heidegger and Buber put great emphasis on the subject, influential scholastic theologians had had 'an exaggerated view of the objectivity of truth' (Lonergan 1974:71 cited in Johnston 2000:32). Johnston (2000:32) continues: 'Their view, Lonergan insisted, was at odds with Aquinas, who held that truth was in the mind - in the mind of God or in the mind of persons'... 'We must pay great attention, he insists, to subjective experience, to the process by which a person comes to the truth and to the conscience of every human person. But, he laments, this exaggerated view of objectivity spread to the whole Catholic church, influencing its catechism and its policy of censorship'... 'The same insistence on objective truth and the same neglect of its subjective conditions informed the old catechetics, which the new catechetics is replacing, and the old censorship, which insisted on true propositions and little understood the need to respect the dynamics of the advance toward truth' (Lonergan 1974:71 cited in Johnston 2000:32, 33). Johnston notes: 'Lonergan clearly affirms the objectivity of truth... At the same time, he emphasizes the subjective process by which one comes to truth, saying that objectivity is the fruit of authentic subjectivity. That is to say, one comes to objectivity by being attentive, intelligent and reasonable' (Johnston 2000:2457).

¹²⁸ A fundamental metaphysical question to ask would be: How is it we have moved away from the dynamics of *experience* to ontology of *things as thought by the mind*? Again, Mathew succinctly shows that Aristotle's ontological concepts, such as '*ousia*, form, matter, *dunamis*, *energeia*, and *entelecheia*

fully understand the kind of working functions these faculties employ. Only sensitive intuition or a gradually more spiritualised intuition can engage in, or consciously be aware of, and be appreciative of, these deeper modes. This reality can only be entered into by a more penetrative, contemplative considering, or gazing ('right in the face'), or *intueri* in Latin, that is the root of the word intuition (Downey 1993:555). It is such a reasonable intuitive process, not in any way 'pure' reason, that leads to faith, and this needs to be explored to become more helpful for evangelisation (McKee 2000). People *deserve* to be exposed to such intuited experience of God.

Intimacy with God requires some spiritual vision: '*Ubi amor, ibi oculus*,' 'Where the heart's love is, there is one's eye' (Downey 1993:554) and the eye (the 'inner eye of love,' Johnston 1978, as spiritual sight or insight) is in fact spiritual intuition. This means letting go of our control of God and our concepts of reason (Downey 1993:555) so that the sensitive spiritual faculties have more room to function in the way God designed them to and not be hampered and suffocated (historically) by the one faculty of reason.

are all drawn from the sphere of *artefacts* or manufactured *goods*. When an artefact is completed, matter is formed and an *entelecheia* has passed from *dunamis* to *energeia*' (Mathew 2010:26 italics added, cf. thesis 191¹⁰⁸). *Dynamic*, a word this author often emphasises, is hereby changed to a 'thing' called *energy*. 'Being is being at rest (i.e. static), being completed. Aristotle *generalizes* these *concepts* and applies them in his analysis of human existence.' To repeat: 'in Heidegger's view, Aristotle interprets human existence in terms of categories that are alien to *Dasein*. Aristotle's system of categories is rooted in the ontological domain of *artefacts*, the *basic category being 'substance.'* Heidegger claims that the notion of substance does not fit *Dasein*. The point here is that 'one cannot consider an analysis of the nature of *objects* to constitute 'first philosophy,' [ontology] because 'objects are already categorized by the mind'" (Mathew 2010:26 italics added). Hence says Gelven: 'the only way to develop a 'first philosophy' is to analyze the self that is the source of such categorizing" (1970:11 italics in the original, cited in Mathew 2010:26). This is where *intuition* as that *synthetic thrust for meaning* is essential - here we avoid making the subject a *thing* but focus on *intuition* as the faculty-in-action, as *dunamis* that can arrive at meaning.

One has to specialise in metaphysics to understand that, 'Plato made all metaphysics a metaphysics of *illumination* and a more or less strongly accentuated *participation*.' Aristotle departed from Plato's thought, and thus set up a double current in metaphysical tradition ('he opposed *abstraction* (*ἐπιμάσεις*) to the *anamnesis* of Plato where the divine is arrived at through memory). 'More important still was that Aristotle explained the supreme and most essential of beings - called the Good by Plato - as *thought* itself, as *reason*, *spirit*. On this principle, the essences communicating being could be regarded as the *thoughts of the spirit*' (Rahner 1975:960). This strong emphasis on *thought* has left its mark on Catholic foundational tradition. For Aristotle 'man' 'is rational animal, composed of body and soul-matter and form - a substance with accidents' (Mathew 2010:220). 'Aristotle made all - metaphysics a metaphysics of the spirit in the sense that the being of all beings is to be spirit, to be *thinking* and to be *thought of*' (Rahner 1975:960 italics added). This author critiques that this *thought* is now split from *any* changeable experience. However God in Christ coming into history's events transcends this barrier and comes *into* experience (as Spirit and grace) and is *with us* in all our experience 'till the end of time' (see Mt 28:20). To supplant Aristotle's intellect-thought emphasis we need a *personalistic phenomenology* with focus on the *uniqueness* of the *individual* as shaped by *experience in their becoming*. Francis is a 'modern' in his respect, as all God's activity (and thus history also) is personal. *Being* needs to be seen not as a *universal* of some kind, but as precious, and as loved being. A 'revised' metaphysic is thus asked for.

7.2 APPLICATION OF THE FOUNDATIONAL THEORY TO THE 14 THESIS PROBLEMS

7.2.1.1 INDICATOR 1: AD INTRA WEAKNESSES IN TRAINING CHURCH LEADERSHIP THAT WILL PASS ON RELIGIOUS FAITH THROUGH FORMATION AND SEMINARY TRAINING

The problem recapitulated: many speak of inadequate formation of her leadership (in seminary training, resulting in clericalism, and even careerism. Cf. critiques by Ratzinger 1995:127, 128).

The interior world of psyche and spirit immediately expects help from soundly taught and personally appropriated spirituality. Here spirituality must be very much involved in terms of both pedagogy and mystagogy (Holder 2005:231 & 244-246).

The problem recapitulated (pg16): In view of the 'huge store of content and abstract information placed on a seminarian,' the lack of personal spirituality that should uphold academic superstructure and the fact that many, 'are starved of the experiential and reflective dimensions of theology' is a serious deficiency (McGrath (1999:28), see thesis pg16).

More attention given to the spiritual life will underpin and strengthen into a healthy integration, the academic, inner emotional, and the outer social and pastoral life of the seminarian (cf. Lindegger 2001).

7.2.1.1 SEMINARY FORMATION

That which is the decisive vocational dimension (calling) of seminarians and that which forms their very identity can only be understood in terms of relationality with, and concomitant experience of, God. The original strength of their call, the religious depth, and spiritual vitality as expended in activity, becomes apparent when one accosts and personally asks a seminarian (in spiritual direction, see Culligan 1983) questions about relationship with, and experience of, God. The response will always be extremely revealing. The questions will ask: 'Have you a relationship with the Lord, and how does this impact on your life? How does your experience God in prayer energise and guide your tasks, responsibilities and studies?'¹²⁹

Much emphasis is placed on the intellectual study as a type 'defence of the faith' and as equipping for ministry, but not on being an 'expert' as to how to be in relationship with Christ, as a real witnesses in the world, and as this *arises out of* their own personal experience of the Lord. It is this witness, more than absorbing seven years of intensive study with examinations, and living in a tight knit and ('artificial') controlled seminary environment, that will change the people they are to be sent to.

As a practical investigation, we would do well to re-examine the standard intellectual emphasis that is placed in seminary formation.

¹²⁹ This author asked a candidate in spiritual direction as to what was happening during his prayer time. He replied that he had made a breakthrough, a new kind of discovery: 'This time it's not what *I'm thinking about* ...and analysing... it's about what's happening... it's happening... happening to me' (by permission, interview with Sean Ferndale 27 Feb. 2008, now deceased). Ferndale shared that the experience he had was that God had broken into his life as a holy Other, and was existentially encouraging him and walking with him into his future.

Considering that the Church's *leadership* will be a crucial component in any 'spirituality for the world' this aspect demands close and determined attention.

'Formators' of young men (those part of seminary staff) often do not know how to help 'instigate' experience of God for the young seminarians. Openness to spiritual growth through spiritual exposure to God's immanence, as part of what should be the normative spiritual journey, is frequently seen as a trying 'side-issue' (over which theology as king-maker already holds sway anyway). Spirituality is often an 'attached' (low ranking) course 'added' to the academic seminary curriculum. Genuine spiritually trained *formators* are scarce and not invested in enough as the most essential part of the (largely academic orientated) staff.

Seminary pedagogy demands that their 'students' are expected to remember massive amounts of content to be recalled for examinations, but are often not sufficiently exposed to the experience of the Spirit - in terms of the gifts of the Spirit as power, or as spiritual activity as she functions dynamically in transformation of 'the world.'

It is not an exaggeration to say that an unreasonable load is often placed on the energies of the brain (the brain does biologically consume energy) and little room left for the affective and emotional energies and the demand they should place mentally. Study is the preoccupation.¹³⁰

Thorough intellectual formation will always remain vital in an age that has lost its 'rational bearings' - however, this is an issue concerning proportionality between intellectual and affective growth.¹³¹ Does the Church tend to manufacture rigid, heady, 'theological priests,' (that are evangelically unequipped, and to a large extent personally under-developed, so that they tend to be clerically 'defensive' and staid) so that they end up having great pastoral difficulty being able to draw people, especially the young, to faith, and to a personal, living God?

Kemper writes of the necessity of a new type of teaching in seminaries: 'more creative, less structured, less clinical,' more 'feminine' in reflection, 'free-flowing' and permitting the 'birthing and rebirthing of images,' whilst incorporating 'religious imagination.' Abstraction is overcome so as to understand 'the holy' when one meets 'someone who is holy' (Kemper 1995:17-19).

¹³⁰ One seriously wonders whether the more emotional-affective brain faculties (in the amygdala, thalamus, hippocampus etc., as synthetically connected to cortical areas) actually *atrophy* because of disproportionate demand on theoretical areas of the brain, such as the cortex? Says Kofler, founder of the *Institute of St Anselm*: 'The process of constant abstract studies, even of theology and psychology, instead of facilitating relationships with God and human persons, may alienate students...they tend to see all things in abstractions...We also need experiential theology and experiential psychology, or applied theology and applied psychology. Typically, this is not what students receive in seminaries or universities...Even more important is the need for those who come to formation to experience a personal spiritual renewal or conversion' (Kofler 2001:13, 14).

¹³¹ Komanchak adds: 'Besides the customary separation of person and nature, it is profitable to view them as interacting dimensions of human being, which is the capacity for God. Such a being is necessarily a being-in-relation, a self-achievement through the graciousness of others and the Other' (1987:712, 713).

7.2.1.2 DEARTH OF AFFECTIVITY LEADS TO INTERIOR IMBALANCES

Keeping in mind that the scandal of paedophilia and sexual misdemeanour, and seeing recent misconduct emerging in the priesthood, one is bound to ask where such 'relational problems' stem from.¹³²

Relational issues will include: integration of emotional desires; knowing how to meet one's deepest needs for intimacy; issues of bonding as well as 'boundary setting' in relationships; mature self-understanding; coping with loneliness and stress; disclosure and deeper sharing of the 'real self' (not precariously, an 'idealised self' in terms of a perfect clerical image) and understanding how spirituality can help fulfil and complete the human emotional aspects for a holistic and healthy, human, approachable, pastorally flexible priest to finally emerge.¹³³

Here, submitted is another example of 'traditional,' often not admitted, Church predilection for intellect at the expense of emotion-affect, of intellectual formation over 'relational formation.' This requires entering into experience and exposure to new experiences in order to be able to integrate other human aspects of personality and personal anthropology than the intellect.

The dilemma in seminary formation obviously involves a crucial leadership aspect of the Church, that is meant to provide effective, relevant, insightful, updated, 'leadership in the world' and that thoroughly involves an *integrating spirituality*.

7.2.1.3 SOME AVENUES FORWARD

Allowing sufficient time for human-spiritual orientation (1 to 2 years) for candidates for the priesthood before any academic studies is invaluable. This is separate from any academic environment so that the candidate can develop spiritual intuition and learn to discover deeper meaning in his life experiences – i.e. before he is 'absorbed' into an 'academic milieu.' The problems that surface later in the priesthood are essentially the underlying affective problems poorly addressed at this stage. Developing a sense of calling and vocation that deepens

¹³² Many, such as Dominian (see his 1985 work) make a rather expected connection, it is thought, between the deficiency of one-sided intellectual training or 'formation' of the priest to immoral or deviant sexual behaviours currently evidenced. (The formation period ranges from seven ten years or more and occurs at a very crucial time of psychological development, typically in the twenty to thirty years). To what extent is development of emotional maturity at all catered for in this long period of mostly institutionalised type of seminary formation? (Cf. Ranson 2000).

¹³³ It is therefore in the deeper reaches of the psyche *beyond the barrier of consciousness* that elements such as emotional sexual disturbances lie. It is from this shadow-land that they surprisingly rear with their unresolved demands to overpower all previously learned patterns of external discipline (to the shock of all who know these persons well). For Jung the core of the unconscious was not Freud's sexuality, but spirituality or numinosity. It would seem then that any healing or reconstitution of the aberrant sexual problem needs to be integrated at the same unconscious level that the sexual problem originated. This level is hard to reach through conscious counselling - so much so that paedophiles never seem totally cured. The learned patterns of distorted affective association, of compensatory imagination and the suppression of sensitive conscience under the demon of the driven, neglected or suppressed *needs* have to be internally straighten out and refashioned over a long time period. It is this author's understanding that respect, appreciation of inner and outer beauty and integrative self-love need to be infused with counter-dispositions through contact with the divine Spirit of wholeness bringing about gradual inner sexual healing through a deeper personal transformation. That is why *contemplative prayer* as sustained intimacy with the pure Other is necessary for such deep psychological healing.

Rulla (1998, 1989, 1995) claims that unconscious inconsistencies are the best indices for lack of a vocation. If young people are not aware of inner conflicts they are immediately at greater risk. When the problem emerges they often descend into crisis.

attachment to Christ and integrates a truly deep priestly identity - rather than fitting into a role that fits an externalised model of priesthood and the Church (i.e. 'clericalism'¹³⁴, status, elitism, etc.) is to be fostered. Students can conform and hide their self-seeking dispositions for years. In all, a disproportionate amount of emphasis is being placed on academia in seminaries. A sound grounding in all disciplines is to be expected but an emphasis that uses up nearly all of the candidate's energy in learning is unbalanced and totally misdirected.¹³⁵ Those in seminary training for three years of philosophy and four years of theology, would have -as equal importance attached to their examinations and qualifications- an assessment regarding their relationship with *God*, i.e. their 'whole spiritual life.' This would mean closer accompaniment of their spiritual journey, on say a weekly or every two week basis, by trained formators. Bishops would supply more trained formators, not always first teachers or professors in specialised subjects, such as morality or canon law etc. There would be a spelt-out strategic plan of on-going formation, (which does not only employ examinations), the expectations of which, judged through regular personal assessments, will determine whether that student will progress to the next stage of formation or not. A mystagogical approach would be invaluable in the seminary. A new kind of prayer-full priest rather than an intellectual administrator is sought.¹³⁶

¹³⁴ Rather than fitting into a role that fits an externalised model of priesthood and the Church (clericalism) a solid contemplative, interior life will show fruits expected worthy of an ever more mature priest representing the gentleness and love of Christ that can assess the world through a familiar and 'at home,' penetrative yet comfortable manner, and in a discerning wise way: a so called, healthy and confident 'Catholic' world-view. McDonnell states it this way: 'The nature and mission of the ministerial priesthood cannot be defined except through this multiple and rich interconnection of relationships which arise from the blessed Trinity' (2001:32).

Discovering a way in which *formation of the whole person* takes precedence is required.

¹³⁵ It would from an interesting study to see how much content is retained after cram-studying for short term memory as done at seminaries for exam purposes; and whether or how much one still draws on this hierarchy of learned theological truth in the years after that rote learning. It more likely that one retains a general sense as to how theology hangs together as a body of true belief and how it holds to general principles, whilst forgetting most of the details. Rules and norms can always be looked up. Those things that will be remembered will likely be the aspects that touched one more personally and made impact because one was engaged with them in some way, such as for instance through personal exploration – namely a research that includes one's own feelings and interests and engages one's own life-view. This means that pedagogy should look at what *psycho-spiritual frameworks* (value systems) the student 'hangs' meaningful memory on – rather than purely cognitive memory strategies such as cramming for exams. Indeed, the call heard today is for greater *integration* of that which is learnt. What will be remembered is what is *meaningful* for oneself – and usually the most meaningful things are those matters that one encounters and that make impact on one so that above all this means *personal* encounter. A *deeper pedagogical* method should help one move from: 'What norms do I recall my moral theology taught?' to: 'What *would* Jesus do in this situation, as intuited by my own moral conscience... as informed by my past studies?' to: 'What is Jesus, as dwelling within, *telling* me now – in my total self awareness, in the context of past formation?' Much more individually, multi-levelled intuitive integration (that includes a 'sense' of the Church's teaching, and ability to look up again that which is forgotten of this), a confident and conscious awareness of one's own stance of conscience, and overarching all this, a sensitivity to the presence of a interior 'relational' guiding by the Spirit, is called for in achieving this approach. This approach asks a lot more from *formal* formational pedagogy and methods than realised at present.

¹³⁶ Pope Francis instructs, 'form not administrators but brothers, fathers, travelling companions' (in Spadaro, *La Civiltà Cattolica* 3-17.1.13).

Seminary staff members have a special task of *witnessing* by their own interior integration and prayer life those attitudes and dispositions that have *synthesised* spirituality, love, meaning, intellect and humanity. This they have to do by daily 'rubbing shoulders' with students. Mixing freely in smaller faith-sharing groups, communing with students at recreation, sport if possible, and in sharing meals, being available for friendly chats and caring spiritual direction, provides such a special opportunity for this mature inner faith integration to make its mark on students. Staff cannot deliver lectures and leave the students to their own devices. Students can see within a staff member and sense if the examples of their staff evidence sustaining experiences of faith. Ultimately it is the student's unconscious absorption of this intra-personal faith dimension of their role models, more than content of lectures that helps form them. It is this overall impression of witness of staff members that remains with students through their futures. Overall then, healing and integration is arrived at through closeness to Christ.¹³⁷

7.2.1.4 APPLICATIONS TO FORMATION

The *feelings* of those preparing for the priesthood and religious life were, in the past, suppressed in the name of uniformity and discipline, and even rigorist asceticism.

Against the past idea of being obedient and conforming to quiet, an encouragement of individuality, freedom of self-expression, and the ability to take initiative on many levels, as they are inspired, need to be maturely shaped.

The main thrust of formation should be to sensitise and channel the potential of 'spiritual intuition' within the candidate. To give her/him the conviction that an ever-expanding horizon of increasingly intimate *relationally* lies at the heart of growth in one's vocation is paramount. Besides an interior drive to mission, it is this *relationality* that gives identity to the religious or priest. Personal experience must be expected today – this needs to be built into the whole approach to spirituality and every aspect of the journey of life.

'Spiritual experiences,' once made conscious, need to be threaded together in an ever increasing maturity that begins to see one's existence within the guiding experience of God in life. It is God that asks responsible action within day to day opportunities and occurrences.

It is again noted that *experience with feeling*, as condemned by anti-modernism, was not long ago at the beginning of the twentieth century, seen to be taboo (Lane 2003a:69).

Beware those that will not move beyond the security of a proud, proven, established faith, for they will like it or not, still have to travel on the same road of Jesus as he was totally oriented to his Father – a testing 'relational faith' that suffers the vicissitudes, ups and downs, darkneses, doubts, joys and richness it brings with it (cf. Ferdon 1989). The formative path needs *accompaniment* by seasoned, human *Spiritual Directors* that have struggled, likely fallen, yet 'broken through' to their configuration of holiness. Today these 'persons of experience' are hard to find.

¹³⁷ Jung (cited in O'Malley 2000a:47) hit on the correct sequencing: 'The main content of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. But the fact is that approach to the numinous is the real therapy, and inasmuch as you attain the numinous experiences, you are released from the curse of pathology.'

Witness and fidelity to the living Jesus needs to be seen in application to prayer and the way the formator relates to others. Young people very quickly see through a formator teaching one thing and living in a manner that has not personally integrated that training.

Francis never spent energy on any theology and took the risk of exposing himself to the give and take of *mystical relationally*. These times of withdrawal must have been judged as unproductive by many. (For instance, he spent extended times in contemplation and fasting on an island on Lake Trasimeno).

This contemplative endeavour was initially exhausting for him, for instance the times spent in the caves, for it takes a new kind of determined habitual ability to cut off reason and action and reside in the silence of contemplation.

It is above all Franciscans who have to teach how to *engage* intuition with its affective parts. (Nobody can be 'experts on the side,' or mere 'gatherers of information').

It is too exhausting to work out of our mental apparatus and try to enter the world of spirituality thought mental effort. Franciscanism allows free play of the unconscious and intuitive powers allowing God to lift one into a 'relational mode' that responds well to the demands of this world.

7.2.1.5 RELATIONALITY IN FORMATION

In the past 'particular friendships' (one on one) during formation were discouraged in favour of community integration.¹³⁸ Candidates for the religious life or priesthood were purposely cut off from parents living even nearby by strict codes of conduct. But who will protect the newly ordained priest when the restrictions suddenly fall away? The candidate has to revert to inner loyalty to Jesus his model that will prohibit wrong relations and this can only be in place if that intimacy with Jesus has been developed. Exposure to the world and the development of different kinds of relationally needs to be built into formation today.¹³⁹ If this affective domain is not handled during formation, some candidates will only come across this demanding interiority three to eight years after the end of the formation 'conveyor belt' period. It remains a challenge to formators to realise that the model of 'a good family' is still a more subtly human, personally co-operative and caring a model than the professional, functional, critical aspects of religious life (expecting work-output - without making mistakes or blotting one's name).

Francis talks about a *family* (Rule Chapter VI, Armstrong Vol.I 1999:103). His *brotherhood* is a totally unique and altogether different model to any structured monasticism.¹⁴⁰

¹³⁸ Structure alone in the form of a timetable (horarium) that impels religious to interact and recreate with each other cannot itself make any human sharing and bonding happen and bring forth a caring community life. The style of formation has changed. A sound policy is to win over the young men whilst still being able to challenge them and this is a delicate balance to maintain. Pure discipline will make candidates 'go underground' to hide their real motivations till they gain the security of profession or ordination. Often only later will the 'real self' begin to reveal itself.

When religious and priests choose to leave, those remaining in the Church are every time jolted out of a slumbering, often comfortable and controlled environment. A basic reason they leave is because they cannot levelly maintain their inner selves in their life-form because their relationship with God cannot sustain them on an emotional, psycho-spiritual level. Local Church members do not grasp the need for such deeper human-spiritual integration clearly enough; and are therefore surprised to see such *lacunae* appearing so boldly in every new case of a person leaving the religious or priestly life.

¹³⁹ Many just 'grit their teeth' and 'make no mistakes in formation' (Pope Francis in Spadaro, *La Civiltà Cattolica* 3-17.1.13) and this is totally counterproductive in terms of human-spiritual relationality.

¹⁴⁰ Adds Pope Francis under the title: '*Living Brotherhood by 'Soothing Conflicts'*'. The Synod on the

This brings with it new challenges of authenticity, transparency, loyalty and 'motherly' care, where brothers are meant to converse and share each other's problems and needs (see Rule Chapter X nos 4-6 in Armstrong Vol.I 1999:103; cf. Chapter VI nos7-9 in Armstrong Vol.I 1999:105).

7.2.1.6 PRIEST'S DAY TO DAY LIVES

Life-giving faith requires a personal day to day personal relationship out of which one can draw strength, vision, and guidance, so that that one's calling and pastoral activity is sustained. (Cf. K'Otienoh 1999, and Kamalu 1997 for background theory).

It is out of these inner domains, both deeply human and spiritual, that commitment as self bestowal is possible (self-bestowal in terms of sacrifices to be made, and vows lived generously). Furthermore, the most necessary motivation comes naturally from what one cares about most (where affectivity as experienced has 'moved one,' and what one thus latches onto as one's predominant 'inner drive').¹⁴¹

On a wider level, many, particularly the young, find it hard to identify with a religion that is associated with a 'structured' or institutionalised Church (cf. Orsy 2009:2, 3; Bass & Stewart Sicking, in Holder 2005:140)¹⁴² which they also judge to be authoritarian in approach and out of touch with 'real life.' The *New Atheism's* reaction avows in a rather wild manner that religion is 'forced' on people especially by oppressive or even violent means, or by encouraging a culture of unquestioning obedience (McGrath 2011:9, 10).

Instead of pre-judging the Church regarding style of leadership and structures, an openness to the direct activity of the Spirit¹⁴³ will allow the inflowing of a balanced sense and infused

New Evangelization had asked religious to be witnesses of the humanizing power of the Gospel through a life of brotherhood' (Spadaro 2014:10)

¹⁴¹ Einstein writing on Max Plank's motivation said: 'The emotional state that establishes such achievements is similar to that of the religious person or the person in love. The daily pursuit does not originate from a design or a program but from direct need.' Also, 'I came close the conclusion that the gift of fantasy has meant more to me than my talent for absorbing positive knowledge' (cited in O'Malley 2000:48). See the aspect of stability in a priest's life in McDonnell, T 2001.

Celano contributes for in his *Second Life* Francis indicated the importance of keeping, 'himself in joy of heart and to preserve the unction of the Spirit and the oil of gladness,' for he would say: 'If the servant of God, as may happen, is disturbed in any way, he should rise immediately to pray and he should remain in the presence of the heavenly Father until he restores unto him the joy of salvation' (Habig 1973:465-466). What does this say about the emotional states we should engender in a spiritually mature attitude in ourselves - and promote in others? The awareness of a person's emotional state and spiritual standing can be self-evident: there should be a movement from being depressed or disturbed to joy through an awaited touch of the Spirit in prayer. This touch can be so consciously felt that one knows when one has not yet received it and when one has. This admonition is meant for his brothers and the possibility of this kind of experience of spiritual upliftment must be available to all.

¹⁴² 'We need a new language for the youth...not too tidy and structured' encourages Pope Francis (in Spadaro 2014:4).

¹⁴³ Openness to the direct activity of the Spirit is shown in these texts: 'the Spirit of truth, he will guide you to all truth' (Jn 16:13); 'We have not received the spirit of the world but the Spirit that is from God, so that we may understand the things freely given us by God' (1Cor 2:12).

insight¹⁴⁴ into what constitutes the necessary ‘heart’ of the Church that is always held to in ‘a spirit of harmony’ as ‘under’ that same Spirit.¹⁴⁵

The problem reiterated (pg17): ‘A stressed and often maligned priesthood (having no time for, and discouraged, possessing poor motivation to undertake healthy human and spiritual growth); widespread scandals within the Church (Benedict XVI 2010:34-41) have created enormous anguish (an often out of date, spiritual and psychological formation, lacking a holistic perspective in which spirituality should fit has long been the norm in training for the priesthood).’

A sound personal spiritual life from the start of priestly formation will gradually build a sound and ever more integrated emotional humanity able to relate in a healthy way to all in a spirit of Christ-like service without dependencies or those undermining weaknesses that recur in compensatory and at times aberrant behaviour patterns (due to the lack of well-formed, holistic self-integration in their formation).

7.2.1.7 THE SEMINARIAN: INTELLECTUAL PROCESS AND INTEGRATION OF LEARNING

The heavy emphasis of priestly seminary training on academics and usually much less on spirituality will take its toll. Much of present examination systems require rote memory and regurgitation of facts so as to thereby acquire degrees.¹⁴⁶ Traditionally, Catholic universities in Rome have required this type of ‘competency’ (Tilley 2005:17, 18).

One cannot but wonder at the sharp imbalance of emphasis for those training for priesthood as they are inundated with seven to ten years of formation by philosophy and theology when compared to the kind of demands that will be made on them in their pastoral work *after* their seminary time. A very basic question arises whether their impact as spiritual men of God derives from the huge amounts of studies undertaken, or from the holiness gained in their deeper spiritual life.¹⁴⁷

¹⁴⁴ The infused wisdom of the Spirit is expressed in many ways: ‘has this testimony within himself’ (1Jn 5:6); ‘The Spirit itself bears witness with our spirit’ (Rm 8:16); ‘this God has revealed to us through the Spirit’ (1Cor 2:10); ‘words taught by the Spirit’ (1Cor 2:13); ‘those who have once been enlightened and tasted the heavenly gift and shared in the holy Spirit’ (Hb 6:4); ‘be strengthened with power through his Spirit in the inner self... may have strength to comprehend...’ (Eph 3:6).

¹⁴⁵ This spirit of harmony is designated as follows: ‘we have the same spirit of faith’ 2Cor 4:13; ‘preserve the unity of the spirit’ (Eph 4:3); ‘you are standing firm in one spirit, with one mind’ (Phlp 1:27); ‘We belong to God, and anyone who knows God listens to us, while anyone who does not belong to God refuses to hear us. This is how we know the spirit of truth and the spirit of deceit’ (1 John 4:6); ‘you are guided by the Spirit’ (Gl 5:18); ‘as it has now been revealed to his holy apostles and prophets by the Spirit’ (Eph 3:5).

¹⁴⁶ Masses of information is often purposely forgotten as soon as possible to make way for more storage for the next set of examinations. Time demands and mental fatigue does not leave room for personal exploration and research. Personal research and assignment work can instead make theory ‘one’s own’ so that it makes for *inner appropriation* that will not be so easily forgotten. Personal exploration involves the self and makes for deeper integration all round. The aim will be to connect the content of the courses with the *actual* activity of God in his world and on the *existential* demands being faced. One faces every ministry being in relation with Christ the source power.

¹⁴⁷ If only we put the same amount effort into real prayer and love, as much as a Cure de Ars, St Thérèse and St Francis and Padre Pio did, rather than swotting and straining at studies – surely many pastoral ‘giants’ would abound.

7.2.1.8 THE INTELLECTUAL PROCESS AND INTEGRATION OF LEARNING FROM ACADEMIA TO AN EXPERIENTIAL DIALOGIC

We recognise lack of experience of God leading to the problem placed at the introduction of the thesis: the problem of irrelevancy of religion as promoted today. To be succinct: conceptual frameworks *if* not tied to experiential frameworks are much less relevant than we realise. When offered alone as a body of concepts in whatever form, they do not usually have long lasting impact leading to deep conversion. Putting it harshly, we fool ourselves into assuming we in some integrative way ‘experienced’ information in the process of reading, proclamation and study while we actually tend to skim over the content as second hand facts to be noted/used.¹⁴⁸ We assume that we (or the persons we present the body of conceptualisation to) can automatically identify with, enter and appropriate the contents or text. The question is whether we realise that to ‘truly understand’ we, and those we teach, have to go through some similar or analogous *experiential* process of depth for the concept to have real personal relevance: to have the kind of impact that can change one or allow growth. Only then can we arrive at, and identify significantly with, the final overall concept as originally presented.¹⁴⁹

¹⁴⁸ Theology arises in, and answers to, life experience. Theology before it begins its function, already has an *objective context*. In fact, in terms of ‘unfolding revelation,’ theology *arises in and out of a pattern of experiences* (the life and teaching as experienced coming from Jesus, the resurrection events, the ascension event, the Pentecost epiphany and many *experiences* of the Spirit, etc.). Fundamentally, theology is reflection on that experience. (Of course, while establishing itself on experience, *theology* must seek out principles enabling establishment of its own *method*).

The contemporary problem is that we consider theology to have pre-eminence, and as inundated with a plethora of (currently, pluriform) theologies, there has been very little *real experience* that has been fastened onto as source. Experience has not been seen as something to *work with* and something to *apply* theology to. (Because we have largely disconnected theology from experience we find ourselves almost having to ‘invent’ what is now called *contextual theology*, a theory beginning with a *specific human context*, with experience, mostly a situation of need) (See Bevans 1992:xvi, xvii, 3-16).

We are left with a theology that uses ‘data’ accessed through the form of static, semantic type of communal memory (a ‘store’ of theology). The historical case has at times been that theological data, trends, tracts, are *intra*-related and *re*-arranged in an introverted kind of self-complete, self-absorbing academic endeavour. In this sense theology has been ‘packaged.’

Where there has never been any *affectively* impinging events *coming from the Other*, there will be *no expectation* of experience being the *initiating* element for theology - and ultimately, there is no room for experience to ‘present itself.’ It is often the case that, as a closed frame of reference, that the academic intellect does *not expect or seek* any experience as evangelising catalyst, as transforming power, as converting impulse, or as any dynamic. Francis attempts no systematic exegesis (looking into the semantic structure etc.) but fervently *expects* the Gospel to speak to him as *direct experience* from God.

¹⁴⁹ This view is proposed as fundamentally correct, especially when we try to approach aspects of deeper *meaningful* reality. This has enormous implications for *any* growth or learning processes.

This does not mean that speech, texts, and the like have relatively little ability to make change or stimulate growth, rather that if these things do so, they are *entered into at another level* through a personal and socially accepted symbolisation process that assists in transforming words and texts from ‘data’ into a *true experience*. Here the participant *brings to* the text capacities that free its potential meaning. Speech as poetry and text can, as *meaningfully* imbued, do this over and above the manner dry conceptual formulations cannot. This is because these texts, as *experientially* grounded, have been imbued with meaning by a very human, depth capacity, and by the ‘loaded intent’ of the original author. Two aspects function within a *dialogic*: One, that the object outside of us can have *meaning* in itself. Two, that this meaning needs to be simultaneously processed by *our inner* sensitivity (spiritual intuition also informed by our traditions and culture) for that ‘objective’ meaning to ‘become apparent’ at all. There is, it proposed, an *active* dialectic at play here because we have two opposing *energies* affecting and interpreting each other (as *between* inter-subjective entities, i.e., *between* persons).

Both of these are undermined and increasingly denied today especially in a scientific and increasingly

In principle, teachers or directors are required to lead the candidate into an *exposure* of the experience of God and realise that this is different to a speedier grasping of God through book knowledge. Reasoned comprehension needs to be attached to affective experience 'relationally built up' in a more gradual way (cf. Gilson 1962:92). The secret will be to find a *pedagogical* approach that is also *mystagogical*, that is, to enter the mystery experientially as well as appreciatively in the way of comprehensive understanding. Any leaning on teaching *pedagogy* will mean finding a way in which what is taught resonates with personal experience. It means also, afraid to say, the reducing of information to be remembered that is not relationally valuable and that clutters and loses space meant for such relationship with God. Taking such a stance to its ultimate can mean making sacrifices and major changes to what is expected in seminary training (and catechesis). Rearranging priorities to serve the end product desired, namely, a holy, praying, socially sensitive priest in love with Christ and adept in building the Church community, will ask for a radical pedagogical shift in emphasis. What emerges out of spiritual accompaniment and deeper personal spiritual growth and maturity, will be more important than passing all the many self-consuming examinations. Those that form the young must know not only the ingredients and foundations of spirituality as a spiritual path, but have deeply experienced this spirituality themselves as a relational life-enterprise.

7.2.1.9 THE SPIRITUAL

The grounding of all studies in personal experience in *prayer and contemplation* will need to be consolidated (Marion 1991:178-182).¹⁵⁰ This would mean closer accompaniment of the spiritual journey on a (two) weekly basis by trained formators - that are aware of the syllabus. Personal experience must be a crucial aspect of spirituality today - this needs to be built into the whole approach to spirituality and every aspect of the journey of life.

Bishops would do well to supply more trained formators to the seminaries, not always primarily teachers or professors in specialised subjects such as moral theology, canon law etc.¹⁵¹ There is a need to find those formators that can successfully *synthesise* and *bridge* the more specialised and divided domains - for instance between spirituality (concerning faith-insight) and philosophy (involving transcendental depth) and theology; and between spirituality and anthropology, psychology and philosophy of mind (as involving of all human capacities).¹⁵²

hedonistic Western world. Objects are only mere 'physical', objective; *objects* are bereft of their own content, beauty and finally, meaning. Our inner ability to bestow meaning is subverted by modern superficiality and sensationalism and brute sensuality. We need *another construct or approach* (pedagogy, hermeneutic) to help us see *why depth-experience* is so central and more pertinently, *how* it is in fact we are essentially *able to and come to experience* what is meaningful. Realising our capacities will help release them and open us to greater reality. Depth is needed *before* rote learning.

¹⁵⁰ For example, beyond the historical and critical questions around Christology, this subject should be *connected with* 'the living experience of the Christ in personal prayer' (Benedict XVI 2007:xi, xiv and xxii). Liturgy needs to be taught so that it creates depth *encounter* with the divine. *Passion* is required as a 'drive' underlying the cooler historical facts, theories, theological method, and technical exegesis.

¹⁵¹ Training *formators* (persons able to integrate human growth and spiritual development in themselves and so guide others) is the first requirement for any seminary formation. This comes *before* training specialised academics in moral theology, canon law and the like.

¹⁵² In fact in a world that makes better and faster connectivity between the sciences, multi-disciplinarily research needs to be developed as a whole.

Spirituality, as the ground of faith, and as expanded by other disciplines, would not just be an added or less demanding 'secondary' seminary course, but would form the *foundation* of the whole seminary formation strategy. Discovering the manner in which formation of the *whole person* unfolds will take precedence and determine methodology and curriculum.¹⁵³ Dedicated and trained formation staff (under a Bishop's Conference) should set up such an approach.¹⁵⁴ In sum, this author considers a 'wrench' from inflated intellectual formation needs to be *forced* by insisting on a more spiritual program.¹⁵⁵

Integration of the affective side (the inner emotional and spiritually active life) of the seminarian in an alive spirituality and supportive spiritual community is crucial. This allows for growth in self-awareness and a balanced integration of the need for *intimacy* (that is, including sexuality as it will be found to be part of all men). In short, a bold development towards holistic maturity through the real facing of these dimensions of the self needs to be undertaken.

¹⁵³ Models of formation of brothers and sisters in religious life have only relatively recently seriously incorporated a holistic approach of *human* (psycho-social) formation as supporting religious formation. Psychology will likely be a taught as a distinct subject and not as *applied* psychology to self and pastoral situations. Johnston somewhat bitterly adds: 'This was the church that insisted that seminarians study only the philosophy of Aquinas...while sheltering the faithful from the pernicious winds of modernity with a copious index of forbidden books' (2000:23 brackets added).

¹⁵⁴ What is *being* taught -the path through stages or levels of spirituality, spiritual dispositions facilitating ever greater degrees of relationality- is to be *shared* in seminars by the students.

¹⁵⁵ Some seminaries already 'build spirituality in' in a better way. This would include aspects such as psychological growth and wholeness, how to map a journey of prayer for life, guided 'examination of consciousness' etc. Knowing the spiritual map, this author believes, is essential for the formatee to value. Younger men and women need to have an overview of the classical Catholic spiritual journey *entails* (as seen through the Saints and mystics and sound spirituality), and what a deep spirituality *offers* and be able to see how they can *enter* that journey, not only in their immediate present, but 5, 10, 25 years into their future religious or priestly life. Experienced and trained formators should be able to reveal such a map in a way that it attractive and attainable peppering it with real life anecdotes.

Despite the low threshold of spiritual expectations today, the realistic possibilities this map holds out should confidently maintained as a non-negotiable standard attainable for all. For instance, Collins states that one should: 'expect God to reveal the divine presence to you in new and challenging ways' (2003:328). In a disarming, open way the spiritual formator should be able this lay out this 'mystical' path - and also to *share* his own experience of struggles and challenges involved (and with discretion, reveal the richness of intimacy he has been able to reach through his own life struggle). A far-seeing spiritual vision needs to show the way to an abiding relationship with the Lord.

Again, this requires a formation 'approach' different to that of mere course-teaching as done in the past. Through an open sharing about one's own struggle to get to know and follow the Lord more intimately the formatee and formator encourage each other in learning to live in the Lord's presence. At any stage though, the question will arise as to how one knows that one is presently on the 'right' spiritual path and is growing; after all, such insight can be most subjective and easily be either presumptuously self inflated or veiled by a poor self-image. See a questionnaire on religious experience as conscious relationship with God in Collins (2003:325). One has to unequivocally accept the element of experience in spirituality: 'Religious experience is to spirituality what food is to cooking' says Collins (2003:328).

One needs to become conscious and wholehearted about one's spiritual desires. Therefore within every formation program a formator must personally provide for consistent self-reflective feedback of how the Lord is inviting the formatee into deeper relationality. This sensitive sharing needs to be elicited tactfully in a relationship that has been gradually built on openness and trust. It requires sincere love and attention combined with an innocent disinterest and continuous openness to the Spirit.

There would be a well spelt-out *strategy of 'on-going formation'* in place, which does not employ examinations as much as assignments, workshops, group study and faith sharing, pastoral exposures, monitoring and evaluation, and spiritual direction, the results of which, when the *personal spiritual* assessment has been applied across the board to the candidate by the formation team, will determine whether that student can or cannot progress to the next stage of spiritual development.

Integrating the seminary program into the local living Church community (as opposed to an institutionalised, overly structured seminary far removed from life) where the seminarian can find greater and more humanised faith support (and a sense of belonging), as well as human challenging, needs to be incorporated.¹⁵⁶

Consciousness in the 'presence' (or not) of Christ and the Spirit during every-day living is a 'practice' that seminarians would be expected to grow in over the years (Gallagher 2004).¹⁵⁷ *Mystagogy* would become an important subject in the seminary - how to introduce, enter, and bring the 'living mystery' into: liturgy, scriptural reading, types of prayer, the liturgy of the Eucharist, recitation the Divine Office, formal study and all pastoral work. 'Relational development' as part of a course on counselling would also be an area to assess. Ways of approaching and engaging youth 'relationally' (personally, engagingly, attractively) would also be an important part of pastoral preparation.¹⁵⁸

Ideally envisaged is a new kind of holier and human priest rather than a cerebral type of overall administrator (surrounded by computer equipment in his study, cf. Sheridan 1999). These persons will be 'experts' at the interior life of contemplation who, having been transformed through the pains involved, well know the journey of transformation for others. Required are persons that have studied and appreciate the 'spiritual roadmap,' and can impart this for other's use.

Via the categories and Francis, the whole thesis is geared to consolidating such a 'roadmap' for the spiritual journey as fundamental (foundational) for the Church (see pg549¹⁵⁵).

¹⁵⁶ Institutions can be formal and narrow, and claustrophobic - where tensions brood, and self-expression and creativity are stifled. Such 'closeted' situations can help spread any sexual misconduct.

¹⁵⁷ Thinking about another and being present to another is a practice to be appropriated (see the classic, Brother Lawrence's *Practice of the Presence of God*, 1982). The thesis proposes that intensive *theological* reflection *about* God places one within in a stance that attempts an *objective* overview of God. Being 'present to' God engages very different faculties. It is this author's contention that it is difficult to engage in both at the same time. Unless taken up unusually sensitively and prayerfully, abstract theologising is generally a *different* activity to prayer. It uses different parts of the brain, is motivated differently, engages in dissimilar emotional capacities and is generally intended for different and indirect ends. Being present to God requires long term exercising. It means an increasing in the ability to affectively enter the depth component of liturgy and the Eucharist. It means intimately connecting oneself to the personal, salvific, self-giving of Christ in mystery across time and space. Silence is a tool in which one is forced to become present to another. Silence is something Benedict XVI encouraged even at youth gatherings.

¹⁵⁸ In his homily on 27 July 2013 Pope Francis urged just such a shift so that Priests, seminarians, and religious show openness as: 'servants of communion and of the *culture of encounter*' (no3)...We do not want to be presumptuous, imposing 'our truths', but rather be 'guided by the humble yet joyful certainty of those who have been found, touched and transformed by the Truth who is Christ, ever to be proclaimed' (2013. Rio de Janeiro World Youth Day; cf. the thesis 127²⁸).

The essential building-in of fraternal life in formation, and supportive priestly community in the life of the diocesan priest, are today crucial issues with regard to priestly solidity, support structures and care in which the priest is able to find his own inner worth, identity and increasing competency (1992 John Paul II, '*I Will Give You Shepherds*,' Apostolic Exhortation *Pastores Dabo Vobis* no12).¹⁵⁹

A prayer-life, where the friendship of God becomes a way of 'feeding' oneself interiorly and spiritually, needs to be well in place, and needs to continue to build over the years in a well appropriated 'plan' of the spiritual journey.¹⁶⁰

In addition priests would learn to call on the Spirit in situations they find themselves in, so that the special spiritual charisms that have re-emerged today (tongues, prophecy, healing cf. de Grandis 1989; Grey 1997) that are thoroughly part of the scriptural tradition, can be released for greater effectiveness. This is ideally done in conjunction with lay experts.

To respond 'relationally' will need to include: dialogue, conversation, intimacy, intensity, and ways of personal and direct contact.

In all this 'attention has shifted from the question of the priest's (formal, theological) identity to that connected with the process of formation for the priesthood and the quality of priestly life. Indeed, the new generation of those called to the ministerial priesthood display different characteristics in comparison to those of their immediate predecessors' (John Paul II 1992 Apostolic Exhortation *Pastores Dabo Vobis* no2, italics and bracketed insertions added).

The above suggestions may have been tabled before, but when placed within the three foundational categories of spirituality as a fresh schema, the three categories themselves can be seen to provide hermeneutic tools and a framework for dealing with those issues at stake. If this involves the forming of a seminarian or young person, *experience*, as *relational*, and as *spiritually intuited* become indispensable foundations for any spiritual expectation and growth. In seminaries the priority would lie on students having their *relationship* with God nurtured, animated and consolidated, and being responsive from within so that relationship is deeply entered into, will harness the power of God. What is sought is familiarity with God's ways.

Seminary policy would make of equal value, inner *relationship* with God and the obtaining of

¹⁵⁹ No amount of personal intellectual expansion, and no matter what personal fulfilment is gained in pastoral involvement, can compensate or replace this very human need of relationship or friendship within. Lack in this area is more critical today than ever before because high stress levels are placed on priests and because the hyperactive lifestyle of many results in alienation and isolation. Also many contemporary distractions and enticements impinge on the priest's personal life. The area of friendship or bonding and its essential nature needs to be built into all areas of preparation for the priesthood and in living out this priesthood thereafter. In addition, behind all their committed functional activity, it is the people that today discerningly look first and foremost for *bonds of charity* amongst priests. This witness of charity above all things, speaks more than powerful preaching, parish programs, and the like.

¹⁶⁰ Moore (cited in Huddleston 1999:17, 18) shows that the only person that can dispel our inevitable inner loneliness is, 'one who is the idea of me existing'... 'one whose image I am, one who is with me as no other being can be with me'... 'At the same time, this person must be one whom I can be totally for. Why? Because I long to be important to another, to give myself completely to another. But two questions arise: 'Whom can I be for as the person I am?', and 'Who can receive me, know me as I feel myself?' Moore answers that that person 'must be someone whom I can experience as totally inward, knowing me from inside me as no one else can: the person must have no limits, for it is another person's limitedness that makes him/her incapable of receiving me as I am'; and the person, therefore, must be other.'

academic levels of excellence.

The problem reiterated (pg16): ‘increasingly uninspiring and by and large directionless philosophical foundations. It is these philosophical foundations that should soundly ground the self-understanding and world view of the seminarian within various contemporary distortions and ever new challenges. The...unrest and ‘instability’ of philosophy (loss of foundations, challenges to traditional schemas, lack of integration of modern philosophies and the problems they raise, and the many pluralisms) is also a serious ‘spiritual challenge’ in terms of promoting a meaningful and comprehensive hermeneutics in formation and seminary training.’

A fresh foundation supplied by spirituality can lend order and give direction in all theoretical superstructures including present directionless state of unrest and ‘instability’ of philosophy. It is spirituality that undergirds all ministry (cf. Ruthenburg 2005; Benedict XVI *Africae Munus* 2011:121-124).

7.2.1.10 PRELIMINARY APPLICATION TO SPIRITUALITY VIS A VIS CHURCH THEOLOGY

This section deals with how we do not experience God, and in what way we might.

It has been demonstrated that *theology* has all too often detached itself from the foundational *experience* event that founded theology in the first place.¹⁶¹ This separation both makes the theology increasingly artificial and emasculates it (see section STARTING WITH INTERPRETATION AND THEOLOGY? in Chapter 5, 5.1.4.6 pg242).

It is crucial that we understand not only the past but present philosophical underpinnings and presumptions that are culturally conditioned and that have constructed, and maintained, our present ‘theological stances.’ It is in thoroughly inspecting philosophical and theological foundations that the Church can begin to build hopefully, less static, inefficient and more useful and inspiring structures on foundations more aligned to present real needs and postmodern self-understandings (cf. Delio 1998:152).

The return to experience provides a critical method and hermeneutic worth developing systematically.¹⁶²

The value of experience become explicit when realising that *revelation* is in fact, at root, God’s *self-revelation*, as event and experience to others, especially to God’s chosen people, in the events of history.¹⁶³ The revelatory account, because of time and a natural ‘distancing’

¹⁶¹ The traditional stance taken is that theology is ultimately based on ‘objective’ Revelation. The result is that, in the Church’s theologising and teaching, it is too glibly assumed that any student can, inductively, discursively, logically, rationally and studiously, come to that kind of experiential ‘knowledge of God’ on which the scriptures were originally founded. In educating in such a pressured way, the always essential, *existential situatedness* of Revelation is simply bypassed or overlooked.

In this context, a *theological positivist* is one ‘who equates theology with the study of a given source or sources,’ the ‘study of documents in which the experience of God has been recorded or interpreted’ (McBrien 1980:126-7).

¹⁶² Feminist theology returns to the experience of the oppressed and criticises the theology that the oppressors instigated to maintain their stance. It then reconstructs so as to provide an alternative theological model that can restructure how experience should be.

¹⁶³ Revelation is more than an ancient ‘deposit of recorded faith’ – it is in fact an overall, alive and continually *active* revelation (initiated by God) within the Church; revelation is a *power* which impinges on the Church, and which the Church from her side ‘experiences’ (see revelation in section 5.1.4.5.10 FAITH-INSIGHT TRANSFORMS pg239).

process, becomes too easily seen as knowledge stored in representational text.¹⁶⁴

However, the tendency to *build* systematic theological superstructures (valuable and necessary as they may be at some time; even 'on the back of' unacknowledged experience - or on no experience), and thus to make them more and more sophisticated, again increases the danger of these becoming further removed from the original experience that grounded it. The result is that the theology is disconnected from a vital 'continual experiencing' of faith in the present life of the disciple and community of faith. These theologies can end up being overly sophisticated and mentally draining complexities¹⁶⁵ and be inapplicable to real life problems. Wisdom will realise that spiritual vulnerability and dependence too need to be considered in theory/theology as Pope Francis so charmingly confesses.

Theologies can all too easily become ideologically slanted from the start, or even, tainted.

The scenario can become worse if a theological system as a whole is not suitably founded on a basic philosophy of experience - as Gelpi rather devastatingly points out with regard to Rahner, Schillebeeckx, process theology and liberation theology. An expansive footnote, with some of this author's notes (as no expert in any of these specialised theological fields) gives some pointers as to how Gelpi's criticism can be so boldly asserted.¹⁶⁶

It is true that when we do properly recognise that theological conceptual constructs are indeed *built on evident experience*, we can indeed create worthy and well-constructed theologies.

¹⁶⁴ Because students must often begin with the text (textbook or notes, or scriptural pericopes), it is easy to see that they may just end up with the 'neutral,' uninspiring texts as analysed but nothing much deeper. Such reductionist tendencies reducing revelation to comprehended content alone, which are still attached to some degree to exaggerated theological positivism, needs to be avoided.

¹⁶⁵ Chenu speaks of the, 'accumulation of ideas'...'this system of laborious concepts', the 'wearisome' apparatus of concepts which we must 'endure.'" The question Chenu longs to find an answer to is, in his own words: is it 'possible to dispense with the intervening stages to attain, even here below, the purity of revelation through *direct dialogue* with God?' (1968:8 italics added).

¹⁶⁶ With regard to Thomism, Gelpi (1994:94) judges: 'Marechalean Thomism acquiesces in the extreme intellectualism of Thomistic theory of knowledge. Only the privileged spiritual faculties of the intellect and will can grasp being as such. The intellect does this cognitively and the will does so decisively.' (In Rahner's view, a *convert* merely has to 'thematize' the a priori supernatural longing for Christ implanted by grace. This happens through thematic recognition, i.e. an *intellectual* realisation. With Gelpi the thesis suggests conversion must happen through *personal impact of Another* in *experience*. Rahner would say that the starting point for theology can be nothing less than human *experience* taken as a whole (Mueller 1984:7). However his theological approach drifts from this basic fastening on experience and seems to become more abstract (cf. Gelpi 1994:98) because it rests on the *modus operandi* of mind. Words such as 'making explicit what is implicit' in our humanity, or, 'thematizing the unthematized' so that we can understand God's words to us, refer to a process that is an *intellectual* one. Here it is the *mind's* interpretation that achieves these processes. This study proposes that there is a more direct and simpler process that can lay hold of meaning in our faculty of *intuition* – one that does not *depend* on the mind in the way Rahner implies. Indeed, these processes of Rahner's (making explicit, thematizing, understanding etc.) can posteriori *re-enforce* the intuitive thrust as a *second* movement, but intuition does not absolutely need these refined and reflexively conscious movements of the mind. Bonaventure requires the *illumination* of the passive or possible intellect (of the faculties: the spiritual powers of the soul) and as such, keeps the way open to a *personal meeting* in that illumination – this is a dynamic process and much less intellectual. For Gelpi (1994:95, 98-99) Thomistic faculty theology has no grounds for presuming the existence of the *supernatural existential* (some awaiting *intellectual* ground simply 'recognising' what they have been all along). It presupposes a static Greek metaphysics. Gelpi adds that *process theology* falls under conceptual nominalism (cf. its atomism). Whitehead, despite his insistence on the primacy of relationship: 'fails to explain human interpersonal relationships, offers an inadequate philosophy of person, and lacks the categories to explain adequately interpersonal and institutional relationships' (1994:122-3). Schillebeeckx falls into the trap of understanding

Spirituality can supply the tools for theology to check its realism, and (relational) experience is one of the categories that calls theory back to its roots. Where there is a poor or absent connection to experience and its relational depth, then one has to have reservations regarding the theology. It may not be rooted in the insertion of God as experienced historically (graced salvation) or in spiritual intuition (sound sense of discerning faith). Thus, the transcendental ground of the theology may be suspect or lacking, and the likelihood is that (quasi-)human constructs have replaced this. Here theology becomes *less* of a science of God.¹⁶⁷

7.2.1.11 SOUGHT FEEDBACK AND GUIDANCE FROM CANDIDATES

What is to be thoroughly taught students in spirituality classes is the classical spiritual path through stages or levels of spirituality (this thesis has captured much of this, see Appendix 2 Model Y-Y pg638). Using helpful life-orientated pedagogical mechanisms that make this easy, the liveliness and alertness of inner spiritual dispositions facilitating ever greater degrees of relationality is to be openly shared by the student in class during the semesters. Content of courses are to be placed in contextual situations (in terms of personalised assignments,

experience in vaguely Kantian terms embracing *conceptual nominalism* preventing him from formulating a valid Christology (Gelpi 1994:121). Gelpi (1994:26) also accuses *liberation theology* of using Marechalean anthropology that tries to update Thomistic anthropology by using Kantian critical method. Kantian logic splits speculative reason from practical reason and thus Gutierrez too seems dissatisfied with the attempts of other liberation theologians to bring together orthodoxy and orthopraxis. For instance Segundo in his *The Liberation of Theology* cannot find, 'faith-derived norms for choosing one's practical political and economic path' (1994:27). Aristotelian-Thomism is the foundation of the '*precedence of theory* (called 'contemplation') over the *practical and productive virtues* (*praxis* and *poiesis*).' In metaphysics, 'the latter are in the service of the former, because theory, as *self-constituting* (*self-basing*) and *self-inspiring* (*self-determining*), *fulfils the meaning* of poiesis and praxis' (Rahner 1975:961 brackets his, italics added). This comes close to a *self-referential* mental cycle which stands above and aloof from *meaning* found in *invasive kenotic love* that must 'overwrite' theory. The end point is 'hardened' by *conceptual* truth as informed by *scientific* knowledge (here a social theory of change). The problem is that, 'All scientific knowledge tends to *exhaustive comprehension*. In all *action*, the *goal is the pure (divine) knowledge* which determines all action' (Rahner 1975:962 brackets his, italics added). If thinking is being/spirit (1975:960), the conundrum is how thought can *act* - while spirit-pneuma is of action.

Lonergan sees theology mediating between 'a cultural matrix and the significance and role of religion in that matrix.' For him too: 'The *mind* is the liaison that opens up the relationship. Transcendental method is a normative pattern of recurrent and related operations of the *mind* which yield *cumulative* and *progressive results*' (Mueller 1984:14 italics added). The thesis proposal does not deny that society functions on stored, reflected on and interpreted experience (in history and within culture). It suggests that the way we come to meaning and evaluation, and thereupon action, occurs on a more foundational *intuitive* level; one that can include all mental processes as *part* of that process. Lonergan's bridge between 'experiencing' and 'understanding' (leading to 'judging' and 'deciding') needs deeper exploration on these lines. His recognition of the value of 'Being in love' must be an *integral part* of a wider 'interpretative mechanism' of intuition and must entail *more* than the application of the *mind* in terms of his 'being attentive, intelligent, reasonable and responsible' (Mueller 1984:14). Love is more passionately motivational on deeper levels than the rational tone of Lonergan's progressive scheme above – in fact these four ingredients necessarily reveal themselves more naturally *within* the ambit of worthy love. It is suggested that Lonergan's dialectic actually occurs at a *more primitive earlier stage* to his 'research/understanding' phase, namely, during the workings of *intuition* (see the diagram of Mueller 1984:17). Intuition deals with much more nuanced ingredients than 'the function of decision'. Intuition, seen as foundational to this dissertation, is more amenable to the processes that occur in Lonergan's *conversion*. Beyond this, the influence of deeply subconscious *archetypes* written in the *psyche* that work through intuition needs to be taken into account (see also Schindler 2000).

¹⁶⁷ Kinast explains that the 'word *theo-logy* implies some type of *reflective* activity, while the object of theological reflection God is an all-encompassing topic' (2000:1 italics added).

seminars presented, in small group work and pastoral work) through which the student is required to respond.

The desired levels of personal sharing of the spiritual journey may be agreed upon between the bishop, rector and the student when commencing study (as a kind of 'personal contract'). As much as possible, some of the growth process (expected in every course) will be shared at class level in suitable sharing formats such as seminars. The relevant teacher can prudently share this journey and process of growth (as revealed by the cooperative student in the seminars) with the student's spiritual director who monitors overall spiritual growth. (Together all teachers and spiritual directors involved determine spiritual growth and competency expected of the student's spirituality at their age and at their stage). As time allows the teacher and student and spiritual director can hold 'sharing sessions' for the student to gain insight into himself. Any results (reports) are personally and maturely fed back to the student for response. That response goes back to the seminary formation team. In this process the entire spiritual journey of the student is monitored and shared in a spirit of trust and cooperation.

In theory this should already be the course undertaken in most seminaries, but it is questioned to what extent the courses are interactive, personalised, individually demanding and accountable and shaped so as to fit contemporary challenges. Old seminary models seem to self-perpetuate and are difficult to transform.

7.2.1.12 THE HOLISM OF THE PEDAGOGY

Crucially here, a link between theoretical 'content' and personal experience needs to be increasingly forged.¹⁶⁸

The grounding of personal experience in prayer and contemplation should be the priority. For example, beyond the historical and more controversial questions around Christology (Benedict XVI 2007:xi, xiv), this theological subject (treatise) should be connected with the living experience of the Christ in personal prayer, as Benedict insists as core, 'in intimate friendship' with Jesus 'in his relatedness to God and his closeness to God' (Benedict XVI 2007:xi, xiv and xxii). So too ecclesiology is to be taught with real application to real (home) situations being tested.

Liturgy needs to be taught so that it creates 'depth encounter' with the divine. Commitment with *passion* is required as something underlying the historical facts, theories, theological method and detailed exegesis etc.

More than text book learning of principles, the subject of morality needs an internalised base, in conscience, and in authentic spirituality.

¹⁶⁸ Kinast expands in his way: 'Theologizing is better suggested by other terms that are sometimes used - contextual theology, experiential theology, praxis theology. Theological reflection works out of specific contexts rather than working with generic truths. It draws upon lived experience as much as classic texts. It aims at practical action, not theoretical ideas. Its distinctiveness is further conveyed by the several sources that have contributed to its development - Latin American liberation theology, feminist theology, Black and Hispanic/Latino theology, catechetical theology, clinical pastoral education, spiritual renewal and ecumenical dialogue' (2000:1). What 'all these sources and synonyms have in common is a deceptively simple threefold movement. It begins with the lived experience of those doing the reflection; it correlates this experience with the sources of the Christian tradition; and it draws out practical implications for Christian living. On the surface this is a natural, commonsense way of functioning' (Kinast 2000:1).

Surely more detailed facts (such as specific dogmatic content, or time-lines with dates) can be looked up in 'open book' exams instead of having to be memorised en masse?¹⁶⁹

What is essential is that the principles as personally imbibed that establish overall orthodoxy and effectivity need to be deeply appropriated so as to be able to be defended and shared. In this way loyalty to the Church can be confidently maintained while praxis can be fruitful.

The *foundational approach* assumed in a particular philosophical or theological approach, needs to be laid bare and personally grasped so that critical dialogue with the contemporary world is established.

These important areas, including involvement in *experience*, personalisation and thus interiorisation of studies, inserting studies in the challenges of real life, and connecting theory to inner growth, often relegated to the one subject of spirituality, need an altered pedagogical approach that is much more integrative of the personal in real life.

7.2.2 INDICATOR 2: THE CHURCH'S LONG-TIME 'INADEQUATE' COMMUNICATIONS WITH HER FLOCK

The problem recapitulated (pg17): 'Inadequate communication of basic spirituality and transmission of faith is involved in the above scenario. There is increasing evidence, that a gap between God's representatives in the Church (the hierarchy), and the mind-set of people (the laity) in the world. Described here is more than a mere communication gap. Of concern is evidence of a basic inability of people to 'identify' at all with the Church Benedict XVI (2010:136) and Pope Francis agree there is indeed a lack in the Church here. The world of the divine and the human world seem to be growing apart.'

The problem recapitulated (pg17): 'There exists a loss of confidence in the Church and her teaching with a 'shutting down' to any 'riches' she has to offer. The language and communication breakdown between the world of the divine (as 'upheld' by Church authority and teaching) and the human world sees spiritual searchers thinking and feeling on another plane altogether.'

A well-developed personalism that comes with a spirituality lived at a more genuine and deeper level, provides an opening that will be readily disposed to absorbing guidance so that growth occurs on all levels (including personal absorbing of important teaching). It is trusted that the sensitivity the Spirit bestows, together with an imaginative creativity, will find spiritually inspired ways of sounder and more effective communication. Pope Francis' fresh style leads the way.

¹⁶⁹ Detailed facts such as historical development, and this through statements by numerous Church Councils, can surely be looked up again in 'open book exams.' What is essential is that the *principles that establish overall orthodoxy* need to be understood so as to be able to be safe-guarded and shared. Sound insight into principles and overview can override too much detail. In this way keen loyalty to the Church's teaching is confidently maintained.

Rather the foundational approach assumed in a particular philosophical or theological approach, needs to be laid bare and well grasped so that critical dialogue with the contemporary world is facilitated. Morality needs an internalised base in authentic, spiritual conscience, more than text book learning of principles or norms the details of which, if not applied often enough, become hazy over time.

These areas, often found in and left to the one (minor) subject of spirituality, need a revised pedagogical approach.

7.2.2.1 COGNITION CANNOT ADD TO THE FACT THAT WE DO LOVE

Blahnik (1997:123 italics added) expands on the primacy of love: 'We may posit...that we feel love for the individual and experience rightness in relation to that cognition. This way we can admit or know what we actually feel. In knowing what we do and do not feel by subjecting our cognition to experiential affirmation we eliminate some of the complexity of our affective experience of the individual. But such a process will not in itself reveal that we *do in fact* love the person. That is, express cognition will not produce the experience of affective intuition in relation to the individual. But it certainly can help in the development of such an intuition. At best cognition can supply us with an affirmation of loving the individual *without* the feeling of love able to correspond with the cognition. In other words we can say or think we love someone without feeling love for him or her as we say or think it.' Blahnik confirms: 'Only the feeling of love will produce the intuition necessary to experience the affect intuitively. What the above analysis amounts to is that cognitive and affective intuition cannot be affirmed by *other* components that constitute the experience of it; they must be *part* of experiences that are self-affirming' (Blahnik 1997:123, 124 italics added).

When learning has been so heavily emphasised to the detriment of everything else, the above provide sobering insights which require a more self-involving pedagogy.

We inquire at some more depth as to what dimensions need to be included.

7.2.2.2 THE PREDISPOSITION OF CONNATURALITY AS A FORM OF SPIRITUAL-INTUITION

Descartes' appeal to intuition ended up in 'reason alone' (without affectivity). This is an intuited correspondence of God to the mind's functions, thus: 'If I have the capacity to *think* it, the corresponding reality *must exist*,' took the Aristotelian thinking to an extreme form. He isolated the mind, and Kant split thought and more genuine and deep intuition asunder altogether.

As has been explained throughout, neither men recognised, exercised or theoretically assimilated the faculty of relationality.

There is a 'natural fit' called *connaturality* by Thomas¹⁷⁰ where what is in a person and in the mind of a person, corresponds with all reality, including the reality of God.

¹⁷⁰ See Armstrong (Vol II: 2000:532) footnote 'd' mentioning *Contuitus* as: 'Concomitant gaze or insight' that is used nine times in the *Legenda Maior* of Bonaventure. Bonaventure speaks of the fact that the 'divine reason is contuited by us.' See also 'be contuited' in footnote 'a' Armstrong Vol II: 2000:545. See footnote 'b' in Armstrong Vol II: 2000:596: 'he contuited' – 'he rose', 'he would climb up'; cf. 'gazes upon', 'discerns', 'reaches' as an introvert, perceived, passive yet penetrative and insightful movement of the heart as contained in *intuition*. See Armstrong Vol II: 2000:532 footnote 'a' where the Latin reads 'pious impulse' as a type of 'affectus' - that includes the pious experience of being moved. Thomas like Bonaventure knows that "desideium inditum' or innatum' is not of itself explicit and conscious, since he sets out to make it explicit by showing that its end can only be a vision of God; and he also knows that in the conscious desire for happiness, God is at first desired only implicitly' ((cf. 2Cor 5), lectio 2: Ed Vives vol 21:94 cited in De Lubac 1967:287).

We are reminded by McGinn that Blondel studied mere notional knowledge and real or connatural knowledge (now a new appreciation of Thomas' connaturality. Blondel later abandoned this sharp distinction). Connatural knowledge which had *both* 'natural and supernatural modes,' was the 'point of contact' between human action and the beatific vision. Blondel states: 'The natural dynamism of the intellect calls out for unitive mystical knowledge, though the actual reception of the divine mystery remains a supernatural gift' (McGinn Vol.I 1991:303). McGinn (Vol.I 1991:287) shows that different kinds of connaturality intermingle and interact with each other on both the natural and supernatural

This is not of the nature of empirical evidence (though there are enough reinforcing indications to be found in causality, nature and in modern science) or 'proof' according to the ontological argument – that basically argues that if we can think of something that is so profound, it must surely exist.¹⁷¹ The Greeks and theology built on these ancients reached the high point of the intellectual powers of humanity.

Connaturality implies an 'instinct, a 'taste' for the things of God' that enable us a response in a way that is second nature – as if it is natural and normal for us to know, feel, love and act as God does (Ryan 2005:60).¹⁷² Johnston (1995:50-57) cites Aquinas using the term '*per inclinationem*' - and inclination suggests a sense of naturally functioning, intuition - that is suitably centred in a 'knowledge' spontaneously coming from love and union (Johnston 1995:50).

How does one connect these deeper impulses with the Spirit's impulses and more superficial reason? St Thomas leads us on into this quandary. Remarkably for Aquinas, he presents that at a much higher level, a graced person is able to work in 'a suprarational mode governed by *divine instinct* rather than the calculative mode of reason' (Ryan 2005:60 italics added)

This author further argues that, if this is the way things should ideally work at the peak of spiritual attunement, then it must be the way things should work at a more *basic* level from the start, even if it is at a less integrated level. The potential to do so is surely 'automatically' and innately built in (one would like to say, 'by design'). The fact that grace might work *more* efficaciously when we are better attuned makes no difference to the *existence* of the psycho-spiritual ingredients involved in any *basic interaction* of emotion, will and grace. Divine intervention does not ride roughshod over the kind of interpretive process that is meant to naturally unfold in all persons. Indeed grace 'builds on nature' as it 'uses' nature (see the respect and harmony in this in Culligan & Jordan 2000:292, 293). If the God-bestowed, sensitive affective aptitude is *already* inbuilt, it must surely be 'designed' to be engaged *with* the help of grace from the start. *The fact that* intuition does produce the results (in its arriving at cohesive and holistic meaning-sense) and 'works' in its engagement; and *that* this is able to be experienced, is decisive. This ability to sense and find the whole is fundamental to any hermeneutics as Gadamer maintains (Alvesson & Sköldberg 2000:100).

An intuitive anticipation, in the form of subjective 'preunderstanding' of 'the whole and its subsequent articulated parts' is here claimed to be possible. To repeat (see thesis 536¹²⁰), Gadamer calls this, 'an immanent unity of meaning,' as well as 'fore-conception of

levels 'inside and outside Christianity,' cf. Karl Rahner's notion of natural and supernatural modes of the 'depth experience' as '*Versenkungsphänomene*' (McGinn Vol.I 1991:287).

¹⁷¹ *New Advent Catholic Encyclopaedia*, says: 'The existence of God is not known by an innate idea, it cannot be proved by arguments *a priori* or *a simultaneo*; but it can be demonstrated by *a posteriori* arguments. Ontologism (i.e. human intellect has as its proper object the knowledge of God) was never taught by St. Thomas or by Thomists (see Lepidi, 'Exam. phil. theol. de ontologismo', Louvain, 1874, c. 19; Zigliara, Theses I, VIII).' <http://www.newadvent.org/cathen/14698b.htm> [accessed 22.1.14].

¹⁷² Importantly, in addition, reason must be subject to that which makes sense and gives meaning to everything, namely all relationships. Relationality requires a give-and-take that is not mechanistic, that is not determined a priori by the category of what reason determines must follow, but by motivation to want to connect because of an attraction revealed in the feelings that themselves are able to reveal real value.

completeness' (1989:294 cited in Alvesson & Sköldberg 2000:101). To state again, Heidegger also postulates such a 'unified basis' claiming for hermeneutics the possibility of a transparent understanding of the meaning of the whole (Alvesson & Sköldberg 2000:101). (Unless, in order to absolutely avoid any foundational premise, one wishes to turn everything into interpretation. Paradoxically though, that again constitutes another *foundational* approach). It is what intuition can 'do' that has been overlooked. It provides a so called 'three-dimensional humane person' where functions of: a more relational approach to inter-personal life; a more caring social approach (with a greater responsible international awareness); and an aptitude for internally felt religious impression as providing guidance, are at work.

7.2.3 INDICATOR 3: DEALING WITH DIFFICULTY THE SCANDAL OF ECUMENICAL SEPARATION THAT CONFUSES AND WEAKENS HER MANDATE

The problem recapitulated (pg18): 'The scandal of Christian divisions seems outdated within what is already a global world that tries to reach out to each other. Many feel constrained to encourage urgent healing in this sensitive area.'¹⁷³

It is the 'fundamental stances' of 'personal inner spirituality' and an accompanying 'human disposition,' (as inner bias, resistance and apprehension of the unknown other) more than the 'sticking points' of doctrinal theology often demand centre stage. It is such 'inner stances' more than theological bottlenecks that block good progress in the domain of ecumenism.

It is spirituality that can offer more humanly accessible starting points, thus increasing the chances of progressive dialogue in sensitive areas. As the more personal basis for all Christianity, spirituality always actively delineates every person's personally held, underlying basic theological stance. It is primarily through more open sharing that this (surprisingly, often *mutually* held) spirituality will emerge to begin to heal the heftier doctrinal divisions (see Haughey 1973,1976:79-93 for a first class explanation of a hermeneutic, or a core spiritual approach, that every theologian has already assumed).¹⁷⁴

7.2.3.1 ECUMENISM: LOOKING BACK TOGETHER AS RELATIONALLY BONDED

Prayerfully discerning together the historical circumstances creating the reformation (much 'fervent' pride needs to be first removed); we ask what cultural and historical pressures forced conflict to harden when the way forward should have been sensitive listening to the Spirit? Placing ourselves in those situations; what *would have been* the right spiritually informed choices? There is no self exoneration possible, for both parties brutally murdered each other in major wars in the name of the same Holy Spirit.

¹⁷³ For example, the President of the German bishops' conference, Archbishop Zollitsch, has called on German Catholics to study Martin Luther. In an interview for the German weekly news magazine *Focus*, Archbishop Zollitsch recalled that the church schism 'which Luther never wanted, led to a fearful calamity in Germany' (Pongratz-Lippitt 2012:25).

¹⁷⁴ Speaking of the tensions facing ecumenism, Pope Benedict stated: 'Here I would say that this reflects a political misreading of the faith and ecumenism; the Pope told a prayer service in the church in Erfurt where Martin Luther was ordained a priest before breaking from Rome in the sixteenth century. He made it clear that faith could not be worked out intellectually or negotiated' (Mickens 1 Oct. 2011:8). Also see a paper given to the Bundestag in Berlin by Benedict XVI on the foundations for a free state of law. In that address, he said it was 'urgent' to start a 'public debate' on the necessity of retrieving the *natural law tradition* in developing legislation. This law is naturally evident in every persons' conscience, and we can thus say, is spirituality ingrained (Mickens 1 Oct. 2011:8).

Our considered personal and communal 'experience of the Spirit of harmony' was off-beam (and immoral) and thus, what was meant to be 'Spirit led spiritual experience' was erroneously aggrandised by what can only have been -taking into account the extreme violence of it all-human narrowness, pride and sin, covered by misplaced zeal. What an extraordinarily corrupt and bankrupt idea of 'spiritual experience' this was. What then today continues to block refined looking-out for and obedience to the action of the Spirit in our ecumenical dialogues? This, our inner faultiness, obviously still powerfully inhibits and hinders for we cannot to any significant extent call ourselves 'one in the Spirit.' Sadly, it is our idea of God and our idea of sound spirituality that separates us. A direct, existentially pressing question, would be to ask: 'what kind of spiritual experience is required for us to open ourselves to experience the Spirit anew for renewed results attaining to unity?' Such kind of spiritual experience undergone *together* will be the major factor able to break deadlocks in seemingly insurmountable dogmatic differences. Nothing else but *deeply intuited spiritual experience* will be powerful enough to effect a required major change – a change of heart underlying a conversion that frees the Spirit to flow between us.

Peace or healing services as held in Assisi in 1986 (the thesis 563¹⁷⁵) but also *spiritual reflections* on God's word that allow the Spirit to convict the heart and convince the mind are most valuable vehicles for ecumenical progress.

7.2.3.2 AN EXAMPLE: EXPERIENCE IN EXEGESIS AS PERTINENT FOR ECUMENICAL PROGRESS

Sound exegesis of core biblical texts determinative of doctrine and orthodoxy is essential for grounding ecumenical dialogue.

Experience as part of undertaking any exegesis needs not so much to give subjective freedom to speak a truth (as one's own interpretive truth held in faith), but in one way or other the text must be seen to forcefully *impress* truth on *us* (subjectively, personally and communally).

¹⁷⁵ Johnston (2000:xv) regales how: 'one of the great prophetic events of the twentieth century took place at Assisi on Oct. 27, 1986, when religious leaders came together to pray for peace. On that day history was made.' 'The host was John Paul II. Before issuing the invitation he had consulted the Dalai Lama, the chief rabbi of Rome, and the archbishop of Canterbury, who was secretary general of the World Council of Churches. All agreed that the time had come for the religions to pray together for world peace, for international justice and for the preservation of our Mother Earth. The patron was to be St. Francis of Assisi, the humble and joyful *poverello*, whose love for friends and enemies, together with his rapturous song to the sun and the moon, has captivated the hearts of men and women everywhere' (Johnston 2000:xv). The most moving sight, eyewitnesses tell us, was that of the Dalai Lama with representatives of all the religions (Mother Teresa of Calcutta was there) humbly entering the basilica to be welcomed by the bishop of Rome. After singing Psalm 148 in Greek -'Let everything that lives praise the Lord' - all paused for some moments of silent, wordless prayer. Then they made their way to twelve different places in Assisi where they prayed separately according to their own traditions' (Johnston 2000:xv). Johnston sees that 'the key to union and harmony between the religions is prayer,' and that John Paul II 'saw this clearly.' Johnston tells how, 'Religious leaders, many of whom had long lived in haughty isolation, now greeted one another warmly, joined in humble prayer, and opened their minds and hearts to a great enlightenment and a great conversion of heart. What drama was there! The astonished world saw that human beings of different religious traditions could pray together. A harmonious relationship among the religions is possible. Assisi was a great symbolic event.' Later John Paul explained it theologically: 'In every authentic religious experience, the most characteristic expression is prayer' (Johnston 2000:224).

We all admit that the truth of scripture is authoritative. Letting the experience of the text speak *for itself* will open avenues for more 'truth-full' theological sharing amongst ecumenical partners. Theological differences have to bow to what is a type of inward phenomenological 'revelation' of the truth bestowed by the Spirit. Despite claims that 'all is interpretation' and that culture must play an essential component in this, in principle all experienced revelation is God's revelation, not primarily of our making or interpretation. Thus the theory of inspiration will say that 'God is the author' of the scriptural text.

Indeed, up to date, complex exegetical method has to safeguard this difference emphasising God's authority, but for now, the key appreciation must be that a (psychological, mental and spiritual) *openness* is required by phenomenological method as the first requirement. The aim is that phenomenological method, in allowing the *experience in the text* to announce itself, tends to put aside subjective self-interpretation. This must be allowed even if it causes personal discomfort or pain as to any emerging result which may confront one's own tradition of interpretation. The text must be allowed to convict us.

In addition the 'interpretative key' provided by phenomenology applies not only to letting experience 'speak for itself' in exegetical method, but leads one to expect that genuine *experience of God* arrived at through scripture will be real enough so that we take our ecumenical partner's experience of God seriously. (Here the experience of biblical author of the text is included in any dialogue been partners, cf. Benedict XVI 2007:xx).

An ecumenical approach should hone into spiritual experience as vehicle of experience of God. This appreciates that our ecumenical partners similarly have deep 'experience of grace' that sanctifies them. Such recognition and respect can thereafter begin to free up deadlocked theological impasses. Appreciation of common spiritual experience can somehow 'break open' theology as it is 'reinterpreted through *original* experience.'

For instance, instead of exegetically dissecting a text where Christ is instructing his disciples, we look rather at the experience of the disciples in receiving that text. We take time pray and think 'with them' in their experience and also monitor our own inner process of discerning experience. This spiritual process allows spiritual intuition to come into play before (defensive or aggressive) cognitive arguments interfere. In then sharing these experiences we can challenge each other 'in the Spirit,' even if this is painful, so as to further honestly refine and purify our experiences of the text.

It is hard to disrespect the genuinely tested experience of other Christians, or other religions, and it is maintaining that respect that moves us past notionally held positions.

Experience in the present and experience as part of past long *tradition* (cf. with Thomism, Riconda 1998), as they are existentially *correlated* (as intuited to be the genuinely the *same* because of personal experience 'in the Spirit') will engender a newly sincere dialogue that effects healing under the same Spirit of truth and harmony. Neither party can circumvent that relational dialogue where both parties can be seen to harness spiritual intuition. Our common experience of the Spirit as experienced together in close relationship should be a catalyst for insight and thus any theological progress. Experts will be required that can help us elicit the experience we undergo (before argumentative interventions). (Experts at extracting the quality of experience in the context of the Early Church will also be valuable – such as the example

of the disciples; and the Church Fathers). Our personal experience, our church's experience, the experience of our past *tradition*,¹⁷⁶ our 'opponents' experience, the expert's experience (the experience of the disciples), can all gradually coalesce into deeper appreciation and meaning under the same Spirit. This is not wishful thinking - it requires an act of faith. But the foundational categories need to be in place before any theory is faced. We need to trust that God reveals himself and his will *in experience*. Under the same Spirit, we need to rely on the spiritual intuition all deeply possess (not how erudite we are academically) as providing sure access to the meaning of that experience in which God *is* active. It is that spiritual intuition that focuses on and brings us into the realm of relationality. The principle of *relationality* is to be seen behind the theology, in any text, in the ecumenical dialogue and as driving the results envisaged.¹⁷⁷ Once we step out of its ambit, difficulties will surely arise. Thus the three foundational categories need to be maintained 'in Spirit' throughout to stabilise ecumenical dialogue and make it fruitful.

At this juncture we appreciate that *inspiration* as a form of *spiritual intuition* largely guarantees *God's* involvement in forming the text, and, in interpreting the text.

We also better understand that *illumination* as a form of spiritual intuition bespeaks powerful inner experience that moves and changes us (cf. Johnston 1995:82-89). The foundational categories of experience and relationality lead us into true insight through inner inspiration. Thus the categories ensure openness to *illumination* as an infused process of the Spirit.

These functions can 'taste' intimacy, they make for connection, they provide depth of meaning and they are keenly expectant of future promise. In this manner we can be bathed in divine light that transforms us, but not for ourselves, but for that relational communion God desires. Again, Francis as a beacon of light in his time portrays such fiery *inspiration*. His spiritual intuition was *illumination* for himself, his brothers and the Church. But the guidance and empowerment he received as suffused in the love of the Trinity -he thereby became so aware- was for the *relationship* called the family of humanity (as brotherhood and sisterhood) including all creation.

¹⁷⁶ An *experienced based theology* is common in the reformed tradition forwarded by Luther, and John Wesley and Karl Barth and is today seen in evangelical circles and the charismatic movement (Collins 1999:31). This approach must dialogue with the *sensus fidelium* as experienced within the Catholic Church. The Reformation would likely not have taken such a polarised course if the element of closeness with God and of thirst for intimacy, was catered for in the general populace by the Catholic Church. A 'hunger for a more genuine and heartfelt religious experience' antedated the reformation and was waiting to be channelled (Downey 1993:809). Febvre described the eve of the Reformation as a time with 'an immense appetite for the divine' (in Raitt 1988:336). The, so-called, 'Radicals of the Reformation' insisted on 'a direct, unmediated appropriation of the divine'. Theirs was a quest for 'direct access to the redeeming mystical action of God,' on the 'immanence of God in the human soul' (Raitt 1988:336). If this is a central domain that led to the split of the Reformation then surely it can *again* be an area of common dialogue for *all* are in relation to God. The starting point again, is sharing and interpreting for each other our various *experiences* of that relationship. How it is built into the community and the worship and belief structures of our churches will always depend on building on that personal, fundamental faith dimension.

¹⁷⁷ A trained moderator that calls back to the relational principle when discussions get locked or tense will be useful.

7.2.3.3 AN APPROACH TO ECUMENICAL DIALOGUE

Ecumenism ideally includes starting an ecumenical meeting with personal sharing. What creates a sense of respect and dialogue would be a sharing of one's spiritual experience at one's present time. If one wishes to go even deeper one would share one's past or present blockages in terms of one's relationship with God in life.

This means that we approach history not through the lens of reaction and counter-reaction type of events, as repeatedly seen in the unfolding drama of the Reformation, but rather interpret events through the experience of the Spirit in terms of success or failure of *relationality* to establish a loving community. The interpretive criterion is now the quality of relationality reached. A higher goal is hereby set.

Those in church leadership will be presumed to be experts at 'access to transcendence.'

An approach sharing on the level of relationship with God facilitates communing on that relational level. In this way individuals and groups can connect one's present relationship with the divine to any similar complex relationships in past history. Reflection would follow the line of: 'If this is the way I react now, what would have been the way they reacted then? Can I see connections and other factors at play that an academic or purely historical assessment might have missed?' Therefore the ingredient to test the orthodoxy or value of past history is to ascertain whether the events were 'Spirit-guided' or not – and if not, why not? This implies proficiency on a level of penetrating and deep discernment - not a procedure employing theological and conceptual deliberation.

One does not approach a topic in terms of opposition of ideas or concepts but in a *relational* context. For example, one establishes the kinds of relationships during the Reformation between Church and people, people and state, Luther and the Church, and Catholic Church leadership, and how these relationships unfolded through the *relational forces* (not firstly theological issues) that exacerbated situations into deadlock when they could have been worked through so as to arrive at less violent results. (Imagine the alternative outcome if Luther was invited to share his grievances in a well-receiving ambience that took him seriously and made allowances for his linguistic style, and his 'faith approach').¹⁷⁸

On the level of spiritual intuition, one can ascertain in these events what was not 'spiritually in tune with God.'

One can ask what one intuits the situation to be in relation to Christ *now*. One can also ask what the Spirit is trying to say to 'us' in the present situation.

This approach means that one applies a relational hermeneutic also to Scripture: we let the text speak without theological influence. Theology is only thereafter called upon to mediate more fully.

Dialogue with others in the past is undertaken not in terms of comparison of ideas but through understanding the motives for the past activity (that produced those ideas).

¹⁷⁸ Hill (1984:47) elucidates: 'Luther and scholastic theologians, whether debased or authentic, were simply speaking different languages. His was the language of proclamation of the pulpit oratory directed at the heart and the feelings, theirs the precise language of academic analysis. So his contemptuous rejection of many of their concepts and distinctions...was an impatience with style rather than a rejection of substance. They were at cross purposes.'

Theological factors and any doctrine of importance can then be attached to this thrust. Such an 'even playing field' approach dispatches pride from the situation so that there is no longer an 'us' or 'them' opposition. Such a process undertaken by all parties will gradually refine spiritual intuition to be more open, as increasingly within God's will, and this will surely have a long-term effect ecumenically.

7.2.3.4 RELATIONS PRECEDE THEOLOGICAL DEBATE AND ANY POSSIBLE CONSENSUS

Reform is not only going back to a *symbol of pure* origin in the past (e.g. idealistically going back to the 'apostolic age' as the only perfect era that can set standards for us now) but about offering greater freedom in the concrete experiential domain here and now where God is working also. The idea is to enhance the symbol's value in the present (as already effectively contained and demonstrable in the present). This potentially productive avenue of re-appropriating living symbols needs to capture the imagination of the wider public that says: 'Look! This evidence of holiness and love we see in these others as our opposition makes a big impression: their holiness can be seen to bring real change. We need to seriously take on board this holiness dimension the others possess. We can learn from them!'

Any attempt at reconciliation of schisms, from a simple distressed marriage to the Reformation, needs also to take account of the build-up of sound and healthy foundations (tradition) as well as the *good relations* that preceded those tensions. Any approach that excludes or deletes these valuable aspects or the sound historical traditions of the other party will be prejudicially blinkered. It is also simply naive not to realise the way historical hermeneutic process (unfolding tradition as a 'living process,' Benedict XVI 2007:xviii) *has* to advance. Normally, if a party is sincere and tries to be Spirit-directed, good will build on good, despite mistakes made. Unless one takes the arrogant and cold line that 'our party' is one-hundred percent faultlessly justified in every single aspect, this unfolding goodness should be an expected path everyone accepts. Therefore any absolute breakdown of love (wilfully) forging a permanent 'divide of love,' must, as highly damaging to both parties, be seen to be scandalous for¹⁷⁹ it is against the way *all life* unfolds, the plain common good, and clearly the opposite of God's will.

If one takes the opposite line that simply obliterates segments of the other's holistic reality, namely, the positive of all that was excellent, as well as the remnants of all good still alive in the other party, then that good can never be channelled so as to contribute. To pretend that these good foundations do not, or did not ever exist in the other party is untruthful. To revert to only one 'golden age' in the Church, with a cut-off point where everything became utterly corrupt thereafter, is an illogical view. It is like saying that the only time one's marriage was good was on one's wedding/honeymoon: the rest needs to be utterly (and bitterly) *discarded* on the basis of whatever major crisis split the partners so as to accept divorce. Such an all-

¹⁷⁹ That makes those that made the elevated decision to initiate the split, religious super-judges and ultra-pure men of infallible holiness - men who themselves had full flawless understanding of all the past and all the present, and had full foreknowledge that this would hold true for all the future - and that God must be because of their perfection obviously altogether on their side. Christ who prayed for 'one body in him' before he died, we can be sure, is not happy about this tearing dissention in love.

or-nothing, emotional high-focus on one inflated crisis will prevent any reconstruction of all the previous good existing.¹⁸⁰

Relations, as well recognised and which all are thankful for, need to precede dialogue or theological debate and any possible outcomes.

It is such living and loving relationality - with experience in the Spirit as its 'revealer' in the present where God is acting - that can set up fruitful dialogue.

In this vein Cardinal Walter Kasper past president of the Vatican's *Council for Christian Unity* points to the fact that 'fraternal relations have become the norm,' and that 'old polemical formulas stands at odds with this urgency' (Kasper 2003:33). He tenders that the cognitive output bound in hefty volumes resulting from decades of dialogue are unreadable and points out that we need to enter into a relationality born of the Spirit and spiritual sharing - in other words, from a process of ecumenical dialogue in which we 'exchange spiritual experiences' and collaborate in service of the poor. This is clearly a process of encounter with people, now to be found in new cultures and in new experiences. Relationally must be born of the Spirit, of prayer, for 'we cannot 'make' or organise Church unity; unity is a gift of God's Spirit' says Kasper (2003:33). Kasper perceptively states that this spiritual dimension will make it possible to 'make understandable' what we are debating in our dialogues.

In other words, it is the deeper intuitively based faculty of intuition heightened and empowered by Spirit-intuition which can unravel and dynamically re-synthesise a complex historical and theological past. It can do so in a fresh manner that can be identified with and accepted by all parties. It does this by spontaneously focusing on ultimate values¹⁸¹ such as the primacy of compassion and mercy, and essential core issues, such as salvation and justification (cf. Schillebeeckx 1978). The Spirit provides that impulse that rises beyond prejudice. It 'flashes into' conscious awareness of sincere persons seeking reconciliation symbolic images and mental constructs that really count and hold all together. It bestows vision. Immediate illumination that 'explains all' can 'leap ahead' theologically without laborious steps having to be constructed between. This enables a profitable bypassing of the morass of theological and historically founded complexities loaded with past prejudice and layered with convoluted interpretations.

The conceptual mind and the intricate theology it produces -the important results of which is in the end still an absolutely necessary process to be worked through- are always built on some form of inner motivation or stance of faith. All too humanly, out of personal or theological habit we adamantly react to certain mind-sets. All theology is in fact (often unconsciously)

¹⁸⁰ As we see in divorce proceedings all relationship carefully built in sacrificial love can be torn asunder in that particular struggle. One cannot in one sweep invalidate the conscientious character-building amassed during early formative stages in family life, and that continued to grow through many years of marriage, and still grows even as partners are 'temporarily' apart (cf. Sheldrake 1991:21). We see that such would be a bigoted and fruitless approach for it radically undermines any bit of good that was interior to each party before the troublesome tensions. One cannot, so to say, in one stroke 'write off' the whole lives of individuals - or groups.

¹⁸¹ Pope Francis said: 'the heart of the Gospel' is to be primarily emphasised - saving love and mercy of God, 'speaking more regarding grace than laws, more about Christ than Church, and more regarding God's word than the Pope' (*Evangelii Gaudium* 24 Nov. 2013 no38, see nos37, 44 & 264).

value and emotion dependant. A Christ-like and conciliatory stance may prise persons open to consider other views.

However we are not only called to look back but forward. Progress and mutual understanding can often be stirred by the simple sharing of common experience as expressed in authentic worship of the one, loving Christ. We surprisingly discover that the Spirit is moving amongst us all irrespective of groupings. Above all, it is a new dawning realisation that undermines our fears and moves us to 'go beyond,' especially when 'in Christ' we see the absurdity of our separation.

Thus converted stances and an open sensitive spirit allow more concrete theological resolutions to be born. Inspired motivation evolves out of more sincere sense of community, which boils down to a more trusting *relationality*.¹⁸²

7.2.3.5 FOCUS ON GOD AS THE CENTRAL ACTOR, NOT ON OUR RELIGIOUS POSSESSION

The points in this final Chapter provide opportunities for evangelisation, for instead of attempting to defend truth as a conceptual body (inter-denominationally and inter-faith wise), we are forced instead to approach truth *together* as the relational body of Christ (as in 'God'). This will include a re-evaluation of truth's revelation in the personal deeds of God as self-revelations in the past, and, more pertinently in our present lives. This results in a very much humbler approach that requires from us first to be in relation with God in a deep way. This also commands us to be in relation with each other in Christ amongst us.

Any approach that is over-protective and holds on hotly or radically to its foundational tenets,¹⁸³ means that any absorption of the fruits of the Spirit as gently infused in a process of conversion is 'blocked' from the outset by the 'strong' attitude assumed. Attitudes are immediately 'felt.' Any chance of a process of transformation is then overpowered by holding on to what becomes 'ideological' assumptions and their strict application. Salvation is no longer a healing and salvific *relational process* but becomes an exclusive, self-justifying group possession.

This stance has clearly led to much inhuman intolerance (often against women) and many ungodly exaggerations.

¹⁸² The same applies to dialogue with other religions. Despite differences in fundamental belief there are plenty of parallels that can be seen in experience, particularly mystical experience (cf. Collins 1999:85) that can establish common ground.

¹⁸³ We can in these critical times no longer afford a scandalous 'throwing our own belief systems at each other' in order to defend ourselves against opposing belief systems. It *basically* seems that the more tightly, narrowly and adamantly any denomination or religion holds to its 'rule of faith,' such as scripture, or the Quran, the greater the likelihood of a fundamentalist stance being taken. One can *strongly* hold to one's belief, *as well as* respect and love others with different beliefs. It is not the basic value of the 'foundation text' that is the main issue here (any text can be accepted as 'valuable'), but more the appropriation and living out of it (e.g. as an *intolerant* living of the text). A totally inflexible approach that holds to the 'letter of the law' in fact often exempts any person from living the 'spirit of that law' (cf. Jesus' vehement reaction against the Pharisees on the issue of *Corban*, Mk7:11) and thus from being in a just and proper relationship with God and neighbour.

7.2.3.6 A CONGREGATIONAL CASE STUDY: EMERGENCE OF ECUMENICAL STARTING POINTS

There is an 'experiential base' distrustful of giving primary status to a separated theology expressed in the following tenet (stance) of Congregationalism that coincides well with the thesis' thrust: 'The glory of Congregationalism is that we refuse to make the church of our Lord a theological sect. Our position which has been gradually made clear through the centuries, has been that the basis of fellowship is *common experience* of Christ and not identity of *thought* about him' (Griffith quoted in Peay 1998:42 italics added).

Griffith continues: 'Congregational ecclesiology does not place an emphasis on the church as institution, hierarchy or society. Rather it is the *relationship* of the believers to Christ and to one another that what makes the church what it is' (in Peay 1998:40 italics added).¹⁸⁴

Again similarly the Congregational Church admits to a mystical incorporation in Christ as basis for Church: 'The church was the *body of Christ* long before it was an organisation; it is in fact the organism *which Christ is*, so that 'the same act which sets us in Christ sets us also in the society of Christ' (Griffith in Peay 1998:41 italics added). This focus on Christ then is a fruitful starting point for ecumenical dialogue with reformed churches that return to (experiential) attachment to Christ as foundational. The Catholic Church would do well to re-present its traditional mystical roots so as to provide a spiritual ground for dialogue.¹⁸⁵

As pertinent to the thrust of this thesis, Congregationalism says Brown, claims that, 'The hallmark of the *Way Called Congregationalism* is a 'free relation of affection'' (in Peay 1998:81 italics added). Within Congregational tradition, in exploring his or her relationship with God, a free individual needs to trust *another's experience of God*. Seekers need to 'recognise their feelings as valid windows of self discovery.' They need to listen to the experience of others and have the courage to be 'transformed by the experience of another' (Bingham in Peay 1998:57). Like Francis, or in the example of the Saints, the experience of another can draw one into experience with God. Important to this denomination is what is called 'positional faith.' That is, that a believer must be a son and daughter before Christ – namely, what this author would term, being in *right relation* (as being justified).

In many other Christian denominations phrases such as: 'accepting Jesus as your Lord and saviour' suggest that acknowledging dynamic relationship under Christ's Lordship is central

¹⁸⁴ In a parallel manner the Catholic Church in her tradition claims that she is primarily the mystery of 'Body of Christ' or the 'People of God' and that any authority is founded on *this* dimension, as it is united to Christ's authority. Its documents insist that any institution, hierarchy or society serves charity and holiness 'in Christ.'

¹⁸⁵ See Vatican II *Lumen Gentium* no3 Flannery 1975:351 and Vatican II *Gaudium et Spes* no45 Flannery 1975:947. Also see Encyclical Letter *Ecclesia De Eucharistia* (no1) says: 'The Church draws her life from the Eucharist. This truth does not simply express a daily experience of faith, but recapitulates *the heart of the mystery of the Church*...The Second Vatican Council rightly proclaimed that the Eucharistic sacrifice is 'the source and summit of the Christian life'...'For the most holy Eucharist contains the Church's entire spiritual wealth: Christ himself, our passover and living bread... Consequently the gaze of the Church is constantly turned to her Lord, present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love.'

Vatican II *Gaudium et Spes* (no42. Flannery 1975:942) adds: 'The impact which the Church can have on modern society amounts to an effective living of faith and love, not to any external power exercised by purely human means.'

for faith. Much emphasis is often placed on the event of the conversion experience that initiated this relation. Catholics have framed this within an ontological change occurring in baptism where it is said: 'I claim you for Christ the saviour by the sign of his cross.' This sacrament really *effects* what is termed 'a likening unto Christ' - where one becomes forever a son and daughter of God.¹⁸⁶ Consciousness of God's acceptance grows with the ability to assume responsibility for responding more and more maturely to Christ's invitation of friendship, and culminates in the adult choice made at Confirmation.¹⁸⁷

The above areas of: experiential conversion and the interior and 'emotional' effects expected to accompany this, the nature of personal commitment, reception into sonship and daughtership in the Spirit, all falling under the reign of (and the maintenance of) right relationship, present enormous common grounds for ecumenical dialogue.

7.2.3.7 THE CONTRIBUTION LOOKING AT SPIRITUAL EXPERIENCES CAN MAKE

Experience may seem a humble and too flexible a criterion to use as a bench mark amongst the churches for assessing orthodoxy in compliance with God's will. Considering though that liturgical practice is a distillation of 2000 years of the practice of worship built on the *experience* of the Spirit of the Early Church onwards, this also sacramental dimension of experience has to be taken most seriously as indicator of content and practice.

There are two experiential tests (the second can touch raw nerves) that are applicable 'both ways' between churches.

They can be put simply:

First there is a mutually affirmative case: 'If we as church experience spiritually what you as church experience then you can't claim to be more genuinely Christian than us. Experience shows that God loves us as much, and shares his Spirit with us, as he does you. What is then wrong between us?'

Second there is a comparative case: 'If you experience something spiritually that we don't, we had better look into this. Either we have missed something, or we are off track here, or we are simply in error. Let us together look and talk about your experience and what it positively achieves as well as its convincingness in practice and its foundations in scripture and tradition.' The converse is true of course. 'If we experience something you don't, you would do well to look into this...etc.'

¹⁸⁶ Daniel O'Leary poetically describes this event as catching, 'glimpses of God's signature already written, with a lover's passion, across the small page of a baby's heart' (O'Leary 1997:2). The 'danger' here is that a ritual is gone through where one can so automatically assume that the sacrament 'works so well' *ex opera operato* (works 'in the power of Christ' not the recipients faith, McBrien 1980:xli) that the ontological change effected is not always consciously connected with an emotionally loaded covenantal tie of attachment that makes for belonging forever to the Lord. A real new 'relational orientation' that will forever tenderly turn to Christ is shaped within the heart. The Church needs to instil rejoicing in a deeper awareness of the abiding *living relational* aspect of the Baptism.

¹⁸⁷ TCCC states that, 'Preparation for confirmation should aim at leading the Christian towards a more intimate union with Christ and a more lively familiarity with the Holy Spirit – his actions, his gifts and his biddings....' (TCCC 1994:333). The effect of the sacrament enables one to remain in 'a state of grace' – again what might be termed a fitting, holy affiliation with the Lord. Furthermore when this *relationship* is in any way injured then one can repair it and receive healing through sincere repentance in the Sacrament of Reconciliation ('confession'). A *relational* orientation makes the sacraments come alive.

7.2.3.8 THEOLOGY AND ORTHODOXY

When testing 'things of the Spirit' we know that there is theological or orthodox 'risk' or 'exposure' involved for both sides. Maybe one party is living out of wishful emotional thinking, skewed enthusiasm, defensiveness or plain error. This therefore *also* requires both clear theological and historically based analysis under wise discernment.

Tradition in the Church will always be a tender point for ecumenism. Tradition, as the lived practice of the Church as it mutually experiences 'life in Christ,' is gradually built-up and then maintained as a type of yardstick or rule (the basis of the term *canon*). It follows that all the value of tradition before the Reformation cannot just be wished away. Reappraisal of all positive experience and practice in the Church has to be recouped. This has to be done from the experience of the Early Church under the Holy Spirit, *onwards*. Scripture will become the rule certainly, but, as inspired and as concretised in the canon, scripture falls within a broad understanding of a divinely guided *tradition*. If Christ promises to be with us, his Church, 'to the end of time' he is surely with us in our unfolding tradition. Scripture was literally shaped and formed *within* this unfolding tradition – tradition being the *experience* of the living, obediential Church, in her self-understanding, worship, doctrinal development and service, as she 'coalesced' in harmonising and up-building grace under the guidance of the Spirit.¹⁸⁸

Experience found in the practiced tradition of the Church (cf. Ratzinger 1997:175) needs to be allowed to become a touchstone around which many crucial questions can be raised, such as: 'If the Early Church experienced this...why don't we currently?' No slick avoidances suffice

¹⁸⁸ There is an interesting scriptural case we can see *Spirit-intuition* inserting itself as the divine into *human intuition*: (Jn 14:26; cf. 1Jn 2:27) 'The Advocate, the Holy Spirit (sent to you by the Father) will *teach* you everything and *remind* you of all that I have said you.' This means that intuitive holistic understanding of the Church's faith will grow not *only* according to the rules of cognition and hermeneutics (cycles of understanding and doctrine built on experience) but that these natural human processes will be guided and led by the Holy Spirit so that a *full, united and complete* ('everything' or 'catholic' meaning 'universal') understanding of the faith can be reached.

Thus we can say with confidence that the Spirit's power inserts itself into human intuitional thinking both as a constructing process and as enhancement and elevation of the faculty of memory. Spiritual intuition as augmented and supported by the Holy Spirit 'enters' the human faculties so that these supposedly psychologically and logically 'closed' faculties can remember, *gather and synthesise* by means of an inbuilt prioritising, in a manner way beyond what human capacity can normally achieve. The divine is enmeshed into the human in ways beyond cognitive comprehension: but this is exactly what does occur. There is every reason to believe that such divine assistance of the Spirit continues as a divine guiding force in the Church's *expanding* tradition and in the *interpretation* of that tradition through the magisterium. This kind of help leant by the Spirit is also clearly evident in the Church's mystical tradition through the centuries. Furthermore such influence of the Spirit needs to be seen in *current* prophecy, in pastoral care, spiritual counselling, liturgical practice and the like. Here the divine promptings of *Spirit-intuition* are at work in *human intuition* in a cooperative, interactive divine-human domain called *spiritual intuition*. This we recall, is a form of *connaturality* (see section 7.2.2.2 pg560; 438⁶⁷, 560¹⁷⁰).

The extent of this interaction is potentially unlimited, for God's intention for the Advocate is to plead before God for us for precisely this activity: that the Holy Spirit is offered to aid every and any human activity with infused grace aimed at a Godly end. Colossians 1 uses the more frank word 'fill' for the more nuanced 'infusion' that takes place: We ask God to *fill* you with the knowledge of his will, with all the wisdom and understanding that his Spirit gives' (Col 1:9).

Such a profound insight surely requires contemplative ingestion?

In this way God in fact 'makes his home in us' (Jn 14:23); the divine as the second Adam unites with and elevates through new spiritual capacities lost by the human first Adam (Jn 14:21-26).

It is the discipline of spirituality that needs to expose such wonderful processes for study and appreciative reflection so that they can be more cooperatively entered into.

any longer, for, 'If the Early Church experienced this, and this dimension was lost and is again revived, why are we now so fearful of such experience?' This will include those highly dynamic experiences which come through rediscovered charisms, graces and gifts (including prophecy, healing and glossolalia etc.). Another tack will ask whether the spiritual upliftment, nurturing and strengthening and empowering bestowed through the *sacraments* is something that is presently undervalued.

A theologically fixed mind-set and a misplaced pride that tries to protect spiritual heritages at all costs whilst (unconsciously or fearfully) ignoring different *experiential* spiritual evidences that confront one (existentially now, and in past tradition), are poor sisters indeed for open orthodoxy under the Holy Spirit.

In many churches theological analysis is often scantily done and ministers/theologians are inadequately trained to cope with depth explorations of challenging central theological themes. Often the demands of exacting *scriptural* foundational texts, as they expose us in our underplaying, or exaggeration, of their meaning, are too easily side-stepped, whether they elaborate on church authority, or the centrality of the Eucharist, or other matters.¹⁸⁹

Experience, once discerned and authenticated (as we have done in the life experience of St Francis), can cut through many complexes to arrive at core truth.

In all this it is proposed that pneumatological illumination and action is hugely more available and vigorous than we realise. The activity of the Spirit, not only comprehended theologically, but understood experientially is still a lacuna with regard to its appropriation by the Church.¹⁹⁰

¹⁸⁹ Freeman provides us with a meditation on the principles elucidated: 'In the Eucharist we thank God for all that happens, even for what we don't yet understand. We can *experience* a healing in this kind of thanksgiving because life wounds us in many secret and many overt ways. Sometimes those wounds are deliberate, the result of prejudice, intolerance, sectarianism, blind violence; and sometimes the wounds are accidental, as in the ways we often hurt each other in our personal relationships without knowing it. In the Eucharist we can *touch the healing salve* that heals all those wounds of life that easily blind us to that continuous flow of grace which is the wonder and beauty of life' (2011:552 italics added). Freeman continues: 'In the Eucharist we *experience* both praise and profession. Celebrating the Eucharist with even a minimal degree of sensitivity and faith, we activate in our hearts the spirit of thankfulness that flows from the heart of Jesus...In the Eucharist there is a coming together of free people. We meet as a free gathering of free souls who may be strangers at one level but are true friends at another. That is the level where we *meet* Christ both in our personal relationship with him and in our communal relationship with him, which is the Church. We cannot sever that personal relationship from the communal relationship because all true relationships are intertwined and interface with each other. God is the ground of being, the nexus of all relationships and in God we are all one. So the Eucharist takes us both personally and communally on a journey of infinite deepening and expansion.'

'We don't need a new Mass but we need new ways of understanding it in our time. This implies the need for new ways of expanding that 'catholic' identity into what was originally understood by the term 'catholic' in the early church (cf. Hill 1984:185). Then 'catholic' meant, not something that is defined by what you are not...but in the original sense of what is universal and inconclusive. The 'catholic mind' is nothing less, in fact, than the mind of Christ in whom all divisions, social, religious or ethnic and even gender divisions are transcended: in whom there is neither male nor female, Jew nor Greek, Protestant nor Catholic, slave nor free. That catholic mind's immediate response to difference is to see how we can include those who are different from us, even if that takes generations or centuries to achieve. The catholic mind, nurtured by the inclusive table-fellowship of the Eucharist is actively patient, patient in waiting for those divisions to be dissolved that easily turn into rejection or violence and active in advancing the consciousness of unity, to take the place of dividedness' (2011:553-555 italics and reference in brackets added).

¹⁹⁰ What we are seeking is what authentic spiritual impact on the internal level of persons in this world reveals and can be commonly shared. What this reveals will be on the level of experience and

We have concentrated too long on (substantialist) theology of so called fact, rather than dynamic theology of *relation* in the Spirit of God. It is this that can bind us to God (cf. Hill 1984:294, 295) in every way desirable: in understanding, as life-bestowing, in ability to affect unity and in all forms of affectivity that produce these good things in existential reality. It is in paying attention to the present that we are saved, not as often assumed, in being determined to maintain the memory.

The memory needs to be 're-spiritualised' in experience of the Holy Spirit so that the new experience speaks more incisively to all parties.

7.2.3.9 SUMMARY OF IDEAS

One is rather forced to reflect what the retrieval of experience as immanent *power* and active *presence* of God¹⁹¹ would change for a revival or spiritual appreciation of: the depth of the Eucharist, the transformative effect of sacraments, a life-giving liturgy, dynamic evangelisation, effective mission, sound priestly formation, inspiring of adult faith formation, and a deeper life of contemplative prayer.

Francis has always sought 'God-experience' - the real action of the Spirit was central to his proposed way of life.

THE RELATIONSHIP BETWEEN SPIRITUALITY-CHURCH [B. SPIRITUALITY-CHURCH]

7.2.4 INDICATOR 4: OF STRESS IN THE SPIRITUALITY-CHURCH RELATIONSHIP THE SEPARATION OF SPIRITUALITY FROM THE CHURCH

This separation of spirituality from the Church has weakened the Church's spiritual power as the 'bringer of the Kingdom.'

The Church receives her identity, power and cohesion, spiritual, theological as well as hierarchical, through the Holy Spirit in her spiritual life, namely, her spirituality.¹⁹²

The major biblical theme of the coming reign of the Kingdom of God is therefore attached to the Church and her deep spiritual life.¹⁹³

relationality in the truth as revealed by Spirit. Once such rapport and spiritual confidence has been established, one can more easily begin to deal with the more knotty theoretical (and emotionally charged) theological questions. Always referring back to the experience of the Church, namely what has been accepted in her living tradition as authentic, calls for an unavoidable return to relook at such *grounding experience*. What is involved is not an argument myopically centred round theological terminology but what has been deemed credible and thus as *truth* in the experience of the Church tradition. A return to experience under the Church's relationship with God will call forth rehabilitation (systematically unfolded in theological method) of lost experience - and will need recall of experience. It is difficult to argue against *obvious past experience* unless one falls back into tight-fisted theoretical ideological standpoints, which are often not, it will be eventually revealed, *experience based*. Prejudice is thus unarmed as all are recalled to revisit and again accept the *originating experience* - whether of the Eucharist, sacraments, Church leadership, or ministerial customs. Not only this but Spirit-intuition and the place of inspiration and revelation will be have to be rethought.

¹⁹¹ 'The Lord's incarnation and ascension have *made communication possible* between heaven and earth, a mystery...' (Synod of Bishops 2004:29 italics added).

¹⁹² So that she can fulfil her mission, the Holy Spirit 'bestows upon [the Church] varied hierarchic and charismatic gifts, and in this way *directs* her' (Vatican II *Lumen Gentium* no4 Flannery 1975:352).

¹⁹³ 'The seed and beginning of the Kingdom are the little flock of those whom Jesus came to gather around him, the flock whose shepherd he is' (Lk 12:32; cf. Mt 10:16,26:31; Jn 10:1-21 in TCCC no764 1994:208).

THE RELATIONSHIP BETWEEN THE CHURCH AND WORLD [C. CHURCH-WORLD]

7.2.5 INDICATOR 5: OF STRESSED RELATIONSHIP BETWEEN THE CHURCH AND WORLD

The problem recapitulated (pg19): 'The Church's struggle with herself *ad intra* and *ad extra* blocks her ability to provide access to transcendence. A Church under pressure makes for an ineffectual Church.'

'There is a problem with the reality of an 'oppressed' flagging Church seen in the various symptoms of distress and demands she faces.'

'These many challenges present a serious overall spiritual challenge' (pg19). Spirituality can renew, empower, and strengthen the spiritual identity of the Church, and through that reform offer solutions for the Church's problems resulting from her being in the world. Through her spirituality the empowered Church can make a real impact on the world.

Spirituality can offer fundamental ingredients (categories) as potentials for solutions for the Church facing various symptomatic crises.

The problem recapitulated (pg19): 'Participation in the inner life of the Church in terms of liturgical worship, are all at this time insufficiently esteemed as a means to renewal in personal growth and communal unity, and wider service through divine power...'

It is interior spirituality that underpins all forms of worship that involves foundational conversion and transformation. It is interior spirituality that can move and motivate outwards to building and serving community.

The problem recapitulated (pg19): 'There is a problem with a weak impact of the sacraments in general Church life, particularly the Eucharist.'

Involvement in spirituality is able to draw people more deeply into the mystery of the sacraments so that the enlivening mystery of love becomes effective in their lives and so, 'from the inside out,' from interior fervour and power, the mystery impacts on wider concrete society (cf. Marion 1991:181).

7.2.5.1 THE EUCHARIST AS EXPERIENCED RELATIONALITY

A 'symbol' is a representation (makes present: 'present' is a term used 43 times in *Ecclesia de Eucharistia*) to some extent or other that is meaning-loaded by the subject, where the deeper meaning is intuitively drawn from a dimension beyond the subject: a greater, more expansive and better (good). A symbol in the religious domain, is able to reveal a meaning beyond what the subject allocates: that which is ultimately a transcendent dimension because of the weightiness of divine power residing in that dimension (Says Paul VI: 'The renewal in the Eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire,' 1963 *Sacrosanctum Concilium* no10; see also within the Trinitarian covenant, Ouellet 2000).¹⁹⁴

¹⁹⁴ 'Christ is the *catholicus Patris sacerdos* (original italics). Through his human nature the Holy Spirit *communicates divine life* to creation and humanity, *bringing it* to perfection...According to the Eastern Churches, the Trinitarian presence makes the Eucharistic liturgy a *meeting point* between earth and heaven: 'the dwelling of God with men' (Rv 21:3). St Dionysius the Areopagite states that God 'is called beauty...because he *draws (kalei)* all things to himself...and *brings* everything into a unity (*synaghei*).'
The Greek terms are synonymous for calling the Church together. Christ's presence at the gathering of

When the value of the transcendent symbol is deeply personally assimilated, easy habitual access is further enabled. The strongest symbol (see Trent's drafts in Schillebeeckx 1968:30-33) does not so much represent, but *participates* in the reality it points to because the weight of meaning lies much more in the transcendent Other as gift than in the subject's attempt to imbue a concentrate of meaning.

The Eucharist is the *ultimate* symbol, because in the reaching out of the subject's personal intuition to the divine, the touch of the God himself bestows the necessary divine impulse which envelopes and super-imposes on all personal inspirational aspirations so that the fullness of the Other reality 'takes hold' of both the bread and wine which will thereby include the participating subject (cf. Paul VI, 1963 *Sacrosanctum Concilium* no14, 19). This is what the Greek Fathers understood: it was a change by 'taking possession of' (Schillebeeckx 1968:68). This is such an intense and personal interposition that Christ is no longer 're-presented' but truly real and *present* in the most 'full-filled' form of symbolisation possible, where the full weight of the Other overpowers any symbolic representation so that the personal self of the Other comes across in a pregnant event of self bestowal.¹⁹⁵ This *personalist* view is part of a new discovery of the understanding of symbol (Komonchak 1987:350). In this light, Christ's use of the highest forms of the symbolic possible: the forms of his 'flesh' and 'blood' are the 'fullness of himself' that can be expressed in an overflowing symbol. Christ's interpenetration of the form is all-consuming. What Christ means by his body and blood must in a likewise manner be in some sense an extreme form of 'personally loaded' symbol, for we do not believe we eat physical butcher's flesh (flesh means 'the whole person') and abattoir blood (blood is a symbol for a person's 'life'), but we consume Christ 'himself' spiritually as spiritual nourishment ('himself' is used 17 times in John Paul II's *Ecclesia de Eucharisti*).¹⁹⁶ The focus is on what comes across in the exchange of meaningful intentionality: in the 'fulfilled' symbol. John Paul II will reiterate: '*Experiencing* the memorial of Christ's death in the Eucharist also means *continually receiving* this gift' (*Ecclesia de Eucharisti* no 57 italics added). There is 'real contact' and a real relational imparting and receiving.¹⁹⁷

the faithful for the Eucharist *makes* heaven. This mystery *transforms* earth into heaven for you...I will show you on earth the most venerable of heavenly things...I show you neither angels nor archangels, but their *very Lord*.' Consequently, it is possible 'strongly to experience the universal and, so to speak, cosmic character. Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated *on the altar of the world* (original italics). It unites heaven and earth. It embraces and permeates all creation' (Synod of Bishops 2004:29 all other italics added).

¹⁹⁵ This is a 'transcendental symbol' and as symbol is carried beyond any human bounds but is still a sacramental symbol.

¹⁹⁶ John Paul II says, we are '*being saved*' in 'himself': 'The *saving efficacy* of the sacrifice is *fully realized* when the Lord's body and blood are received in *communion*...Jesus *himself* reassures us that this *union*, which he compares to that of the life of the Trinity, is *truly realized*. The Eucharist is a true banquet, in which Christ offers *himself* as our nourishment' (2003 *Ecclesia De Eucharistia* no16). He adds: 'Through our *communion* in his body and blood, Christ also grants us *his Spirit*. Saint Ephrem writes: 'He called the bread his living body and he *filled it with himself* and his *Spirit*.'" (2003 *Ecclesia de Eucharistia* no17 all italics added).

¹⁹⁷ John Paul II makes clear: 'The Church constantly draws her life from the redeeming sacrifice; she approaches it not only through faith-filled remembrance, but also through *a real contact*, since this sacrifice is *made present ever anew*, sacramentally *perpetuated*, in every community which offers it at the hands of the consecrated minister' (2003. *Ecclesia de Eucharistia* no12 italics added).

The giving and receiving is of Christ himself, and it is to his *intensity of intimacy* that he asks us to be sensitive and reverential (as Schillebeeckx also suggests 1968:62, 63; cf. Komonchak 1987:351).¹⁹⁸ It would not be surprising that it will be the *experience* of the saving activity of Christ in the eucharist and in contemplation of the real presence (indeed as experienced by means of the *sensus fidelium* of the faithful) that will be the greatest attestation of the powerful reality that will in terms of the description of that mystical experience, contribute impetus to *deeper* 'spiritual' *theological* conceptions. Some conceptions come to mind in terms of a developing mystical kind of language.

'Saturated symbol,' suffused with the presence of the Other, means that any extraneous elements not tied to the Other will fall away in the overwhelming of the concentrated 'personalness' of the Other as transcendent mystery of love.¹⁹⁹ Instead of trying to substantiate the mystery through Aristotelian categories that are admittedly inadequate to mystery (but seems to have served a purpose as explanation), the Church could look at use of this thesis's categories in terms of: *most intense relationality* that is *really experienced* but *spiritually* so (through spiritual intuition). As indicated (571¹⁹¹ to 575²⁰³), many papal Encyclicals and Apostolic Letters in fact use and depend on the categories of present *relationality*, *experience* in its mystery, and devotional *intuitiveness*. This fiery 'relationality' as spiritual presence remains available in the Blessed Sacrament as host for adoration. The Church cannot go wrong in explaining and (psychologically) describing the *type* of experience one can expect Christ to make on one spiritually in the eucharist. This will include refreshment, healing, renewal, empowering, health bestowing, uniting one with others, food for the journey, foretaste of beatitude, utter mutual intense unity of persons, savouring of love, ravishment, and enjoying mystical heights.²⁰⁰

It seems to this author that the definitions of Trent that uses Aristotelian substance ('species' or form) that is then 'transubstantiated' (Schillebeeckx 1968:41, 59), can in the long run be a more impoverished and even 'misleading' language, as it is again a 'type' of 'symbolisation,' at least a *representational* Aristotelian thought-mode of some more 'solid,' *some-thing*

¹⁹⁸ In addition we need to explain that this is a recurring self-bestowal that can simultaneously remain lovingly present in a special form in time and space as the real presence of the Blessed Sacrament.

¹⁹⁹ As John Paul II puts it, '*the gift par excellence*, for it is the gift of *himself*, of his person in his sacred humanity, as well as the gift of his saving work' (2003. *Ecclesia de Eucharistia* no11 italics his).

²⁰⁰ Benedict XVI explains: 'The Church's great liturgical tradition teaches us that fruitful participation in the liturgy requires that one be personally conformed to the mystery being celebrated, offering one's life to God in unity with the sacrifice of Christ for the salvation of the whole world... Hence the need to provide an education in eucharistic faith capable of enabling the faithful to *live personally* what they celebrate. Given the vital importance of this personal and conscious *participatio*, what methods of formation are needed? The Synod Fathers unanimously indicated, in this regard, a *mystagogical approach to catechesis*, which would lead the faithful to understand more deeply the mysteries being celebrated. In particular, given the close relationship between the *ars celebrandi* and an *actuosa participatio*, it must first be said that 'the best catechesis on the Eucharist is the Eucharist itself, celebrated well.' By its nature, the liturgy can be pedagogically effective in helping the faithful to *enter more deeply* into the mystery being celebrated. That is why, in the Church's most ancient tradition, the process of Christian formation always had an *experiential* character. While not neglecting a systematic understanding of the content of the faith, it centred on a *vital and convincing encounter with Christ*, as proclaimed by authentic witnesses. It is first and foremost the witness who introduces others to the mysteries' (2007 *Sacramentum Caritatis* no64 italics added).

(substance) as existent 'behind' the accidents (see the *uncertainty* of Trent bishops of using *species* or *accidence*, Schillebeeckx 1968:30-34). Is not Christ 'himself' within this presence? If one wants to use Aristotelian philosophical language, one must realise that Christ does 'need' to be designated as a 'substantial form' (a thing or entity, an *essence*) for he is the form of all forms totally beyond any comprehension of what this form may be.²⁰¹ His reality, or 'real presence,' needs to be explained by some language, indeed in terms of a change occurring 'objectively' but here it is merely tendered that the specifically Aristotelian concept of *substantial form* can be more confusing than helpful.²⁰² Seeing some ontological change in 'being' occurring is preferable, but this again cannot convey the heart of *personal interchange* as *mystical spiritual* occurrence. Substance theology has sought to explain through categories likely to be unsupportive as it falls into the 'formless' category of being, a being that lacks spiritual intensity, and in its neutrality, any real local personal 'impact.'²⁰³ The chosen term transubstantiation, because it suggests to a modern person a very tidy 'physicalist sounding' explanation, (even though a trained scholastic knows it entails a metaphysical explanation with a complex tradition - if not a very long one, see Schillebeeckx 1968:40), may end up having *weaker symbolic power* in helping make Christ truly present for the faithful (see Komonchak 1987:348 for a pre-Thomist history of the term transubstantiation). The term transubstantiation of itself does not require one, or stimulate one spiritually, to enter more deeply in a generous self-bestowing in faith. As a 'convincing' kind of argument, it sounds so neat and complete that no intense personal identification in fact needs to be entered into.²⁰⁴

²⁰¹ Rahner provides really helpful language: 'The symbol is the reality, constituted by the thing symbolized as an inner moment of itself, which reveals and proclaims the thing symbolized, and is itself full of the thing symbolized, being its concrete form of existence.' Rahner reinforces the thesis idea that things must act and bestow themselves to be themselves: 'All beings are by their nature symbolic, because they necessarily 'express' themselves in order to attain their own nature' (Rahner 1966. *Theological Investigations* Vol. 4 pg251 cited in Dulles 1992a:157).

²⁰² Cf. Kenny 1980:35-40. Danneels judges that, 'too much attention is given to the intellectual approach to the liturgy. There is not enough room for imagination, affect, emotion and properly understood aesthetics' - aspects encouraged for affect throughout this study. At times, 'This leads in turn to the consequence that the liturgy begins to function in an extremely intellectual fashion and fails thereby to reach many of those who participate in it because they are either non-intellectual types or because they do not consider such stuff to be nourishing for their lives' (28/08/2007).

²⁰³ John Paul II hints at this personal (mystical) dimension: 'The mystery of the Eucharist - sacrifice, presence, banquet - does not allow for reduction or exploitation; it must be *experienced and lived* in its integrity, both in its celebration and in the *intimate converse* with Jesus which takes place after receiving communion or in a prayerful moment of Eucharistic *adoration* apart from Mass' (2003. *Ecclesia de Eucharistia* no61 italics added).

²⁰⁴ McDargh asks a good question regarding any need for symbolisation: 'if it is the inarticulate, prethematic experience or feeling that is most primary and determinative' why then should we 'even be concerned with religious representation or symbolization' (McDargh in Finn & Gartner 1992:6). Here symbolisation 'completes' and 'fills' our feeling. McDargh (in Finn & Gartner 1992:6) fills out: 'Gendlin argued that while there is always a surplus of meaning in our feelings (i.e. the sense that we know more than we can say), the drive to render that feeling articulate in metaphor, image, or concept is crucial. This is so because when an image or concept is found that most accurately completes and captures our felt sense of our life situation, we experience what he terms a 'felt shift.' A felt shift is best defined as a deep but subtle bodily signal that tells us we have appropriately symbolized what we know at the level of our embodied selves. It is this full process of feeling translating into expression that we experience as meaningful, regardless of the content of that articulated self-awareness.' The notion of transubstantiation however offers a weak symbolisation of the prethematic experience; in fact it does not offer a symbol at all but feels like a *disjoined* 'physicalist-philosophic' type of explanation.

It is definitely the case that Aristotelian-Thomistic scholastic underpinnings, despite historians claims to the contrary, that lie behind the Councils of Constance and Trent's explanations.²⁰⁵ In reality, true, historical Aristotelian philosophy will not allow any *separation* of substance and accident (Schillebeeckx 1968:58, 147). It is a disallowable *forcing* of classical and natural philosophy by Thomas and Bonaventure that tries to explain, and to this day, safeguard the 'real presence' of what must in essence be a *mystery* far beyond the grasp of any philosophical categories (Schillebeeckx 1968:42. See Scotus' influence on the concept of presence, in Komonchak 1987:349).²⁰⁶ If Aristotelian philosophical categories do not strictly allow such 'transference' of substances (incongruously, under a 'stable accident'), such an explanation borders on the miraculous (and miracles anyway need no explanation, but faith). In any case, are these kind of philosophical solutions really needed to 'prove' what is *sacramental* and a spiritual and mystical presence? Of course one has sympathy that this was the best and possibly the only available terminology for the Councils then, but the question today is whether it is the only and most *profound* way of describing the real reality of such an *intimate mystery*? Does it imaginatively capture the most intimate sharing possible as evidenced in the eucharist and will it draw persons into the Christ-mystery? If it does not, if it each time requires philosophical Aristotelian background explanation, it is no useful tool for evangelisation or catechesis. Interiorisation (Downey 1998:359), devotion, memorial but real presence, self-sacrifice-to-death, loving kenosis, empowerment and sustaining, feeding, purification, restoration, transformation, self-giving and sharing, the unification of all people and all creation in terms of eschatological prefiguring, are all terms that can better deepen eucharistic appreciation.²⁰⁷

As Schillebeeckx also asks, can the impetus of the anthropological (what is the whole 'Christ *himself*,' 1968:150) and what is phenomenological (1968:147-148) not help? (1968:93).

As *explanation* it cannot be linked to and expand on what is *experienced as felt* in the eucharist at all. The explanation is certainly *foreign* to today's person and has no use as a lay *explanation*.

²⁰⁵ Schillebeeckx has provided a thorough examination of the arguments around this issue. The Fathers of Trent who were scholastics, could not easily think outside scholastic substance-accidence concepts, and considering the old tradition already formed around this type of thinking, were forced to use 'transubstantiation' to safeguard the real presence against a *weak* symbolisation treatment of many of the Reformation theologians, especially Wycliffe who used a purely symbolic argument denying any corporal presence (Schillebeeckx 1968:53-86; cf. Komonchak 1987:350).

²⁰⁶ Benedict XVI states: "*The mystery of faith!*" (italics original) With these words, spoken immediately after the words of consecration, the priest proclaims the mystery being celebrated and expresses his wonder before the substantial change of bread and wine into the body and blood of the Lord Jesus, a *reality which surpasses all human understanding*. The Eucharist is a 'mystery of faith' par excellence: 'the sum and summary of our faith' (2007 Apostolic Exhortation *Sacramentum Caritatis* no6, last italics added).

²⁰⁷ John Paul II says: 'The Liturgy offers the deepest and most effective answer to this yearning for the encounter with God. It does so especially in the Eucharist, in which we are given to share in the sacrifice of Christ and to nourish ourselves with his Body and his Blood. However, Pastors must ensure that the sense of mystery penetrates consciences, making them rediscover the *art of 'mystagogic catechesis'*, so dear to the Fathers of the Church' (2003 Apostolic Letter *Spiritus et Sponsa*: 12). The 'unfolding of relationality' as shared with candidates *simplifies* the obscure aspect of the word *mystagogy*.

However, with Schillebeeckx one is loath to drop any 'metaphysical density' (1968:150) and settle for the 'mere' phenomena (as held to in early philosophic phenomenology, where only human (eidetic) intuition gives meaning).

However a *saturated phenomenon*, we see in Marion, as gift of transcendence, moves well beyond any human capacity or reality. Here it is the *transcendent experience* (that remains mystery) which reveals the gift (cf. Irwin in Lane 2003b:120). Mystagogy means that one *leads into* mystery through introduction *into the experience*.

The Church recognises that the liturgy is itself a 'spirituality' (and theology) but one can be more explicit about the value of depth *mystical experience* in the eucharist. Danneels (2007) speaks of: 'The 'sensorial' pedagogy of the liturgy' in that, 'the uniqueness of the liturgy is that it gives pride of place to 'experience.' Experience comes first, and while reflection, analysis, explanation and systematization might be necessary they must follow after experience'... 'Celebrate first, then understand'" (Danneels 2007). Irwin (in Lane 2003b:112) too believes that the liturgy, through the principle *lex orandi* (the rule: we become what we pray) *forms* a spirituality. Danneels points out how the Church Fathers 'adhered to the principle that mystagogical catechesis (in which the deepest core of the sacred mysteries was laid bare) should only come after the sacraments of initiation. Their pedagogical approach remained 'sensorial': participate first and experience things at an existential level in the heart of the community, and only then explain. Their entire method of instruction was structured around a framework of questions and answers such as: 'Did you notice that...?' 'Well what this means is...' (2007). Danneels adjudges: 'One can only understand the liturgy if one enters into it with faith and love'²⁰⁸ so that 'the following rule applies: first experience, first live the liturgy, then reflect and explain it. The eyes of the heart must be open before the eyes of the mind because one can only truly understand the liturgy with the intelligence of the heart' (Danneels 2007).²⁰⁹ 'Intelligence of the heart' relies on the insight only spiritual intuition can attain. As explained at length (throughout section 5.3 pg320) spiritual intuition involves a relationally inflamed heart as well as an illuminated mind.

Any theological approach to the Eucharist has to rest on a *relational ground*, as the core is all about self-bestowal.²¹⁰ Whatever tools and terminology are used, philosophical and psychological explanations need to build on this relationality.

²⁰⁸ Danneels expands: 'We need to be aware of the fact that understanding the liturgy is far more than a cognitive exercise; it is a loving 'entering in.' At the same time our vision or contemplative gaze is weak. Since the Renaissance we have lost our disinterested contemplative ability; it was pushed aside to make way for analytic observation' (28/08/2007). Experienced relationality is offered as a form of contemplative mysticism.

²⁰⁹ Danneels observes rightly: 'Repetitive ritual provides, in addition, the opportunity for in-depth reflection and interiorization. Serious matters (such as the liturgy cannot be grasped all at once: they need time and time means repetition...The same is true for the language of love. It remains endlessly unvarying yet it is experienced as fresh and new each time it is spoken' (28/08/2007).

²¹⁰ John Paul II expands: 'He enters into friendship with us: 'You are my friends' (Jn 15:14). Indeed, it is because of him that we have life: 'He who eats me will live because of me' (Jn 6:57). Eucharistic communion *brings about* in a sublime way the *mutual 'abiding'* of Christ and each of his followers: 'Abide in me, and I in you' (Jn 15:4)' (2003 *Ecclesia de Eucharistia* no22 italics added).

A relational approach of necessity has to be spiritually intuited.²¹¹ One has to 'feel oneself into relationship' with sincerity and devotion²¹² and one has to be open to sensitively receiving the gift of relationship vertically (directly from on high) and horizontally (through the gift of others). The effect of the Eucharist needs to be experiential.²¹³ If it is a sacrament that personally sustains it must be sensed to be elevating through grace and as bestowing new life and strength. As 'salvific' it makes a 'new Creation,' reminds Schillebeeckx (1968:151). If it is meant to bring people into relationship with each other²¹⁴, then this facilitation must be evidenced as occurring in real life experience.

Grace is able to be experienced (as Rahner holds, cf. Losinger 2000:x, xx and xxx; see Rahner's *Theological Investigations* no4, 1966:162).²¹⁵

7.2.5.2 EUCHARIST AS THE IMPACT OF CHRIST'S DEATH, AND THE CATEGORIES
We believe, on a notional level, that Christ died for us, and that this act as expressed in a most dramatic form is the most intense love possible - self-sacrifice for others. The question that has to be asked is why then so many increasingly do not experience the impact of Christ's death 'for us' in the 'boring' celebration of the eucharist.²¹⁶ If a fresh mystagogy must lead into mystery, then *experience as impact* made on an affective *relational* level (as *intuited* spiritually) seems to provide the precise categories being sought.

²¹¹ John Paul II points out that, 'mystery and love transcends our reason: *'Adoro te devote, latens Deitas,'* we shall continue to sing with the Angelic Doctor. Before this mystery of love, human reason fully experiences its limitations. One understands how, down the centuries, this truth has stimulated theology to strive to understand it ever more deeply...These are praiseworthy efforts, which are all the more helpful and insightful to the extent that they are able to join critical thinking to the 'living faith' of the Church, as grasped especially by (the Magisterium's 'sure charism of truth')' and the 'intimate sense of spiritual realities' which is attained above all by the saints' (2003 *Ecclesia de Eucharistia* no15; cf. Vatican II *Lumen Gentium* no 3, Flannery 1975:351 & Vatican II *Gaudium et Spes* no 45, Flannery 1975:947).

²¹² John Paul II encourages an experience of silence leading into mystery: 'One aspect that we must foster in our communities with greater commitment is *the experience of silence*. We need silence 'if we are to accept in our hearts the full resonance of the voice of the Holy Spirit and to unite our personal prayer more closely to the Word of God and the public voice of the Church.' In a society that lives at an increasingly frenetic pace, often deafened by noise and confused by the ephemeral, it is vital to rediscover the value of silence...Why not start with pedagogical daring a specific education in silence *within the coordinates of personal Christian experience?*...The Liturgy, with its different moments and symbols, cannot ignore silence' (*Spiritus et Sponsa* 2003 no13 italics added).

²¹³ See John Paul II 2003. Encyclical Letter *Ecclesia de Eucharistia* no59.

²¹⁴ John Paul 2003. Encyclical Letter *Ecclesia de Eucharistia* no8.

²¹⁵ See John Paul's *Ecclesia de Eucharistia* (no1): 'The Church draws her life from the Eucharist. This truth does not simply express a daily experience of faith, but recapitulates *the heart of the mystery of the Church*...The Second Vatican Council rightly proclaimed that the Eucharistic sacrifice is 'the source and summit of the Christian life'. For the most holy Eucharist contains the Church's entire spiritual wealth: Christ himself, our passover and living bread...Consequently the gaze of the Church is constantly turned to her Lord, present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love.' Vatican II *Gaudium et Spes* states: 'The impact which the Church can have on modern society amounts to an effective living of faith and love, not to any external power exercised by purely human means' (nos 41, 42 Flannery 1975:942).

²¹⁶ Why do people report they are bored at Mass, and why does Mass attendance keep falling, when there is such a passionate love expressed in the Eucharistic. A universal love-event is taking place that transfixes and transforms the whole of creation - and this remains unnoticed, and is even dismissed. No wonder Francis went about weeping aloud for his Christ, the lover that is 'so unloved.'

Plainly the answer is that the love-event is so unrecognised for what it is, because such depth of self donation is *not experienced as such*. The sacrament does function ‘ex opera operato’ (as it is meant to, in its execution, always, and in every case) but its impact as experience as personal participation in the life and death of Jesus, and the freedom and purification this wins for us as internally felt, is not deeply enough experienced. One is regularly shown people in a crowd, jubilant or distraught and crying after a loss of a football match – but do we ever see a similar response at Mass for the God that dies for love?²¹⁷ The mystic Padre Pio (+1968, see Ruffin 1982) is one such Franciscan who, when saying Mass, in a way similar to St Francis, wept for Christ and his unrequited love (the marks of his stigmata bled). A mystical event such as the Paschal mystery, has to be entered through an inner experience of shared love – what this thesis calls the high point of relationality. However, because the *experience* is deemed to be unattainable from the outset (it is precluded on a psychological level and in terms of the ‘reach’ of any faith) – the means to *relate* to Christ in the mystery is therefore also missing. Because such spiritual relationality has been watered down and has faded in practice, the faith of one’s religion, is at its deepest core, is also badly equipped to function as it was intended to. Faith has lost the capacity to personally and spiritually attach itself to its relational object (and sadly, often in the Eucharist), the very person of Christ. Clearly, the third Eucharistic prayer speaks of a change, of the *experience* of being ‘filled’ and ‘nourished’ and of the possibility of deep ‘union’ in the words: ‘grant that we who are *nourished* by his body and blood may be *filled* with his Holy Spirit, and *become* one body, one spirit *in Christ*.’ Relational contact with the divine as gained through experience is missing. One asks if it has to be better explained, presented in a more spiritually animated manner, and celebrated in a more fitting liturgy, in order to worthily express its inner meaning, so as to excite, heighten, and stimulate a personal expectation of faith.²¹⁸ Conversely, one questions whether the dulled ‘spiritual attunement’ of subjects celebrating the mystery is wanting so that no matter how well celebrated it may be in sublime liturgy and music (cf. Lewis 2001), the spiritual intuition has not been activated to receive the grace. The second problem thus asks whether the spiritual ‘attunement’ to the mystery, to compassionate identification, to ‘feeling with’ Christ in his self offering, is simply *not able* to be generated by the subject. The personal capacity for exchange with transcendence has never been called upon and developed, or has gradually been lost.

²¹⁷John Paul tried to ignite ‘existential’ enthusiasm at the mystery re-enacted: ‘I would like to rekindle this Eucharistic *amazement* ...To contemplate the face of Christ...is the ‘programme’ which I have set before the Church at the dawn of the third millennium, summoning her to put out into the deep on the sea of history with the enthusiasm of the new evangelization. To contemplate Christ involves being *able to recognize him* wherever *he manifests himself*, in his many forms of *presence*, but above all in the living sacrament of his body and his blood...’ There is personal experience of the ‘Other’ in terms of a spiritual intuition into familiarly with Christ: ‘The Eucharist is both a mystery of *faith* and a ‘mystery of light’. Whenever the Church celebrates the Eucharist, the faithful *can* in some way *relive the experience* of the two disciples on the road to Emmaus: ‘their *eyes were opened* and they *recognized him*’ (Lk 24:31)’ (John Paul II *Ecclesia de Eucharistia* 2003:6 italics added).

²¹⁸ John Paul II (*Ecclesia de Eucharistia* 2003 no1 italics added) says: ‘In a variety of ways *she joyfully experiences* the constant fulfilment of the promise: ‘Lo, I am with you always, to the close of the age’ (Mt 28:20), but in the Holy Eucharist, through the changing of bread and wine into the body and blood of the Lord, she *rejoices in this presence* with unique *intensity*.’

To say that spiritual intuition, this 'intimate sense of spiritual realities' that 'grows in insight' (Vatican II, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, no8 in Flannery 1975:754) is under-developed is an understatement. Has it grown hard from lack of exercise and atrophied, has a religious sense for God shrunk because of the incessant impingements of 'hard impressions' by the world?²¹⁹

The upshot seems to be that *spiritual intuition* is no longer a faculty that people are aware of, and can exercise. It is not the 'idea of God' that is the problem, it is the inner sense of faith, the *sensus fidei*, the inner capacity for relationship, that has often been scoffed at as a childish, culturally brain-washed, and has thus been depreciated and suppressed as a natural, innate religious and spiritual capacity.

One has then, as he is the model selected, ask how St Francis entered into and felt the sufferings with Christ – how he managed to expose himself to the very depths of this mystery; how he fervently prepared himself inwardly for the love Christ might give him; and how he was so ardently wholehearted in this desire.

This author believes that this loving fervour, this desire and expectation of faith, the deep understanding of what is being offered as wonderful intimacy, is often missing in parish eucharistic celebrations. The spiritual awareness (and catechetical understanding of what is supposed to be happening) or *capacity to experience* it, is at such a low threshold of expectant generosity that it precludes any affective spiritual experience. The faith ambience of the whole community is often not strong enough and has been dragged down to a superficial level of participation.²²⁰ The sacraments make Christ 'truly present,' but if there is no encounter with, no experience of the 'Other,' then eventually, for lack of experience, people will drift away from this rich mystical event - sadly not comprehending it or being able to enter into it.

John Paul II counters: 'This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father only *after he had left us a means of sharing in it* as if we had been present there. Each member of the faithful can thus take part in it and inexhaustibly gain its fruits' (*Ecclesia de Eucharistia* 2003 no11 italics added).

The nemesis is low-level, lacklustre, un-expectant faith, while the aim is vibrant, intense relational faith. The *categories* give access to the means straining to that aim. The qualities the categories exhibit provides the tools in terms of the stages of *relationality* to be gone through as nine subcategories, the deep type of illuminated and infused *intuition* we seek, and the delicate type of *inner experience* to be elicited, have been made clear in the thesis.

²¹⁹ Part of this ability is to 'enter the world of another,' even the one in the past that has made sacrifice for our life. This is what he meant when John Paul II stated: 'Whenever the Eucharist is celebrated at the tomb of Jesus in Jerusalem, there is an almost tangible return to his 'hour', the hour of his Cross and glorification. Every priest who celebrates Holy Mass, together with the Christian community which takes part in it, *is led back in spirit* to that place and that hour' (John Paul II, *Ecclesia de Eucharistia* 2003:4 italics added).

²²⁰ This is verified by John Paul II: 'In some places the practice of Eucharistic adoration has been almost completely abandoned. In various parts of the Church abuses have occurred, leading to confusion with regard to sound faith and Catholic doctrine concerning this wonderful sacrament. At times one encounters an extremely reductive understanding of the Eucharistic mystery... How can we not express profound grief at all this? The Eucharist is too great a gift to tolerate ambiguity and depreciation' (John Paul II, *Ecclesia de Eucharistia* 2003 no8 italics added).

Francis did enter into the experiences of Christ crucified: he well understood in the readings of the passion, that he was invited to enter into the mode of relationship with Christ on the cross, the experience of which would lead to the culmination of a relationality 'dying with and in Christ' as Francis indeed experienced in the painful stigmata.

Liturgy is not only entered rationally through understanding, but according to Benedict XVI, in 'a manifold way with all the senses' (as Ratzinger 1997:175). Liturgy, especially the Eucharist is relational. There is a to-and-fro dialogue between God and his worshipping people: proclamation of God's word *and* response, offer *and* reciprocation; self-sacrifice *and* a self bestowing as offering. These intense 'down' (of God) and 'back up' movements can be made distinct in the Mass and be emphasised as a personal dynamic requiring motivated response. John Paul II reminds that The Second Vatican Council rightly proclaimed that the Eucharistic sacrifice is, 'the source and summit of the Christian life'... 'For the most holy Eucharist contains the Church's entire spiritual wealth: Christ himself, our passover and living bread. Through his own flesh, *now made living and life-giving* (relationally) by the Holy Spirit, he *offers life to men* (experientially).' 'Consequently the gaze of the Church is constantly turned to her Lord, present in the Sacrament of the Altar, in which she *discovers* (experiences) the *full manifestation* (impact) of his boundless love' (as an affective experience). (*Ecclesia de Eucharistia* 2003 no1 italics & brackets added).

7.2.5.3 SOCIAL AND BROADER CONTEXTS OF EUCHARIST

John Paul II expands: 'The Eucharist has given me a powerful experience of its universal and, so to speak, cosmic character. Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world. It unites heaven and earth. It embraces and permeates all creation. The Son of God became man in order to restore all creation, in one supreme act of praise, to the One who made it from nothing. He, the Eternal High Priest who by the blood of his Cross entered the eternal sanctuary, thus gives back to the Creator and Father all creation redeemed' (2003. Encyclical Letter *Ecclesia de Eucharistia* no8).

The Eucharist and the sacraments have to be re-visioned in terms of presence - and how to *enter* that presence. How to respond to relationally in terms of conversation, intimacy, intensity that is personal and direct?

7.2.5.4 LITURGY: DEEPENING OF THEOLOGICALLY INFORMED SPIRITUALITY AS INTERNAL INTUITIVE PARTICIPATION

Irwin (in Lane 2003b:119,120) frequently agrees with the thesis, that superficial liturgical change centred round mere technique and performance which adjust the 'ritual structures', will not achieve real liturgical renewal. Ratzinger has de-emphasised the priest's role, placing it under the impact and power of tradition and a sense of the eternal (Ratzinger 1997:175). Irwin (in Lane 2003b:111, 120) recognises that for liturgy to be renewed there needs to be a deepening of 'theologically informed spirituality.'

On similar lines Cardinal Medina Estevez, Prefect Emeritus of the *Congregation of Divine Worship and the Discipline of the Sacraments*, stated in his article in *Observatore Romano*, (1 Dec. 2004): that what has been termed active participation in the papal documents (*actuoso*

participatio for example, in *Sacrosanctum Consilium*) should be better translated as an actual participation which 'does not merely concern external aspects but above all and primarily, *internal, spiritual dispositions*.²²¹ This he informatively calls an 'internal participation' that expresses itself externally. Rausch puts it like this: 'A priest's spirituality must be experienced as a participation in the mystery of God moving into the world in Christ and in drawing it back to a communion in the divine life in the Spirit' (Sheldrake 2005:512).²²² It is then 'from the inside-out' that liturgy assumes its shape. A 'good theology' must underlie these 'devotional attitudes' so as to be able to inform celebration.²²³

7.2.5.5 A SPIRITUALITY OF LITURGY - MYSTAGOGY AND MYSTERY

A different kind of psychological approach is needed in liturgical celebration. Narrative, mythologizing, and ritual are all dramatic devices that translate event into experience.

A mythical stance doesn't need more evidence for validity; rather it takes out literal objectivities (Hillman 1975:143) so that space is made for 'hovering at the border' where 'puzzlement' (i.e. imaginative and alert intuition) waits in a spread of mystery, which is both a precondition and consequence for revelation (cf. Hillman 1975:142 brackets added). The aim is to 'go inwards,' to subjectivise (Hillman 1975:142).

Our faith when it is focused by a pure spiritual intent and sharpened by the Spirit lends itself to flow with liturgy. Liturgy at the same time elevates and adds to our experience of this faith assumed. From this it becomes apparent that a 'spirituality' of liturgy and ministry needs to be imparted to those ministers who plan and celebrate liturgy. (Cf. Irwin in Lane 2003b:111).

Irwin's Chapter culminates in the realisation that all liturgical activity has its *source* in God who draws us into mystery. A critical point to be consolidated here is that it is not only our efforts to 'penetrate and experience God ... here and now' as Irwin suggests (in Lane 2003b: 113), but that it is God that engenders an inner awareness of the mystical presence of Christ in the liturgy. This experience 'dawns upon us' a heightened insight of the liturgy's deeper mystical meaning. No amount of forced self-effort can bring one to this kind of depth-realisation. In fact, an over demanding liturgy that calls for an over-active kind of participation can distract from the sensitive, finely-tuned *intuitive* disposition required for receiving this kind of experience.

²²¹ John Paul II states: 'At the beginning of this millennium, may a *'liturgical spirituality'* be developed that makes people conscious that Christ is the first 'liturgist' who never ceases to act in the Church and in the world' (2003. Apostolic Letter *Spiritus et Sponsa* no16).

²²² John Paul II continues: 'It is in the Liturgy that the Church, enlivened by the breath of the Spirit, lives her mission as sacrament - a sign and instrument, that is, of *communion* with God and of unity among all men', and finds the most exalted expression of her *mystical* reality...In the Lord Jesus and in his Spirit the whole of Christian existence becomes 'a living sacrifice, holy and acceptable to God', genuine '*spiritual* worship' (Rm 12: 1). The mystery brought about in the Liturgy is truly great. It opens a glimpse of Heaven on earth' (2003. Apostolic Letter *Spiritus et Sponsa*, no16).

²²³ Religious worship and liturgy employs a format where past events can be celebrated again in the present. The actions in the present make alive once again actions of the past – this is much more than factual recall by memory and this is more than rote or mechanical re-enactment. To make such a past 'present again' or to 're-present' religion has to make sure it builds-in such an *emotional-spiritual* re-experiencing *over and above* any cognitive understanding of cultic or straightforward liturgical activity. To make for any *deep personal impact* requires emotion that moves one onto another level and requires this to be imbued with spiritual significance. One has to be meaningfully *drawn into* a re-experiencing that draws into the same (kind) of past religious experience.

For instance, we cannot 'think ourselves into,' or 'excite ourselves emotionally into,' the paschal cycle of death and resurrection. We need instead to be *drawn* into it so as to 'feel with' Christ present, the love that he offered, and is offering again so generously and at such great price. We need to experience the freeing sense of resurrection-love that is shared with us in his rising - as we receive him, and his mysterious love, in the reception of the Eucharist.

These *affective* dimensions are certainly at the heart of Franciscan devotion and need to be reclaimed for liturgy to rediscover any captivating and participative depths in a world that is both overexposed to stimulation and superficially bland. One needs to be seduced into a *relationally* that has its highest expression in the self-offering and self-revelation of Christ.

This (mutual) dialectic of giving and receiving needs to be better explained²²⁴ by celebrants so as to allow a much more personally appropriated entry into 'experiencing and taking part in' the paschal mystery, that is, the death and resurrection of Christ (Irwin in Lane 2003b:95). One can evidence such intense participation by the laity in a deepened form of liturgy when visiting the local Carmelite eucharist celebrated in Nijmegen, the Netherlands.

As the activity of the Holy Spirit is invoked (e.g. in the *epiclesis* of the Eucharist) liturgy becomes a dynamic force that itself evangelises and catechises. In his divine action, God makes a powerful impact in our weekly and daily life. This was also the understanding of the ancient church (Schillebeeckx 1968:67).

7.2.5.6 LITURGY AND EXPERIENCE

CONCERNING LITURGY AND ESPECIALLY THE CELEBRATION OF THE EUCHARIST

The impression can be given that the *formality* of the celebration of Mass must make it a strict cultic exercise. In the past exact articulation of formularies was demanded so that the liturgy was performed validly. Such tenseness in style still abounds. The employ of the new convoluted English translations places emphasis on getting the wording right, not the immediate sense. There are other factors involved beyond the text itself such as the voice of the president, namely his inflexion and the personal yet liturgical 'touch.' Also the witness of the very depth of his own personal involvement in the mystery will draw participants in. These aspects make a difference to the formulary structure itself. When one considers that the Eucharist is the total embolisation and self giving of Christ to his faithful as a living mystery in which there is a 'giving of oneself to death,' where the pouring out of blood in sacrifice for others is involved, then one wonders whether the rote 'reading off' of the formularies in such a formal, cultic manner, as is often witnessed, really draws full participation of all the faithful into such a personal and poignant celebration of the Paschal mystery. The Mass as a whole, for each person attending, and the entire community, should be a vibrant *experience of* and mystical *participation in* the life-giving death and resurrection of Jesus Christ as celebrated.

If such a full participation is an *experiential* event, one has to consider how such an experience can be amplified so that it fully expresses the depth of the mystery celebrated. A contrast, as

²²⁴ John Paul II thus says: 'Pastors must ensure that the sense of mystery penetrates consciences, making them rediscover the *art of 'mystagogic catechesis'*, so dear to the Fathers of the Church' (2003 Apostolic Letter *Spiritus Et Sponsa* nos11, 12).

example, can be made between a priest who says Mass in staccato (high-speed manner to be completed in 25 minutes inclusive of a homily, as not uncommon, say, in Ireland); and a Mass sung to the music of Bach, *St Egidio* chanting, or some other composition such as the *Missa Luba*. The same words may be used in the celebration, but the level of possible experiential participation will clearly be different in these two scenarios. Hence in liturgical renewal it would be wise to consider in what way participants in the Eucharistic celebration can be *experientially drawn* into the *depth of the mystery*.

Has the liturgy fallen prey to the distinction of *matter* and *form* of the sacraments: where the form is the more spiritual transcendent reality (working *anyhow*, *ex opere operato* 'by the very fact of the action's being performed') and the matter is just relegated to the mere *material* expression 'in which' form 'works'? For the form to be meaningful to those attending requires experiential *participation* (*ex opere operantis* as 'work of the worker,' McBrien 1980:736,737) and this is not arrived at without being 'drawn into the form' *through* a type of 'matter' that entices, helps focus, and enwraps the participants, so that the form as part of the mystery can become a depth-reality for those celebrating. *Ex opere operato* does indeed function to 'bestow' unseen grace every time but that is not 'meat' enough for those wishing to be fervently attached to Church *life*. Awareness and conscious illumination and inner experience of praise, and thankfulness for all that is truly being *experienced*, needs to be part of the Church's liturgical life - especially to retain young people. It must be the 'impact' of that liturgical and sacramental experience that carries them through a week lived in a secularised world where spiritual intuition of, and experience of, the sacred is utterly undermined and even ridiculed by the imposition of modern lifestyles and alien thought paradigms.²²⁵ Many elements can promote the depth of the experience: such as the architecture and sanctuary furnishings, the movements and tone of voice of the celebrant, the pauses and silences²²⁶, and parts of the Eucharist that are appropriately sung, so that these enhance those highlights of greatest

²²⁵ As John Paul II sees it: 'Now is the time for new evangelization. This challenge calls the Liturgy directly into question. At first sight, spirituality seems to have been put aside by a broadly secularized society; but it is certain that despite secularization, a renewed need for it is re-emerging in different ways in our day' (*Spiritus et Sponsa* 2003:11).

In other words the matter (the liturgical words, the worship in song, the fitting gestures or *rubrics*) is closely tied into the form of *its expression*. Young folk who claim the Mass is dry and boring need to be drawn into the mystery *through* the presentation style of the *matter* to become vibrant worshipers. One can see the *St Egidio* movement in Rome (cf. the *Neo-catechumenate* and *Taizé*) attracting young people *through* the liturgical style of worship – that speaks of the experiential worship of, and mystic receiving from God. Holistic anthropology (how humans are made in God's image to *receive* the grace of transcendence) and holistic entry into full mystery in liturgy (God's sacramental self-bestowal) are closely wedded. Mental dualisms such as *form* (the reality) and *matter* (the externals) militate against fruitful interactivity where hidden depth *and* powerful symbols help reveal mystery. When the categories of experience and spiritual intuition are employed, they point directly back at what sacramentality is meant to achieve - *make* the mystery of Christ *present* and actual in one's life and that of the community.

²²⁶ Silence is a tool in which one is forced to become present to another. It is something Benedict XVI is encouraging in even youth gatherings. This is an uncompromising aspect that is to be built into youth work, which does not always mean entertainment or obvious programming. The way of worship at *Taizé* is a wonderful example of this learning to contemplate.

profundity – such as the more vibrant proclamation of praise when singing the Gloria, or the exquisite intimacy of the moment of Christ’s self-imolation.²²⁷

In addition for numerous readings to be absorbed at one time: the first reading, responsorial Psalm, second reading, and Gospel, as well as the homily delivered upon it; requires a slower tempo differentiated by singing so that the fullness and density and profundity of the readings and sermon can be more easily absorbed as a weekly ‘experience.’ Goldcroft (2011:7) points out that in the Eucharistic liturgy there are various forms of emotion to be brought out, such as gathering the congregation; focusing the congregation on the unfolding Eucharistic event which is more introspective; and time of silent thanksgiving appropriate for the most intimate encounter we have with Jesus.²²⁸ In addition liturgical music helps take us from our individual isolated spaces into a communal space. This is saying that if a liturgy fails to promote *experience* of a living mystery it fails in its task as liturgy. Participants in the eucharist need to be drawn into the experience of what is happening at a much more profound level than what is merely said and done. Liturgical planning would do well therefore to consider what the categories of experience, spiritual intuition, and relationality, require from the methodology of liturgy. Liturgy is therefore aimed at increasing the spirituality and mystery of what is occurring as liturgical experience; it is called upon to request an ‘attunement’ of people’s spiritual intuition in a relaxed yet thought-through format so that this intuition is both focused for receptivity and heightened. Goldcroft (2011:7) says that a brother from the ecumenical community of *Taizé* offered ‘a basic but valuable premise, namely that liturgy’s purpose is to bring people to prayer.’ It does this primarily by ‘creating an emotional and psychological space, which allows us to open our hearts to the transcendent.’ Because ‘parish musical resources are very varied and often weak across the world, one of the most basic tasks of a liturgy is to find musical language appropriate for a *given* congregation.’ The ultimate goal of course is for the Eucharist to unite the participants with the passion and resurrection of Christ in what is the apex of the union of humanity and God that is celebrated in Christ’s Paschal mystery. The categories of experience, relationality, and spiritual intuition, help liturgy to focus on the essential elements that are required for worship or *right* worship. This is very different -and one does not accuse the whole Church of this- of ensuring universal orthodoxy in *absolute* uniform forms of worship to ensure that aberrations and malpractice be excluded, as

²²⁷ Lamb (2011:31) reports that according to a consultor to the Congregation for Divine Worship (CDW) ‘the standard of liturgy in England and Wales is in need of improvement with better music, art and vestments.’ In a new pamphlet for the Catholic Truth Society, Abbot Cuthbert Johnson says that liturgies sometimes lack, ‘a sense of mystery in God’s presence in our midst’ and that there is a ‘widespread desire to see more dignity and beauty’ at Mass. He argues that a ‘neglect’ of aesthetics has been ‘detrimental to the faith’, resulting in the poor standard of liturgical art and the ‘feeble quality of some modern sacred images.’ ‘It is time to put an end to cheap and tasteless posters and banners and ensure that beauty is restored to worship in form, colour and sound.’

²²⁸ John Paul II adds: ‘How can we not see this as proof that the thirst for God cannot be uprooted from the human heart? Some questions find an answer only in personal contact with Christ. Only in intimacy with him does every existence acquire meaning and succeed in experiencing the joy that prompted Peter to exclaim on the mountain of the Transfiguration: ‘Master, it is well that we are here’ (Lk 9:33)’ (*Spiritus et Sponsa*, 2003 no11).

a, or the major factor in promoting uniformity of liturgical practice.²²⁹ The goal is therefore *properly* interpreting what is occurring in the mystery so that the profound new relationship expressed in it, and offered in it, is fully consummated.

What enables experience of that unique *relationship* needs to be preserved and especially, enhanced. In the three categories as presented, we see very worthwhile criteria in which liturgy and worship can be properly judged, practised and participated in. The aim is not to safeguard orthodox liturgy at all cost, but to facilitate and enhance the greatest depth of participation that is possible in terms of what the liturgy proclaims and performs as enacted mystery. In short, this author has provided alternate criteria for consideration for good liturgy. These guarantee orthodoxy, whilst also allowing an appropriate amount of flexible creativity and imagination so that the liturgy can be better enhanced and more deeply participated in.²³⁰

It goes without saying where youth do not experience vibrant experience as entry point into the mystery - they miss the whole rationale of what is really being celebrated.²³¹ In dull, automatic, uninspired and speedily performed celebration of liturgy there is no chance that engendered *experience* will draw any person into that mystery in a way that is fully participative, healing and bringing of new life. Mystery, in the manner often evidenced in the West, cannot be adequately celebrated. In this short explanation *experience* has been able to make its own claim. This is not frothy, exuberant, emotional experience for the sake of egotistical self-expression, but what is a deep expression of appreciative and thankful

²²⁹ Obviously attending a Eucharist celebration in Rome is very different to celebrating the same in Africa. In Africa singing, ululating and dancing, which may be a distraction for Western counterparts, are a very natural and human expression of worship in their own experiential milieu. The key is not to suppress spontaneity, or to ridicule more monotonal celebrations, but to discover those elements proper to culture, as a process of inculturation, so that the experience of the *central mystery* as *correctly* understood, can be experienced in its own right within that culture. The goal is therefore properly interpreting what is occurring in the mystery so that the relationship expressed in it, and offered in it, is fully consummated. (Christ redeeming and uniting all of creation).

²³⁰ Lane (2004:81) again states as criticism: 'If the Church is to address the ethical deficit that now exists in society, if it is to fill the *spiritual vacuum* that is all around, and if it is to transform the increasing levels of religious apathy, then it will need to operate out of a *new imagination*.'

²³¹ The central need for development of *spiritual intuition* in youth formation is important.

We know that if we want to stimulate faith in youth, which is a vital challenge in this modern age, this is exactly where the Church should be *expert* – that is in knowing how to 'spark alight a small flame of faith' in the heart of young people so that this will gradually enflame their whole inner selves. To what *innate inner dimension* do we appeal when we approach the young with our small flame of faith. Once faith has taken hold, *how*, or through what kind of symbolisation process do we re-present our flame of faith so that it truly sets alight other's dormant faith? How can faith 'spread like a wildfire'?

Let us not then bypass unconscious and conscious *intuition* in fear that we will be challenged to make difficult distinctions between what is *merely human* (as a closed psychological discipline) and what is purely *spiritual* (of the spirit-pneuma in man and of the Holy Spirit). Let us not out of fear of sometimes confusing boundaries as we struggle to decipher this cooperation, shrink back from understanding the integral co-functioning of what is *human* (which includes that which God innately designed and placed in us so that it becomes a special spiritual faculty enabling us to be open to the divine – the 'soul') and what is of *divine* activity bestowed on us as *pure gift* from beyond what we can ever attain or even imagine. Any cohesiveness of values is built up by re-enforcing intuitions.

The idea is to lead the young into transcendent experiences of deeper prayer. Such spiritual experiences are initially more guided. Youth should be encouraged by small prayer groups where the experiences and the guidance and the presence of the Spirit can be felt.

engagement in the unfolding of the Eucharistic drama in Christ. Experience and intensity of relationship are not things to be feared, but categories to be employed. That is exactly what the Eucharist is about, the giving and receiving, the experiential reciprocating of the persons of the Trinity with the faithful people it loves. God gives himself in his Word, his Son, and his people respond in praise and thanksgiving through the Son. As the Lord allows himself to be shared out amongst his beloved, people too commit themselves in a loving return. There are to be found in the Mass: prophetic experiences under impact of proclamation; faced with glory, experiences of humility; and as one is touched, experiences of contemplative intensity and unity; and dependency and thanksgiving. A modulated to-and-fro movement, giving and receiving, bespeaks the covenantal relationality that shapes the whole Eucharistic celebration.

7.2.6 INDICATOR 6: THE INABILITY OF THE CHURCH TO ADEQUATELY PROVIDE FOR CONTEMPORARY 'SPIRITUAL HUNGER/THIRST' OF THE WORLD HAS BEEN COVERED

The problem recapitulated (pg19): 'Humanity can be described as feeling with pain the 'gap' between God and the World as a 'lonely abandonment.' Such estrangement is somehow suffered as a vaguely understood 'anguish' or a gnawing in the heart. This mostly inner affliction is certainly tied to an unsatisfied spiritual hunger or thirst so many experience existentially.' 'Spiritual hunger/thirst' of the world can only be assuaged by those that have their own inner spiritual life well in place. It can only be these spiritually aware people, that are personally conversant with the mystery of spirituality, that can become sound spiritual witnesses and/or guides. It is they as mystics, more than theoreticians that will be able to contribute original insights and offer new avenues in the academic domain.

If spirituality needs to move the Church beyond theological rationality and objectivity it can afford to be *more emotive*.

7.2.6.1 THE NOTION OF SPIRITUAL THIRST

Certainly all searching can have plentiful waters supplied, as Jesus called out at the greatest day of temple feast. Jesus stood up and exclaimed: 'Let anyone who thirsts come to me and drink' (Jn 7:37). See also: 'But whoever drinks the water I shall give *will never thirst*; the water I shall give will become *in him a spring of water* welling up to eternal life' (Jn 4:14).²³²

Smith (2008:16) adds: 'There is a deep longing of people around the world who express a spiritual hunger for a deeper relationship with God and a contemplative dimension in their lives. The introduction of contemplative meditation or adoration in parishes will not only move people on from 'saying prayers' to a deeper form of prayer but be of benefit to their total lives; body mind and spirit. We tend to think that we show our participation in our spoken responses or by our singing but we can fully participate in silence by simply entering into the Mystery.'

²³² Says Rolheiser (1990:6): 'There is in all of us, at the very centre of our lives, a tension, an aching, a burning in the heart that is insatiable, non-quietable and very deep... Most often, though, it is a longing without a clear name or focus, an aching that cannot be clearly pinpointed or described... mystics speak of 'the spark of the divine in us'; the ancient Greeks spoke of something they called *nostos*, homesickness (a feeling of never being at home, even when you are at home).'

Indeed, the General Introduction to the Roman Missal encourages us to have periods of silence in the Mass (no23).²³³

7.2.6.2 SPIRITUAL DIRECTION AND SPIRITUAL GUIDES

What the Church needs today is not so much detached 'professional' priests and leaders such as academic theologians, institutionalised lecturers, canonists, and efficient pastoral organisers or planners -devoted as they may be and valuable as they are- but including and in addition to this, holy men that are 'experienced spiritual experiencers', that are steeped in prayer and close to God. Persons that have steadily walked the road of contemplation, know its challenges and its pitfalls, and remain afire with God because of it, are invaluable today. The Church and the world cry out for persons who with a deeper inner authenticity can open others to beautiful and sound divine influence.²³⁴

Connolly writes that, 'what foodstuff is to cooking' 'religious experience is to spiritual direction.' Above all, spiritual direction for him is to 'respond to a personally communicating God, to grow in intimacy with God, and to live out the consequences of the relationship. The *focus* of this type of spiritual direction is on experience, not ideas, and specifically religious experience....' (Barry & Connolly 1982:8 italics his). Collins adds that in the English speaking world spiritual direction increasingly focuses on religious experience (Collins 1999:47; Cf. Reiser 2004:4). The institution is meant to serve the relationship with God.²³⁵

Personal accompaniment will mean to make the candidate relaxed enough so that God can gently come to them and arise within in prayer. This means allowing the candidate to be so trusting and open so as free them to be able to share. The formator listens to any frustrations, blockages and distractions arising in the decent into prayer relationship with the Lord.

In fact the real problem in spiritual direction is often an innate resistance to experiencing the full reality of God's self-communication. This is the area a good spiritual director is aware of in his or her own life. This resistance often covered-over by illusions protective of the ego may arise out of poorly integrated fear of intimacy or an unreasonable sense of sinfulness (Barry 2004:92)²³⁶

²³³ Smith further informs: 'Liturgists tell us that it is good to sing a hymn as we process to Communion; but, they say, there should be no music or speaking after Communion. These are precious moments so suitable for silence. This silence is profound and can usually be held for up to five minutes. Silence is but a means of experiencing stillness. 'Be still and know that I am God'. To be still is to enter into the eternal 'now' moment, outside time, the 'eternal now' of God: the still point at the centre of the turning wheel of time' (Smith 2008:16).

²³⁴ Pope Paul VI explains: '...the first means of evangelisation is the witness of an authentically Christian life, given over to God in a communion that nothing should destroy...As we said recently to a group of lay people, 'Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses'' (*Evangelii Nuntiandi* 1975:41)

²³⁵ Barry and Connolly in Chapter 2, '*The Centrality of Religious Experience*' in their book *The Practice of Spiritual Direction* proffer a most clear exposition of experience. They point out that writers such as William of St Thierry believed in the supreme importance of *institutions* such as the Church and the monastic foundation, but that these provided 'the setting for a personal encounter with God' and that these 'were not themselves that encounter' (Barry 1982:26, see also Barry 1987, 1990, 1990b). To this one needs to point out that, in entering the depth of the mystery of the Church in its 'structures,' one in fact can and does meet Christ himself.

²³⁶ Ruffing (2000:36, 37) concurs with the idea of resistance to experience: 'Directees frequently move away from God's inbreak into their lives because something about the experience frightens them. That

7.2.6.3 LITURGY AS ANSWER TO THE THIRST

John Paul II clearly sees liturgical entry into mystery as an answer: 'The Liturgy offers the deepest and most effective answer to this yearning for the encounter with God. It does so especially in the Eucharist, in which we are given to share in the sacrifice of Christ and to nourish ourselves with his Body and his Blood.'²³⁷ However, Pastors must ensure that the sense of mystery penetrates consciences, making them rediscover the art of 'mystagogic catechesis', so dear to the Fathers of the Church' (2003. Apostolic Letter *Spiritus et Sponsa* nos11, 12). John Paul II adds: 'What is the Liturgy other than that pure, inexhaustible source of 'living water' from which all who thirst can freely draw the gift of God (cf. Jn 4: 10)?' (2003 Apostolic Letter *Spiritus et Sponsa* no1).

7.2.7 INDICATOR 7: THE CHURCH IS FRUSTRATED IN NOT BEING EQUIPPED TO RESPOND TO THE NEEDS OF TODAY'S YOUTH

The problem recapitulated (pg20): 'The needs of the young are glaring as they foment all kinds of personal and social maladies and forms of unhealthy disconnectedness and estrangements and this presents a serious spiritual challenge.' 'A chasm ever widens between this Church and an ever more disturbed and confused, culturally and often religiously alienated youth. Forming and building up the youth is a demanding mission. Where breakdown of marriage and family life, mental health and social immorality is increasing, and social imbalances are causing crises, the ministry of instilling deeper values and providing Christian identity and solidarity in youth remains a mountainous challenge for the Church' (pg20).

Nevertheless that youth can respond so spontaneously and generously to the promptings of the Spirit in self-giving means possible and even wide-spread renewals can emerge unexpectedly. The hypothesis is that a revival of attractive and dynamic spirituality that meets Christ in a personal manner, can *always* elicit a life-response.

Without opening up to felt relational rapport, the youth will not be overly drawn by rote liturgy, fixed dry teaching, or a regimented or authoritarian presentation of the faith.

something may be the God's initiation in the relationship, the intensity of God's presence, the direct affective response, a perceived threat to self image, a change in the way prayer is experienced, or sense that unpleasant or undesirable consequences will follow.'

²³⁷John Paul II explains: 'The Mass makes present the sacrifice of the Cross; it does not add to that sacrifice nor does it multiply it. What is repeated is its memorial celebration, its 'commemorative representation' (*memorialis demonstratio*), which makes Christ's one, definitive redemptive sacrifice always present in time. The sacrificial nature of the Eucharistic mystery cannot therefore be understood as something separate, independent of the Cross or only indirectly referring to the sacrifice of Calvary' (2003 Encyclical Letter *Ecclesia de Eucharistia* no12).

We forget experiences...as if we didn't have them..., they are 'effervescent,' even 'ambivalent' and 'skittish,' says Barry (1989:13) - we forget the love of others - its slips away and is overcome by attentive demands of flashier matters. The need for continual experience is required for any relationally to be maintained (even in marriage, expressions of love are needed for sustaining that love against dryness, self centeredness, presumption, staleness - how much more is this experience not needed in Spirituality where one's God is *unseen*). Jesus needed to withdraw to maintain his relationship with this Father. This is not continuous flashes of ecstasy but a deeper experience of faith where 'presencing' of the Other takes place, where one is 'filled' with the Other, all in an ungrasping way.

This relational dimension requires aspects of affective expression – in involvement through song, action, and dance. The youth’s capacity to directly enter into deeper spiritual experience should not be underestimated. Direct exposure to silence, chant, contemplation and expressive experiences of the Spirit should be risked.

7.2.7.1 AIMS FOR YOUTH

An aim would be to enable young people to discover their own identity in the love of Christ by providing means to develop deeper insight into themselves, others and the divine through deeper spirituality and its capacity to refine relationship. In this way they will discover God in each other’s uniqueness - and in all other cultures.

Entering this requires a guided, ever deepening private *prayer life* and *prayerful support* (spiritually orientated) *groups*.

Included will be finding a supportive community that affirms youth in their identity and giftedness and that lends an evident maturity to the young person’s development into what is a difficult commitment to social awareness and involvement.

7.2.7.2 THE SYMBOL AS MYSTERY

What would help avoiding misunderstanding regarding intuition is to develop a richness in symbolic appreciation – significantly in the above dispensation, to learn and enter the depth of possible *relations* being offered.

North sees spirituality as a vital factor for youth wanting to remain in the Church; youth attribute any staying to: ‘the ‘mystery’ of the Church, the Eucharist, the silence, and the feeling that their presence matters – that sense of belonging again’ (North 2004:16). This again clearly needs to be attained through retaining and refining their capacity for an open spiritual intuition. The Church needs to keep open the natural intuition of ‘the child’ to available transcendence: as awe, mystery, sense of good and evil, expectantly open to the influence of God. The young need to develop their imagination as sense of intuition so as to expand their inner horizons to possibilities open to such transcendence.

Without opening up to felt relational rapport, leaves a youth that will not be overly drawn by rote liturgy, dry fixed teaching, or a regimented or authoritarian presentation of the faith.

7.2.7.3 APPLICATIONS: ATTRACTIVE RELATIONALITY FOR YOUTH

Seeking of a ‘hook-in point’ in the young’s youthful makeup, cannot depend mostly on rational persuasion. The contemporary young are best at relationships and it is into this that we need to link. What kind of faculty deals with relationality, and how does the Church ‘trigger’ this faculty to awaken affective and spiritual interest in young people?

Once youth are exposed to the divine by having an *experience* of divine presence, of caring and loving presence, of some all-pervading power as divine presence, they are then open to understanding that teaching that more thoroughly upholds and expands these. After being deeply satisfied they will be strong enough to be concerned about real responsibility beyond their own immediate basic needs (as background see Harrington 1994).

Relationality means an extension of self in relation to another over space and time and the heartfelt maintenance of this. John Paul II called out for the youth to be experientially attracted to Christ in a spiritual relationship: ‘Is not Christ the secret of true freedom and profound joy of

heart? Is not Christ the supreme friend and the teacher of all genuine friendship? If Christ is presented to young people as he really is, they experience him as an answer that is convincing and they can accept his message, even when it is demanding and bears the mark of the Cross. For this reason, in response to their enthusiasm, I did not hesitate to ask them to make a radical choice of faith and life' (John Paul II 2000 Apostolic Letter *Novo Millennio Ineunte* no9 italics added).²³⁸

7.2.7.4 INTUITION AS A FLAME OF FAITH

We know that if we want to stimulate faith in youth, which is a vital challenge in this modern age, then this is exactly where the Church should be expert, that is, in knowing how to spark alight 'a single flame of faith' in the heart of young people so that this will gradually enflame their whole inner selves. To what *innate inner dimension* do we appeal when we approach with our 'match-flame of faith'; and how, or through what kind of *symbolisation process* do we re-present that flame of faith so that it truly 'sets alight' other's dormant faith?

We know that spiritual intuition must contain central dimensions such a imagination; automatic synthesising abilities; dimensions appreciative of depth; a relational facility that enables one to love what cannot be seen; a propensity to be attracted to and inspired by transcendent powers; spiritual enthusiasm; a means of leaping forward intuitively beyond information gathered; a discerning and prophetic instinct²³⁹; and a facility to project beyond the apparent which is a capacity that approximates faith itself.

Let us not then bypass unconscious or conscious intuition in fear that we will be challenged to make difficult distinctions between what is *merely human* (as a closed psychological discipline) and what purely *concerns the spiritual* (of the spirit, *pneuma*, in a person, and of the Holy Spirit). Let us not out fear sometimes confusing boundaries as we struggle to decipher this cooperation and shrink back from understanding the integral co-functioning of what is *human* (which includes that which God innately designed and placed in us so that it becomes a special spiritual faculty enabling us to be open to the divine – the 'soul') and what is of *divine* activity bestowed on us as *pure gift* from beyond what we can ever attain or even imagine

²³⁸ We note here that both knowledge and experience are *both* emphasised. During a Diocesan Youth Chaplains and Diocesan Youth Leaders gathering, Koinonia, Johannesburg, Diocesan Youth Leaders formulated a Vision Statement for 2008: 'Ensuring a sustainable community of young people who have a *concrete knowledge of their faith* and *deeper spiritual experience*, who are aware and have skills through which they can act upon issues such as lack of morality, HIV / AIDS, social teachings of the Church, and desiring an authentic and Afro-centric Christian community' (Hagan, 2007 italics added).

²³⁹ Pope Francis exclaims: 'Be prophets of the Kingdom' (Spadaro, *La Civiltà Cattolica* Jan. 2014:3-17).

7.2.7.5 INFORMATION, OR ILLUMINATION

Thomas Groome propels into the midst of such an argument by rightly distinguishing between head knowledge 'about something,' and learning from wisdom.²⁴⁰ However, as he explains what the latter method should contain, it is suggested that he still works within a process of mental 'extracting' - even if this process uses the heart to some extent. He does not sufficiently attend to the experience within which a gifted encounter from beyond any content, or the self, can take place. Groome's alliance of faith and reason can be accepted provided there is adequate understanding of how faith gives dynamic birth to Jesus Christ within. This is an essential dimension that is, it is submitted, never studied deeply enough in the process of catechesis and evangelisation. (See Groome 2002:587-596.)

7.2.8 INDICATOR 8: DIFFICULTY IN CREATING A BLUEPRINT FOR AN UPDATED, RELEVANT CATECHESIS THAT CAN MAKE FOR REAL TRANSFORMATION

The problem recapitulated (pg21): 'Especially in the more advantaged world, the (at times baffling) difficulty of imparting 'the faith' to youth through catechesis is painfully evident. At present this undertaking often includes frustration with method and the meagre fruits produced over an extended pedagogical period.' 'One cannot but be struck by the Church's frustrated attempts to effectively bring across the richness of her own mystery and of her very being. The work of catechetics somehow always seems inadequate for drawing young persons into a living and deeper faith engagement' (pg21).

As spirituality becomes more conscious of its own foundational dimensions and can soundly include and offer these foundations within a methodology, it can hopefully provide catechesis with a basis that will make the 'spiritual impact' desired (being moved by God) namely, that inner experience (of the divine), so that it will automatically motivate towards understanding and learning more about that newfound, inner, personal faith.

As this is increasingly spelt out, it follows that for a more high-impact and penetrating catechesis to emerge, essential ingredients towards a solution need to be isolated beyond its mere informational content and systematic method of presentation – a fresh, involving, deeply *spiritual* approach is sought.

Clearly, spirituality, insight and pedagogy are involved.

7.2.8.1 CATECHESIS

John Paul II insists: Teaching is 'not an abstract body of truths' but the 'communication of the living mystery of God'... 'The primary object of catechesis is the mystery of Christ' (*Catechesis Tradendae* 1979 no7 (http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_16101979_catechesi-tradendae.html [accessed 20.6.2006])). Catechesis is to be based on the establishment of a personal relation with Christ. It is then that a young person begins to discover Christ as really encountered in the Church and the

²⁴⁰ Vaillant (2008:189) explains the difference: 'When we browbeat another person with our cognitive, oh so intelligent, missionary zeal, they may regard us as paranoid zealots, or they may abandon their own identities and become our all too loyal followers, as in a *folie A deux*. In contrast, when we pay attention to the emotions of another with our own limbic mirror neurons, they feel 'seen' and in attunement with us.'

sacraments. This first requires a real experiential faith encounter. Teaching *content* only serves to 'open' one to such a relationship and to subsequently deepen it and strengthen it through greater reflected understanding. Such faith must also be grounded in the mystery of Christ in community.

A lesson a week of catechism is insufficient: these need to be bolstered by *parental* input and accompaniment. In all this, the Church's *epistemology* has to be revolutionised: How we come to see what we see; and how we enable others to see what they can see, so they can see for themselves, is the new question (cf. Rohr 2001:159).

Benedict XVI stated: 'Catechesis together with the teaching of religion and morals must therefore be *founded increasingly on the experience and knowledge of Jesus Christ* through the living witness of those who have *encountered him*, in order to awaken the desire to follow him and serve him with all one's heart and mind' (to the Bishops of Mexico, 2005 italics added). What is required is a catechesis that can bring about a thoroughly assimilated and lasting conversion of the whole person based on a personal spiritual attachment to the Lord Jesus. It is this relationship that will subtly instil correct life attitudes and an inner moral disposition and beliefs. Thus any such inner evangelisation needs to be in place *before* catechesis.²⁴¹

Catechesis is to be absolutely based on the establishment of a personal relation with Christ.

7.2.8.2 EVANGELISATION BEFORE CATECHESIS

Cardinal Turkson (in Roberts 2007:14, 15 italics added) points out the missing element of evangelisation (as a personal awakening, conversion, and inspiring to a vibrant connection with Christ and his Church): 'In my humble opinion, the same caution I express for Africa I see in Europe. Christianity in Europe started on an *evangelistic* base then developed a catechetical base. And it never found its way back to being evangelical. The early years of the Church were all based on evangelisation. When the *structures* began to evolve and develop it *became catechetical, notional* - you teach people certain things, they can repeat them, then you baptise them. The emphasis on the thrust of evangelisation - provoking conversion in people - and helping people find a real relationship with a personal God - that gradually was missed out.'

7.2.8.3 A FRESH PEDAGOGY

As noted, a significant mistake is made when a process of deeper faith development is assumed to occur mainly through impartation of teaching. In actuality this process has to move from some attraction to something much deeper - to an implied mystery, to an offer from the unfathomable but good God, to a gradually embraced *belief* that allows one to pin one's whole world of meaning onto the whole. All this occurs under the power of some inner prompting by

²⁴¹ As an example, the Archbishop of Dublin, 'explained that while young Irish people 'are among the most catechised in Europe', they are 'apparently among the least evangelised' and that receiving the sacraments, for schoolchildren, were no longer celebrations of the Church but social occasions. The archbishop said the most discouraging element of his work were his visits to parishes where he did not encounter any young people' ('Top Irish bishop says church must reform or face increasing irrelevance' *The Tablet*, 26 Feb. 2011:31). The Irish Church 'at times in its recent history became so focused on the formulae of orthodoxy that it failed to introduce its people into a real relationship with Jesus and his life and teaching,' he said, 'All our pastoral structures are still poor in scriptural content and approach' (*The Tablet* 26, Feb. 2011:31).

the Holy Spirit. In entrusting oneself to that truth of Another, one expects, in good faith, further 'revelations' as to 'deeper meaning' to evolve.

This journey into mystery and mystical knowledge is part of the perennial attraction of any religion.

It is one thing to acknowledge the *truth* that Jesus Christ died for my, and our, salvation. The *entering* of that truth through the intimate knowledge of the person Jesus together with a personalised identification with the love in which he gave up his life, occurs on a deeper level. Christians enter into such 'mystical' faith through deeply binding themselves to Christ and his self-offering. Such personalised faith thus means entering the *paschal mystery* (the death, resurrection and ascension of Jesus). This is part of a life-involving fastening on to the person of Christ which requires a 'human' response from the *whole* person – mentally, emotionally, affectively, intuitively and above all relationally. True faith should look forward to and involve much more than holding on to beliefs. It above all means ingress into a deep relational interaction with the Other.²⁴² The above dynamic way of thinking has now risen to a level strikingly more profound and demanding than notional faith. That level of spiritual insight and soul-involvement is only accessible through a developed spiritual intuition.

There is an awareness of the different stances staked out in different programmes of catechetics and religious education, such as a call for *experiential faith that is 'caught'* as opposed to a call for more verifiable 'content based' education. To overcome this tension, the fields of formation, catechetics and evangelisation need to explicate *that process* by which the transition between propositional truth and personal loving attachment to whom the particular truth points, comes about. It must be accepted that there is always the 'personal' behind truth. Simply stated; truth must above all be about love by and for another. This thesis lays out the relational path as a spiritual journey (see the nine-subcategories) of increasing beauty and intensity based of St Francis - and other Saints.

Once the need for an *alternate pedagogy* has been recognised, what is required is a thorough awareness and understanding of the ingredients and categories that play a part in the process of growth in faith – one that includes both content, transformation through involvement in a community of loving faith and above all, personal, reciprocating relation with God in Christ. Patently an in-depth understanding of all these levels, and their workings and especially their path of integration within the human psyche, is urgently required.

This dissertation provides *categories* in a schematic manner so that they can be developed and applied to this challenge. Exposure to an experience of God's love is the springboard sought. This must be facilitated so that some *impact* of love comes across – as a felt (intuited) touch, inner movement, joy arising, sense of belonging and being completely forgiven.²⁴³

²⁴² It may be somewhat true that this process cannot begin without some sort of basic mental content or identifiable symbolic representation (*ex auditu*). Some content indeed triggers other more affective dynamisms, but it will not do to simply rest with that content or presume that the presenting of it as notional truth (teaching) can do the trick and bring about a genuine quality of deep and committed faith.

²⁴³ Fr Paolo Rizzi, parish priest and lecturer in theology at the *Higher Institute for Religious Sciences* asked Benedict XVI his, 'pastoral opinion about the situation concerning the Sacraments of First Communion and Confirmation. Always more often the children, boys and girls, who receive these Sacraments prepare themselves with commitment to the catechetical meetings but do not take part in

The point of the experience and subsequently one's spiritual growth must intimately involve a *relationship* with God in Christ through the Spirit.

7.2.8.4 THE ROLE OF IMAGINATION AND FANTASY IN THE FAITH OF THE CHURCH
Watts and Williams explain how Winnicott, 'Building on observance of infant behaviour...has developed a speculative theory where 'transitional objects' (say, a dummy instead of a mother's breast) 'mediate between the separate worlds of desire and external reality' (Watts & Williams 1988:34-35 brackets inserted).

It is this important transitional sphere where 'play' and 'illusion' provide the development where the facility for appreciation of art and religion can grow. 'Illusion' for Winnicott, even more than Freud, has a positive value in that such a representation (such as a teddy bear for an infant) allows gradual shifting from the inner world to the outer in a kind of 'border' situation (as and intertwining of 'both outside and inside') (Watts & Williams 1988:35, 36). The representation of God though, unlike the teddy bear later disposed of, is rich enough to allow 'continual reworking and renewal' in the experience of 'play' and 'trust' in which persons can understand themselves and their external reality - and God. 'Trusting human relationships' is crucial for trusting God (Watts & Williams 1988:36) so that faith can go beyond basic trust to thereby 'recapture it more profoundly' (Meissner in Watts & Williams 1988:36). In this 'transitional world' there is a delicate creative balance between autistic, magical fantasy and 'mere external ritual' (Watts & Williams 1988:36). How *far* is such an important, spiritually productive, internal mechanism, from a positivist religion resting in revealed facts and rule? If play allows freely taken-up and spontaneous relational connections (cf. St Francis 'playfully' fiddling and singing to his Lord), where imagination can project the reality of a caring Abba-Father, and where trust can set up a dialectic that expects even further profound results, how much *closer* are these unfathomable but critical dimensions to the working of a deep religious *intuition* than law and reason alone? It is intuition that gathers all the above dynamics into its workings. A new wave of psychoanalytic theory of religion studying the 'nature of religious knowing' was initiated by Pryser, Meissner and Rizzuto. The latter studied the 'representation of God' (Watts & Williams 1988:34, 36). Martin Buber too has spoken of the 'realm of the between', the 'realm of encounter, meaning and mystery that lies between the purely objective and the pure

the Sunday Eucharist, and then one wonders: what is the point of all this?' Benedict replied, when there is no element of faith, when First Communion is no more than a great lunch with beautiful clothes and beautiful gifts, it can no longer be a sacrament of faith'... 'Yet, on the other hand, if we can still see a little flame of desire for communion in the faith, a desire even in these children who want to enter into communion with Jesus, it seems to me that it is right to be rather broad-minded. Naturally, of course, one purpose of our catechesis must be to make children understand that Communion, First Communion is not a 'fixed' event, but requires a *continuity of friendship* with Jesus, a journey with Jesus... I would say that this is definitely an inadequate answer, but the pedagogy of faith is always a journey and we must accept today's situations. Yet, we must also open them more to each person, so that the result is not only an external memory of things that endures but that *their hearts that have truly been touched*. The moment when we are *convinced* the heart is touched - it has *felt a little of Jesus' love*, it has felt a little the desire to move along these lines and in this direction. That is the moment when, it seems to me, we can say that we have made a true catechesis. The proper meaning of catechesis, in fact, must be this: to bring *the flame of Jesus' love*, even if it is a small one, to the hearts of children, and through the children to their parents, thus reopening the places of faith of our time' (Benedict XVI. August 2008:2-5. Cf. Reich 2000c).

subjective' (Watts & Williams 1988: 36). These movements surely call for the capacities of spiritual intuition as depicted in Model Q-Q pg538.

This study takes fecund fantasy to include the parables of Jesus, the story of Job, and such narratives which are all images representing the core of raw religious reality - but present it in an emphatic but digestible way *through* the fantasy of the narrative mode.²⁴⁴

The question is whether an often rigidified Church is able, through such a dialectic, to come to, and lead to, encounter the reality of God – that is, to be taken through the symbol, beyond the symbol, and beyond knowledge or any apprehension about something, to God *himself*.

This is precisely the task of spirituality for which theology is usually too wooden. On this *pedagogy* and *mystagogy* hang the possibility new evangelisation, catechesis and inflaming faith in youth.²⁴⁵

In this light one has to look again at the Beatific vision of Goodness, Truth and Beauty on earth that Underhill sees as 'mystical truth' rather than abstract 'direct apprehension of Divine Substance' (Dulles 1992a:183). Von Hügel too emphasised the mystical element, for God was 'experientially revealed in all religions,' but this experience is found 'at its deepest and purest' in Christ (Dulles 1992a:183). Rahner's 'meta-empirical' sphere was brought about through the 'realising' symbol (Dulles 1992a:182 see 157) as the 'expressive presence of the self as other' (Dulles 1992a:168) in terms of 'pre-thematic awareness' given to all in faith... taking hold of human consciousness as personal contact with reality (McIntosh 1998:92; Dulles 1992a:131, 148). This thrust Dulles says, is needed to *sublate revelation* (Dulles 1992a:128). The 'assurance' that the Spirit gives in God's word as true *revelation*, works in tandem with the assurance the Spirit implants *within* the faithful so that these give a 'sure instinct' for 'discerning the direction in which God's purposes are moving' (Dulles 1992a:120).

²⁴⁴ Some will refuse to recognise the employment of fantasy as pointing to and so offering truth, believing that there was a literal snake in a fruit tree in the garden of Eden, rather than admitting that the snake *represents* the wily 'evil spirit' called Satan, and that the fruit tree *represents* the 'tree of knowledge of good and evil' which is the domain of God inaccessible to the prideful grasp of humanity. Still, believing the story literally without moving out of fantasy representation still arrives at the same 'objective truth' that the story aims to impart. The unconscious, as it is addressed by the symbols, recognises the account as *representing* the 'root of evil' in the world without demythologising the story. In the same way, staring at the account of the fall painted by Michelangelo on the Sistine chapel ceiling gives one a sense of awe of the event in dramatic guise without the necessity of 'translating' its meaning theologically. The 'transitional' image in paint on fresco plaster is able to richly retain the profound meaning that 'sin' entered the world and affected all humankind in some way, just the same. Many would like the line between creative representation and hard theological fact to remain partly blurred so that the symbol can retain its powerful 'impact' on one – e.g. with all its guilty shame and the horrible consequences of banishment from 'idyllic Eden.' One moves back and forth in the transitional mediation of the symbol, to reality, so gaining *insight* into raw and real reality. How to master this dialectic for use?

²⁴⁵ Catechesis is not about teaching a body of faith – it entails a mystagogical exchange, a mutual journey of discovery, unfolding *between* the catechiser and the young. It is a living faith that is *shared*. Winning openness to another way of faith-insight has to be wedged open as starting point by the sharer. When experience of God is wanted, an *experience* of relational faith has to be *engendered* through prayerful and contemplative ways. The young need to be introduced to the (unseen, mysterious, unique) *person* of Jesus. On that relational ground, newly discovered as a 'revelation,' the one being catechised will now want to know more and more about Christ, and now, Christ's Church. Building on such an experimental personal impulsion, exploring these newly opened dimensions (the Church, the sacraments etc.) can now become exciting, meaningful and life-giving.

Ecstatic experience too is a way of intimate knowing - one that remains open to filling out by discursive reason (Dulles 1992a:121).

7.2.8.5 IMAGINATIVE AND SENSITIVE KNOWLEDGE

Philippe (1999:161) reflecting on the deep structure of intellectual life examines the, 'connections and the distinctions between our intellectual knowledge, our imaginative knowledge and our sensible knowledge. The judgment of existence implies the cooperation of these three types of knowledge.' He believes: 'The imagination is the 'turntable,' the 'switchboard' for psychic development. It links us to our instincts (through passions) and to our intellect (through intentional forms).' 'In the prolongation of the imagination, it is memory which preserves sensible images and organizes them. Through memory and imagination, our life of sensible knowledge has great autonomy and richness. It is a whole world of interior images that we carry, and a world that develops within us' (1999:162 brackets his). The secret is to learn how these interacting levels hang together so that insight and meaning dawns.

Thus McDargh maintains that, 'It is misleading to talk about feelings of either meaningfulness or meaninglessness as though the capacity to feel and the experience of meaning were separable psychic processes' (in Finn & Gartner 1992:5).²⁴⁶ Meaning as usually attached to reason, is simultaneously intricately tied into deep feeling.²⁴⁷ Smith (1979) thus reiterates that 'faith' was therefore originally intended to be descriptive of an 'individuals total way of being in relationship to what was experienced as ultimately real and trustworthy in the universe. Meaning therefore has less to do holding on firmly to truths that supply personal stability but is tied to the experience offering meaning, namely satisfying the hunger to be in relationship' (in Finn & Gartner 1992:5). The personal bestows meaning that opens the door to other levels.

7.2.9 INDICATOR 9: THE PAST CHURCH'S GENERALLY INADEQUATELY FOCUSED EVANGELICAL THRUST INTO THE WORLD

Evangelical inefficiency has made for a wide spiritual challenge the Church currently attempts to respond to with greater focus.

The problem recapitulated (pg21): 'The Church finds evangelisation increasingly difficult in a demanding and unnerving world. She generally struggles to find a relevant 'language of faith' with which to challenge and attract contemporary mind-sets, be it secularism, materialism, hedonism, anti-socialism, postmodernism, rampant capitalism or any other socio-political ideology. The Church is aware of the urgency for what it calls the new evangelisation.'

After a decline in pneumatology the need for spiritual renewal under the Holy Spirit is acknowledged. However evidence of a freshly stimulating pneumatology as openness to the spiritual vigour of the Spirit in pastoral situations or in leadership is not widespread enough. The Church therefore struggles with evangelisation issues, not so much on a theoretical level

²⁴⁶ Adds McDargh: 'Gendlin argues that feeling or our 'felt sense' of how it is with us at any given time is already, in his words, 'implicitly meaningful.' This is because feeling is somehow 'how we are alive' in our environment and therefore what we feel is in 'a bodily way the whole context of our living.' Consequently and by contrast, it is precisely the lack of a capacity to live out of one's feelings that is linked to the haunting sense of meaninglessness' (McDargh in Finn & Gartner 1992:5, 6).

²⁴⁷ See the thesis pg249¹⁹⁴.

that analyses the problem ad nauseum (in conferences etc.), but one of finding a way of effective 'execution' 'on the ground.'

Spirituality under the necessary 'real' impulse of the dynamic Spirit can offer impetus for the dynamic spread of faith by the Church in the world.

The problem recapitulated (pg22): 'There is a problem with the need to revitalise a sense of mission.' Mission sacrifice and enthusiasm needs to be driven by a thorough and ever renewed, generous inner spirituality.

The problem recapitulated (pg22): 'The laity can play a much more important role in the modern Church.' Spirituality can be empowered when those charisms and capacities the laity can contribute to in a unique way, are harnessed. These charisms will thus become truly integrated - and this will mightily bolster the capacity of the Church in the world. Benedict XVI directly appeals for a more expansive use of experiential charisms (Benedict XVI 2008:2-6).²⁴⁸

7.2.9.1 AN EXPERIENTIAL BREAKTHROUGH BY GROUPS OF LAITY

The struggle in spreading the faith today is to be able to 'break through,' to renew.

How to make some sort of impact on half-believers, lapsed, or 'asleep' Catholics/Christians? Any remedy requires another dynamism that can bring conversion, change and spiritual renewal. Any such dynamism requires the impact of *experience* whether: 'directly' of the Spirit's activity, in the sacraments as life-giving, in prayer, and also in the Spirit felt *through* community-belonging and warmth that offers spiritual reinforcement and meaning.

The proliferation of small renewal groups encourages deeper conversion - this is where people 'discover a new and deeper experience of faith' (Murphy-O'Connor, 2003:11) whether it is through prayer, Scripture, community or service of others. It is clear that the methodology of these groups, such as conversion effected through the *Alpha* movement, are successful because of the opportunity to release affective energies that are then *experientially* expressed (told stories) in *relational modes* so that trust and confidence can emerge. Renewal movements such as *Alpha* are surprisingly simple and even rather superficially basic in their presentation of actual faith content. The 'conversion energy' seems to largely come out the fact that persons *share* with each other their *experiences* of struggle and growth in life and faith in intimate groups.²⁴⁹ Here, 'People begin to discover, and then to share more openly, their relationship with God, with each other, with the whole of creation' (Murphy-O'Connor 2003:11, 12 italics added).²⁵⁰ This level of sharing allows them to go more deeply into their journey of faith than they would normally attempt. Further, this form of *relationally* enables them to realise that they are not alone in seeking relationship with God. When listening to 'real life' as experienced by others they are lifted above their own struggles as they see that others do experience God's help directly. 'Testimonies' given, and back and forward comparisons

²⁴⁸ Harvey suggests that a deeper appreciation of the theology of the *sensus fidelium* of the laity is needed to strengthen other models such as the magisterium and theological reflection (2004:12).

²⁴⁹ British Archbishop Vincent Nichols said: 'Rather than relying on big church structures and programmes...the 'new evangelisation' will depend more on small Catholic communities and individuals able to share their experience with co-workers family and friends' (Thavis 2011:9).

²⁵⁰ Institution becomes 'a community of communities' where personal belonging and attachment in smaller groups becomes vital.

made, enable mutual encouragement in faith. The secret seems to be in part that first-hand exposure to real experiences convince more directly than theoretical explanations or courses on how faith can grow. The high point of the *Alpha* course is that there is an opportunity of 'direct experience' of the transcendent or the Holy Spirit in what is called the 'Spirit weekend.'

7.2.9.2 CHARISMS IN THE CHURCH

Tired priests can be helped by divinely bestowed charisms. These charisms need to be released and to do so requires reception through open, spiritual intuition.

Canalamessa points out that the Church has 'two lungs,' that of sacrament (given communally 'from above') and charism (given to individuals and working 'from below') as pointed out in the *Dogmatic Constitution of the Church*. He adds that, 'The charisms so typical of Pentecost have come back, not only a subject for the theologians to consider, but also into the life of the Church' (Cantalamessa 2003:184, 185).

Benedict XVI spoke to priests saying: 'I find myself together with all of you in the midst of this process of toil and interior struggle, I shall try to say a few words, precisely as part of a broader dialogue. In my answer I would like to examine two fundamental aspects: on the one hand, the irreplaceableness of the priest, the meaning and the manner of the priestly ministry today; and on the other - and this is more obvious than it used to be - the multiplicity of charisms and the fact that all together they are Church, they build the Church and for this reason we must strive to *reawaken charisms*. We must foster this lively whole which in turn then also supports the priest. He supports others, others support him and only in this complex and variegated whole can the Church develop today and toward the future' (*L'Osservatore Romano*, 2008:2-5 italics added).²⁵¹

The inability to integrate the laity and feminist issues are exacerbating the Church-World gap.

7.2.9.3 WOMEN AND RELATIONALITY

Many recognise that the recognition of the role of women in the Church, including their special giftedness, has been an 'animated issue' for some time (cf. Chittister 1983).²⁵²

Women place relational productivity first. It seems that men place efficiency and law at the forefront - with an underlying unconscious sense of the use of power. Women can depict a servant model with sound authority in a way that has not been attained by many 'models' assumed by men. Whatever requires rebalancing as regards human rights for women, the male-female distinction is built on a set of fundamental *relationships* (cf. Hill 1984:156) that should be positively construed in terms of the wonder and harmony of all creation.

²⁵¹ Hanvey suggests that a deeper appreciation of the theology of the *sensus fidelium* of the laity is needed to strengthen other models such as the Magisterium and theological reflection (Hanvey 2004:12).

²⁵² There many ways of knowing and so adds Bevan: 'Perhaps the conversions needed is towards a *more personal, intuitive notion* of knowing and truth rather than a conversion towards different ways of knowing for men and women - and/or other cultures' (Bevan 2007:172¹⁶ italics added). Likely, women's ways of knowing are the most synthetic and also make for most holistic common sense: 'Interestingly...the way that these authors (Blenky, M, Clinchy, B & Goldberg, N & Tarule, J 1986) describe *women's* ways of knowing comes very close to the way transcendental philosophers such as Lonergan describe the way all people come to knowledge' (Bevan 2007:172¹⁶). Indeed this is what the thesis means by *synthetic intuition*.

Culligan and Jordan (2000:345, 346) correctly highlight the fact that it is women's unique ability to access intuition and spiritual depth that will significantly provide the Church with a spirituality that will aid the Church out of many of its current theological dead-ends.

Constance Fitzgerald correctly proffers neglect of the feminine as part of the problem and hints at what feminine aptitudes can encourage: 'It is no wonder that now, when the human species' manipulation of the earth and the long oppression and neglect of the feminine truly threaten the survival of life on earth, when we are conscious of so many insoluble problems coming to a head in our age, when so much is breaking apart in violence and hatred, we may finally be ready and open to the experience of Sophia-God, that is, to the mystical experience and to a kind of love-knowledge as yet uncommon in human consciousness today' (in Fitzgerald cited in Culligan & Jordan 2000:345).

Regarding ecology, Gerbara uses Francis of Assisi and Teilhard de Chardin in the 'plight of the indigenous and in ecological concern' (Sheldrake 2005:407).

7.2.9.4 RE-EVANGELISATION

The president and former President of the *Pontifical Council for Promoting Christian Unity*, Cardinals Kurt Koch and Walter Kasper, have both underlined the 'urgency of re-establishing the faith' in Europe, says Christa Pongratz-Lippitt. Speaking at a symposium on, 'The Priesthood of Christ and the Priestly Ministry' at Vallendar in the Rhineland, Cardinal Koch said that, 'on account of the dwindling number of practising Catholics, Europe was now in a missionary situation.' It was therefore 'imperative to bring the handing on of the faith centre stage,' he said, believing that 'the pastoral situation in Europe was primarily characterised by a lack of believers and only in the second instance by a shortage of priests' (Koch, 2012. 'Re-evangelising Europe, Church's top priority').²⁵³

The macro-questions, such as 'belief and unbelief, apathy and love, hope and despair' fall under what may be called *foundational issues* as they are set out in *fundamental* theology. They should even *more so* be foundational issues for *spirituality* to contend with (see 1.1.10 pg12; 1.1.15.1 pg25; 1.2.2 pg27 & 1.3.4.1 pg31).

The language and communication *breakdown* between the world of the divine (as 'upheld' by Church authority, teaching etc.) and the human world, sees spiritual searchers thinking and feeling on another plane. For them, reminds Johnston, 'the 'thrill of exploration' has been lost because the teaching authority or magisterium of the Church already has all the answers in what Johnston calls the 'tyranny of dogma' (2000:31). In this sense the Catholic Church is 'deeply polarized' (Johnston 2000:30, 34, 35). The Church needs to find a way of imparting the riches of her teaching and life through an *inspiring spirituality* (not first and foremost, theology) that today's persons can feel attracted to and identify with.²⁵⁴

²⁵³ He saw the present shortage of priests as a 'challenge of a qualitative kind' in that it would have 'to lead to redefining the identity of the priestly office'...'the shortage of priests could be 'an opportunity to pursue a new style of [priestly] office so that those great declarations which the Second Vatican Council dedicated to the laity are put into concrete practice'...'A priest's chief role was to be a witness of faith, Cardinal Kasper explained' (Koch, 2012).

²⁵⁴ Pope John XXIII made an important and helpful distinction: 'The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another,' implying that truths can be expressed in fresh ways (Oct. 11, 1962).

Benedict has been up to date saying that, ‘the significant new elements in the picture of the development of peoples today in many cases demand new solutions’ (Benedict XVI. *Caritas in Veritate*. 29 June 2009: no32).

Over-confidence in ‘having the (true) faith’ in the Catholic Church has meant a lagging behind other ‘churches’ in effective approaches to evangelisation. Can the Church at some levels be said to be fearful (insecure) of being Spirit-led?²⁵⁵

Becoming increasingly aware that it is the Lord ‘in the Spirit’ that does the work, consequently means that it crucial to develop *discernment* in consistent personal prayer that can follow the *Lord’s* plans for the implantation of the Kingdom. The term Church comes from the Greek adjective *kuriakos*: ‘belonging to the Lord.’²⁵⁶

A sense and commitment to *justice* is built on sound spiritual foundations such as appreciating the *relationship of all people* and their *relation* to ecology. Inner conversion and transformation of values is needed so that foundations and motivation for socio-political action can be built.²⁵⁷

Spirituality will be empowered when those charisms and capacities the laity can contribute to in a unique way, are freed, so that these now used charisms are truly integrated. This will mightily bolster the capacity of the Church for the world. To repeat, Benedict XVI appeals for a more expansive use of charisms in saying: ‘we must strive to reawaken charisms.’²⁵⁸

See, for instance, the cutting reaction of Tacey to dry Church teaching in the book *Mission and Evangelisation* (2004) as reviewed by Iverneigh (2004:20).²⁵⁹

7.2.9.5 OUR STANCE AND THEOLOGY NEEDS TO ASK THE FOLLOWING QUESTIONS

What *outlook*, or way of looking at life, do we need to change so that God can speak to us anew?

What categories would help us break out of our simplistic and naive stances?

Do we understand the paradigm shifts we find moving in society?

What are people talking about (regarding religion and spiritually) and what should we take seriously – so we at least learn to dialogue with this?

Do we understand what really makes people in this age ‘tick’ – i.e. what attracts them?

Do we understand what ‘doesn’t work’ anymore in the Church today?

²⁵⁵ Would this include overly self-motivated, self-contained, ‘professional’ priests that can administrate very well, but who may possibly often be unaware of their own humanity and weaknesses, and so lack close involvement with others or social causes?

²⁵⁶ Though the Church is hierarchical by nature, a sound style of ministry means moving away from a hierarchical attitude to an orientation of *service*. If *authority* belongs to the whole Church, not only the magisterium - what then are the implications for models of ministry?

²⁵⁷ All this, LaCugna ends, is, ‘because God’s *archē*, God’s rule, is relational, personal, and shared. It is characterized by person-hood, love, and communion, without hierarchy or subordination’ – this author holds that unless God’s *archē* rules in feelings and motivations, hearts and consciences, it will never translate itself into effective social action where the kingdom of justice reigns securely.

²⁵⁸ 6 August. *L’Osservatore Romano*, Weekly Edition in English 13/20 Aug. 2008:2-5.

²⁵⁹ Here Hayes criticises the head of the *Congregation for Divine Worship* whose addresses are, to quote Iverneigh, ‘precise, concise, but resolutely predictable, a list of self evident truths which plunge the reader back into the classroom staring at an inkwell’ (Iverneigh in *The Tablet*, 10 July, 2004:20).

What are you and I afraid of most? This means working with those *emotions* that block us, so as to leave space for the Spirit: e.g. feeling afflicted by ineptitude, ineffectiveness, incompetence; being out of one's depth; owning up to an under-developed personality that looks and feels ill-fitting; suffering the utter loneliness of it all (as a pastor)?

Compare the above with the directness of youth and the daring of youth.

7.2.10 INDICATOR 10: WEAKNESSES IN CHURCH LEADERSHIP THAT WILL PASS ON RELIGIOUS FAITH ARE APPARENT

The problem recapitulated (pg22): 'In parts of the world there is significant demoralisation of a stressed priesthood where identity and battered confidence needs to be urgently sustained by a deeper uplifting and empowering spirituality. *Where the Church's identity is most under pressure*, confused, pluralistic, and often relativistic views on what constitutes the 'Church' are often evidenced. This confusion of identity is exacerbated by plurality of types of theologies and philosophies. Egan states that by the 1980s, increasing 'fragmentation and pluralism in theology mirrored the same fragmentation and pluralism in philosophy.'

Spirituality can offer foundations for the Church's very identity, personal and corporate, as it offers an alive foundational base for both theology and philosophy.

The priest himself if he wants to live a relevant model of priesthood must be a person that has *experienced* the difficult journey of falling and rising in Christ, and with Christ. The priest in this manner, needs to be a 'midwife to mystery.' In this mystery he meets and receives ultimate intimacy. It is this encounter in contemplation that enables him to become in O'Leary's words, 'soul friend of the community' (O'Leary 1997:57).

Pope John Paul II says: in 'prayer: being with the Lord, we become friends with the Lord, his attitude gradually becomes our attitude and his heart our heart' (The Holy Father to the Clergy of Rome, 6 March 2003 no3). Our communities should become 'schools of prayer' (*Novo Millennio inuente* no33).

7.2.10.1 THE CONTEMPORARY SCANDALS AND THE MISSING CATEGORIES

Lying behind the present painful scandals within her ranks, the Catholic Church is increasingly aware of the need of human and emotional *integration* within a *holistic approach* to priestly formation.²⁶⁰

An approach is sought where a balanced orthodoxy is united to human wholeness and also, pastoral effectiveness. Further, the need to somehow build the above on a strong *spiritual* substructure that can animate and maintain *priestly identity* becomes apparent. An actual resolution to this problem that can produce the 'perfect product' is not always so easy to find, or to instil.

A problem arises when a priest is not wholly emotionally formed and has suppressed many levels of feeling, as past training of (religious) priests certainly imposed (with good intent, and

²⁶⁰ Jack Dominion is of the same opinion in a letter written to *The Tablet* between 1998 and 2002 (which this author could not retrace). Pope Francis has said: 'I said as much to the bishops of the Latin American Bishops Conference (CELAM) this summer in Rio de Janeiro: we need to conquer this propensity toward clericalism in houses of formation and seminaries too. As a matter of fact in Rio the Pope identified clericalism as one of the causes of the 'lack of maturity and Christian freedom' in the People of God' (Spadaro 2014:8, 9).

in various forms and degrees²⁶¹). Such discipline meant that one was taught not to feel²⁶² on so called 'taboo levels.' Denying one's feelings would be hard, especially in times loneliness.²⁶³ In reality relational *feelings* will always arise to worm their own way up, percolating into the *psyche* to then be evidenced in *action* - healthily, or if unnaturally suppressed, surreptitiously. When the will has not been brought to levels of consciousness where it can learn, be trained and exercised well, it can tend, in the uncontrolled and unmanaged unconscious drives, to become progressively 'mal-aligned' and even distorted. Then actions (sexual mistakes and aberrations) emerging out of these hidden and secret inner drives in often orthodox, conforming priests will astound their confreres. The problem lies in the fact that the relational, emotional, feeling world was ignored, not nurtured, and not dealt with openly, reviewed, and allowed to grow naturally. Relationality must be central to any spirituality as the arch-category. One's identity is fed, and meaning and direction is provided, through such relationality as it is gently unfolded by God in one's life.

The essence of any priestly vocation is *relational* and that depth-dimension only solidifies in priests lives primarily through experiencing relational intimately with the Lord that *loves them*. The problem of a person tending to paedophilia is a *dearth* of experiential, emotional reinforcement within. This intimate connection needs to have been built over one's whole past, during a strengthening of the personal response to a personalised vocational call, and in daily consolidation of the motivation to a life of service, as these are built up *in intimate contact with*

²⁶¹ In terms of one scenario: one could not talk to or look at women, visit parents or family over many years whilst driving past their homes, mix naturally with lay student friends met at university, and the like.

²⁶² Martin Kennedy (2011c:573) writes: 'A healthy body feels the pain if one part is injured or diseased and seeks healing; child abuse is like a diseased hand in the body of the Church. It should have been a source of unbearable pain. But it wasn't. The institutional church didn't feel the pain...And what causes the non-sensitivity of not feeling pain? Distance, the distance of status, of symbols of that status, symbols adopted from people of power who themselves had created these symbols to establish the distance from those they lorded it over, regalia etc., distance created by place of living and mansions and palaces...Jesus didn't have a problem with any of these.'

²⁶³ Fitzgibbon (2011:542) adds: 'Priests are left feeling confused, ashamed and fearful; self-confidence has plummeted as we so easily take on and personalise the loss of credibility in the institutional Church. The crisis has demanded that we forensically examine all aspects of the clerical culture and the priestly life to determine what may be causative or conducive towards creating an environment in which such abuse occurs or is to some extent tolerated. This scrutiny leads us to reassess the loneliness factor, the lack of intimacy, the way in which sexuality has been dealt with in formation, the lack of accountability, the all-male clerical environment, clericalism, issues around power and celibacy...the list goes on. Here again, it is easy for the priest to feel alone and marginalised. Baroness Scotland, the Shadow Attorney-General in the U.K., who chairs the British National Catholic Safeguarding Commission linked 'abuse with the lonely and 'unsupported emotionally' lives of priests.' 'The link may have been clumsy and overstated (we need to distinguish clearly between that which is causative and conducive) but she is alerting us to something unhealthy in priestly life.' 'Priests generally agree that the demands and expectations have increased over the last number of years and the resultant busyness has resulted in less time for reflection, study, prayer, writing and research. While I have said Vatican II has not given us a clear theology of the priesthood, the documents certainly marked a significant shift, an expansion beyond the narrow ritualistic, scholastic understanding of priesthood' (Fitzgibbon 2011:542). 'The move away from an individualistic understanding of priesthood towards a more inter-relational, communal understanding is not easy as secular priests have been encouraged to work as 'lone rangers' and formed to regard rugged individualism as a virtue...Until we embrace the relationality to which we are called we will become more alone and less able to support and bond with each other or work with lay colleagues' (Fitzgibbon 2011:542).

the suffering servant himself, Jesus, who can in his own way, as given in prayer, supply all one's needs. Interwoven in this must be the special friendships given by the Lord in life's path. One's Identity is secured in the relationships that ground one.

A sense of mission is then driven by the self-bestowing Spirit, and not status or self-satisfaction, or absolute inner need for dependant intimacy, or fear of failure.

7.2.11 INDICATOR 11: PROBLEMS WITH THE CHURCH IMPARTING AND DISSEMINATING A SOUND BASIS OF FAITH TO THE WORLD (as exacerbating 'irrelevance')

The problem recapitulated (pg23): 'The Church appears to be unable to have the direct, positive influence it would like on the problems of fast changing behavioural patterns, ethics and morality, medical ethics, social stresses and collapse, family disintegration, increasing marital problems and justice issues. Commentary in *The Tablet* (16 April, 2005:4) indicates that the decline of Christianity as a guiding force in culture is apparent.'

Christianity will be lived spirituality through the 'infusion' of values and virtues where culture re-finds its ethical basis.²⁶⁴ Such building-blocks are hard to instil. It is the Spirit²⁶⁵ that creates interpersonal and social harmony²⁶⁶ and the evil one, disharmony and social unravelling.

7.2.11.1 GRASPING BEING²⁶⁷ LEADS TO RESPECT

It is when other persons and other objects of creation are seen through the intuitive lenses of sensitive intuition that they are approached with inner respect. This is not a respect given cognitively, from an unaffected, impersonal point of view of due justice, but a *felt* identification with the being of another. This opens up to strong responses such as moral outrage and compassion.²⁶⁸

²⁶⁴ Objections that an over-subjective pietistic emphasis *will* skirt social responsibility are unwarranted. Entry into the saving mystery in Christ automatically includes the dimension of social influence, for the actions of Christ have universal power to transform on every level of human existence. The implications of this obviously has to be teased out.

²⁶⁵ John of the Cross teaches that, 'Sophia Moves, Touches, Recreates, Energizes, Gently, Always with Order' - thus 'Sophia Creates with Harmony and Order.' 'Even though Divine Wisdom is always active, re-creating, touching, energizing powerfully from one end of the earth to the other, and the all-pervading effectiveness of Wisdom in the world is reiterated again and again, still Sophia touches gently, with order, and with careful respect for the human maturation process'...'in the gentle, energizing touch of Divine Sophia resides an equal, correlating respect for the gradual, evolutionary process of the earth' (FitzGerald in Culligan & Jordan 2000:292, 293).

²⁶⁶ Cf.: 'They are pleasing to the Lord and to men: Harmony among brethren, friendship among neighbors, and the mutual love of husband and wife,' (Sir 25:1), 'May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus' (Rm 15:5).

²⁶⁷ This not necessarily done conceptually but in some way or another: rather as having 'being' shed its light on one – or being 'grasped by being'.

²⁶⁸ Kofi Annan, past Secretary General of the United Nations, has recently said that it is not the material problems that are insurmountable in this world but that 'political *will*' needs to be mobilised. Any justice or relief of poverty needs *motivation* for response to materialise. Thus to begin with, our intuition needs to be sensitised to the *being* of another before a powerfully enough emotive response leading to changed attitude and action can emerge. As an example, this awareness of the intrinsic (transcendental) worth of another, dawned interiorly on St Francis when meeting the leper on the road. Thus all effective work in justice and equality is *dependent on a deeper inner stance of respect*. Without this, promises will never be fulfilled in action, for history too often demonstrates that the cost of expenditure of energy and action needs greater motivation than mere cognitive acknowledgement of a social problem from a safe distance. This understanding emerged at the *Summit for Sustainable*

RELATIONSHIP BETWEEN SPIRITUALITY AND WORLD [D. SPIRITUALITY-WORLD]

7.2.12 INDICATOR 12: STRUGGLES IN THE REALISATION OF SOCIAL JUSTICE, ESPECIALLY WORLD POVERTY

The problem recapitulated (pg23): 'Despite the Church's strong record of social teaching, effective organisations and compelling witness, she seems to be unable to sufficiently influence wide-spread injustice in terms of large scale marginalisation, imbalances, oppression, violence and ecological destruction.'

The Church's strong record of social teaching, effective organisations and consistent and compelling witness is commendable.

Spirituality is involved in all forms of foundational change and transformation.

A genuine and appropriated spirituality engenders just and caring *attitudes* and only such foundational spiritual dispositions can motivate and build the basis of a just society.

The Church can rightly be 'proud' of her extensive and ever pertinent social teaching.

It is widely acknowledged by persons such as Gorbachev, in interviews and documentaries, that John Paul II's influence was one of the greatest reasons for the collapse of communism (see pg23⁷⁶).

7.2.12.1 AN APPROACH

Regarding justice, peace and reconciliation an approach needs to be taken where one is 'in tune' with God's creation, ways of salvation, and transformation, so as to act within God's activity at all times.

The approach would be to be 'in tune' with *God's* relationship with creation (not to see it only as humanity's problem). If we approach God's relationship with creation from within the Godhead, as 'in his Spirit,' this will mean that we will be much more deeply ecologically 'in tune' all round. This was key to Francis' approach to nature - not nature as something to be aesthetically admired, not to possess one's own unique 'angle' on ecology, but approaching nature as (mystically, if one likes) *incorporated in Christ* the creator.

Social justice cannot be effected through judgement and a rigorist 'boxing' of the 'haves' and the 'have nots,' or evil versus the good, but must be seen and approached through trust and relational unity *before* any dialogue whatever can take place. Francis, with peace reigning within him,²⁶⁹ was an icebreaker between opposing groups and his charm would break down

Development held in Johannesburg in 2002 (cf. <http://www.au2002.gov.za/docs/speeches/anna087a.htm> [accessed 21.3.2010]).

²⁶⁹ If one changes one's feelings, one changes one's brain, and changes life. It has been shown by neuroscientist Richard Davidson that activity in the left prefrontal cortex rather than the right 'correlates with a higher level of contentment' (*Time* Feb. 12, 2007:50). The 'set point' that is set as 'stable marker' is returned to after positive or negative activity, whether winning the lottery or losing your spouse. In studying the brain states of Buddhist monks he found that meditation encouraged brain activation of networks concerned with empathy and maternal love, and that these were sent to the emotional regions of the brain. Monks generate positive feelings in the left prefrontal cortex that then swamp with compassion and happiness the right prefrontal cortex activity associated with negative moods. The monks could do this after learning such a skill over long years: novices in meditation (such as students having done a crash course on meditation) could not achieve this. This means that the brain's neuroplasticity allows the brain to rearrange itself. In times where cycles of sectarian and religious hatred are reinforced by brutal civil war demanding ever more vicious retaliation - how important does meditation, in whatever form, not become in soothing and reformulating entrenched feelings of anger

tensions so that people could appreciate their common humanity. The result was that the issues themselves would deflate. There are always people behind the problems and the problems can be solved if the (disposition, attitude of) people are taken care of. Relational closeness breaks down barriers. Francis once did this through asking his brothers to sing a song (his Canticle of the Creatures) before the contesting Bishop and the Mayor in Assisi - they broke down in tears and were reconciled.

7.2.12.2 CULTURE

The problem recapitulated (pg23): 'Nevertheless the Church struggles with an extreme effort ...to influence widespread injustice in all its forms. Straining for justice has always elicited tension - an integrated approach to a theologically balanced liberation theory that includes both spiritual foundations and effective praxis is still to be satisfactorily attained.'

Benedict XVI provides insight: 'Without justice - what else is the state but a great band of robbers?' St Augustine said (Benedict XVI, 1 Oct. 2011:10). 'In history, systems of law have almost always been based on religion. But unlike other great religions, Christianity has never proposed a revealed law to the state and to society, that is to say a juridical order derived from revelation. Instead, it has pointed to nature and reason as the true sources of law - and to the harmony of objective and subjective reason. Such building up of law naturally presupposes that both spheres of nature and reason are rooted in the creative reason of God. Christian theologians thereby aligned themselves with a philosophical and juridical movement that began to take shape in the second century BC' (1 Oct. 2011:10).

The problem recapitulated (pg23, 24): 'Spirituality and social analysis seem to meet each other with difficulty and cannot be easily wedded to steer a commonly motivated course of action' 'Thus the resolutions to pressing problems of war, strife, poverty, assistance in famine and natural disasters, economic exclusions, exploitations, refugee crises, endemic corruption and mismanagement seem to be unending and often insurmountable' (pg24). 'There is a problem with unmotivated, poor, weak, misguided or inefficient (Church) praxis' (pg24).

The argument has been made that it is *spirituality* can offer sound grounds able to provide foundational principles for praxis.

and violence that perpetuate such indiscriminate violence. That the prefrontal cortex can modify the emotional domains of the brain means that the compassionate feelings experienced in meditation will positively re-modify the feelings that drive violent revenge. Feelings modify us to become more human and this has enormous applications crying out to be harnessed in areas of intense strife in this world where feelings have been so blunted that outrageous action such as rape and murder of children is condoned by the consciences of militants. To allow one's feelings to be changed by peaceful images in the deeper brain might need to occur before any rational peace-making appeals will be accepted. The application to a South Africa where violent dispositions are increasingly experienced, such as ambushing of families in their homes by waiting bands of gunmen, is causing society to disintegrate. The sought for 'moral regeneration' by government starts with deeper attitudes in the mind where either violence is allowed sway, or deep attitudes of peace begin to take over. Extra practical measures such as policing will not eradicate the inner motivation of violence and where they are allowed to breed, they will break out again in violent acts. Until a connection is made between activity and its underlying motivation in the mind, and looking at the mind as that which needs transformation before action can be rehabilitated, we will fight a losing battle - it is underlying *attitudes* that will always inexorably express themselves in actions.

7.2.12.3 THE RELATIONAL PROBLEM UNDERLYING INJUSTICE

The following ideas are offered as insight into injustice:

No system, or less any ideology, can alone bring about a just society.

There needs to be a 'social glue' or human cohesion ('ubuntu in action') that commits to the 'common good' and we can call this *relationality*.

Even a constitution can but demarcate limits, but cannot instil a spirit of sacrifice for others.

Many today bemoan the lack of political will.

Corruption is a sign of placing self before others.

Moral regeneration and social renovation and an *African Renaissance* seem to end up as mere ideas - that also costs money.

One needs to look for sound *relational foundations* before the *structural* ones (mechanisms of justice and sound rule) can begin to be effective.

That 'spirit' of relationship is partly made up of loyalty, identity, and a supportive atmosphere - we can even learn from teamwork in sports.²⁷⁰ Religion offers the strongest form of bonds.

There is often a 'code' of honesty built into groups that is expected to unite others.

Relational bonds can be derived from being united through a noble cause (a revolution: equality and fraternité) – but the 'ideal' is still not the *end aim* – the goal should be constituted in the *quality of the relations* that come about. If the case is that a revolution 'eats its children,' then it will be that *poor relationships* will have reared and struck back at the perpetrators. Hitler's distrust and 'playing off' of his leaders against each other (and killing them off as competition, such as Rohm and later Rommel), and Stalin's absolute paranoia in exterminating his whole post-war staff, are arch examples of a mismatch between aims, means and relational ends. Clearly, relationships unravelled dramatically in both ideologies.

People can 'sense' or intuit when their *experience* of 'state instituted' *relationality* is really a sham and that the relationality propagated has been falsely elevated by propaganda.

Experience will uncover the truth - not mere talk and the selling-off of attractive schemes.

The spirit-pneuma engenders trust in a 'greater spirit' - not often named, but surely subtly felt and experienced. The spirit-pneuma expresses care, a loyalty of life, honesty, and thus, an underlying value system.

7.2.12.4 ECOLOGY

All need to learn from the wild and the natural (see the Chapter by Sheridan & Pineault in Davis-Floyd & Arvidson 1997:57-80). Rohr (2001:136, 137) warns against ecological collapse, threatening: 'Lest the whole world rise against you...'

Benedict called for an 'inner purity' in humanity's recognition as creature (respect for relational bonds) that must be formed as 'a core' within, before any practical ecological change can occur. Without this 'everything else will get worse' (Ratzinger 1997:231).

²⁷⁰ A simple football team cannot play or win without teamwork and sharing possession of the ball. Here a task is given in sport but with a 'spirit' behind it - Manchester United have had such a 'world spirit.' This includes values, cooperation and nurturing: application to excellence, good play, team cooperation, and a feeder youth scheme that nurtures, not blocks, new talent.

St Thomas Aquinas reassures us that we can see God in creation and allow distinction of essentiality and matter at the same time. Also he beautifully states that proportionality, as part of order (God always 'orders' all things), is always built into creation. The 'sense' of this thesis offers intuition as having the ability to achieve proportionality ('proportionalise') by means of engaging *synthetic intuition*. Here the thesis' vision coincides well with Thomas' view.

In addition the beautiful and harmonious way the brain *cooperates* within itself in its many areas; and the way intuition works in such a harmonious, sensitive, mutually integrative way, is another *reflection of God's order and proportionality*, as found within humankind and the cosmos.²⁷¹ It is in this synthetic integration that God works 'his own proportionality' for a 'receptiveness for proportionality' has been built into us by God. Let us engender and *enjoy* this capacity for nuance, 'super-simplicity in complexity' and the mysterious and deep wonders it can elicit.

In these distinctions that intuition can arrive at (that applies also to many other human faculties such as love) we need some cautiousness in holding to our ability for making depth distinctions, but without having to fear that we minimise God's imprint and God's working *in* that human dimension. Nor do we have to fear that we will 'divinise' intuition and make it a totally supernatural category.

In this way of thinking, conceptually sharpened so well by St Thomas, we have greater manoeuvrability to *see God in nature* without falling prey to our own imaginative solutions or a vague New Age syncretism or pantheism.

In this, we do not '*think ourselves into*' appreciation of sensing God in nature – we intuit it and that is exactly where Francis' intuition is the key and the door to this vista – this 'seeing' of God in and behind nature, is with innocent, divinely inspired eyes. That is why Francis, 'seeing God in nature,' could sing and praise nature without danger of pantheism or romantic over-emphasis. Francis could intuitively grasp what Thomas is saying - but in a non-intellectual way. Francis expressed his insight in his *Canticle of the Creatures*. In his *Canticle* the intuition we need to 'feel' is that nature is really '*in God*,' and that it is God that makes nature so special. God's beauty 'stands behind' and sustains creation as *reflection* that participates in God. The way to arrive at this is, as it was for Francis, not through *intellectual differentiation and distinction* (this though remains part of a universal 'theological' overview) but through a

²⁷¹ FitzGerald expands: 'In this worldview presently crying out for paradigmatic significance, Sophia may well be a God image that corresponds and resonates with the current state of the evolving collective psyche of the earth' (in Culligan & Jordan 2000:342). His sentence is worth repeating: 'It is not by accident, therefore, that Sophia-God, bearing the marks of the feminine, comes to the forefront at a time when many believe the dominant and pervasive masculinity of the Western intellectual and spiritual tradition is dying' (FitzGerald Culligan & Jordan 2000:343). 'At a time when philosophy is shifting radically and theology is searching for a meaningful God, when the age of technology (cf. Schindler 1999c), with all its magnificent achievements, has yet exploited the earth as an object for domination, and when a new participative epistemology is beginning to operate... a mystic like John... 'knew' that 'all thinking must begin with [belief in that] cosmic genetical relatedness' that the mystic transformed in the mirror of Sophia experiences' (FitzGerald Culligan & Jordan 2000:345 first round brackets added).

contemplative stance open to this *inner illumination* that enables one to see with new eyes of faith the radiance of God's beauty everywhere and 'in' everything.

Unless persons can rediscover this kind of 'seeing' (regarding the world) -seeing other people and creation 'in God'- wars will not stop, and saving the earth will never be a priority. When self-absorbed, the 'other' is not a precious image of God, but an obstacle - an 'enemy/thing' to be removed, or an object to be sexually, emotionally and physically used (Keenan 2002). Here creation cannot be seen to be beautiful and deserving of respect – it is a commodity to be exploited as long as it lasts 'for me/us.'

Such 'seeing,' such respect, can never be won by argument or be convinced by some peace treaty or accepted through pressure – if it does not grow into an *attitude within* persons then there is no motivation to *change* one's judgements or one's actions.

Francis is the 'inspirer' for us in that we sense in him and his life stories a highly attractive and innocent 'way' that is possible for me and us.

Francis indeed inspires - it is doubted whether scholastic arguments round *esse* and *essentia* will fully convince or satisfy.²⁷² Kelsey writes: 'We cannot argue ourselves into conviction; ideas seldom convince. Instead we must be brought into the presence of something that conquers us – something of reality which alone gives true conviction' (1994:10). Francis intuitively 'sees,' and respectfully lives out of, this right disposition between creature-and-God. His living, mystical understanding of self and other beings (from within his poverty-humility as creature before God), ensures that God will be continually elevated into praiseworthiness. This spiritual stance is ingrained and infused in him – he needs no theory as spur or backup – theory just gets in his way and distracts from the intuitive and spiritual 'right-relation' between God and creatures that God wishes all to possess and enjoy. Francis is thus a 'shortcut' or a direct method, for the desired courteous and reverent attitude we want to stir up in all of the world. Berger (1969:96) accurately sees that a 'rediscovery of ecstasy and metaphysics' needs to be gained - and Francis is able to do just that.

7.2.12.5 PSYCHOLOGICAL RENEWAL AND INTEGRATION THROUGH THE FEMININE SOPHIA: ECOLOGY AND COSMOLOGY IN THE SOPHIA-CHRIST

The following expands on the categories of illumination/spiritual intuition and relational transformation through the Carmelite lens of St John of the Cross. FitzGerald reveals how: 'a person should no longer know and understand with the vigor of her own natural light but with the divine light. This is, in effect, the transformation of the mind through a new kind of loving knowledge: 'Sophia' that John of the Cross refers to as 'personified Wisdom' (FitzGerald in Culligan & Jordan 2000: 340).

Here, 'The mystic is transformed by love and therefore loves with the love God has for us. The imprinting ('I live now not I but Christ lives in me') is so complete that the mind is God's mind, the will is God's will, the memory is the eternal memory of God, and its delight and desire are God's delight and desire (ideas extracted out of *The Living Flame of Love* in Kavanaugh &

²⁷² They stand as theological arguments explaining real differentiations that exist and safeguard metaphysical reality in a *theoretical* way; but theology alone cannot 'set up,' theory - it cannot ontologically establish reality. This has to be 'revealed.'

Rodriguez, 1991:2.34 cited in Culligan & Jordan 2000:340). The person becomes, therefore, 'like the shadow of God' in the world: in other words, the prophet of Sophia' (Kavanaugh & Rodriguez, 1991:3.78).

FitzGerald brings out the relational sense of this study through the concept of participation when St John's speaks *participatory Love-Knowledge* (FitzGerald in Culligan & Jordan 2000:340) where, 'the Wisdom of the mystic can be called a participatory way of knowing and loving that moves beyond the paradigm of hierarchical dualism that has been, in the past, part of the philosophical underpinning for our lives.' FitzGerald enthuses: 'There is a thrilling intersection between the love-knowledge of the contemplative and the participatory epistemology Richard Tarnas believes has been slowly surfacing in philosophy. The experience of the person transformed in Sophia validates the emerging conviction that the relation of the human mind to the cosmos is ultimately not dualistic but participatory' (cited in Culligan & Jordan 2000:341). Love-knowledge is the equivalent, as has been argued, to a contemplative spiritual intuition as insight through love. 'Participatory epistemology' is precisely the meaningful relationality as intuited that this thesis forwards as model (see models Q-Q 7.1.24 pg538, and T-I section 7.1.5 pg510).

7.2.13 INDICATOR 13: THE CHURCH'S INCAPACITY TO DEAL ADEQUATELY WITH LOSS OF WORLD RESPECT (WITH ACCOMPANYING MALPRACTICES) FOR MACRO-DIMENSIONS (NEGLECT OF ECOLOGY, COSMOLOGY) AND MICRO-DIMENSIONS (GENETIC ENGINEERING, AND TOTAL CONTROL OVER LIFE PROCESSES THROUGH SUCH AS ABORTION) OF THE WORLD.

There is a problem in that the Church feels herself to be ineffectual in a threatened world in which various collapses and crises are evident.

As response, a developed *spirituality* can reconnect the world and creation to its absolute originating, and sustaining, transcendent source and that this reconnection is achieved through the mediation of the Church especially through her *tradition of contemplation* which draws into the *mystery* of all things created in Christ (cf. Vatican II *Gaudium et Spes* no45 Flannery 1975:947 italics added).

INDICATOR 13 (pg24) says that, 'loss of imaginative and insightful capacity that respects a God-created universe functioning always in a harmonious manner within its laws, has given the impression that people are master of all science and its accompanying technology, and thus duly lord it over all reality (cf. Ratzinger 1991,2010:37-41; Gerken 1974:104). Loss of moral respect for laws built into human nature (natural law, conscience) means that crude human imposition has no limits regarding gross manipulation of *implanted, natural laws* (John Paul II 1993 *Veritatis Splendor* no40 pg41), for often suspiciously narrow or self-serving gains, and at times brutal abuse or exploitation.'

As response, one will see that when a person grows close to God and possesses his Spirit, she or he will 'automatically grow' in respect of God's creation. Love of the law of God will activate and refine conscience which is ever more sensitised to become aware of inbuilt 'natural laws' in God's creation. These will then also be 'automatically' respected.

INDICATOR 13 (pg24) goes on to say that, 'People will selfishly abuse fine mechanisms that are meant to be respected as life-serving and life-giving' (unethical genetic engineering and

stem cell research and abortion etc., Ratzinger later Benedict XVI 2010:105; Clayton & Simpson 2006: 929, 930, 943).

Again, it is well understood that an *underlying spirituality* is involved in any *conversion* process and that a *development of conscience* is required for moral acumen to be raised at all levels.

7.2.13.1 MORALITY

Catholic morality has moved from a textbook, manual method to an approach that has integrated an existential philosophical understanding (Lane 2003b:78). In the past moral *principles* were expounded to provide *moral norms* to judge moral actions. The challenge for modern moral theology is to provide a thorough spirituality so that a good, integrated *moral disposition* is instilled and sustained. It is out of this inner orientation, called one's 'fundamental option' by Häring (1978:164-218) that good moral actions can arise (Lane 2003b:84).

Keane points out that there has traditionally been very little sharing between the activity of the 'chapel' (prayer and spirituality) and the action of the 'marketplace' - even if there is some of resurgence of Thomistic virtue and character development.²⁷³

The emotional driving force and appetitive desire for happiness (in giving away love) need to be seen as primary motivating sources, which reason can moderate and direct.²⁷⁴

The elements of *caring* and *sacrifice* grow out of a base in Christian spirituality. Beyond the instilling of these by means of discipline and long practice, it is part of the Catholic tradition that these virtues are *infused* by the Spirit within a life of prayerful contact with God. One *is made* Christ-like in one's thinking and action. Now, the interesting distinction made by St Bonaventure is that the Holy Spirit does not perfect the virtues themselves as such but the natural faculties in which the virtues act (Carpenter 1999:34⁸⁸). This means that the virtues are not imposed as divine attributes 'on top of' human nature but that our natural dispositions are subtly redirected from within themselves to be more loving, gentle, considerate, and generous and the like.²⁷⁵ We either believe that grace can make this difference to individuals and through good persons, transform society, or we do not. We do well to pin our whole hope on this redemptive elevation, and thus, the progress of society that will follow.

²⁷³ One notes that for Aristotle virtue was the prudent middle ground, the 'Golden Mean' sought out by Greek *reason*. Virtue is a deliberate choice between excess and defect (Stumpf 1993:101).

Aristotle divided the soul (i.e. the whole person for him as spiritual intellect) into the rational and irrational which had 'appetitive' parts contrary to the rational principle (Lane 2003b:100). Space needs to be made for virtue to be *inspired* by fiery love, as infused, not so much as behaviour imposed, or merely learnt.

²⁷⁴ This thesis argues that, for worthwhile *social action* to occur, it is even more critical to have ethical and moral principles *imbedded in society*. Hence in South Africa the Government is calling for *moral regeneration* and asking the Churches to help in this task. Clearly this principled life-orientation cannot be imposed or policed. It needs to find its roots in a life-view that is respectful to all, especially the weak, that is ecologically sensitive, and broadly responsible.

²⁷⁵ The process is not an 'artificial spiritualisation' imposed on humankind but a humanly grounded humanisation of what makes persons 'most human' as achieved by the promptings of the Spirit working *with* human nature. In increasing union with God humans become compassionate, more thoughtful and discerning, and more disciplined in putting the common good first. Bonaventure calls this restructuring of the mind by grace the 'hierarchization of the soul.' This process where the person is made whole and good in his '*habitus affectus*' (Carpenter 1999:14) is the work of grace that Bonaventure insists on: 'It is the duty of grace to re-create, to reform, to fill up with life, to illuminate, to assimilate, to unite, to lay the groundwork, to make acceptable and to raise up the human soul' (II Sent. D. 26, au., q 2, concl. (II, 635a) cited in Carpenter 1999:36).

The need for a '*grounding spirituality*' that can effectively motivate and soundly guide any change and any political and structural justice efforts is more necessary than imagined. Bonaventure uses the term holiness for goodness (Carpenter 1999:14). It may not be fashionable to connect 'ethereal' holiness with 'hard' social transformation but the two are in fact as critically connected as here suggested.

7.2.14 INDICATOR 14: DEALING POORLY WITH FORMS OF FUNDAMENTALISM AND SUPERFICIALITY THAT DISTORT RELIGION

A wholesome and universally valued *personal spirituality* as imbibed 'in the Spirit' underlies all sound theology and should, if genuine, prevent aberrations, distortions and misrepresentations of that theology.

Sincere spiritual openness to true and informed wisdom of God leads to broadness of vision in the Spirit and insightfulness into the total truth of all things in Christ. Thus any new perspective is born in *spirituality* and affects all life-views.

7.2.14.1 THE CONTEMPORARY NEED FOR AFFECT AND EMOTION

A colloquial contemporary newspaper report provides the gist of the need for a change in worship and pedagogical approach: 'When Marilyn Ward was a girl, church meant starched shirts, disapproving scowls and endless repetition of prayers she didn't understand. Now she spends Sunday mornings whooping it up with hundreds of 'brothers and sisters' who grind their hips to jovial Zulu songs and punctuate the preacher's sermon with howls of 'Hallelujah' (REUTERS *Pretoria News*. Monday Feb. 12 2007:9).

Ward (42), a 'lapsed' Anglican now a new convert to Pentecostalism, says after, 'a boisterous service' at her church in Rossettenville, Johannesburg: 'The traditional churches are so straight-laced - if God touches you, you have to keep quiet about it. Now I feel alive.'

The article claims, 'Offering spiritual practices like speaking in tongues and healing, conservative teaching on morality and vibey modern music, Pentecostalism is threatening traditional churches on the continent' (*Pretoria News*. Monday Feb. 12, 2007:9).²⁷⁶

The need for affect and emotion becomes apparent in the following feedback: 'The idea that with the Spirit comes a new power in life has enormous appeal for people living in difficult

²⁷⁶ Canon Dave Doveton, coordinator for Anglican Mainstream Southern Africa, a group representing evangelical Anglicans shares: 'According to the *Pew Forum on Religion and Public Life*, about 147 million Africans describe themselves as Pentecostal or Charismatic - about 16.6% of the continent's population - compared to just 17 million in 1970. The churches that are growing in Africa are evangelical and Charismatic. The ones that are stagnating are the die-hard traditionalists.' With about 40 million adherents between them, not all Anglican churches in Africa are losing out. Some have revamped their worship to compete with Pentecostalism and those that stick to strict moral teaching - especially on the hot topic of homosexuality - have won followers on a continent where being gay is largely taboo' (*Pretoria News*. Monday Feb. 12, 2007:9).

'The Nigerian Anglican church has used vociferous anti-gay teaching in a conservative nation and energetic evangelism to help build the world's biggest concentration of Anglicans. Conversely, in southern Africa, where leaders have taken a softer line on homosexuality and where services are more traditional, membership is almost stagnant - apart from in evangelical, Charismatic congregations, say officials' (*Pretoria News*. Monday Feb. 12, 2007:9).

'Pentecostalism has exploded within African cultures' said Pastor Anton van Deventer, head of South Africa's Full Gospel Church of God, a network of about 1000 congregations. 'It's because it's a living reality, not just a ritual once a week' (*Pretoria News*. Monday Feb. 12, 2007:9).

circumstances' said Rosalind Hackett, a professor in Religious Studies at the University of Tennessee, who specialises in religion in Africa. Pentecostal churches also pull in crowds with 'lively, modern worship that features soulful gospel singers and state-of-the-art sound systems' (*Pretoria News*. Monday Feb. 12 2007:9).

The lesson to learn here is to keep teaching, but further develop what affect and emotion can and needs to contribute as part of a foundational basis undergirding life and worship.

Rahner for instance realised that in the advent of collapse of social structures, faith needed a new kind of support (2004:23). His view was that *spirituality* must be central to any attempt to make Christianity 'plausible' (Rahner 2004:24). He asserts very originally and daringly that faith had therefore to be grounded in 'an unscientific or unscholarly approach' (Rahner 1978,1982:3-14). Rahner was interested in a 'foundation laying' within practical theology in a way that holds us open to a new possibility of 'presence' that would be new and unexpected, a 'conscious immediacy' (Rahner 2004:134,135) emerging from a 'charismatic imperative,' and a 'charismatic 'instinct'' (Rahner 1978,1982:138). In these inspired words spirituality becomes the source of theology. In fact Rahner saw the two 'as identical' (1978,1982:142).

7.2.14.2 THE PNEUMATOLOGICAL DIMENSION IN THE CHURCH

It is the pneumatological dimension in the Church that seems to be missing and requires engagement. This new 'field' is now evident in the public arena in the Church, and South America evidences a large percentage of Catholics moving over to Pentecostal and Charismatic churches. Generally speaking the church hierarchy is not offé with the Charismatic gifts and fruits of the Holy Spirit. It is clear that the gifts are aimed at unity and service and as such they are *relational gifts* and *experiential offers* of the Spirit. Seminarians should be expected to expose themselves to lay groups so that they become experientially familiar with these Charismatic gifts and charisms. There is nothing more revealing than seeing a seminarian couched in an intellectual approach, experiencing for the first time the more dynamic gifts of the Spirit such as prophecy, tongues and healing. The experience they are exposed to is usually outside the pale of what they have learned and so they feel embarrassed and incompetent in the easy access to the gifts others clearly have and use. The rational approach taken by the church for centuries faces head-on an experiential approach in ministry. Future Church leaders should be appreciably 'ahead' of lay people in understanding and making use of these charismatic dimensions of the Church. They should be able to lead and guide people, especially the youth, to 'work with' such charisms. What we are not looking for are career priests (sitting with qualifications in their offices in a computerised lifestyle), or theological experts (that will 'teach' the laity what truth must mean for them).²⁷⁷

²⁷⁷ Hanvey, in revisiting the Second Vatican Council's document on the constitution of the Church, Vatican II *Lumen Gentium*, points out that, 'the Council's understanding of grace is to be read within the context of historical, immanent and active existence.' This approach begins to see the 'sacrament of life' existing within the 'sacrament of the Church' – it begins with the *experience* of life that is graced, not a juridical understanding and ordering of the Church. As with Rahner's starting premise, he states that a deepened understanding of the mystery of the economy of grace enables a 're-imagining of the Church and greater participation in its Trinitarian mystery.' In his reinforcing of *Lumen Gentium's* call to universal holiness, Hanvey charges that the Church still works out of an 'incomplete' (Pneumatological) theology of the Holy Spirit' (Hanvey 2004:12).

7.2.14.3 CONTEMPLATIVE PNEUMATOLOGY: PRIESTLY PSYCHO-SPIRITUAL HEALTH

Many speak of healing and removal of the psychological baggage and neuroses that those entering the seminary carry, *before* any spiritual growth can take place. True, serious developmental problems need to be professionally dealt with and properly counselled. Also it always helps to have any blockage remedied and most people can always profitably benefit from some form of direction and counselling. But this author holds that interior stability and peace, and a more fundamental priestly identity, will not be (re-)formed by psychology or therapy. It will be instilled by identification taking place in a deep psycho-spiritual relationship with the source of wholeness and wholesome life-energy, namely Christ himself. He is the fount of the original religious and priestly calling leading to fulfilment of personality and talents and a complete and healthy life. It is with and in Christ that the invitation to walk together in all things leads to fulfilment of priestly identity. If this is absent, all kinds of substitutes will be snatched at, (especially the attractive idea of psychological remedies). A major *misdiagnosis* in priestly problems, that passes over the necessary foundation that *only* love can bestow, is often assumed (Barbaric´1993:7; cf. the thesis 272²⁶⁷, 274²⁷⁴).²⁷⁸ This ‘interiorisation’ will itself not only save from psychological disturbance and illness (Barbaric´1993:7) but will *complete* what is personally lacking. But such ‘wholeness in Christ’ has often been skipped developmentally and needs expanding by generosity of love. A lived, interiorised love, includes prevention of false ego projection, protection from disillusionment and false expectations (especially affective/emotional expectations from others) and psychosomatic illnesses. For the religious and priest, love attained in Christ is the key that heals, supplies, makes humanly whole and transforms - in a word, sanctifies. Needed nearness to Christ comes through prayer.

7.2.14.4 THE RECURRING VALUE OF MYSTICISM

Cardinal Murphy-O’Connor (2003:11) has said that a new springtime pre-requires real witness and this depends on ‘continuing to grow and mature as people of deep spirituality and holiness.’

Demanded then is a return to spirituality (mysticism) enabled through prayer/contemplation as the inner thrust and vitality for all persons and the Church itself. Johnston prophetically states: ‘As we enter the third millennium, mystical prayer or mysticism assumes an importance it has never had before’ (2000:xvi). The old authors spoke of ‘the universal vocation to mysticism.’ Perhaps they were speaking prophetically of Christianity in the third millennium (Johnston 2000:27). He adds ‘Where are the prophets? Where are the original thinkers? Where are the searchers? Where are the creative theologians whose task is to carry the Christian message into the new culture of the third millennium? Where are the mystics?’ (Johnston 2000:30).

All praxis depends on a ‘return to transcendence’ so that the Spirit can break through: a pneumatological revival is required.

See McDonnell 2003:112-116 especially pg115 on lived experience, as contact or touching.

²⁷⁸ The priest or religious that has taken vow of celibacy must experience an emotionally grounded relationality (in Christ) strong enough to keep him or her emotionally satisfied and pastorally enthused. This element of emotional fulfilment should be *expected* to be discovered in priestly and religious life.

7.3 CONCLUSION

7.3.1 A REVIEW: PAST TO PRESENT

The Church must be careful not to canonise or idealise its past (Johnston judges that it has often been 'rotten' in practice, 2000:68, 20, 206). That it has survived through the Spirit is a grace standing in *opposition* (i.e. despite), at times, to human intrigue and power. (Benedict XVI sees we should never have accepted the Church as 'a perfect family' – it is the 'spotless bride' of Christ only *in Christ*).

Therefore we can say the Church could have done things differently many times in its history. Some of these mistakes Pope John Paul II has apologised for (Johnston 2000:215). The Church could have coped with the Reformation differently. This means that the Church *could* have been led and been guided in other avenues both theologically and in practice. One thinks of Eastern Church theology as a case in point – this tradition helped to form a different Trinitarian perspective and a more vital pneumatology. One has to re-consider an Augustine approach that was overwritten by Thomistic metaphysics. One can also reflect that the Church in high medieval times *chose* a Bonaventurian Franciscan route as its major direction which it elevated for some decades, and then set it aside so as to later *chose* a Thomistic line - which thereafter become the mainstream influence.

The path sought in this thesis is one of the reintegration not only of the *split* of faith and reason, but of love and mind. These were born of a partial, incomplete, unbiblical anthropology as an expression of a whole selective 'framework' formed by the dominant culture the Church found herself in and the then available theological tools (cf. Osborne 2009:36; the thesis 108¹⁹²).

7.3.2 REINTEGRATION HAS SOUGHT ANSWERS TO THE FOLLOWING:

First, discovering an *integrative and synthetic* faculty which is here proposed as spiritual intuition remains core. This dynamic faculty is necessary for a reinterpreting and re-appropriating of the God-reality as *present* transcendence, not only in *mental* terms, but in terms of *relational affectivity* grounded in historical realism.

Second, a framework of *realism* as starting point means that one begins not with schema of metaphysical thought but in the *experience of God himself* - which encompasses the whole of Revelation. 'Experience' speaks of a meaningful dynamic functioning in reality itself. Experience is urgently required to re-awaken to God's *active* love in the Church and the world. Third, we need a meaningful dynamic which can be called love or *relationality*. This suggests a revivifying momentum in the Church and the world coming through the Spirit as mission of the inner life of the *relational* Trinity.

This all means that there must be an inner *intuitive spiritual experience* that is being rediscovered and being addressed.

For the Franciscan order this does not speak so much inspirationally about the *idea* of renewal of the Order, but more the possibility and potential of *experience* of it happening as a re-awakening to love of Christ as the passion of Francis has always taught us.

7.3.3 CORRELATING THE FOUNDATIONAL CATEGORIES WITH TRADITIONAL THEOLOGIES

Relationality is the universal principle of unitive love that makes sense of all reality and that constitutes God himself in the life of the Trinity.

Experience is the 'exercise in action' of the energy of divine love active between the persons of the Trinity – which they diffuse.

Spiritual intuition is the given ability of sharing (in the logos as meaning and as love) in the life of God as love (which includes the processes of *illumination* by light and *infusion* of love as experienced).

7.3.4 A FINAL WORD:

Religion cannot promote itself or expand (in terms of faith) without *experience*.

Nothing in the Church has meaning if it is not deeply *relational* (of love) - its truth, pastoral efforts and worship all aim at this relational end (as being Trinitarian).

The type of *inner* spiritual *experience* (dynamic) is only accessible through a 'spiritual sense' that has insight, called spiritual intuition.

The type of inner *affective* spiritual *relation* (as intimate) is only reachable though a spiritual sense (as *infused* as gift of grace, see this thesis 568¹⁸⁸) with insight (as divine *illumination*, see pgs162, 171) called spiritual intuition.

Without the above three categories (no spiritual intuition open to any experience of God as relationally affective, in terms of: drawing, attracting, into intimacy and union) no *change* in approach (in thinking; against prejudice, disillusionment, cynicism; or expecting conversion, a shift in horizon, or openness) can be expected.

No acceptance of teaching or structures can grow if this *spiritual basis* as accepted intuitively is not in place.

7.3.5 TESTABILITY

Gelpi derives criteria for a sound metaphysics: 'the criteria of logical consistency, coherence, applicability, and adequacy from the thought of Alfred North Whitehead' (2000:344).²⁷⁹

7.3.6 THREE QUESTIONS TO BE ASKED OF CONCRETE PROBLEM AREAS

1. To what extent is there evidence of an *experiential spirituality* at work?

2. Is the product of this experimental spirituality making for *relational change or alteration*, that is, in terms of implementation of the Kingdom of God as harmonious relations?

Presuming 1 and 2 have been empowered by God, that is 1 as experimental spirituality, and 2 As gifting in terms of relational unity and peace by the Spirit, then, we have in a penetrative way to discern to what extent 1 and 2 been worthily received by working through *spiritual intuition*.

²⁷⁹ As a test of the thesis' metaphysics we review through what Gelpi states in his words as cited: 1. Logical Consistency: 2. Coherence 3. Applicability: 4. Adequacy (Gelpi 2000:344 italics and brackets added). As far as can be seen, the thesis does well in responding to the criteria tabled.

3. Was the subject's or group's *spiritual intuition* open enough to God's impulses and involvement so that God's initiative was always primary?

In other words can *divine providence* (Sheldrake 2005:512) be clearly seen in its Otherness as the initiating involvement? Or was the supposed spiritual discernment undertaken more of well-intentioned *human* origins involving notional theology, or ideas/ideology?

7.3.7 ASKING THESE ABOVE THREE QUESTIONS OF THE FOLLOWING DOMAINS

Ecumenical unity

Christian truth (theological truth)

Christian practice (liturgically, sacramentally)

The capacity of reaching out to the world in terms of missiology

Formative programs for use in the future

Sound evangelisation with sound ecclesiology and doctrinal foundations

Spiritually empowered endeavours

Poverty - ecology issues

Spiritual intuition includes as much what we should *not do* as what we should do (strategise).

The type of praxis will build-in as much as possible incremental steps of conversion, growth, change in 1 experiential spirituality, and 2 transformative relationality.

What *new relationship* will spark experiential change?

How is this to be intuited so as to be entered into?

What *experiential change* will engender new relationships?

How is this to be intuited so as to be entered into?

In other words, if this Spirit is to make impact through spirituality it will require the foundational categories to *engage these areas* on a most fundamental level.

Francis both waited on God's action and only provided an open obedience in most cases in his life.

Francis acted at times too spontaneously to attain God's will - such as wanting to be martyred in North Africa. This means he made 'mistakes' in the spiritual intuiting of waiting or acting. On the whole though he was enormously synchronised with God's will and plans. It is this synchronisation that bore such huge results in Francis' short life.

7.3.8 THE MAJOR CONTRIBUTION:

The categories upholding a spiritual foundation *simplify* what is at stake at greater depth (make it more accessible). The tools for grappling merely question whether experience, relationality and spiritual intuition is evident. One should see results immediately. For example:

- Walk into a Sunday Eucharist and notice: vitality, devotion, depth, mystery, quality, sincerity, focus, and youth participation and reaction. These are obvious when evident, somewhat less so when not (we get used to 'the same').
- Read the literature: see if it is boring, selective, abstract, irrelevant to experience, inapplicable, defensive, pluralistic or egoistic.
- Watch the example set by the Church leaders.
- See 'level of outgoing service' as a sign of 'outgoing love' and mission.

- Notice signs of defensiveness (theoretical, but also as a lifestyle under threat) and its opposites, relaxedness of identity, as being spiritually confident, and possessing a prophetic ministry (Pope Francis *Evangelii Gaudium* no218).
- Notice *relational* avoidance or dismissive attitudes, and its opposites, care and involvement.
- Notice any over-selectiveness or perfectionism (in worship and doctrine) and its opposites, entering the heart of mystery through the essentials as soundly in place.²⁸⁰
- Notice exclusion, and its opposite, generous integration of the *periphery* (cf. Pope Francis *Evangelii Gaudium* 24 Nov. 2013).

Demanded then is a *return to spirituality* (mysticism) enabled through prayer /contemplation as the inner thrust and vitality for all persons and the Church itself.

All *praxis* depends on a 'return to transcendence' so that the Spirit can break through: a pneumatological revival is required.

²⁸⁰ Pope Francis warns, 'a supposed soundness of doctrine or discipline leads to a narcissistic and authoritarian elitism' (*Evangelii Gaudium* 24 Nov. 2013)

7.3.9 WHAT SHIFTS DOES THE CHURCH HAVE TO MAKE?

7.3.9.1 A FRESH EMPHASIS ON EXPERIENCE²⁸¹

- Teaching needs to swing more to mystagogy
- A fresh pedagogy is required
- Avoidance and reaction to *experience* (fear, prejudice, laziness, control) as compared to an openness to *charism* (as this requires some risk)
- The need to open the self (especially in leadership)
- A heightened expectancy in faith is to be sought

²⁸¹ The test of worthwhile religion checks whether change/transformation in terms of experience is making impact or not: The test this thesis offers is to analyse whether there is any experience at all occurring in any religious dimension being reviewed. Is there evidence of some *inner impact* that has made for *change*, whether one calls this transformation, growth in depth or faith, conversion, or more intimate relational attachment?

The following is being argued for in terms of faith, and overall, in any religious process. If no religious or spiritual experience makes impact, plainly, *failure* in the religious act should be contemplated.

Of course, the inner impact of religious experience is hard to ascertain or discern and no quick judgments should be made.

Honesty though, has shown that the fourteen serious symptoms have revealed lack of faith, or weak faith, or disappearance of faith, of un-fulfilled or disillusioned faith, or, hard-to-instill faith.

The *impact* that one can expect some depth spiritual *experience* to make, remains a compelling *indicator of the inner workings of faith* and of the activity of the Spirit.

This is based on the principle that if love is not extended and multiplied, and ‘God is love’ (see ‘the core of everything’ as recognising ‘the free love of God for man,’ von Balthasar 1989b:19), then the situation has been inadequate (Paul: ‘If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal...and if I hand my body over...’ Cor 13:1). One can therefore never be *satisfied* with the level of faith reached or the spiritual depth arrived at because it is always too superficial against *what is offered* in the ‘classical’ spiritual journey as this thesis tries to represent.

A simplified format of such testing of religious authenticity and worthiness might be applied as follows. Any minister, religious leader or priest could after a Church meeting, gathering or function, ask the following questions. Was there evidenced an experience of transcendence, in other words was there a dimension of the divine imparted as *experienced event*? Was this experience of the depth of the Spirit of God discerned or spiritually *intuited*? Did this event increase the measure of love or *relationality*?

If nothing occurs, if no contact is made, if no grace is bestowed or illumination imparted, if no *missions* of the Spirit are all evident over an extended period, if no love, healing or salvation is bestowed there is something amiss: there is no religion to speak of and such a nonexistent god is disparaged: ‘they have mouths but they cannot speak...’ (Ps 115:5) (Was this then about impressive teaching, attendance and money making, or personality cult or general self-satisfaction or the appeasing of a religious drive?). The thesis holds that these rough guidelines, if used wisely, always apply to any religious situation.

The *categories* of this thesis then *themselves* aim to convince of foundations required to be in place for genuine religiosity.

It is held that when one category is missing problems will surely surface, as the fourteen indicators reveal. Relationality without any *experience* evidencing it, is impossible. (One surely cannot claim to be in relationship of love without that love ever being experienced). Experience without relationality will tend to be sensationalistic or narcissistic (as experiences ‘for their own sake’ instead of being focused on God as other). Relationality or experience assumed too quickly without discerning spiritual intuition creates imbalances and falsehood (assuming a relationship, or constructing ‘a world of experience,’ if it does not rest on the discernment of the ‘true influence of the Spirit,’ will be too easily ‘ideologically slanted’ or even most dubious/heretical).

As a *rule* then, if spiritual *experience* is missing, then the vibrancy of a living faith (the sacramental life, the life of prayer and devotion) will be weak. Where affective *relationality* is absent, the existential love of God and the expressed love of that community will be inadequate and the lack of support for faith will result in an ever dissolving and diminishing faith. Where *spiritual intuition* has not been nurtured, stimulated and fed, then neither relationship with God or access to God’s full truth will develop and grow. An atrophying inner spirituality predicts a ‘collapsing’ faith.

- More personal sharing of the journey at all levels is to be encouraged
- The idea is ‘opening’ to transcendence

7.3.9.2 A FRESH EMPHASIS ON RELATIONALITY

- Expects affectivity/love, above all else, to be in place in the *living* of the Church (leadership)
- Asks response to the loss of experience of relationality
- Asks response to the loss of effective religious language
- Asks response to the loss of enthusiasm
- Asks response to the loss of witness
- Expects better sharing of experiences to occur
- Expects better sharing of ‘the spiritual journey’ to take place (with use of spiritual experts)
- Expects to see joy as a sign of the Spirit

7.3.9.3 A FRESH EMPHASIS ON INTUITION

Spiritual intuition that has been lost is to be re-found. Results will be: poor understanding, poor theory, poor theology, poor spread of faith, weak evangelisation (the Rio visit of Pope Francis did well in firing local spiritual intuition).

There is a need to re-evaluate the mind - what is *illumination*? What does it add?

There is a need to re-examine the heart - what is *infusion by grace*? What does this do and change?

Describe real situations and life on which intuition focuses: no explaining by theory alone.

Apply pragmatic tests. Does intuition show the theory fit the experience? Does intuition show the experience to fit the hypothetical theory? Is there evidence of cyclic reinforcing?

7.3.10 A NOTE ON THE VALUE OF INTUITION

INTUITION AS EXPANDING A DIPOLAR TO A TRIADIC HERMENEUTICS

Gelpi has shown how a triadic understanding includes intuition. This intuition intuits general and *universal* principles as laws. Such a process goes beyond perception of hard experience and application of concepts. This intuition not only has true subjective insight, but is evident in a way that is *communally discernible*. We can communicate and contest theory with each other. A triadic comprehension includes others and their insight. Peirce and the transcendentalists have hit on the possibility of discovering *foundations* in the intuition arising in all persons. This is not that far from what the Church calls the metaphysical capacity of insight that can discern metaphysical principles (the transcendentals of: the good, the true and the beautiful, see Rahner 1975:1042, 1043; or in Peirce’s view, universal tendencies or laws), and again, not far from the *sensus fidelium* as that ‘sense’ the faithful possess that tends to ‘faith insight’ as the *sensus fidei*. In this manner, ‘in the Spirit,’ the faithful can see and judge rightly.

7.3.11 AWAKENING SPIRITUAL INTUITION IN THE SUBJECT

The Church hopes that, in this spiritual way, through their spiritual sense, people will see Church teaching and guidance as being true.²⁸² The problem is that the faculty for appreciating such truth is often not 'awake' or engaged so that even more words 'broadcast' from the Church cannot ever make that 'receptivity' be attuned and so receive insight into what is true. This capacity for spiritual insight, or discernment, or depth appreciation, is what the Church then needs to return to - the sense of depth-intuition, the sense of faith, that can 'see' and then having seen (or better 'tasted'), *wants* to see, reason and values, and above all, truth. Development of such spiritual intuition leads into a deeper grounding that 'sees' 'God's law' so that it can also 'see' and acknowledge *natural law*. If the modern person cannot 'see' and appreciate, and take such depth to heart, no teaching or persuasion at a distance can change such culturally closed mindsets.

7.3.12 WHAT DOES NOT WORK AND WHAT DOES

It follows that one cannot remain satisfied with the role of the external forum of taught doctrine and Church governance. If this *internal* capacity is not receptive, no evangelisation will be effective and no increase in faith whatsoever is possible. All falls on deaf ears and resistant hearts and nothing will move anybody.²⁸³ Benedict XVI has seen this to be the case.²⁸⁴ If *internal intuition* is not receptive, stimulated and overall, eagerly desiring (or searching) in the areas of catechesis, evangelization, adult faith formation, sacramental reception, valuing

²⁸² Barry and Connolly in Chapter 2 '*The Centrality of Religious Experience*' in their book *The Practice of Spiritual Direction* proffer a most clear exposition of experience. They point out that writers such as William of St Thierry believed in the supreme importance of *institutions* such as the Church and the monastic foundation, but that these provided 'the setting for a personal encounter with God' and that these 'were not themselves that encounter' (Barry & Connolly 1982:26 see also Barry 2004). To this one needs to point out that, when entering the depth of the mystery of the Church in its 'structures,' one in fact can and does meet Christ himself. True, it is not merely subscribing to the outward structures that automatically achieves this, but *experiencing for oneself* the depths of the mystery as 're-presented' (made present again) *in* those divinely instituted structures. Our focus (and the understanding that comes out of it) needs to be on the *level of dynamic experience itself* and what this offers - not on presenting from the outset the *systematically and rationally constructed and abstractly formulated structures* - as if they are sufficient in themselves. For instance it is not the sacraments *as clear cut, automatically effective self contained rites* that are important but the *Christ we encounter* in and through them. Notwithstanding respect for the intellect, one comes to know God through *loving* him and this *mode of loving* needs to be acknowledged as being *part of the category of experience*. It is this 'kind of loving understanding' that this thesis delves into with greater thoroughness.

²⁸³ A youth attending an *Alpha Course* expresses my own 40 years of experience with youth: that *uninvolving classes* will not birth living faith in youth: before Alpha started, 'they would give us a *lecture*, and we all would get bored or not pay attention because *the way everything was presented to us* wasn't interesting. It just *seemed* like a bunch of *facts* that they would say to us,' said participant de Sousa (*Southern Cross* 2011:19 italics added).

²⁸⁴ Rowland observes ('Ratzinger the romantic,' 2010:10): 'Pope Benedict is sensitive to the fact that no amount of intellectual gymnastics is likely to convert a person whose heart is already entangled with other gods.'

the Eucharist, and conscientisation for justice,²⁸⁵ then no other faculty remains open to these important domains of faith.²⁸⁶

Persuasion through intellect is not the only or the best instrument for mystagogy. Change occurs in the heart as newly found orientation, the alteration of perception, a shift in horizons, a freshly found gestalt, an 'aha experience,' or a 'boundary event' (close to 'ultimate' aspects of life such as shock, or loss, or death) - and all of this calls for a form of inner *conversion*. Such a change occurs in exposure to another way, another 'seeing' or way of looking, and ultimately another person as God - as another *experience*. This can to some extent occur through hypothesizing, persuasion, argument and new insight – indeed, as this thesis in its way attempts. But any worthwhile 'internal shift' made requires as 'impact' that is experiential. It can at times be mental or intellectual experience as a kind of inner illumination, but all primary forms of experience takes place between *persons* - it occurs as a *relational exchange* (even as ideas are exchanged, disagreed with and fought over). It is experience that changes. This has implications for all (fourteen) domains that are problem areas for the Church.

²⁸⁵ A note on justice: take away the *feeling* or sense of sin (conscience) and the *felt beneficial effects of salvation such as freedom and identity in being loved* then we have lost this: that the *knowledge* of salvation is the *experience* of salvation (Lk 1:77; McKenzie 1965,1976:487). This is at base a major challenge for liberation theology – religion must change real life circumstances of suffering. The need for a 'this-world' relevancy is reinforced by John Paul II: 'But evangelisation would not be complete if it did not take account of the *unceasing interplay* of the Gospel and of *man's concrete life*, both personal and social' (Paul VI 1975 Apostolic Exhortation *Evangelii Nuntiandi* 1975:29 italics added).

With loss of a tie to real life context, religion has lost any *felt sense* of urgency calling for immediate conversion or transformation; and lost any appeal and attractiveness as to what it can realistically bestow. In short, when religious *motivation* is lost, religion will die out. Meant here is that motivation is acquired through acute self-understanding and sensitivity that stimulates as a goad, to *something* that transcends the self.

Ironically then, the counteracting power of religion in society is dismissed just when the seeds of horrors are quietly gestating. Sin at its core consists of damaging *right relationships*. Again *right relationship* has also classically been called working for the '*common good*' - that is, *of all*, together inclusively *for all*. Only when matters come down to a *convicted diagnosis*, and in finding in oneself a *motivating drive* (harnessed under God), will we hit upon some *influential enough* action-response that can really change this civilisation's course for the better.

Experience has to be present as the personalising, radicalising, and motivating force, without which religion cannot exist.

²⁸⁶ Egan (2009:93 brackets his) expands: 'Interestingly, the distinct concerns of each stream in Catholic theology today -the epistemological, the metaphysical, and the linguistic- come to the surface in many contemporary theological and pastoral discussions. For instance, was religious education and catechesis in the past overly concerned with the contents of revelation (metaphysics) and insufficiently concerned with the language being used (linguistics) and with religious experience, personal conversion, and how people come to know God (epistemology)? And is much current religious education and catechesis overly concerned with method (epistemology) and the correct language (linguistics) and not enough with sound content (metaphysics)?'

7.3.13 CONTINUING CHALLENGES

7.3.13.1 FIRST STEPS TO BE IN PLACE

- Rediscovering a 'direct path' to transcendence
- Working towards a more *spiritual* Church
- A fresh pedagogy and mystagogy for the 'spiritual journey' with experts, is required
- The need for learning to pray again - contemplation of mystery as entering the mystery
- Grounding worship, sacraments in *relationality* - the need for reviving 'dead,' 'listless' Worship/liturgy
- Opening-up of receptive spiritual faculties for (post)modern persons
- Re-grounding all Church structures in love (service)

7.3.13.2 GROWTH OF FAITH ALWAYS RESTING ON ALL THREE FOUNDATIONAL CATEGORIES

The kind of *process* described, as self-involving, life-challenging, life-promising and personally and emotionally attractive, from the start needs to be aware, within a freshly formulated pedagogy,²⁸⁷ that *the* challenge is to engage the faculty of *spiritual intuition* of those to be catechised, or being evangelised. Their inner openness is critical so that focus shifts to them and their transcendental capacity and not only the content of teaching or its presentation. How to 'open them' is the challenge the theoretical and phenomenological exploration of experienced *intuition* this thesis offers. Emphasis moves away from past enforced teaching, the abstract, the notional, conceptualisation, and the testing of faith through examination, and all that which is largely separated from life, praxis and worship.²⁸⁸ These deeper and hidden epistemological and anthropological dimensions have been argued for throughout the thesis Chapters.

In terms of sound pedagogy for catechesis, for evangelisation, for seminary training, for value 'installing' and 'conscientisation' for a just society - none of these has been satisfactorily been dealt with or resolved in the Church.

²⁸⁷ A holistic dynamic pedagogically advanced beyond rote teaching – one that is humanly engaging, dynamically effective and which provides a sense of belonging is needed. We recall that Tacey calls our inherited religious language a 'heap of broken images'... 'whose form no longer expresses the spirit as intuited by this age.' It will be 'mercilessly discarded by the young' (Hay 2004:19).

²⁸⁸ Reflecting on communication and pedagogy, we come to understand that on another important level, where we attempt to impart or teach something valuable, that is *on an pedagogical level* - 'pumping' persons full of information does not help them to integrate, change or grow internally at an expected level corresponding to the quantity and quality of what has been taught. In fact becoming saturated with facts or learning often becomes an impediment to sound integration and growth. This discrepancy or breakdown is even more critical in spiritual/religious realms, where we are supposed to *communicate* depth to those we try to form spiritually. We need to study how this can be done in a way that encourages integration and appropriation. For this to happen, what we intend to impart must become *part of the receiver's real experience* to make lasting impression or effect *conversion*.

Cf. regarding proliferation of new churches in South America, Pope Benedict said it was important that mainline Church confessions worked more closely together to counter the challenges posed by new forms of Christianity that have 'little institutional depth, little rationality and even less dogmatic content' (Mickens 2011c:31).

The capacity of intuition all possess is not only open to ideas as content, it is to be attuned to *relational experience* as offered in engagements with *others* and God as *Other*.²⁸⁹ As often said, faith is 'caught' (absorbed, infused as gift) not mainly taught. It is *others* that open one up to a triadic metaphysics. This means that others open up the possibility of relationship, of triadic meaning (tendencies and laws) emerging in their relationships, and this evolves out of and within the *relationality* of Church as loving community, in small communities as places of prayer and growth, in the faithful family, and in involvement in societal praxis schemes. Religion does not occur privately in one's thinking working on information and hard experience alone as a dyadic construct. Above all it is the relationality evidenced in other's deep connectedness to Christ that persuades that there must be 'more' behind the evidence thus far witnessed. What is intuited in the 'experience of encounter' speaks powerfully enough for itself.

7.3.13.3 THE VALUE OF NOTICING SHIFTS OR 'TURNS' IN ALL THEORIES

There are some more critical contributions that need to be grappled with that have made for important *shifts* and *developments* of understanding in the wider process being proposed. These shifts are important to take stock of because they at times reject past and take up new avenues, bridge interdisciplinary areas, and intimate unique options.²⁹⁰

The next MODEL L-L 'HERMENEUTIC MODELS COMPARED' will link the foundational categories to other philosophies, theologies & spiritualities.

²⁸⁹ We examine the element of analogous 'example' and the witness of others in everyday life. How is that when we are presented with a *concept* we often ask: 'Give me an example?' The example usually has the ingredients that are part of what we call in this thesis the 'formula for reality' – it asks what 'real life' says about the concept. So as to be able to *identify* with anything one is presented with, real concrete *entities* must *impact* on one, so that a *relational* dynamic of some sort is set up. Within a distinct event or *experience*, through an established connectivity or relationship, 'I' can *identify* with (and be enriched by) what *quality* is displayed by, and is part of, the identity of the Other. It is in an 'event' or 'in interaction' that external reality is engaged, so that any true understanding can be reflectively elicited. In this 'movement' and simultaneous reflective process, one's intuition or one's inner faculty will identify the cohesiveness of 'true' reality, and come to understand the way that reality functions in an integrative manner. It is *in* these patterns that meaning emerges.

²⁹⁰ There is for instance, the turn to the subject, the anthropological turn (Losinger 2000) the turn to experience (Rahner's basic turn to experience and turn to the subject in his 'existential,' cf. Kilby 2004:49), and a shift to anthropology and phenomenology. Dupré 1977, Daniélou [1956]2003, and Von Balthasar (see list of cited works) with their sound classical overviews have *confirmed* the (correct) basic metaphysical tackling of this thesis (for a background see Klein 1990).

7.3.14 MODEL L-L HERMENEUTIC MODELS COMPARED

PHILOSOPHY OF SCIENCE AS PROCESS	PEIRCE'S THREE MODES OF BEING: The Triadic Phenomenology of Experience cf. GELPI	THESIS' EQUIVALENT Cf. the life experience of St Francis of Assisi	TRANSCENDENTAL CORRELATES (also FRANCISCAN)
<p>Data</p> <p>↓</p> <p>Discovering patterns Comparing data</p> <p>↓</p> <p>Construct phenomenon</p>	<p>[Firstness] particularity is 'something positive' [He correlates firstness with pure possibility] EVALUATION Qualities* or particular evaluative responses</p> <p>*feeling: passive consciousness of quality without recognition or analysis</p>	<p>within EXPERIENCE as accompanied by AFFECTIVE MEANING is found through developed INTUITION & it becomes foundational as meaning that is always <i>relational</i> in nature</p>	<p>GOD'S PROVIDENTIAL PLAN POTENCY Bonaventure: <i>Emanatio</i>: the 'fountain-fullness' (the Father) God's action as <i>summum</i>: emphasising primacy of production</p>
<p>Phenomenon</p> <p>↓</p> <p>Experiment Experience</p>	<p>[Secondness] as facts, or concrete ACTION 'actuality'</p> <p>Reaction: *consciousness of an interruption into the field of consciousness, sense of resistance, of an external fact, of another something</p> <p>Versus: static/ substance</p>	<p>From DIVINE ENERGY to INTENTIONAL, DIRECTIONAL IMPACTUALISATION EVENT-PHENOMENA to...reaction (attract/repulse) to... inter-action/participation to...affective, responsive action to...indwelling with...</p>	<p>ACT Active CREATION & re-creation/redemption in the incarnation God's purposeful <i>power</i> the impact of which is felt Activity of the HOLY SPIRIT. Power Bonaventure: <i>Exemplaritas-manifestation</i>: <i>Verbum</i>, Word, likeness, the expression of the Father</p>
<p>Finding explanatory Models</p> <p>↓</p> <p>Confirmation</p> <p>↓</p> <p>Laws (for now)</p>	<p>[Thirdness] TENDENCY (laws) By thirdness Peirce meant real generality, the real tendency to react or to respond in a specific way under specifiable conditions. He calls such tendencies laws</p> <p>Mediation: *synthetic consciousness, binding time together, sense of learning, thought</p>	<p>'great law' of foundational RELATIONALITY as the 'arch-law' [Relational archetypes] Bonding between entities/ persons moving to a higher level of participation/ union. Understood by and entered through synthetic spiritual intuition</p>	<p>sharing in... TRINITARIAN LIFE Beatific vision/Eternity as the ultimate foundation Love towards unity... absorbing all reality in recapitulation in Christ. Bonaventure: <i>Reditus {Consummatio}</i>-led back <i>ad summum</i> (reductive leap through analogy)</p>
<p>METHOD & TEST RESULT (as above Column...) A working theory correlating with experience [Modal reliabilism...?] [Reflective Equilibrium...?]</p>	<p>Inference/abduction</p> <p>Pragmatic maxim that 'works' [versus total contingency]</p>	<p>Induction/abduction with later deduction</p> <p>Humble metaphysics</p>	<p>Going out & return</p> <p>Restoration of all things</p>

7.4 THE SYNTHESIS

7.4.1 A HUMBLE METAPHYSICS

A revised or re-visioned metaphysic is being sought: thus an interesting question might ask what 'kind of truth' is most fitting to deepen the life of faith? Thirty six years ago Halder judged: 'A *reconsideration* of what is normative and what is factual, of 'eternal' claims to validity and 'temporal' limitation is called for, for which the distinction between the substantial (being and essence) and the accidental (appearance) *can no longer be adequate*' (Halder in Rahner 1975:962 italics added brackets his). In recognising this, he sees a tension between detached (eternal, rather abstract) truth *and* pressing temporal concerns which demand remedial action in the hard reality of fact and history. He questions the accepted idea of truth as *conceptual grasp* as having some 'mental' controlling hold over reality: 'In general, the question must be seriously considered as to *whether thinking knowledge* essentially tends' to be mere '*comprehending*' knowledge. Is 'truth' in the supreme sense the truth of the *concept*' and asks what the place of '*other mediations of truth*, might be' such as in 'the *artistic vision* (bathed in truth) or *religious faith*' (enjoying truth as a personal presence) or, one must add, love (as immersed in passionate truth)? (Rahner 1975:962 italics and interpretive brackets added). In comparison are these to be regarded as a 'merely provisional *and imperfect form of knowledge*?' (Rahner 1975:962 italics added).²⁹¹ This thesis' 'alternative' position for *relational truth* fits in well here, as it will be opposed to conceptual truth standing totally disconnected from the *experience* of others (and the Other) we *relate* to (as triadic) with their *qualities*. In addition Halder wonders over the *unresolved dualisms* that need to be reconciled in some fresh metaphysic.²⁹² Actions for love as part of *relational truth* changes the action from being mere 'accidents' or accidentals, to attaining eternal precedence (after all the *deeds* of the martyrs are of *eternal* value). His most expansive question to metaphysics opens up to this thesis: 'The efforts which have been made to formulate these *problems*, in particular by Kierkegaard, Marx, Nietzsche and Heidegger, and by the *dialogal* and *personalist* philosophy of the present day, have done much to give philosophy a *new orientation*. But such reflection cannot be carried on without deliberate recourse to *history*, to the *basic origins of metaphysics* and the *new impulses* it received in each epoch' (Rahner 1975:962 italics added). Even 'ugly history' is not master of its 'own' intentional thrust. 'History' cannot be seen as some self-directing category. It is tied to the action and plan of God as experienced relationality (as man allows, or blocks). History must ultimately rest on the *meaning* experience can offer. This thesis sees *metaphysics* not beginning in the (demonstrated) 'macro idea' of God on which all

²⁹¹ Or, Halder speculatively but pertinently asks: 'whether there are *types of truth of equal primordality*, each of course with its particular sphere of universality, its own sort of evidence and its own criteria - none of which types of truth can be played off against another?' (in Rahner 1975:962 italics added).

²⁹² Halder asks pertinently: 'Must we take a *completely different view* of the relationship between sense *and* spirit, and hence between action, which is always centred on the *particular*, *and* knowledge which aims at the universal, between appearance *and* being, between reality *and* essence, between historical change *and* permanent characteristic without simply *reversing* the relationship?' (in Rahner 1975:962 italics added). The thesis has not so much 'reversed' but *reinstated* the ignored opposites as sound metaphysical categories (action-experience, the particular-personal etc.) but *within* a revised macro-theory or fresh metaphysic that holds the other opposites (universal laws, sense etc.) together.

deduction can unfold, but builds on the *experience* of God in a highly expanded phenomenology taking in transcendent epiphany.

It builds not on our intellect's idea of God but on God's self-expression in real experience: and here too even fickle history becomes 're-attached,' so that, ultimately, God 'encompasses' all history. The *new impulses sought* must surely be that God reveals not his *substance* but his *person* and loosely, in loving his *qualities* so that God (his *essence*) is best seen to be 'pure relationality' (and not only 'thought' itself). These are the threads of a humble metaphysics starting biblically and realistically with God as *intuited in experienced relationality*.

7.4.2 THE CONTRIBUTION MADE BY FRANCISCANISM

Francis' 'way' provides an easy opening to God, a 'channel' through which the divine can now touch humanity. Such 'a way'²⁹³ just existentially seems to function in the way it does, and is independent on any theory required to found it.²⁹⁴ This sounds simplistic: yet it remains true that, on deeper reflection, experience, intuition and relationality do not by their natures require any theological underpinning for their functions.²⁹⁵ *Relationality* is of the intercourse of love

²⁹³ Delio does aptly add that the life of Francis can provide the, 'genetic code for the growth of the movement' (in Warren 2002:16). This author believes that a *thorough examination* of Francis life, his contact with God, his spirituality and mysticism, needs to be obtained first though. Any *Franciscan theology* constructed on his spirituality will then be most worthwhile because any fruitfulness must lie in *Francis the mystic* as its foundation. This, the thesis has attempted.

²⁹⁴ If one looks at the whole picture in such a way that allows deeper participation by all, then Francis can no longer remain an *external* model that we follow; or try to 'turn ourselves into'; that we admire and yet see as *outside* ourselves - and therefore, that we so easily tend to idealise or romanticise. In this kind of 'spiritualising,' his 'way' now ends up as something even more distant and unattainable. Francis must rather become a stimulus towards a *spirituality* that requires one's *involvement*, which opens one to a *deeper personal process* in which one, in a way *similar* to Francis, can *allow* divine light to *touch and transform*. Such an *interior* process will be demanding.

Delio does point out the need for consolidating and spreading the Franciscan *intellectual tradition*, for it is presently, 'at a crossroads of new life and slow death. We are just beginning to discover the richness of the Franciscan intellectual tradition...and yet, the opportunities to promote scholarship and new scholars are diminishing. The Franciscan tradition finds itself on shifting sands as it seeks to revitalize and integrate the intellectual tradition into its way of life' (in Saggau 2001:15).

²⁹⁵ Francis entered the mystery of the Trinity by means of *relating* with the three persons of the Trinity. It is through this *living* relation that he came to understand their uniqueness in terms of their loving capacity for each other - that is, in terms of their *operational functions*, not their 'theoretical' metaphysical *essences* - and so it is *in* this dynamic relationship that he found himself *immersed* in a type of alive 'theological' reality. It will be accurate to add that the truth of the 'information' regarding the trinity that the texts of scripture supplied him must have contributed to the 'fleshing out' of this relationship. But Francis' spiritual methodology did not start from any theological presuppositions (as information) concerning the trinity. Thus he did not try to conceptually *understand* it through pondering on the theological tract called 'trinity' as Augustine did. Rather, he *related* to the trinity spiritually, that is, with his *spiritual intuition* open to actively *receiving* the love of the trinity as it was experientially shared with him. In this way Francis came to 'go into the depths' and 'know' the mystery of the trinity. Having first laid out the *existential basis* to be sought in Francis' depth experience, and this having been well established through analysis and synthesis by this Chapter, Francis' life can then be said to be, in essence, *theological*, for it indeed entailed 'a new set of relationships to God, humanity and creation' as Warren claims. As long as we agree that such an underlying *implicit* theology as experiential and dynamically grounded (and not beginning with ideas and concepts) we can grant that such a *relational theology* is what really comprises Francis *identity* and thus the identity of the early movement (cf. Warren 2002:17). Pertinently Blastic indicates that it is Francis' own *theological intuitions*, and note that he aptly calls these *intuitions* not *basic theological principles*, that can be said to provide the basis of the evangelical life of the early Franciscans - and he correctly phrases it again in *existential* terms - so that it is in this way, that they were 'doing theology' (Blastic in Warren 2002:17, 18). All the theological

where theory usually looks out of place and awkward; *experience* occurs as phenomenon the meaning *into which we are absorbed and participate*, and which we do not ponder over intellectually; and *spiritual intuition* soars ahead involuntarily (usually unconsciously) by its own inner rationale as illuminated by unseen sanctifying grace.²⁹⁶

In the Middle Ages God's divine spark 'leapt across the gap' to the world through Francis in an electrifyingly energetic way. The realistic possibility of a vibrantly immanent insertion of God in our world has been lucidly established in Francis and Franciscan spirituality. This life-imbued and kindly mysterious dimension has always spontaneously attracted many to him.

This study employing Francis systematically claims to be a drastic departure from the traditional framework in which theology is normally thought and laid out, and from how praxis out of such theology is usually undertaken.

It provides, it is humbly believed, *new categories* for the Church's own renewal.

The thesis will thus show that examination of the divine encounter between God and Francis allows for the re-surfacing and confirming of new foundational dimensions.

This dynamic interactive feature between Francis and God will then also benefit from being *explicated in such a framework of modern thought* so that it can shine forth in a weighty way. Francis and modern (spiritual-theological) hermeneutics thereby throw light on each other. Mystery and beauty can be entered into, and hope arises anew.

7.4.3 HAS THE APPLICATION TO CHURCH PROBLEMS BEEN CONVINCING?

The question the reader needs to ask is whether the foundation has indeed been applicable to the thesis problems 1-14.

Have the contributions by Francis/Franciscanism/Bonaventure helped the overall development and simplified it in more concrete terms?

7.4.4 THE CHALLENGE TO THE FRANCISCAN ORDER

The Franciscan Order is here stimulated to increased awareness of its unique spiritual heritage (intimacy of prayer, relationally, affectivity, fervour and focus on the human Christ).

Donation of time in silent contemplation as unambiguously built into its programs/horariums will be crucial for engaging *spiritual intuition*. Franciscans must be expert at the difficulties and

intuitions Celano ascribes to Francis (Warren 2002:17) are to be re-couched in a *relational understanding* that opens up to the experiential and transformational influence of the transcendent. Theology hereby becomes *real relationship* as ontologically and pneumatologically grounded: as real as one's *unity* with the real persons of the trinity (as truly experienced) in spiritual love. Theology is now no longer about theory as theory, but involves truth *that is relational*. All truth *is relational*. Such a foundational claim seeks another hermeneutic dynamic (than static ontology and substantial or essentialist metaphysics) demanding involvement of other faculties (to intellect-reason) and categories.

²⁹⁶ None of these categories would though suffer from analysis and theological reflection – they would in fact be reinforced by systematic retrospective examination. They all encompass reason: the reasons love alone can invent; the reason of 'right intuition' that interprets all matters synthetically and accurately; and the moderating laws of reasonability always incorporated in and revealed through *experience* in a life where we know in faith God is forever active yet stable. We have in fact in the past forcibly clamped reason onto lone theological dimensions (such as intellect, natural law, creation) so as to cramp and distort its superbly even-keeled nature as deposited in more harmoniously inclusive and wiser categories - such as in more encompassing *spiritual intuition*. In this domain reason will in fact be set free to be even more profitably applied.

problems this type of 'method-free' prayer will include (patience, persistence, perseverance, the training of the emotions, surrender and emptying the mind) as this tends to more intense intimacy with Christ as this was deduced in Francis and his nine subcategories.

Franciscans as 'those that have experienced' and entered into 'relational love' through learning to be 'spiritual-intuiters' like Francis in his mysticism (cf. Warren 2002:16) need to be able, above all, through personal accompaniment, to encourage seekers to experience the love of God. Indeed Franciscans need to be proponents and exporters of such contemplation that Bonaventure believed could bring in a new age.²⁹⁷

Franciscanism's rich but convoluted and distracted theological past helped side-line the Church into unproductive academic pursuits now needs to be geared outwards on this focus (Chinnici in Saggau 2002:131-136, cf. Carozzo 1994; Desbonnets1988).

7.4.5 A WAY FORWARD SUPPORTING POPE FRANCIS

This thesis might offer a spiritual and theological backdrop to Pope Francis' basic intuition.²⁹⁸ Such a possibility has a sense of fortuitous timing.

There has been some unease at the kinds of change Pope Francis is promoting and also his style of saying things.²⁹⁹ His direct personal and undeviating utterances directly engage the Church's past tradition and sets up fresh expectations. The thesis has argued that these traditional orientations have been allowed to 'settle' far too long. They remain difficult to engage with and in this study, display limitations. They need to be 'shifted' and augmented in a way that is overdue and Pope Francis can be seen to be the catalyst making such a move.³⁰⁰ In its longhand form, this study may offer a theology that can be seen to parallel Francis' spontaneous insightful intuitions. With regard to traditions and paradigms, both Pope Francis and this thesis approach have 'jumped the rails' so to speak. Francis prophetically calls for, and this study attempts, a constructing of new 'lines' of deeper involvement, thinking and

²⁹⁷ Vardy (2009:20) challenges: 'Catholicism faces the enormous challenge of showing the relevance, compassion and challenge of Jesus of Nazareth and, in this 800th year from the establishment of the Franciscan rule, of people like St Francis to people who consider that they are simply irrelevant to the modern world. This is a daunting task...'

²⁹⁸ Hanvey (2013) provides suitable insight: 'The interview is a new and developing form of papal communication. It allows the personality as well as the teaching and opinions of the pope to emerge. It is well suited to (Pope) Francis and his desire to be in dialogue with the church and the world. What is refreshing in his recent interview with Jesuit publications is the sense of immediacy, openness and the person that is present throughout.'

²⁹⁹ White (2013) admits: 'that the pope might do well to be more judicious in his choice of words were not without merit. The pope himself anticipated a critique along these lines, admitting, in perhaps the most unintentionally humorous part of the interview, that he can be 'a bit naive,' and is a 'really, really undisciplined person.'

³⁰⁰ Hanvey (2013 italics added) describes this different relational manner of communication: 'The genre and medium allow for a *conversation that is both dynamic and evolving*. Its style models a different genre in episcopal and magisterial speaking and relating. Nevertheless, it offers a deep, strong but gentle call for *change* -perhaps conversion is a better word- both in the present ecclesial culture as well as in the secular world. It is all the more challenging because it is an invitation to transform that does not simply *rehearse negativities*, but presents us with a *renewed vision of possibilities*, of hope. These are not grounded so much in a formal theological system as in a profound vision of a *dynamic, compassionate and merciful God whose love* embraces all humanity, especially the poor, despised and undervalued. Francis speaks of and seeks to live out an incarnate love made *intimate, real and personal* in Jesus Christ; a holy love in the 'hidden sanctity' of ordinary lives. He speaks not so much as a teacher but as a witness to what *he has seen and experienced*.'

building of useful theory. Francis is moving the Church from a too self-assured, intellectually overconfident, and heavy metaphysical (rational) stance to a more relational mode (see the fears of Larson No. 4, 2013 as confirmation). All relationships must suffer the vicissitudes of what, when compared to static metaphysical proofs or demonstrations, carries one into far more unsure life situations. A relationship cannot control or prove, it speaks of vulnerability in the ebb and flow of relational energies.³⁰¹ Francis' language directly refers to the relational aspects of 'desiring' and 'searching and finding' God (Rohr 2013) and above all of a 'fulfillable' reaching out to the gift of relationship. This requires not so much an experimental but an affective experimentally based approach. Pope Francis is in fact not a naive opportunist risking change while employing some contentious unconventional approaches, but betrays a much deeper spiritual disposition born of contemplative prayer as Rohr notes.³⁰² He may be rather easy-going theologically and be outspoken but this is not being capricious in some hit-and-miss, free emotional expressiveness. Rather people spontaneously sense and absorb his intuitive stance and the receptiveness and joy they express is clearly popular evidence of its worth.³⁰³ To boot his latest writings display spiritually deep and well-structured theology.

Well, if we call this a need to make a shift, a reorientation and a realignment and a vulnerability that involves relationships, it will require a *new attitude* - one that moves from rigidity, control and maintenance, that is judgemental, suspicious and defensive, to releasing a life-force, a spiritual energy, which must include flexibility and adaptability and above all openness to love. Such a receptive 'attunement' might lead to some mistakes as Pope Francis already accepts, but he is doing spontaneously what the Church should have previously measured, pondered over, re-assessed, adapted and changed. As Cardinal Martini judged the church has been 200 years too slow in adapting (Martini 12 Oct 2012). However this study shows that all four of the last Popes have been insightfully moving and advancing their spirituality and theology so that they have powerfully opened up a relational approach.

³⁰¹ Pope Francis is unafraid to embrace the uncertainty of relationality as grounding the Church's basic spirituality also: 'Yes, in this quest to seek and find God in all things there is still an area of uncertainty. There must be. If a person says that he met God with total certainty and is not touched by a margin of uncertainty, then this is not good. For me, this is an important key. If one has the answers to all the questions - that is the proof that God is not with him. It means that he is a false prophet using religion for himself. The great leaders of the people of God, like Moses, have always left room for doubt. You must leave room for the Lord, not for our certainties; we must be humble. Uncertainty is in every true discernment that is open to finding confirmation in spiritual consolation. The risk in seeking and finding God in all things, then, is the willingness to explain too much, to say with human certainty and arrogance: 'God is here.' We will find only a god that fits our measure. The correct attitude is that of St. Augustine: seek God to find him, and find God to keep searching for God forever' (Spadaro Sep. 30, 2013).

³⁰² Rohr (2013 square brackets added) is discerning: 'Pope Francis has become for many of us a living example of the very healthy fruits of the 'discernment of spirits' that Paul speaks of (1 Corinthians 12:10). The result is a subtlety that we have not come to expect from hierarchy, an intelligence that is non-dualistic [i.e. synthetic therefore] and contemplative, an amazing courage that could only be sustained by very real prayer and a compassion that has become a challenge and inspiration to all of us.'

³⁰³ Rohr (2013) puts it economically: 'Pope Francis is emerging as a giant corrective to so much of our small seeing and listening by telling us that the first Christian hearing aid and lens through which we receive the moment must always be nothing less than the ears and eyes of love. It is almost too simple, and yet as we have all learned, it is the hard work of a whole Christian lifetime. Pope Francis appears to be the work of art that emerges after a whole Christian lifetime. The world loves to look at it.'

Many will find Pope Francis' style threatening and offer up a screen of right wing criticism (cf. White 2013). However it is believed that this thesis provides, humbly speaking, Pope Francis with a theoretical counterpart, a theological underpinning that this thesis has been developing throughout the study. The thesis drives for fresh directions and provides opportunities to follow up on. The offered *foundational categories* can be further developed and applied. It is not an exaggeration to say that the standard metaphysical deductive and ultimately over-secure Church framework can be re-worked into a more fruitful, human, humble, open and natural synthesis. Rohr (2013 square brackets inserted) takes the same line this thesis expands: 'As a teacher of contemplative prayer and the contemplative mind, I have come to believe that the Western Church has put far too much effort and fight into metaphysics ('What certainly is') [substance theology] and not nearly enough energy into practical epistemology ('How do you know what you think you know about what certainly is?'). Rohr (2013 square brackets inserted) assesses that the effect of such metaphysical training 'has made most of us victims of our own temperament, prejudices, culture and prior agendas, while presuming we are speaking for the truly catholic...Ironically, it is Pope Francis' ability to critique his own mind ('discernment') [intuition] that enables him to *trust his own experience*, while also balancing it with Scripture and Tradition' [as intuited experience]. Rohr is damning in revealing the Church's over-confidence: 'This is the big payoff that we Catholics have not granted to most Christians, [either one assumes a metaphysical basis or is considered weak as having no basis] and that has allowed us to use Scripture and Tradition in such a wooden and mechanical way' (2013). This study has asked for a major shift *through spirituality* into theology and the Church and the world - it is not interested in past vindications or rapprochements but a future that is attuned and workable so as to produce results - for the searchers, sufferers and the poor.

A transcendental approach expects all from God, and any eschatological expectations do not do this through ideas, but inspiration. In this vein a 'new contemplative age' as St Bonaventure held, has real potential. Thus in this study, hopefully, ingredients, stimulations, comparisons and fresh paths are presented to be developed. If any of experience, relationality and spiritual intuition is missing, no results can be expected: if encouraged, one will see remarkable change. One needs to convert one's orientations, open to the breath of the spirit, grace, uncreated energies and power. The thesis should help substantiate Pope Francis' life and pastoral approach and is indeed hopefully, offering a wide sublation. Through further contemplative reflection, one also has to 'connect the dots' oneself.

7.5 SUGGESTIONS FOR FUTURE RESEARCH

Metaphorically, a multi-disciplinary approach can at first be seen as a type of ‘scattergun approach’ where many ‘explorative pellets’ sprayed out at once mark various potential ‘academic targets’ that seem to hold rewards. Such a wide burst of intuition is not as random as at first seems. Every (bold) *abduction* reaching out for some promising hypothesis is already driven by intuitional insight (as gained in life, learning and wide research).

By applying *deductional tests* to the ‘target hypotheses’ attained, they are either discarded, dressed to be refined, or increasingly enlarged as prized.

What should happen now is that intuitional inferences are able to *pull together* those ‘pellets’ that have hit their mark, as if by some magnetic force of intuitional overview. Hypotheses now bonded, seem to reinforce each other in clusters that together create new meaning. Evidently the right brain is able to synthesise such linkages and prefers to capture this pictorially. (Hence it is suggested that soundly worked models, tables and diagrams be encouraged in doctoral research, as they can better ‘see’ and capture the big picture synthetically).

The earlier ‘broadside’ approach however, had to be authenticated systematically by research that delves ever more thoroughly. This dissertation has followed the trajectories of such local ‘academic targets’ – steady penetration sometimes makes for rather heavyweight, but in the end, surer targetting aquiring solid results. The research undertaken trusts that any such taking aim and then taking stock, has been *systematically* enough covered to offer the sought macro-theory.

It is hoped also that the models in diagrammatical form will *stimulate* response, required corrections/ contributions by experts in the disciplines and ever more fruitful future syntheses.

Some extra models are below offered as appendices:

Model Y-Y evidences what Francis and traditional (classical) spiritual strands have in common so as to be able to arrive at the 9 subcatgories and especially the three foundational categories.

Model A-B purposely polarises the differences of approach between two strands that assess (metaphysical) reality, as these are exemplified in the markedly different methodologies of St Thomas Aquinas and St Bonaventure. As it situates many contributory thinkers grouped under headings,³⁰⁴ the model should explain itself. It makes aware of past strictures taken by one strand and opens up fresh opportunities.

The research begun to be undertaken into various forms of philosophy (phenomenology, philosophy of religion, philosophy of mind etc.), psychology, emotion, affectivity, physics, (quantum physics) cosmology, neurobiology and brain studies, should stimulate further explorations in and between these fields in a manner that aims at a synthesis of fullest possible meaning.

³⁰⁴ The placing of these persons may be adjusted after more thorough study. Protestant and other contributors should be inserted by those proficient in their fields.

APPENDIX 1

CHRONOLOGY: THE LIFE OF ST FRANCIS

An abbreviation of the chronological table of the life of St. Francis as arranged by Omer Englebert and Raphael Brown, in Habig 1973:xi-xiv (additional sources inserted after *).

(The references in parentheses are to the Appendices in Omer Englebert 1965. *Saint Francis of Assisi: A Biography*, 2nd English edition, Chicago pgs347-458).

- 1181** summer or fall (?). Born in Assisi. (App. II, 6). Baptised Giovanni di Pietro di Bernardone, renamed Francesco by father.
- 1199-1200** Civil war in Assisi; destruction of feudal nobles' castles.
- 1202** November. War between Perugia & Assisi. Latter's army is defeated at Battle of Collestrada. Francis spends a year in prison in Perugia, until ransomed by father as ill (App. VI, 3 & 4).
- 1204** Long illness.
- 1204** end, or spring 1205 (?). Francis sets out for war in Apulia, but returns the next day, after a vision and message in Spoleto. Beginning of gradual conversion (App. II,5; & VI,5).
- 1205** June. Gautier de Brienne dies in southern Italy (App. VI).
- 1205** fall & end. Message of the Crucifix of San Damiano. Conflict with father.
- 1206** Jan. or Feb. Bishop's trial (App. II,5).
- 1206** spring. Francis in Gubbio, nursing victims of leprosy (App. II,5).
- 1206** summer, probably July. Returns to Assisi, assumes hermit's habit, and begins to repair San Damiano (App. II,5): end of conversion process.
- 1206** summer, to Jan. or early Feb. **1208**. Repairs to Churches: San Damiano, San Pietro, and Portiuncula (App. II,7).
- 1208** Feb. 24. Francis hears Gospel of St. Mathias Mass. Changes from hermit's habit to that of barefoot preacher; begins to preach (App. II,7).
- 1208** April 16. Brothers Bernard and Peter Catanii join Francis. On April 23 Brother Giles is received at the Portiuncula (App. II,7). Spring. First Mission: Francis and Giles go to the Marches of Ancona (App. II,7). Summer, three more, including Philip, join them (App.VII, I).
- 1208** fall & winter. Second Mission: all seven go to Poggio Bustone in the Valley of Rieti (App. II,7). After being, assured of the remission of his sins and the future growth of the Order, Francis sends the six, plus a new seventh follower, on the Third Mission, two by two. Bernard & Giles go to Florence (App. II,7).
- 1209** spring. Francis writes brief Rule and goes to Rome with his eleven first companions. There he obtains the approval of Pope Innocent III (App. II,8; Ch 5, Notes 23 & 28). On the way back they stay a while at Orte, then settle at Rivo Torto.
- 1209-1210** The friars move to the Portiuncula. Beginning of the 'Third Order' (?).
- 1211** summer (?). Francis goes to Dalmatia and returns.
- 1212** March 18,19. Palm Sunday night, reception of St Clare at the Portiuncula (App. II,9).
- 1213/14** or **1214/15** (?) Francis travels to Spain and back.
- 1215** Nov. Fourth Lateran General Council, Francis in Rome. **1216** Pope Honorius III elected.
- 1217** May 5. Pentecost General Chapter at the Portiuncula. First missions beyond the Alps and overseas. Giles leaves for Tunis, Elias for Syria, & Francis for France, but Cardinal Hugolin meets him in Florence & persuades him to stay in Italy.

- 1219** May 26. Chapter. First martyrs leave for Morocco. On June 24, Francis sails from Ancona for Acre and Damietta.
- 1219** fall. Francis visits Sultan. November 5, Damietta taken by Crusaders.
- 1226** Jan. First Franciscan martyrs killed in Morocco.
- 1220** early. Francis goes to Acre & Holy Land.
- 1220** (or **1217, 1218**). Francis resigns as Minister General (App. II,11) Peter Catanii is vicar.
- 1221** March. Peter Catanii dies.
- 1221** May 30. Chapter. First Rule. Elias vicar.
- 1221** Rule of *Third Order* approved by Honorius III.
- 1223** early. At Fonte Colombo Francis writes *Second Rule*. Chapter on June 11 discusses it. Fall: further discussion in Rome.
- 1223** Nov 29. Pope Honorius III approves *Rule* of 1223
- 1223** December 24/25. Christmas Cribb Midnight Mass at Greccio.
- 1224** June 2. Chapter sends mission to England.
- 1224** end of July or early Aug. (?) In Foligno, Elias is given message in vision that Francis has only two years to live (App. II,1 3).
- 1224** Aug. 15-Sept. 29 (Assumption to St. Michael's Day) - Francis fasts at La Verna, receiving the Stigmata about Sept 14.
- 1225** Mar. (?) On a visit to St. Clare at San Damiano, his eye sickness suddenly turns much worse. Almost blind, he has to stay there in a cell in or by the chaplain's house. At the insistence of Brother Elias, at last consents to receive medical care, but weather is too cold and treatment is postponed.
- 1225** Apr.-May. Still at San Damiano, undergoes treatment without improvement. Receives divine promise of eternal life and composes *Canticle of Brother Sun*.
- 1225** July-Aug(?) Fonte Colombo: Doctor cauterizes the Saint's temples without improvement.
- 1226** late Aug. or early Sept. - His condition growing worse, he is taken via Nottiano to the palace of the bishop in Assisi. Bishop Guido is absent on a pilgrimage to Monte Gargano.
- 1226** Sept. Knowing that death is imminent, Francis insists on being carried to the Portiuncula.
- 1226** Oct. 3. He dies there. Sunday, Oct. 4, is buried in San Giorgio Church.
- 1227** Mar. 19. His friend Hugolin becomes Pope Gregory IX.
- 1228** July 16. In Assisi Gregory IX canonizes St. Francis.
- 1230** May 25. Translation of the Saint's remains to his new basilica, San Francesco.
- ***1228-1229** Thomas of Celano's *First Life of St. Francis [Vita Prima]. The Life of St. Francis.*
- 1244** Franciscan General Minister Crescentius of Jesi asked that new information about Francis be sent to him.
- 1246** The Three Companions wrote the *Greccio Letter* and submitted their reminiscences which became the basis of the 1244-1260 *The Assisi Compilation*.
- 1246/1247** *The Legend of the Three Companions.*
- 1245-1247** Thomas of Celano's *Second Life St. Francis [Vita Secunda]. The Rememberance of the Life of a Soul.*
- 1250-1252** Thomas of Celano's *Treatise on Miracles of St Francis.*
- 1260-1263** St Bonaventure's *Major Legend of St Francis [Legenda Maior]* with miracles after death
- 1260-1266** St Bonaventure's *Minor Legend of St Francis [Legenda Minor]*

MODEL Y-Y NINE DESCRIBED SUBCATEGORIES ARRIVED AT FROM A CROSS-SECTION OF SOURCES AND AS CONFIRMED BY SIX CLASSICAL SPIRITUALITIES TOWARDS THREE FOUNDATIONAL CATEGORIES AS THE INNER ESSENCE OF SPIRITUALITY-MYSTICISM [2ND LINE OF RESEARCH]

<p>A QUALITATIVE EXPRESSIONS as taken from a cross-section of spiritual fonts</p>	<p>B 9 SUBCATEGORIES - towards the 3 categories</p>	<p>1 TRADITIONAL 'WAYS' (via Dionysius)</p>	<p>2 The Interior Castle of St Teresa of Avila</p>	<p>3 St. Bonaventure The Mind's Journey into God's Itinerarium Meritis in Deum</p>	<p>4 THE CALL of St. Francis</p>	<p>5 Exercises of St. Ignatius</p>	<p>6 Waaijman SPIRITUALITY The 4 layers in the Internal Horizon etc</p>
<p>Preparation for mystical connection¹ Ridding of the 'False Self'² - to open self Purification³ to wish, desire⁴ & engender, deeper, purer relationship⁵ - i.e. to be more available & receptive⁶ to the 'Other'</p> <p>Attracted to... drawn by 'feel be touched'⁸ Identification with...⁹ Participation¹⁰ Personal love¹¹ or friendship¹² Towards union - oneness (cf. Dialogic)¹³</p> <p>Being attached to (devotion)¹⁴ absorbed¹⁵ Drawn 'into' the Other¹⁶ - cathexis¹⁷ Loving intimacy¹⁸ sweetness, taste, touch¹⁹ Enjoying God's presence²⁰ Romantic²¹/heartfelt love - affect²² Simple gazing²³ - intuiting (<i>intuire</i>)²⁴ Being incorporated (into Christ)²⁵ (being) 'in Christ' - connectedness²⁶ (Type of) Covenantal relation²⁷</p> <p>Insertion into the Trinitarian life²⁸ Indwelling - 'pure prayer'²⁹ Deep absorption in Trinity in the Spirit³¹ Joyful sharing with the beloved³² Intimacy: interior listening, participating³³ Passionate love - eros- ecstasies³⁴ Experiencing spousal love: infused love³⁵ Fiery love³⁶ Seraphic love³⁷</p> <p>Restoration in love³⁸ Transformative love - coinhere³⁹ Divinizing & ascent - in contemplation⁴⁰ Performative love, heal/miracles/reconcile⁴¹ Prophet - for the common good⁴² 'Social Mystic' - draw all into love of God⁴³ 'Contemplative in action'⁴⁴ A martyr 'for'⁴⁵</p> <p>Total immersion into suffering Christ⁴⁶ Entry into the Paschal Mystery, Pass-over⁴⁷ Dying with/ for 'Another-Martyr' in love⁴⁸ Union through death⁴⁹ Miracles & influence after death⁵⁰</p>	<p>1 drawing towards preparation for selfless love</p> <p>2 first attraction</p> <p>9 subcategories are congruent with Francis' spiritual life... 3 affective connection</p> <p>4 (mystical) union through Christ in the Trinity</p> <p>+1st line of research of Francis as model</p> <p>5 passionate intimacy</p> <p>6 transformative love</p> <p>7 performative love</p> <p>all congruent with Francis... 8 union through death</p> <p>9 performative love after death (as a Saint)</p>	<p>PURGATIVE WAY an 'awakening,' Desire to love a personal friend. Pray more... Uncomfortable with self-centered-ness. Resolve to imitate Christ.</p> <p>ILLUMINATIVE WAY Hearts & actions move with no effort towards our friend. Held 'in Christ' & so effects actions. Internal attitude of love & service in a 'quality of heart.' Enjoy, rest - as in relationship...</p>	<p>Mansions 1-3 Struggle & dryness. Pray becomes faithful & simpler. Consolations</p> <p>Mansion 4 Prayer of Quiet - infused & consolation. Gift of relating- gladness. Dark, dry, purifying of mind & will</p> <p>Mansion 5* Prayer of Union. Peace, union, joy in 'being with'-the 'honey-moon'</p> <p>Mansion 6* Long trials inside & outside - great gifts of prayer & consolation Purifies and prepares for mansion 7</p> <p>Mansion 7 - closest union always despite trials, rest in Him. Peace. Centered on the Lord-Spiritual Marriage</p>	<p>[PURGATIVE WAY] Desire impels search Peace! - the way is the six illuminations Through exemplary Christ-mystic</p> <p>[ILLUMINATIVE WAY] Ch 1:2 1 Experience of Creation -vestiges/ likenesses outside one (sensitivity - senses) apprehensive gaze II:4 - delights 5,8; judges 10; taste 11, light 13</p> <p>2 His image within one - illumination (spirit -imagination) Memory III:2; illation in the soul 3, intellect 5</p> <p>[UNITIVE WAY] 3 Things above one (mind- reason, spark of synderesis)</p> <p>Spousal union of love. 6th stage of ecstatic wisdom.</p> <p>Regeneration & renewal 1998:172</p> <p>United to Christ crucified in stigmata. Martyrdom 155 pass-over 162</p> <p>Peace/harmony thru' contemplation 156:160f</p>	<p>Prologue: Call to search for love Call to conversion Call to serve his Lord</p> <p>Call to Gospel life Call to Community in Poverty Call to abandonment Call to discern</p>	<p>Principle & Foundation (no23) 1st Week (no45) Call of the King (no91) 2nd Week (no101) 2 Leaders 3 Classes (no149) 3 Degrees of humility (no164) Election (no169)</p> <p>3rd Week (no190) 4th Week (no218) Contem- plation on Love (no230)</p>	<p>THE DIVINE-HUMAN TRANSFORMATION PROCESS in the 'Internal Horizon' (:661) 1st layer: spiritual practice Ps 87, 120-134 - the spirituality of liberation; back from exile (:661) 2nd layer: practice of virtue. Ps 126 - give up self-imprisonment & give selves in relation to other (:662) 3rd layer: God-relatedness involvement in God's passing presence; focus on God (:662) 4th layer: mystical transformation. Ps 114 procession tremblingly experiences God's Face (as expanded)</p> <p>4 LAYERS as constituting the interior of every spiritual form : (:662) 1 APPROPRIATION, and, 2 VIRTUE: receptivity for God-relation (:662). New awareness & attitude (:663). Purity of heart for receptivity (:663). Respect <i>proximity</i> of the Other (:664). Detachment respects the original bond with Creator (:664). Transformation: making small to receive (:665). Inner appropriation: clothed with robe of love (:667). 3 PRAYER - desire as directedness to God. <i>Passion</i> of the devoted heart moved by God - now on fire (:669). Fervency: causes fusion with Creator (:672). Shift of the act-center: attached to 'the Source' (:672). Supreme fulfillment: lose oneself in the Creator as highest <i>pleasure</i> - taste, <i>ecstatic</i> delight, drunk, on fire. Losing oneself in God, draws into God himself, assimilated in God - awe! (:673). 4 MYSTICISM: losing self in God. Find beloved in the centre as <i>ecstasy</i>, detachment, annihilation, and passivity to mystical union (:677-81). Indwelling (:683) unmediated, <i>immediacy of love</i> (:683), sweet, <i>interpenetration, marriage</i> (:684,5). Contemplation: overwhelming unifiateness blinds reason. On-going impact: yielding allows flow - now an <i>instrument</i> of God (:687).</p>

APPENDIX 3

Model A-B: A DIALECTIC – TWO POSSIBLE THEOLOGIES FOR FAITH
 DIVERGENT PATHS IN THE CHURCH REQUIRING SYNTHESIS (with various 'shifts')

THE TRADITIONAL PATH TAKEN

PATH LOST AND BEING RETRIEVED?



THE GROUNDING OF FAITH
 FOUNDATIONAL THEOLOGY

Metaphysical synthesis by Aquinas²
 (idea/form/universals- the intellect as highest faculty)
 Philosophy of 'being'⁴
 Aquinas: Theology as a *science*⁵
 (a danger for von Balthasar & others)⁷

Synthesis reached by Bonaventure³ (in St Francis)
 (the subject in reality)^{2b}
 Experience under Relationality^{4b}
 Bonaventure's Theological Metaphysics⁶
 (anti-intellectual>mystical/prophetic/ → anti-philosophical)⁸
 Integral & universal whole for both Philosophy & Theology^{8b}
 Cf. Bonaventure's social-mysticism (in history)

'THE PARTING OF THE WAYS'

Empirical Science (senses/subject-object/static)⁹
 (technology, concept, laws/¹²First cause/¹⁵...
 The senses – quantity in Space (&time).....
 Retrospective Deduction, on assumptions.....
 Conscious ¹⁶(control, linguistics?).....
 Extrinsic religion...
 Transcendental (philosophy)theology (idea)←
 The concept of good, truth, unity (beauty) ←

Depth(psychology)¹⁰ Intuition (dynamic relational)¹¹
 (humanism/¹³ effect in history/¹⁴ holism)
 the 'spiritual senses.' Quality as primary
 Process of intuitive Induction & Abduction
 Largely unconscious/¹⁷(emerging as gift)
 ...Intrinsic religion^{17b}
 Transcendental subject & experience/ &Trans. existential
 Concrete personal salvation in history^{17c}

Reason, Intellect, knowledge (logos) -DIALECTIC-^{18b} Affect, illumination, fire, love (eros, agape)^{18c}
 by means of gifts of the Holy Spirit as infused

[Directionless Philosophy today?]^{18a} [weak/non-existent pneumatology]
 [A pluriform Theology searching for sublation]..... Crucial for renewal: Spirituality to ground theology²²
 (Dulles)²⁰

Hermeneutics & method²¹

THOUGHT/ COGNITIVE UNDERSTANDING ↔ DIRECT EXPERIENCE/ MYSTICAL/ HOLINESS²³

Fides et Ratio 1998.....to a shift.....in Deus Caritas Est 2005?²⁵ (shift by last 5 Popes)
 [Influence on Ratzinger's thesis by Bonaventure]²⁶ Pope Francis

Synthesis in St Francis²⁷ [cf Thérèse as Doctor of the Church,
 and Francis, the 'model theologian'? (Bonaventure)]²⁸

Renewal comes from the right hand side ← New avenues: via Quinn, Hayes, Carpenter, Cousins, Tavard²⁹
 Delio: 'Metaphysics of the Crucifixion'³⁰
 [+ healthy critique by Postmodernism]³¹

A return to contemplative mysticism for synthesis...that can build FOUNDATION

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