

SUPPLEMENTARY ITEMS

E. La B. Cherbonnier

The pages within this file are between 40 and 52 years old! Consequently, some pages have faded or are blemished!

Pages 1 – 4: outline of “Perennial Philosophy” was a handout in Dr. Cherbonnier’s upper-level philosophy of religion course.

Page 5: titles of published works available in the Cherbonnier subsite

Page 6 - 9: utilizing the outline (pages 1 – 4), the topics are referenced to his writings.

For example, I. The Real or God:

A. The rationale:

1. (1) 363

means page 363 of title 1 “Biblical Metaphysics” as found on page 5.

Pages 10 – 15: outline of “Metaphysic of the Historical Religions” (otherwise known as “biblical religion”)

Page 16: titles of published works available in the Cherbonnier subsite

Pages 17 – 21: utilizing the outline (pages 10 – 15), the topics are referenced to his writings.

All documents are from the files of Richard T. Nolan.

OUTLINE OF "PERENNIAL PHILOSOPHY" - E. La B. CHERBONNIER

I. The Real or God:

A. The rationale

1. the universal is logically prior to the particular.
2. Steps in arriving at "the real" by the path of the "more universal" (= more inclusive)
3. The method is rigorously logical and rational:
 - a. Thought and Being are one in the same. (Form essential to existence)
 - b. Dichotomy of the rational/irrational
 - c. Evil as non-being (or irrational)

B. The One:

1. Designation of the One:
 - a. The One without a second
 - b. That than which there is no other.
 - c. The "Whole"
 - d. Beyond the pairs of opposites.
2. The One as Being (as prior to non-being)
3. The One as non-being (as prior to being)
4. The paradox of Being and non-being
5. The negative characteristics of the "One":

a. Infinite	f. Independent	j. Indeterminate	n. Inactive
b. Impartible; simple	(self-sufficient)	k. Ineffable (nameless)	o. mute
c. Undifferentiated	g. Impassible	l. Transcendent	p. Impersonal
d. Immutable (timeless)	h. Unconditioned	m. Wholly Other (neti, neti)	q. without purpose
e. Immaterial	i. Absolute		r. unmanifest

C. Pantheism:

1. Because the One is unlimited and therefore all-inclusive
2. The identity of all things (nirvana = samsara); idolatry impossible

D. Atheistic regarding God as "A Being" or as anthropomorphic.

1. The gods are symbols.

> II. The Status of the everyday world.

A. Creation is the Fall

1. Rationale: Unity disrupted by space, time, and matter.
2. The pairs of opposites:
 - a. description
 - b. Their strife provides the world's motive power.
3. The disease of existence.

B. five ways of relating the One to the world:

1. Maya-the natural world illusory (nothing exists)
 - a. the world-illusion; the sport of Brahman-lilas.
 - b. the world the projection of one's own consciousness-subjectivism
2. Dualism: two realms
 - a. reflection
 - b. participation
3. Two intellectual perspectives on the same reality
4. Pantheism: All is God; divine concealed beneath the surface of all things
5. Hierarchical structure-"The Great chain of Being"
 - a. emanation
 - b. reason usually near the top of the ladder.

C. Origin of the process inexplicable

1. examples
2. hostility to the doctrine of creation.

D. Diastole and Systole:

1. Description of the process
2. The Inner dialectic which makes it tick (see Lovejoy)
 - a. On the one hand, unity is better than plurality—"the urge to merge" impelled by Eros
 - i. differentiation is evil since it disrupts unity.
 - ii. Causes:

(a) time	(c) desire for independence
(b) reason	(d) self-alienation of the Absolute
 - b. On the other hand, oneness plus plurality is more inclusive than oneness alone. Hence the urge toward proliferation and multiplicity.
 - i. On this logic, variety is a positive good.
- >3. Eternal recurrence:
 - a. cycles: history a treadmill
 - b. time a curse.
4. Mysticism's kinship:
 - a. with primitive worship of cycles and rhythms of nature.
 - b. with naturalistic determinism.

> III. Human Nature

A. The two selves.

1. Statement of the doctrine
 2. The lower self: everything individual and finite, including reason
 - a. the phenomenal ego a misfortune
 3. the transcendent self; the divine spark (rational soul)
 - a. not individualized
 - b. common to all men
 4. No freedom
 - a. karma
 - b. various ambiguous terms: nisus, entelechy, conatus, etc.
 - c. equated with indeterminism
 5. Effect in practice: dualism of body-soul, or body-mind
- ### B. "Original Sin" by the following logic:

- 1. sin is separation; i.e., separate, distinct, individual identity
- 2. separation and individuation due to ignorance
- 3. Ignorance is the consequence of existence as such
- 4. Conclusion: "Thine own existence is the greatest sin."

C. Transmigration

> IV. Religious Knowledge

A. Inadequacy of human reason.

- 1. All "finite" knowledge relative;
 - a. rational distinctions and dichotomies relative to each other.
 - b. every finite knower has a partial, incomplete perspective.
 - c. no final philosophy
- 2. The case against reason.
 - a. reason divides, separates, makes distinctions.
 - b. reason depends on the distinction between true and false
 - c. reason presupposes the duality of subject and object.
 - d. the divine unity is refracted into the various "pairs of opposites"
- 3. Reason must be transcended
 - a. reasoning and thinking a mark of ignorance
 - b. reason must be systematically mortified
 - i. e.g.: Cloud of Unknowing, docta ignorantia, sitting in forgetfulness.
- 4. Implication: irrational creatures and objects have an advantage

B. The ladder of Ascent

- 1. purgation (ethics)
- 2. contemplation
 - a. the rigorous logic
 - i. in demonstrating the One
 - ii. in exposing the inadequacies of reason
- 3. illumination or union (transrational)

C. The higher, trans-rational level of knowing

- 1. The mystical experience
 - a. beyond all duality
 - b. turn inward
 - c. the moment of truth
 - d. trance, intuition, ecstasy
- 2. Disjunctive with ordinary knowledge
- 3. The goal is still knowledge--noetic
 - a. Cleavage between the knower and the known is transcended
 - b. no mystery remains
 - c. Salvation by knowledge
- 4. Revelation
 - a. becoming aware of what has always been the case (Recollection)
 - b. no revealer
 - c. irrelevant to facts
 - i. no natural theology
- 5. No possibility of criticism or correction
 - a. Hence, authoritarian and dogmatic
 - i. the mystic an alleged superman
 - b. symptoms
 - i. the theological circle or divine circle
 - ii. emotional appeals of various sorts
 - iii. falsehood indistinguishable from truth

D. Religious symbols

- 1. symbols point beyond themselves to the inexpressible
- 2. symbols evoke "religious mood;"
 - a. mood a more satisfactory medium than speech or reason
 - b. The "ontological shock"
- 3. Symbols simultaneously reveal and conceal
 - a. God "hidden and revealed"
 - b. Nature Worship
- 4. Adequacy of the symbol
 - a. theoretically, all things are symbols
 - b. some symbols preferable

E. Religious language

- 1. The inadequacy of speech
 - a. silence preferable
 - i. etymology of "mystic": muein
 - b. all words are false
- 2. Language adapted to religious purposes
 - a. via negativa
 - b. paradox: all contraries merge in the divine
 - i. coincidence of opposites (inclusiveness)
 - ii. All predicates of God are true
 - c. meaningless words:
 - i. to symbolize the One: OM, etc.
 - ii. to thwart the finite: kwatz, etc.
- 3. Myth
 - a. Function of the myth: to convey the eternal in temporal terms
 - b. Adequacy of myth
 - i. the less temporal the better
 - ii. universal terms superior to dated, particular events
 - iii. myth is truer than history
- 4. Two (or more) levels of discourse
 - a. exoteric and esoteric meanings
 - b. all statements capable of esoteric interpretation
 - i. anything can mean anything: words can have contradictory meanings.
 - c. tendency toward secrecy: the few initiates

5. Summary of mystical paradoxes:

- a. statements about the One (coincidence of opposites)
- b. crossed levels of discourse (symbolic statements taken literally)
- c. even the finite world regarded as paradoxical (Bradley, Berdyaev)

F. Mystical concept of myth and symbol underlies most aesthetic theory

V. Consequences for living

A. The tragic sense of life

1. Life process due to interaction of polar opposites
 - a. yin and yang, etc.
 - b. neither is more valid than the other.
 - c. strife not a conflict of good and evil, but of equal goods
2. Built-in law of compensation
 - a. Preference for any one member of a pair is one-sided: it upsets the metaphysical equilibrium, producing an equal and opposite reaction
 - b. But all purposive activity is one-sided
 - c. Therefore all purposive action is self-defeating
 - i. especially greatness: the greater the hero, the greater the disaster.
 - d. creativity is also destructive.
 - i. every action is morally ambiguous
 - ii. felix culpa

3. Knowledge through suffering--either first-hand, or vicarious

B. Consequent attitude toward life.

1. Melancholy
2. Authentic reaction to finite existence: nausea and disgust
3. Authentic reaction to self-hood: anxiety, despair;
4. Non-discrimination
 - a. no preferences: neutrality
 - b. no distinction between good and evil
 - c. no distinction between true and false
 - d. other examples
5. detached observation--involvement engenders nemesis
 - a. thinking (meditation) superior to acting
 - b. good-evil superseded by knowledge
 - i. he who knows he is sick-minded is not sick-minded
 - c. Become impassive, imperturbable
 - d. sublime unconcern for the fate of others
 - i. Politics irrelevant

6. Titanism

7. Yearning--glorification of the hopeless quest

- a. questions superior to answers

8. Life is a dream.

C. Schizophrenic virtues:

1. Rationale: See II-D-2. Unable, because of our finitude, to pursue both unity and plurality at the same time, we should pursue them alternately. The highest life is thus one of endless oscillation between opposite poles of thought, feeling and action.
2. Ambivalence a psychological virtue
3. Self-contradiction an intellectual virtue
4. Uncommitted neutrality a moral virtue (acceptance)
5. dissimulation: an imitation of the "divine"

D. The consequent way of life

1. Reject the world.
 - a. the hermit: abdication
 - b. the ascetic: mortification
 - c. the martyr: the virtue of suffering (especially mental)
 - d. the cynic: the virtue of dissatisfaction, disparagement, negation
 - e. the deliberate neurotic: futility cultivated
 - i. auto-frustration an act of piety
 - ii. Rock pile ethics (prudence and duty disjunctive)
2. Non-action.
3. Self-sufficiency
4. If you must act, have no motive or purpose (non-attachment)
 - a. extinguish desire
 - b. disregard consequences
 - c. the mystic's case against "works"
 - d. Yield to change (in order to remain unchanged): Wu wei, etc.
 - e. result: facsimile of Christian ethics.
5. The ethic of compassion
 - a. an intellectual virtue
 - b. an act of asceticism--accentuate distaste and disgust
 - c. a demonstration of indifference
 - d. a demonstration of not having a self
 - e. no distinction between God and the world
 - f. love the self in everyone (non-violence)
6. Romantic love
7. Alternatively: embrace everything
 - a. Rationale: no distinction between the divine and the world
 - b. So: return to the world, to demonstrate indifference.
 - c. the goal is still detachment ("overcome passion with passion")
 - d. a possible variation: indiscriminate activism and "hard work"

5

Perennial Philosophy

- (1) "Biblical Metaphysics and Christian Philosophy", Theology Today, Oct., 1952.
- (2) "The Word of God in Professor Wieman's Theology", The Theology of Henry N. Wieman, ed. by Charles W. Kegley and Robert Bretall in The Library of Living Theology, Macmillan Co.
- (3) "Is there a Biblical Metaphysic?", Theology Today, Jan., 1959.
- (4) "Jerusalem and Athens", Anglican Theological Review, Oct., 1954.
- (5) "A.H. Heschel and the Philosophy of the Bible"
- (6) "Mystical vs. Biblical Symbolism", The Christian Scholar, March, 1956.
- (7) "The Theology of the Word of God", Journal of Religion, Jan., 1953.
- (8) Trinity Tripod, Vol. LXIII, No. 20, March 23, 1965.
- (9) "The Logic of Biblical Anthropomorphism", Harvard Theological Review, 1962.
- (10) "Heschel as a Religious Thinker", Conservative Judaism.
- (11) "Idolatry", Handbook of Christian Theology.
- (12) Dictionary of the Bible.
- (13) Hardness of Heart, Doubleday, 1955.
- (14) "Biblical Faith and the Idea of Tragedy", The Tragic Vision and the Christian Faith, ed. Nathan A. Scott, Assoc. Press, 1957.

Perennial Philosophy

I. The Real or God:

A. The rationale:

- 1. (1) 362; (3) 460, 462-3, 465; (4) 256, 259, 263; (6) 33, 35; (7) 17, 23; (8) 1; (10) 31; (13) 46.
- 2. (1) 372; (3) 463; (4) 254-5, 261, 266; (5) 26; (6) 35 (7) 21; (9) 206; (14) 26.
- 3. (1) 362-3, 371, 373; (2) 268, 273-5; (4) 256, 265; (7) 17; (13) 74; (14) 26.

B. The One:

- 1. Designation of the One: (1) 373; (2) 268, 269, 276; (3) 458; (4) 255-6, 258, 260-1, 268, 270; (5) 24-5, 29; (6) 37; (7) 16-17, 19, 23; (9) 187, 190, 193, 202; (10) 31; (13) 14.
- 5. The negative characteristics of the "One": (1) 362, 369, 373; (2) 262, 277; (4) 256, 263; (5) 24-7; (7) 18, 25-6, 28; (8) 1; (9) 187, 189, 191, 195, 200-1, 204; (14) 47.

C. Pantheism:

- (1) 367, 370; (3) 460, 462; (4) 259-60, 268; (7) 16, 28; (9) 192.

D. Atheistic regarding God as "A Being" or as Anthropomorphic:

- (6) 33-6; (7) 24; (10) 32.

II. The Status of the Everyday World:

A. The Creation is the Fall:

- (3) 463; (4) 256; (6) 93; (7) 27, 29; (10) 38; (13) 43, 73-5, 90.

B. Five ways of relating the One to the world:

- 1. Maya: (1) 362; (4) 257; (6) 33; (7) 17; (13) 68.
- 2. Dualism: (6) 33, 37.
- 3. Two intellectual perspectives:
- 4. Pantheism: (1) 367, 373; (3) 462; (5) 24-5; (7) 28; (9) 192, 201.
- 5. Hierarchical structure: (4) 263; (9) 197; (13) 69, 78.

C. Origin of the process inexplicable: (3) 463; (7) 29.

D. Diastole and Systole: (1) 362, 365, 374; (3) 460, 462; (4) 255-7, 259-60, 263; (6) 33, 35; (7) 17; (10) 38; (13) 70, 81.

III. Human Nature:

A. The two selves: (1) 374; (9) 202-3; (12) 750; (13) 29-36, 46, 70.

B. "Original Sin": (1) 374; (4) 256-7; (7) 27; (10) 38; (12) 750; (13) 43, 74-5, 90, 113.

C. Transmigration: (9) 203; (13) 45, 68.

IV. Religious Knowledge:

A. Inadequacy of human reason: (1) 361, 370, 372-3; (2) 271, 372-3; (3) 461, 463, 467; (4) 254, 258, 262-3, 265-6, 269; (5) 26; (6) 33-5, 39, 43; (7) 17, 22, 26; (8) 1; (9) 195, 197-8; (13) 69, 78.

2.

- B. The Ladder of Ascent: (1) 362, 373; (2) 266; (3) 461; (4) 268; (5) 27; (6) 33, 36; (7) 21, 24; (9) 197; (10) 34; (12) 750; (13) 43-7, 54, 56-7, 72.
- C. The higher, trans-rational level of knowing:
1. (1) 362; (3) 461; (5) 27; (6) 33; (7) 24; (9) 197; (13) 45-6.
 2. (1) 361; (2) 266; (3) 456, 467; (4) 258-60, 263; (7) 22, 26; (8) 1; (9) 197; (13) 69, 78.
 3. (1) 370; (3) 461, 463; (6) 33-4, 39; (9) 197-8.
 4. (1) 361, 372-3; (3) 466; (4) 258-60, 262, 265-7, 269; (5) 27; (6) 35-6; (7) 21; (9) 197; (13) 68-9, 151.
 5. (1) 372-3; (3) 456; (4) 258-60, 265; (5) 26; (6) 34-5 (7) 24.
- D. Religious Symbols: (4) 252; (6) 33-6, 40; (7) 24; (10) 32.
- E. Religious Language:
1. (2) 276; (4) 266; (6) 34, 39; (7) 24; (10) 34-5.
 2. (1) 372-3; (2) 268, 271; (3) 456; (4) 259-60, 262, 265; (5) 25; (6) 33-4, 43; (9) 197, 205; (10) 32.
 3. (2) 270; (6) 41; (7) 17.
 4. (1) 372-3; (3) 456; (4) 262; (5) 26; (6) 36, 43; (7) 22, 24; (9) 197, 205; (10) 32.
- F. Mystical concept of myth and symbol underlies most aesthetic theory: (2) 270; (4) 252; (6) 33-6, 41; (7) 20-1, 24; (10) 32.
- V. Consequences for Living:
- A. The tragic sense of life:
1. (1) 367, 372-3; (4) 259-61; (6) 40; (7) 23-4, 29; (13) 68, 70, 151, 156; (14) 26-7, 31, 40.
 2. (1) 372-3; (4) 263; (7) 23-4; (9) 197; (11) 179; (12) 750; (13) 29-36, 46, 54, 108, 151, 156; (14) 26-7.
- B. Consequent attitude toward life:
1. (1) 374; (12) 750; (13) 68; (14) 27, 40.
 2. (1) 365; (4) 256; (6) 37; (7) 17, 23-4, 27; (10) 38; (12) 750; (13) 43, 46, 70, 72-5; (14) 31.
 3. (1) 374; (4) 259-60; (7) 24, 29; (10) 38; (12) 750; (13) 43, 68, 70, 74-5, 90, 113.
 4. (1) 370, 372-3; (3) 461, 463; (4) 258-9, 265; (5) 26; (6) 33-4, 39; (9) 197-8; (10) 31; (12) 750; (13) 54, 156; (14) 26-7.
 5. (1) 361-3, 373; (10) 31, 34; (12) 750; (13) 54, 108, 151, 156; (14) 26-7.
 7. (1) 362, 374; (3) 461 (4) 262, 267; (5) 27; (6) 33; (9) 197.
 8. (1) 362; (4) 257; (13) 68.
- C. Schizophrenic virtues: (1) 367, 371-3; (2) 273-5; (3) 456; (4) 259-60, 265; (5) 26; (6) 34; (7) 29; (11) 179; (13) 78, 108, 156; (14) 26-7.
- D. Consequent way of life:
1. (3) 458; (4) 257, 261; (6) 33; (7) 21-2, 24; (9) 197;

3.

- (10) 34; (13) 43, 47, 57, 72, 76; (14) 31.
2. (6) 34, 40; (10) 34; (13) 76, 106.
 3. (1) 374; (6) 33; (9) 202-3; (12) 750; (13) 43, 47, 72, 79.
 4. (1) 373; (6) 40; (7) 19-20, 24; (13) 29-36, 46, 54, 57, 72, 82, 108, 156; (14) 26-7.
 5. (1) 370, 373; (3) 461; (5) 24-5; (6) 33-4; (7) 17, 23; (9) 191, 197-8, 201, 203; (10) 31; (12) 750; (13) 156.
 6. (1) 362.
 7. (1) 370, 373; (3) 461; (6) 33; (7) 23; (9) 191, 201; (10) 31; (13) 54.
 8. (1) 373; (2) 268, 273-5; (4) 256; (14) 26.
- E. The goal of life:
1. (1) 373; (7) 17, 24; (10) 31, 34; (12) 750; (13) 47, 57, 76, 114;
 2. (1) 362, 373-4; (3) 461; (6) 33; (7) 21-4; (9) 197, 202-3; (13) 43, 45-7, 54, 56-7, 68, 72, 76, 82, 114.
- VII. Terms Whose Meaning Varies with Metaphysical Context:
1. acceptance: (1) 373; (2) 271; (3) 456, 466; (4) 267; (5) 25; (9) 197, 205; (10) 31-2; (11) 179; (13) 156; (14) 26-7.
 2. case vs. "works": (1) 372-3; (10) 231, 534; (13) 654, 772, 6; 108, 2156; (14) 26-73; (9) 197; (14) 26.
 3. "doing the truth": (1) 372-3; (4) 254-5, 258, 262, 265-6; (5) 26; (6) 34-5, 43; (9) 197; (14) 26.
 4. estrangement: (1) 373-4; (4) 256; (7) 23-4, 27; (10) 34, 38; (12) 750; (13) 43, 47, 70, 72, 74-5, 90, 114.
 5. evil: (1) 373; (2) 268, 273-5; (3) 461; (4) 256; (7) 27; (10) 38; (13) 43, 74-5; (14) 26.
 6. faith: (1) 362, 371; (2) 271; (3) 461, 466; (5) 27; (7) 27.
 7. grace: (3) 461; (4) 256; (7) 24; (9) 197, 202; (13) 43.
 8. holy: (2) 270, 276; (4) 266; (6) 34; (10) 34-5.
 9. humility: (1) 373; (7) 24; (10) 38; (12) 406; (13) 43, 57, 72, 113.
 10. idolatry: (1) 367, 370; (4) 259, 268; (7) 16, 28; (9) 192.
 11. in the world but not of it: (1) 373-4; (4) 256; (7) 23-4, 27; (10) 34, 38; (12) 750; (13) 43, 47, 70, 72, 74-5, 90, 114.
 12. justification by faith: (1) 362, 371; (2) 271; (3) 461, 466; (5) 27; (7) 27.
 13. life bigger than logic: (1) 362-3, 372-3; (2) 266, 271; (3) 456; (4) 258-9, 262, 265-6, 268; (5) 25-6; (6) 34-5; (7) 17, 29; (9) 197, 205; (10) 32.
 14. love: (1) 362, 373; (7) 23-4; (13) 72.
 15. mystery: (1) 362; (2) 262; (3) 461; (4) 252, 266; (5) 27; (9) 204; (13) 45.
 16. no graven images: (1) 367, 370; (4) 259, 268; (7) 16, 28; (9) 192.

4.

17. prayer: (4) 263-4, 266; (5) 27; (6) 34, 39; (10) 34-5.
18. pride: (1) 373; (7) 24; (10) 38; (12) 406; (13) 43, 57, 72, 113.
19. revelation: (1) 361, 372-3; (3) 466; (4) 258-60, 262, 265-7, 269; (5) 27; (6) 35-6; (7) 21; (9) 197; (13) 68-9, 151.
20. salvation: (1) 362, 373-4; (3) 461; (6) 33; (7) 21-4; (9) 197, 202-3; (13) 43, 45-7, 54, 56-7, 68, 72, 76, 82, 114.
21. sin: (4) 256; (7) 27; (10) 38; (13) 43, 73-5, 90, 113.
22. spiritual: (1) 374; (6) 33, 37; (9) 202-3; (12) 750; (13) 29-36, 46, 70.
23. symbol and myth: (2) 270; (4) 252; (6) 33-6, 40-1; (7) 17, 24; (10) 32.
24. self-transcendence: (3) 461; (9) 197; (13) 46.

I. The Real, or God

A. The Method

1. In common with the "perennial philosophy"
 - a. The test: logical consistency within first premises
 - b. Logical priority a clue to reality
2. Departure from the "perennial" method
 - a. Reason not itself the real, but an instrument only
 - b. Hence no duality of matter-and-form
 - c. "The Real" may be differentiated but still impartible

B. Conclusion: Anthropomorphism

1. Definition: free agent (anthropomorphism)
2. What advantage over other free agents?
 - a. Create ex nihilo
 - b. Not mortal
3. Distinguish from the gods of polytheism
4. Note re: "supra-personal"

C. Objections

1. Projection, wishful thinking, epithets, etc.
2. Limitation
3. Reply: only an anthropomorphic God can be independent of human manipulation
 - a. Can say "no"
4. Curious lack of rational objections

D. Negative Corollaries: none of the mystical negatives apply

E. Positive Corollaries

1. God Who Acts: verbs, adverbs
 - a. Time compatible with divinity
 - i. the condition of life
 - ii. the condition of freedom
2. God Who speaks
 - a. Reason preserved
3. God Who judges
 - a. Distinction between good and evil preserved
4. God Who cares (pathos)
 - a. Emotion compatible with divinity
5. Purpose
 - a. Unity of god refers to personality
6. Space
 - a. Body?
7. I.e., a living God
 - a. Incarnation not a paradox)

II. Status of the Everyday World

A. Creation

1. God is to the world as the free agent is to his act
 - a. From the act, you can infer the agent, but not vice versa.
 - i. hence the futility of trying to derive the world by logical deduction
 - ii. hence also the cosmological arguments merely establish probability.
2. New relation of Creator/creature
 - a. This relation supersedes that of:
 - i. finite/infinite
 - ii. absolute/relative
 - iii. transcendent/immanent (neither dualism nor pantheism)
 - b. A doctrine of continuity.

B. Consequences

1. The word "real" acquires an unambiguous meaning: while they last, spatio-temporal things are as real as God.
 - a. Contrast psalms with nature worship

~~A-~~

- i. Re: "natural theology"
- b. Time the condition of life
- 2. "Whatever is, is good" becomes "Whatever God intended, is good"
 - a. Creation forever distinguished from the fall
 - b. De-sanctification of nature
- 3. Order and structure of the universe de facto.
 - a. "Logos" the derivative expression of the dependable will of God.
 - b. Unity in terms of purpose
 - i. order therefore dynamic, not static
 - c. Order of creation reveals the intention of God
 - i. science
 - ii. "thinking God's thoughts after him"
- 4. The material contains the spiritual
 - a. The material at last intelligible

C. Significance of World & Human History

- 1. Meaning not discoverable in mathematical or mechanical unity
- 2. Meaning not discoverable in teleology
 - a. Distinguish teleology from purpose
 - b. Process and novelty
- 3. Meaning discovered in terms of purposes
 - a. History takes precedence over nature
 - i. nature interpreted by direction (evolution), instead of history being interpreted by cycles
 - b. Progress & the fullness of time (kairos)
 - i. biological evolution superseded by historical evolution (Tresmontant)
 - ii. biblical man a new phylum (Tresmontant)
 - c. Consequences: time becomes intelligible (without fate or cycles)
 - i. beginning (ex nihilo)
 - ii. new conception of perfection (neither timelessness nor completeness, but dynamic: a quality of living)

III. Human Nature

A. Freedom

- 1. Definition
- 2. Proof: the presupposition of all proof and disproof
 - a. I.e., cannot be explicitly denied without being tacitly pre-supposed
 - b. Hence to deny freedom entails a contradiction
 - c. A "synthetic a priori" proposition?
- 3. Correlates
 - a. Time-the medium of life
 - b. Body-the medium of communion
 - c. Reason
 - i. Ulysses and the foxes
 - d. Good and evil
- 4. Hence the indissoluble unity of personality
 - a. "Body and soul"
 - i. psychosomatic medicine
- 5. "Finite"

B. Consequences: to be human is to be "related"

- 1. "Self-transcendence" a misleading (and mystical) term
 - a. Pejorative connotation
 - b. Dualistic connotation
 - c. Noetic connotation (a privileged perspective)
- 2. Intellectually, related to "truth"
- 3. Practically, related to "good"
- 4. Existentially, related to others
- 5. Correlation of these three
 - a. Functional definition of the term "god"

C. Man, the waging animal

1. Dynamic of decision
 - a. Impossibility of acting from needs alone
2. Orientation toward the future
3. Idolatry, not atheism--the problem.
 - a. Sin: de facto, not properly listed under "human nature"
4. Meaning in terms of purpose ("What's going on here?")

D. Creature

1. Special act of God
 - a. Imago dei
 - b. Value of the individual
 - i. divine ownership
2. "Finite" not an applicable term.
3. No pre-existence

E. Speculation: is human freedom (as experienced) the actual (though unacknowledged) source of such traditional categories as actual/potential, cause, logos, "meaning," etc.?

IV. Religious Knowledge

A. A single universe of discourse

1. Adequacy of human reason
 - a. No cleavage between faith and reason
 - b. Faith entails wisdom and knowledge
 - c. Reply to objections
 - i. re: mystery
 - ii. re: intellectual humility

B. Reason an instrument of the free agent

1. No ontological status (purely formal)
 - a. No content: logic detects error
2. Knowledge always practical.
 - a. Always concerned with choice (wisdom, good & evil, vindication)
 - b. Pure science merely a special instance of applied
 - i. objectivity requires commitment, not neutrality

C. But this does not entail relativism; true knowledge depends upon:

1. The right presupposition
2. The right perspective
 - a. Only one interpretation does justice to the facts.
 - b. The fundamental distinction is not between those who interpret "from the standpoint of faith" and those who do not, but between those who believe what they see and hear, and those who do not.
3. The right volition (ignorance can be willful)
 - a. The will to be self-critical
 - b. Vs. Plato & Socrates: knowledge the result of goodness, instead of vice-versa.
 - c. Conversely: sinfulness entails blindness
 - i. idolatry the primordial stupidity
 - d. True/false derivative from trustworthiness/deceitfulness
 - i. "doing the truth"
 - ii. the type sin = the lie, breach of trust
4. The right emotions
 - a. Hardness of heart entails hardness of head

D. Bearing on traditional problems

1. Intelligence integral and indispensable
 - a. "Justification by faith" has no intellectual application
2. The particular takes precedence over the universal
 - a. A logic of the singular
 - i. the significance of proper names

- 3. Knowledge of God radically a posteriori
 - a. Bearing on "intellectual humility"
 - b. Bearing on questions such as divine foreknowledge & predestination
- 4. Truth and goodness co-incide, as Plato said, but in Someone.
- 5. Technical vocabulary unnecessary
- E. Knowledge of God comparable to the knowledge of persons
 - 1. Radically a posteriori--see D-3
 - 2. Subject must cooperate (synergism)
 - a. Must be reciprocal
 - i. dialogue
 - b. Self-knowledge a consequence of being known
 - c. Personal knowledge does not leave you as you were; forces a decision
 - 3. Revelation
 - a. Word
 - b. Deed
 - c. I.e., history
 - i. intelligibility of events
 - d. No cleavage between God-as-revealed and God-as-He-is
 - 4. Re: existence of God
 - a. Logic at least a negative test of the concept
 - i. cosmological proofs establish compatibility only
 - b. Ultimately, God's existence could be demonstrated only by Himself.
 - i. no command performance
 - ii. trust a pre-requisite: the "leap of action"
 - c. Knowledge precedes thought (Macmurray)
 - d. Vindication the key category--validation in retrospect--("wagering animal")
 - i. prophecy
 - e. The "problem of the existence of God" betrays mystical presuppositions
- F. Symbolism.
 - 1. Since the prime reality is the agent, the most adequate symbol is the act.
 - a. The interpreting word
 - b. Reason essential
 - 2. Function of the symbol: to express the self (i.e., will).
 - 3. Result: the unification of time (continuity of intention)
 - a. Present: commitment
 - b. Past: effective presence
 - c. Future: efficacy by anticipation
 - 4. Symbolic objects.
 - a. Significance derived from events
 - 5. Myths
 - a. Strictly, none
 - i. vs. allegorical interpretation
 - b. Temporal extrapolations
 - 6. Typology
 - 7. Words and metaphors.
- G. Biblical aesthetic
- V. Consequences for Living
 - A. Meaning of Life in Terms of purpose
 - 1. History (biography) the realm of meaning
 - a. No linear "graph" of history; more like the symbolic diagram of a football game.
 - B. Consequent Attitudes (as opposed to the mystic's)
 - 1. Orientation toward future (in Heaven, too)
 - a. Promise and fulfillment
 - i. every man an Abraham
 - 2. Faith (as trust)--in Heaven, too

- a. Anxiety neither virtuous nor inherent.
3. Hope (expectancy) 4. Vulnerability 5. Joy
- C. Consequent Way of Life: Biblical Pragmatism
1. Define
 2. Primacy of action
 - a. Deeds change the doer
 - i. action the way to holiness
 3. Objective criterion: love
 - a. Situational ethics
 4. Subjective criterion: success
 - a. Why it works: creation
 - i. Macmurray: "ethics" become descriptions of fact
 5. Obligation co-incides with prudence
 - a. The only solution to the problem of motivation
 6. The primary biblical category: vindication (NB future reference)
- D. The Virtues (in contrast to mysticism)
1. Realism
 - a. Mysticism and neurosis.
 2. Discrimination
 3. Self-criticism
 4. Responsibility
 5. Steadfast loyalty, trustworthiness
 - a. Including consistency
- E. Diagnosis of Human Evil, Suffering, & Frustration: Idolatry
1. Dynamics of Idolatry
 - a. Description
 - b. Always self-defeating
 - i. the principle of contradiction in action iii. a deceiver implied
 - ii. the primordial stupidity iv. impotence of idols
 2. But not only stupidity: also sin
 - a. Definition: betrayal, disloyalty, breach of trust
 - i. NB: always in relation to others ii. not pride or self-centeredness
 - b. De facto, not de jure or "original" (historical, not ontological)
 - i. nothing gained by "original sin" save immunity to criticism
 - ii. sin has a history; i.e., a beginning.
 - c. Man does knowingly do evil
 - i. having first persuaded himself that it is good
 3. Explanation of evil
 - a. Proximate:
 - i. ignorance ii. fear (lack of faith) iii. propaedeutic
 - b. Ultimate explanation in terms of
 - i. freedom ii. faith iii. history
 - c. Eschatology
 - i. intention not fully known until the end of the action.
 4. Biblical category for interpreting human self-defeat: irony
 - a. Distinguish from tragedy.
- F. Goals (in contrast to mysticism)
1. Instead of abstract "universality", concrete personality
 2. Instead of self-negation, reciprocal affirmation
 3. Instead of self-oblivion, self-fulfillment
 4. Instead of unrelated self-sufficiency, a certain kind of relation; viz., agape.
 - a. Description
 - i. I-Thou iii. synergism
 - ii. Macmurray on friendship iv. wrath included
 - b. The role of the Holy spirit
 - i. the triangle
 - c. Consequences of worshipping such a God
 - i. darkness unto light ii. bondage unto freedom iii. death unto life.
- VI. Traditional philosophic problems in the context of the biblical metaphysic
- A. "The one and the Many"

- 1. The one is to the many as the agent is to his act
- B. Nominalism and Realism
 - 1. Truth may be objective & immutable without being "a universal"
 - a. Objectivity in terms of the integrity of a personal God
 - b. Immutability in terms of the steadfast will of God
 - 2. "Universals" can be significant without being "more real"
 - a. They reflect the plan and purpose of God
 - 3. Unity not logically prior to multiplicity.
 - a. Unity of intention
- C. The problem of "meaning"
 - 1. Meaning neither in terms of perfect intelligibility nor inscrutability, but purpose.
- D. Essence and existence
 - 1. The alleged tension transposed into the contrast between things as they are and things as God intended them.
 - 2. "Nature" or "essence" of a thing becomes purpose for which it was made.
- E. Ethical Problems
 - 1. The dilemma of "is" versus "ought"
 - a. Normative judgments independent of fact, yet indefensible unless grounded in "reality" ("whatever is, is good")
 - b. Solution: the will of God is a fact, yet exerts a constraint on the actual situation.
 - i. transition from "is" to "ought" via the imperative
 - 2. The problem of objective norms versus extenuating circumstances
 - a. Solution: the situational will of God
 - 3. The existentialist complaint: any "good" inhibits freedom
 - a. Solution: a good which, as a matter of experience, enhances freedom.
 - 4. The problem of motivation: virtue and happiness co-incide.
- VII. Terms whose meaning varies with metaphysical context.

1. acceptance	10. idolatry	19. revelation
2. case vs. "works"	11. in the world but not of it	20. salvation
3. "doing the truth"	12. justification by faith	21. sin
4. estrangement	13. life bigger than logic	22. spiritual
5. evil	14. love	23. symbol and myth
6. faith	15. mystery	24. self-transcendence
7. grace -- "sola gratia"	16. no graven images	25. "under judgment"
8. holy	17. prayer	26. unity
9. humility	18. pride	27. eternal
		28. perfection

Metaphysics of the Historical Religions

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- (3) "Is there a Biblical Metaphysic?", Theology Today, Jan., 1959.
- (4) "Jerusalem and Athens", Anglican Theological Review, Oct., 1954.
- (5) "A.E. Heschel and the Philosophy of the Bible".
- (6) "Mystical vs. Biblical Symbolism", The Christian Scholar, March, 1956.
- (7) "The Theology of the Word of God", Journal of Religion, Jan., 1953.
- (8) Trinity Tripod, Vol. LXIII, No. 20, March 23, 1965.
- (9) "The Logic of Biblical Anthropomorphism", Harvard Theological Review, 1962.
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- (15) Trinity Tripod, Vol. LVIII, Dec. 9, 1959.
- (16) Trinity Tripod, Nov. 10, 1964.
- (17) Trinity Tripod, Nov. 17, 1964.
- (18) "Can there be Morality without Rules?" Trinity College Lecture Series, 1964-5.
- (19) "The Situational Will of God"

Metaphysics of the Historical Religions

I. The Real or God

A. The Method:

1. (3) 466 (5) 23, 27 (6) 39 (10) 29, 37.
2. (4) 251-5 (5) 23 (9) 197-8, 204-5 (10) 28, 37 (13) 22, 31, 69 (15) 2.

B. Conclusion: Anthropomorphism:

- (1) 368-9 (2) 269, 277-8 (3) 458-60, 462 (4) 266-9
- (5) 27 (6) 37 (7) 23, 25, 29 (9) 187-8, 190-4, 200
- (10) 31, 33 (12) 750 (13) 55, 62, 82 (14) 43 (19) 1-2.

E. Positive Corollaries:

- (2) 266, 269-70, 278 (3) 460, 462 (4) 256, 263 (5) 24-5
- (6) 38 (7) 18, 23, 25 (19) 187, 192, 194-5, 200-1 (10) 31, 33 (11) 181, 183 (12) 407, 750 (13) 55-6, 133-4
- (14) 40-1, 47 (19) 1-2.

II. Status of Everyday World

A. Creation:

1. (1) 363-4 (2) 269 (3) 460, 462, 465 (9) 195, 201 (12) 407, 750 (13) 73, 81, 83, 124, 146 (14) 40, 47.
2. (1) 363-4 (3) 463 (4) 263 (6) 36-7 (7) 20 (9) 188, 201-3 (13) 144 (14) 40, 47.

B. Consequences:

1. (4) 255, 266 (7) 24-5 (13) 80-2.
2. (3) 463 (9) 195 (10) 30, 37-8 (13) 14, 73, 81-2, 112, 114, 182.
3. (2) 269-70 (3) 460 (4) 256 (5) 25 (6) 38 (7) 18 (9) 187, 192, 194, 200 (10) 31, 33 (11) 181 (14) 41 (19) 1-2.
4. (3) 463 (6) 37 (8) 1 (13) 81, 83, 182.

C. Significance of World and Human History:

1. (5) 27 (13) 22, 159, 169.
2. (13) 34.
3. (2) 269-70, 462 (4) 263 (5) 25 (6) 36, 38 (7) 18 (9) 192, 194, 200 (10) 31, 33 (11) 181 (12) 750-1 (13) 80-2 (14) 41, 43 (18) 4.

III. Human Nature

A. Freedom

1. (1) 366-7, 369-70 (4) 264-5, 270 (6) 37 (7) 17, 25, 28-9 (12) 582-3 (13) 15, 29, 33, 36, 38-9, 48, 67, 98, 101, 124, 132, 146, 156, 187.
2. (2) 272 (3) 465 (4) 264.
3. (3) 459 (4) 265, 267-9 (6) 38 (7) 25, 29 (9) 187-8, 200 (10) 28, 37 (12) 406-7 (13) 21, 31-2, 36, 38, 40, 81-2, 110-111, 115, 123, 148, 161 (14) 42-3, 46, 48 (16) 6.
4. (5) 24-5 (9) 194 (12) 750 (13) 82 (14) 43.
5. (3) 458, 464 (6) 36 (4) 17, 24-5 (8) 1 (10) 31 (12) 750.

B. Consequences: to be human is to be "related":

- (1) 364, 369-70 (2) 275-6 (3) 463 (4) 264 (7) 20, 23-5

(9) 202-3 (10) 34 (11) 177 (12) 750-1 (13) 41-2, 48, 52, 105, 110, 137, 144 (14) 40.

C. Man, the wagering animal:

1. (6) 39 (7) 19 (12) 582 (13) 23, 27, 29, 31, 39, 149 (14) 26-7 (15) 1-2.
2. (1) 364, 370 (7) 24 (13) 105, 127, 132, 141 (14) 43.
3. (1) 367-8 (4) 259-60, 264-5, 270 (5) 23 (7) 16, 28-9 (11) 179-80 (12) 407 (13) 13, 15, 17, 32, 42-3, 62, 110, 123, 127, 129, 134, 146, 7, 152, 168, 172, 179, 183-4 (14) 51-3.
4. (2) 269-70 (3) 460 (4) 256, 263 (5) 25 (6) 38 (7) 18 (9) 187, 192, 194 (10) 31, 33 (11) 181 (14) 41, 43 (18) 4, 6 (19) 2.

D. Creature:

(1) 370 (2) 269 (3) 460 (9) 195, 205-6 (12) 406-7, 583, 750 (13) 38, 73, 83, 114, 136 (14) 40, 47.

E. Speculation: human freedom

(1) 366-7, 369-70 (4) 264-6, 268, 270 (6) 37 (7) 17, 23-4, 28-9 (12) 582-3 (13) 15, 29-30, 32-4, 36, 38-9, 48, 57, 67, 98, 101, 124, 132, 146, 156, 187.

IV. Religious Knowledge

A. A single universe of discourse:

(3) 461, 466 (4) 265 (5) 27 (9) 197-8, 205 (10) 29, 37 (13) 150, 161.

B. Reason is an instrument of the free agent:

(3) 460, 466 (4) 265-6, 269 (5) 27-8 (6) 39 (7) 19 (10) 37 (11) 180 (12) 582 (13) 21-2, 29, 31-2, 34, 39, 146, 150, 156, 161, 169 (14) 26-7 (15) 1-2.

C. But this does not entail relativism; true knowledge depends upon:

1. (2) 272 (3) 465-6 (4) 267 (5) 27 (9) 204 (13) 27, 30, 37-8, 102, 124, 169.
2. (3) 460 (4) 266 (13) 21-2, 37-8, 102 (14) 40.
3. (13) 32, 83 (14) 40 (19) 2-3.
4. (1) 364 (3) 467 (13) 29, 54, 57, 62, 49, 83, 142 (14) 43 (19) 2-3.

D. Bearing on traditional problems:

1. (3) 466 (4) 265, 269 (5) 23 (9) 197-8, 205 (10) 29, 37 (13) 150, 161.
2. (3) 458, 464-5 (7) 17, 24-5 (8) 1 (10) 31.
3. (2) 272 (3) 465-6 (4) 267 (9) 196, 204 (13) 124.
4. (3) 460 (4) 266 (13) 21, 32 (14) 40, 53-4 (10) 6.
5. (3) 464 (4) 270.

E. Knowledge of God comparable to knowledge of persons:

1. (2) 272 (3) 465-6 (4) 267 (9) 196, 204 (13) 124.
2. (1) 363-4, 369-70 (3) 463 (4) 264 (7) 20, 23-5 (9) 202-3 (13) 48, 52, 105, 137, 144, 187 (14) 40.
3. (1) 375 (3) 465 (4) 266 (7) 18-19, 23, 28-9.
4. (1) 364 (2) 272 (3) 461, 465, 467 (5) 23, 26, 28-9 (7) 18-19, 22 (9) 195-6, 202 (13) 124 (19) 2.

3.

- F. Symbolism:
 (2) 270-1 (6) 32, 36-7, 39-42 (10) 32.
- G. Biblical aesthetic:
 (6) 43.

V. Consequences for Living

- A. Meaning of life in terms of purpose:
 (2) 269-70 (3) 460 (4) 256, 263 (5) 25 (6) 38 (7) 18
 (9) 187, 192, 194 (10) 31, 33 (11) 181 (14) 41, 43
 (18) 4, 6 (19) 2.
- Consequent attitudes (as opposed to the mystics):
 (1) 364, 370-1 (3) 461 (4) 266 (7) 24 (10) 29-30, 35
 (13) 105, 112, 127, 132, 141 (14) 43, 49.
- C. Consequent way of life: Biblical Pragmatism:
 (3) 463 (4) 263 (5) 23, 26, 28 (10) 35-7 (12) 750-1
 (13) 32, 52-7, 62, 83, 99, 105, 107, 113, 116-7, 123,
 126-7, 132, 137, 139-40, 142-5, 177 (14) 46 (16) 6
 (17) 7 (18) 3-6 (19) 3.
- D. The virtues (in contrast to mysticism):
 1. (4) 255, 266 (7) 24-5 (13) 80-2.
 2. (7) 19 (11) 180 (12) 582-3 (13) 21-3, 27, 29, 31-2,
 36, 39, 42, 62, 156, 187 (14) 26-7, 40, 42-3, (15) 1-2;
 3. (19) 2.
 4. (1) 364-7 (12) 582 (13) 23, 29, 62, 115, 138-9, 144.
 5. (2) 269-70, 275-6 (3) 460-2, 467 (5) 25, 29 (6) 38 (9)
 187, 194, 200 (10) 33 (11) 181.
- E. Diagnosis of human evil, suffering and frustration: idolatry
 1. (1) 367-8 (4) 259-60, 264-5 (5) 23 (7) 16, 28 (11) 179-
 80 (13) 13, 17, 42, 134, 146-8, 152, 162, 168, 172,
 177, 179.
 2. (4) 270 (7) 24, 29 (10) 35 (12) 407, 750 (13) 13, 15,
 17, 32, 38, 40, 42-3, 50, 62, 99, 101, 110-11, 123,
 126-7, 129-30, 183-4, (14) 45, 51-3 (17) 7 (18) 6.
 3. (12) 407 (13) 21, 27, 31, 36, 82, 148 (14) 42-3, 46, 48.
 4. (13) 21, 149, 180 (14) 45.
- F. Goals (in contrast to mysticism):
 1. (1) 368 (2) 269, 277 (3) 453 (6) 37 (7) 25, 29 (9) 187-8,
 190, 192-3 (12) 750 (13) 62 (14) 43.
 2. (10) 37 (13) 80, 112.
 3. (1) 370 (10) 30 (13) 48, 127.
 4. (1) 364 (7) 27, 29 (13) 48-50, 52-6, 62, 67, 83, 99,
 105, 107, 113, 116-7, 132, 140, 143, 182-3, 188.

VI Traditional Philosophic Problems in the Context of the Biblical Metaphysic

- A. The one and the many:
 (1) 363 (2) 277 (3) 460 (4) 263, 266 (6) 37 (7) 20, 25
 (9) 191, 202-3 (13) 146 (14) 40, 47.

4.

B. Nominalism and Realism:

1. (3) 460 (4) 266 (11) 180 (13) 21-2, 38, 169 (14) 40.
2. (3) 464-5 (7) 17, 24-5 (10) 31 (13) 184.
3. (3) 464 (4) 255.

C. The problem of "meaning":

- (2) 269-70, 462 (4) 263 (5) 25 (6) 36, 38 (7) 18 (9) 192, 200 (10) 31, 33 (11) 181 (12) 750-1 (13) 80-2 (14) 41, 43 (18) 4.

D. Essence and existence:

- (4) 266 (6) 37-8, 40 (13) 21, 55, 81 (14) 43.

E. Ethical problems:

1. (12) 583 (13) 21-3, 27, 29, 31, 116, 141, 143-5, 182 (14) 44 (15) 6 (18) 3-6 (19) 2.
2. (2) 275-6 (4) 256, 263 (7) 18 (13) 40 (14) 41 (19) 2-3.
3. (1) 369-70 (4) 268, 270 (7) 28-9 (12) 582-3 (13) 15, 33, 39, 48, 124, 132, 139-40, 142.
4. (1) 364 (3) 467 (13) 29, 54, 57, 62, 69, 83, 142 (14) 43 (19) 2-3.

VII. Terms Whose Meaning Varies with Metaphysical Context:

1. acceptance: (5) 25 (9) 200 (13) 161 (14) 43 (15) 2.
2. case vs works: (3) 463 (5) 23, 26, 28, (10) 28, 35 (13) 57, 127, 139-40, 142 (14) 46.
3. "doing the truth": (3) 460 (4) 266 (6) 40 (13) 21-2, 27, 29, 32, 54, 57, 62, 116, 139-40, 144-5 (14) 40.
4. estrangement: (1) 374 (13) 75.
5. evil: (12) 407 (13) 21, 27, 31, 36, 82, 148 (14) 42-3, 46, 48.
6. faith: (1) 371 (3) 461 (4) 266 (5) 23 (10) 29, 35 (13) 105 (14) 49.
7. grace: (10) 35.
8. holy: (10) 38.
9. humility: (9) 204 (12) 406-7 (13) 162 (19) 3.
10. Idolatry: (1) 367-8 (4) 259-60, 264-5 (5) 23 (7) 16, 28 (11) 179-80 (13) 13, 17, 42, 134, 146-8, 152, 162, 168, 172, 177, 179.
11. In the world but not of it:
12. Justification by faith: (see 6, faith)
13. Life bigger than logic: (3) 465 (5) 27 (6) 36 (10) 28.
14. Love: (1) 364 (7) 27, 29 (13) 48, 50, 52-6, 62, 67, 83, 99, 105, 107, 113, 116-7, 132, 140, 143, 182-3, 188.
15. Mystery: (2) 272 (9) 204.
16. no graven images: (see 10, idolatry)
17. prayer: (10) 34.
18. pride: (12) 406-7 (13) 163.
19. revelation: (1) 375 (3) 465 (4) 266 (7) 18-19, 22-3, 28-9 (10) 35.
20. salvation: (1) 364 (7) 24 (13) 31, 62, 127, 141 (14) 43.

B.

21. sin: (4) 270 (7) 24, 29 (10) 35 (12) 407, 750 (13) 13, 15, 17, 32, 38, 40, 42-3, 50, 62, 99, 101, 110-11, 123, 126-7, 129-30, 183-4 (14) 45, 51-3 (17) 7 (18) 6.
22. spiritual: (6) 37.
23. symbol and myth: (2) 270-1 (6) 32, 36-7, 39-42 (10) 32.
24. self-transcendence: (9) 205-6 (13) 81-2, 112, 114.
25. "under judgment": (1) 364 (7) 19 (9) 187 (12) 407, 750 (13) 39-40, 64, 141, 156.
26. unity: (5) 24-5 (9) 194 (12) 750 (13) 82 (14) 43.
27. eternal: (2) 277-8 (3) 460 (9) 194, 200, 203 (19) 1-2.
28. perfection: (12) 750-1.