

THE CATHOLIC UNIVERSITY OF AMERICA

The Encounter with Jesus Crucified and Risen in the Soteriology of Sebastian Moore

A DISSERTATION

Submitted to the Faculty of the
School of Theology and Religious Studies
Of The Catholic University of America
In Partial Fulfillment of the Requirement

For the Degree

Doctor of Philosophy

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By

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Washington, D.C.

2011

The Encounter with Jesus Crucified and Risen in the Soteriology of Sebastian Moore

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Sebastian Moore, an English Benedictine monk of Downside Abbey, has written a series of books on soteriology: *The Crucified Jesus Is No Stranger* (1977), *The Fire and The Rose Are One* (1980), *The Inner Loneliness* (1982), *Let This Mind Be in You* (1985), and *Jesus the Liberator of Desire* (1989). In this series, Moore seeks to determine the dynamics of the transformative, salvific transformation that occurs in the encounter with Jesus crucified and risen.

In successive chapters this dissertation offers a textual analysis of each of Moore's books. Each chapter unearths the philosophically and psychologically based theological anthropology and the Christology operative in the soteriology of each book and notes shifts that occur from book to book.

Moore's approach to soteriology negotiates the turn to the subject of modern thought. His soteriology draws on Bernard Lonergan's explication of the realm of human

interiority and integrates this with the work of a series of psychological theorists (C. Jung, E. Becker, A. Miller) and with insights drawn from the Christian contemplative traditions, thus forging a kind of interdisciplinary theology founded in spirituality. Moore seeks to understand the relationship between Jesus and the sinful human being and to identify and articulate the dynamics of healing and transformation in the one who encounters and accepts the Crucified into one's life.

Moore probes how, in the encounter with Jesus crucified and risen, the individual is transformed into a new life. Plunged into death with Jesus, one is raised to a new life in the Body of Christ. One is brought by Jesus to the fullness of life in a new community, a new humanity with new identity, freedom and communion. Moore's soteriology urges a need to discover oneself in oneself and challenges the believer to experience the liberating and transforming power of the crucified and risen Jesus.

This dissertation by Tuan Le Quang fulfills the dissertation requirement for the doctoral degree in theology approved by William Loewe, Ph.D., as Director, and by John Galvin, Dr. Theol., and by Raymond Studzinski, O.S.B., Ph.D., as Readers.

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INTRODUCTION

Bernard Lonergan proposes that Western thought, and religious thought with it, has moved through three stages of meaning: common sense, theory and interiority. The second and third stages sublate but do not negate the previous stages.¹ The development of soteriology from the time of the New Testament to the present can be used to illustrate this movement.

Christian soteriology took its rise with an initial, common sense mediation of the redemptive significance of Jesus of Nazareth; it then advanced beyond common sense to a systematic-theoretic mediation of that same meaning; and it has subsequently been moving into a further mode of understanding contingent upon the differentiation, beyond the realms of common sense and theory, of the realm of interiority.²

In the time of the New Testament, soteriology was generated by the Christological task of the early Church that created symbolic narratives to express, communicate, and evoke the redemptive significance of the life, death and resurrection of Jesus of Nazareth. These narratives have been recited by believers and have become a treasure of Christian faith, from which theology, and in theology, soteriology has been developing in the course of Christian history. Within these narratives, in order to articulate the redemptive efficacy of Jesus' death and resurrection, the New Testament authors drew from the Old Testament a wealth of images and metaphors, such as ransom, sacrifice, victory in battle,

¹ Bernard Lonergan, *Method in Theology* (Toronto: University of Toronto Press, 2003), 85.

² William P. Loewe, "Jesus the Savior: Soteriology and the Stages of Meaning", in *Salvation in Christ: Comparative Christian Views*, ed. Roger R. Keller and Robert L. Millet (Provo, UT: Religious Center, Brigham Young University, 2005), 106.

and royal enthronement. These narratives were to be expanded and elaborated greatly by writers of the patristic era.

With Anselm of Canterbury (1033-1109), soteriology took a turn. Concerned with the intelligibility of what was expressed in the narratives, images and metaphors of Scripture, Anselm constructed a systematic theory and the theology of satisfaction proposed in his *Cur Deus Homo*. This turn of Anselm was a positive move “towards the clarity and coherence of meaning with which his theory can discipline and enrich symbol and myth without, of course, ever displacing them or pretending to substitute for them.”³ Anselm’s satisfaction theory represented a transposition of the biblical theme into the medieval context of theology, and it dominated the field of soteriology for a millennium.

On the contemporary scene, there is a trend among theologians that goes beyond asking what the redemptive story is, or how the plot of that story is intelligible now. The attention of this trend is shifting to how the story is salvific, how it effects the redemptive transformation of individuals and introduces a redemptive dynamic into history. From the viewpoint of Lonergan’s hypothesis on the stages of meaning, soteriology is coming into a new stage of meaning, the third stage of interiority that emerges beyond symbolic narrative and systematic theory. This transposition of soteriology into the realm of human interiority can be seen as the context for Sebastian Moore’s remarkable work in soteriology.

Sebastian Moore (1917-) is an English Benedictine monk of Downside Abbey, now retired. He spent several decades lecturing in the United States, first at Marquette

³ William P. Loewe, “By Way of Introduction: Sebastian Moore, Anselm and Friends” in *Jesus Crucified and Risen* (Collegeville, MN: The Liturgical Press, 1998), vii.

University and then at Boston College. Among his many publications during his American sojourn were a series of books on soteriology: *The Crucified Jesus Is No Stranger* (1977), *The Fire and The Rose Are One* (1980), *The Inner Loneliness* (1982), *Let This Mind Be in You* (1985), and *Jesus the Liberator of Desire* (1989). In this series, one can see that Moore is influenced by Lonergan. At the same time, as he moves from book to book, he gleans insights from a succession of contemporary psychologists (e.g., Carl Jung, Ernst Becker, Margaret Mahler, Alice Miller) that are helpful for him in articulating the sinful condition from which salvation is needed and the manner in which salvific transformation is effected. Though his soteriological thought is not presented systematically in any book of the above series, Moore seeks to answer not only the question “How is Jesus salvific?” but also the question “How does salvation happen?” in the encounter with Jesus crucified and risen.

Moore’s approach to soteriology can be described as a turn to the subject. Moore holds that the conviction of having a unique and absolute value or worth is foundational to the existential subject. After deepening and refining over twenty years, his soteriological work is an analysis of the experience of ‘subjects’, the experience of Jesus’ disciples who experienced that Jesus has done for them what only God can do. Reasoning that “one who does for us what only God can do must be God, and Jesus has done and is doing for us what only God can do. Therefore, Jesus is God”,⁴ Moore’s work includes two concentric soteriological circles.

⁴ Sebastian Moore “For a Soteriology of the Existential Subject” in *Creativity and Method: Essays in Honor of Bernard Lonergan*, edited by Matthew L. Lamb (Milwaukee, WI: Marquette University Press, 1981), 229.

The first circle focuses on Jesus, the redeemer, the sinless one. In him there is no dark inclination to worthlessness. This is an important insistence of Moore in his soteriology. The sinless one confronts sin and death which is the great sign of sin. Through his death and resurrection, Jesus dissolves sin and opens death to God. He shows the love that swallows up all injury by sin. In Moore's view, in the encounter with the risen Jesus, his disciples must have experienced that sin had been swallowed up in the love of the sinless one.⁵

The second circle is the effect of Jesus on those who encounter him. Jesus has a unique intimacy with God. He is free of the projections that guilt places onto God and onto the neighbor. His life is the way human life is meant to be. In his death, the death of God, Jesus made explicit that the soul knows nothing in itself but the voice of sin saying that one is lonely and without meaning. The encounter with the risen Jesus effects the displacement of divinity into the movement of the heart and into humanity. In Jesus alive and in his Spirit, those who encounter him see their humanity as God's home, and know a joy that is the sufficient evidence of God's presence. They know Jesus' swallowing up of death in life as the swallowing up of sin in a mysterious love. This experience is the basis of the belief that Jesus is God.⁶

Moore's soteriology provides a kind of interdisciplinary theology. This study will seek to analyze the development of the soteriological elements in Moore's series of psychologically informed explorations of the transforming encounter between sinful

⁵ Ibid. 241-44.

⁶ Ibid. 244-46.

human beings and the crucified and risen Jesus Christ. In doing so, it will highlight the potential fruitfulness of Moore's work for contemporary soteriology.

This dissertation will proceed by textual analysis of those books by Moore mentioned above. Those books will be the subject of its five successive chapters. Each chapter will aim to elucidate the philosophically and psychologically based theological anthropology and Christology that inform the soteriology of each book, and Moore's explanation of what happens in the encounter with Jesus Christ.

I. "The Encounter with Jesus, the True Self" will analyze Moore's thought in *The Crucified Jesus Is No Stranger* on the relationship of God to man as recognized in the event of salvation that is broken by human sin; as a reality of man in the sinful condition, man lives with his problem of sin, of evil, of ego, and of death. It will explore Moore's Christology of the cross in which Jesus Christ is seen as the true self in his death for redemption and then it will turn to Moore's thought on the redemptive encounter with Jesus crucified in which man is able to recognize who Jesus is on the cross and who man is, and through which man receives the forgiveness to be freed, and is transformed into a new life.

II. "The Encounter with Jesus, the Sinless One" will consider Moore's thought in *The Fire and The Rose Are One* on man's reality which includes man's problem of his origin, his desire, his dependence on God for meaning, and his life in the sinful condition from which man can be liberated by Jesus. Then, it will turn to Moore's Christology, in which Jesus is seen as the sinless one who in his death and resurrection fills man's desire. Next, this chapter will consider the encounter with the crucified and risen Jesus in which

Jesus reveals God's infinite love and man recognizes himself in Jesus, and through which man is given the new life by Jesus to be a free person living in a new community through the Holy Spirit.

III. "The Encounter with Jesus, the Reliever of the Inner Loneliness" will highlight Moore's thought on the inner loneliness that causes one to desire to be for another and ultimately, desire for God. This chapter will consider Moore's Christology in which Jesus is recognized as the reliever of inner loneliness. Desire and death meet in Jesus' death, which brings about an infinite emptiness of the soul to be filled in the resurrection. The redemptive encounter with Jesus in his death and resurrection as experienced by the disciples illuminates the process of transformation into the new life.

IV. "The Encounter with Jesus, the Bringer of the Fullness of Life" will first examine Moore's thought in *Let This Mind Be in You* on man's desire to be desired as Moore analyzes the relation of self-awareness and desire, the insatiable desire for the mystery, God's desire for man, and man's belief in himself. It will turn next to man and his desire in the sinful condition, with Moore's interpretation of man with original sin, the consequence of sin, and the sinful situation of humankind to be cured in Jesus. The Christology in this chapter will discuss Jesus whose mind is to be in those who come to him, who awakens the sense of being desirable and goodness. Through the redemptive encounter with Jesus, believers undergo a process of transformation of desire and gain the transformed life.

V. "The Encounter with Jesus, the Liberator of Desire" will analyze Moore's thought in *Jesus the Liberator of Desire* on man and the reality of desire, on desire in

relation to mystery, and on the liberation of desire. It will proceed with Moore's view of the God of desire, of man's desire and original sin and the relation of sin to ego. The Christology of this chapter will probe Moore's view of Jesus as the liberator of desire, on Jesus as the true self of humankind, and on Jesus' effect on the disciples, his suffering, his death to ego and his resurrection. The redemptive encounter with Jesus in his death and resurrection brings about the liberation of desire. The effect of this encounter is transformation into the new life in a new community of new identity and communion.

The conclusion of this study will be an account of Moore's developing soteriology. It will provide a synthesis of Moore's anthropology and Christology. This synthesis will indicate shifts that occur in Moore's thought in relation to the human problems which find their answers in Jesus and the solution for those problems in the encounter with Jesus, and it will recognize what remains to be explored further.

CHAPTER I

THE ENCOUNTER WITH JESUS THE TRUE SELF

Jesus' death caused by sin is the event of salvation. In this event, one can recognize the relationship of God to man initiated by God, the relationship that is broken by human sin. In the sinful condition of his reality, man is absorbed with himself; sin manifests itself as a force of selfishness that dominates in human existence; and the human self becomes an object of sin. Through and in Jesus, man is redeemed from his sinful condition. Jesus who is the way to God is the relational self constituted through his relationship to God and to humankind. The encounter with Jesus on the cross is how salvation happens: man is crucified with Jesus and united with him; human sin is forgiven; man is brought into a new life in Jesus.

This chapter will explore Moore's thought in *The Crucified Jesus Is No Stranger* in five parts: the relationship of God to man; man's reality in the sinful condition; Jesus Christ, the true self; the encounter with Jesus the true self; and man in new life.

I. THE RELATIONSHIP OF GOD TO MAN

The question of the relationship of God to man is raised by the human spirit within man's horizon, when humankind faces the facts of good and evil, of progress and decline, and raises questions about themselves and the universe.¹ Every religion attempts to

¹ For Bernard Lonergan, though religious or irreligious answers to the question about the character of the universe as raised by the facts of good and evil, of progress and decline, are various, at their root there is the same tendency of the human spirit that raises questions for its intelligence, for its reflection, and for its deliberation, and so comes to the question of God. With these questions, one is able to have the capacity for

answer this question. For Christianity, this question is the question of God for man, the God of Jesus Christ, the God who is the salvation of human beings.² In Moore's view, Christianity understands this God totally in terms of the human condition as discerned and recognized within the event of salvation, in which humankind may realize that they have been in the world of death and are redeemed through Jesus Christ who was crucified and risen. With such a view, Moore develops his thought on the relationship of God to man as recognized in that event.

1. The relationship of God to man as recognized in the event of salvation

The center of the salvific event is Jesus' death and resurrection. With this central event, the question that should be raised about the relationship of God to man is: who is God in relation to humankind as revealed in Jesus crucified? If salvation is caused by God's love and the act of God for humankind, what is that act in the death of Jesus?

In the event of salvation, God does not stand at the end of the way far from the evil of human beings, but takes hold of them in their evil.³ This is a new way of thinking about God. Moore developed this idea in some of his early writings by suggesting a concept of God, the concept that is the focus of a religious experience. In *God Is A New Language*, Moore suggests that an adequate concept of God is a concept whereby man

self-transcendence which becomes actuality when he falls in love. "The question of God is implicit in all our questioning, so being in love with God is the basic fulfillment of our conscious intentionality" (Bernard Lonergan, *Method in Theology* [Toronto: University of Toronto Press, 2003], 101-5). "It is a religious experience by we enter into a subject-to-subject relation with God" (Bernard Lonergan, *A Second Collection*, edited by William F. J. Ryan and Bernard J. Tyrrell, [Philadelphia: The Westminster Press, 1974], 129).

² For Walter Kasper, the question of God is inseparable from the question of Christ; both are placed within the framework of the question of salvation. The Christian's concern is with God-for-us, the God of Jesus Christ, the God who is the salvation of human beings (Walter Kasper, *The God of Jesus Christ*, translated by Matthew J. O'Connell [New York: The Crossroad Publishing Company, 2007], 158).

³ Sebastian Moore, *The Crucified Jesus Is No Stranger* (New York: Seabury Press, 1977), 48.

could understand that in God alone he can hope to find fulfillment.⁴ It is not only a God to be professed as “God, the Father Almighty, Creator of heaven and earth...”, but also the God, who comes to the human world, touches the interior of human beings, transforms them and gives them life.

Looking at man who is aware of himself over against others and thinks of himself as a person over against God, Moore suggests that when God enters into relation with a man, he dissolves the illusion of being a person over against him and the immobility inherent in the self-made man over against others, the inherent immobility that denies to be alive to others and their needs. While setting man in the flow of worldly existence and transforming him in the process, God brings him to the death that is inherent in the total surrender of man to the impersonal flow of life, and thence to a Resurrection in which God is truly known and man is con-corporate with his brethren. Such a new sense of ‘myself and others’ is the sign of an encounter with the self-giving God. In this encounter, the new concept of God is intensely personal;⁵ and the relationship of man to others is now experienced as dependence on the salvific initiative of God.⁶ One can say that only a man renewed in the encounter with God can know him.⁷

⁴ Sebastian Moore, *God Is A New Language* (Westminster, NJ.: Newman Press, 1967), 35, 38-9.

⁵ For Karl Rahner, “God is a personal God” is one of the fundamental Christian assertions about God that are really self-evident. God is the absolute person in absolute freedom. He is personal “in the way in which he in fact wants to encounter us and has encountered us in our individual histories, in the depths of our conscience, and in the whole history of the human race” (Karl Rahner, *Foundations of Christian Faith*, translated by William V. Dych [New York: Crossroad, 1985], 73-4).

⁶ Sebastian Moore, *God Is A New Language*, 43-5.

⁷ *Ibid.* 45.

Therefore, man's understanding of God as three Persons depends on an initial opening of the mind to the simple, dynamic, enclosing and transforming concept of God.⁸ Such a concept is open to people and invites their response. "This concept seeks a community, wants to be a community meshed in mutual acceptance, understanding and enrichment."⁹ It is so, because the God of the New Testament is a God experienced in the life of the community.¹⁰

According to the Johannine writings, God is love (1 Jn 4: 8) and God loves us (Jn 3: 16). The love of God has expressed itself in action in the midst of the human world, that is, in the Incarnation and the death of Jesus Christ.¹¹ Moore sees that this concept of God should be understood in a reciprocal relation of love between God and humankind. For him, "God is love" means that God becomes available to man who is a conscious subject capable of loving.¹² Man's participation in the infinite love of God is the love in man for God, a conscious response of man to the infinite love that has touched him and has remained in him [through Jesus Christ].¹³ To say "God loves us" is to encounter the whole problem of God and people and to declare its unique and manifestly divine

⁸ Ibid. 53.

⁹ Ibid. 132.

¹⁰ Ibid. 151.

¹¹ Raymond E. Brown, *The Gospel according to John I* (New York: The Anchor Bible Doubleday, 1966), 133.

¹² Similarly, for Edward Schillebeeckx, the profound mystery of human life in personal relationship with God is that God wants to bring humankind into intimacy with him freely and out of love. In this mystery there is action and reaction between God and humankind reciprocally in freedom and love (Edward Schillebeeckx, *God and Man*, translated by Edward Fitzgerald and Peter Tomlinson [New York: Sheed and Ward, 1969], 219).

¹³ Sebastian Moore, *God Is A New Language*, 28.

solution in the event of Christ.¹⁴ The saving God and problematic man have to be set in a new and creative relation, in which the saving God encounters man.¹⁵

In the Christian concept of revelation, God embraces man in his own eternal self-expression. This idea is founded on the Incarnation, which creates a new situation. In the Incarnation, God says to the flesh and blood what God says eternally to his Word: “You are my Son, this day I have begotten you” (Heb 5: 5).¹⁶ Moore sees that what God has done in the Incarnation is what he does to humankind as a whole in Christ. He explains that the living God has inserted himself in human experience, and entered into the real life of conscious man.¹⁷ According to the Scripture, God is identified with his coming and even with what he confers on man. God clothes man with himself. He lives and acts as sign and sacrament of a new relation of man to his world. In the basic relationship to this world, Christians enter sacramentally into the divine encounter where they are eternally recognized, into the encounter that is made by God in Jesus on the cross.¹⁸

As a further step in the development of Moore’s thought on the concept of God in the relationship of God to man that is recognized in the event of salvation, in *Before the Deluge*, Moore sees that the relationship of God to man is found in unity which is understood as the effect of salvation. On the one hand, God is the goal on which all life of this whole vast universe is converging. On the other hand, the Lord permits a hint of the

¹⁴ Ibid. 61.

¹⁵ Ibid. 69.

¹⁶ Ibid. 79.

¹⁷ Ibid. 94.

¹⁸ Ibid. 104.

process of unity in history, for he said in the John's Gospel: "When I am lifted up from the earth, I shall draw all people to myself." (Jn 12: 32). Thus, from considering that, in the Church and in the world, the human race today is striving towards unity, Moore insists that God is found in unity and unity is found in God.¹⁹

In the Christian revelation, the image of God is found to be revolutionary. Indeed, Christianity is built on the body of a man, Jesus Christ, shamefully executed by the established order of the world which he challenged. This procedure is made and sponsored by God, who is a profoundly mysterious being that is encountered by the one who gives all for his brethren. In this encounter, man will open his heart to a God who is his good and his gathering into one.²⁰

One can see that in *God Is A New Language* and *Before The Deluge*, Moore has developed his thought on the relationship of God to man. In his view, the Scripture shows that one can realize the true relationship between God and man in the event of Jesus Christ in whom God has made his encounter with man, and in whom he declared the unique solution of the whole problem of God and man. This relationship of God to man in the event of salvation is the relationship that God brings about for man in Jesus Christ.

In *The Crucified Jesus Is No Stranger*, Moore continues to develop his thought as he has done before, but he does that with the belief in the redemptive God as revealed in Jesus. For him, through the scriptural revelation, one may have a belief in one God who is transcendent. With this belief, humankind recognizes that union with this transcendent God has been achieved through the death of Jesus, and realizes that redemption through

¹⁹ Sebastian Moore, *Before the Deluge* (Westminster, NJ.: Newman Press, 1968), 31.

²⁰ Ibid. 13.

the blood of Christ is the bending of Reality, the bending of God, to their great dream of themselves. Indeed, the cross of Jesus is the total and final reversal to any direction of human thought on the relationship between God and man.²¹

The total and final reversal of the cross of Jesus takes place in the context of people who are conscious animals, but afraid of their animality and seeking to ennoble themselves. The vision of the crucified is a huge interruption of the struggle to survive in that way. In other words, humankind is always in the position of being surprised by the humble, pathetic and kind nature of God's love in Jesus Christ, in whom God was reconciling the world to himself (2 Cor 5: 19). Thus, through the encounter with the scriptural revelation and with Jesus crucified, one may recognize that God is saying "I am in the Man you are destroying in your search for me."²²

2. The relationship of God to man is broken by sin

In the encounter with Jesus crucified, one recognizes that God loves us as revealed in Jesus who "died for us while we were still sinners (Rom 5: 8). God who takes hold humankind in their evil and saves them is in the Man crucified by them. With this recognition of the crucifixion, one can pose some questions: if Jesus' death is caused by sin, how has the relationship of God to man been broken? What is the consequence of sin upon humankind? If sin offends God, what is the offence of humankind to God?

Scripture describes sin as hardness of heart. From this basic description, Moore develops his thought on how the relationship between God and man has been broken. In his analysis, sin is usually understood as the human refusal of God and his gift, and so we

²¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 48-9.

²² Ibid. 49.

do not attend to the hardening of the heart but say that the sinner has a hard heart. We fail to see that the sinner's center of being does not become hard but suppressed. "We get so used to regarding the hard heart as the source of evil actions that we become incapable of seeing that the heart is the evil man's victim."²³

For Moore, the heart is what others want and what God calls upon, but in sin, one may easily become the one who does not have a heart to give. When one sees in Jesus the symbol of the true self, of what he allows evil in him to neglect, ignore, and crush, he can recognize that Jesus is the victim of sin. In Moore's thought, Jesus' heart is the heart that one has refused to give to him, to others, and to God. One should recognize as his own that the divine heart is wounded by the normal life of man not having a heart to give, and that what a person becomes in Christ, that is, his ultimate identity, his freedom for God and his true self is what he destroys in Christ.²⁴

In the encounter with or the contemplation of Jesus crucified, especially his Sacred Heart, one also finds the answer of the question: what is the offence of humankind by sin to God? At the level of symbolism, there is a likeness between the compunction of the heart and the piercing of Christ's heart. Compunction of heart is the entering into the contemplation of Christ's heart. In Moore's understanding, it is "the becoming of what is seen, the putting-on of the crucified, the patterning-on the crucified."²⁵ The center of this vision of the Sacred Heart is the ultimate confrontation between the universal, culture-

²³ Ibid. 76.

²⁴ Ibid. 76-7.

²⁵ Ibid. 77.

shaping non-personhood of sin and the life that God sowed on this planet with the birth of consciousness²⁶ for his undivided praise and glory.²⁷

Therefore, if the heart means love, from contemplating Jesus crucified, one can say that “the relationship of God to man has been broken by sin” means that it has been so by man who refuses to give his love to God who loves him. The consequence of this is that man is away from God, refuses to love God and to love others, loses his identity, freedom and true self, and thus, lives in the world of sin and death. In addition, according to the traditional understanding, the sin offends God. When this offence is judicially thought as dishonoring God, it is the debt that sinful man is obligated to repay to God.²⁸ However, by encountering Jesus crucified and contemplating the Sacred Heart, Moore discovers

²⁶ According to Lonergan, consciousness is a knowing, an immanent awareness in cognitional acts. It is a quality immanent in acts of certain kinds. Without it, the acts would be unconscious. Though it is not constituted by shifting attention from the content to the act, consciousness can be heightened by that shift. To affirm consciousness is to affirm that cognitional process is a procession of contents and a succession of acts as well. A conscious content can vanish into the unconscious, but a new one, which has never yet been conscious, can arise from it” (Bernard Lonergan, *Insight: A Study of Human Understanding*, 320-21). For Jung, “Consciousness naturally resists anything unconscious and unknown” (Carl G. Jung, “Approaching the Unconscious”, in *Man and His Symbols*, edited by Carl G. Jung [New York: Doubleday & Company Inc., 1970], 31 & 37).

For Moore, one may be a more or less conscious person, but in its deeper sense, consciousness itself implies a radical quality and has to do with the subject. Philosophically, it is light on things around man, but psychologically, consciousness is a personal quality, spiritual health and freedom. It is simply the delight and strength of self-hood, and has an end. The process of becoming more conscious is going towards a completeness of itself. Consciousness is something man comes to, that is, things happen to man but man becomes conscious of those things. Theologically speaking, when an idea is born in man’s mind, God speaks in man. It is the generation of the Logos in the birth of the idea in man. “To have no care for the mind is to have no care for God” (Sebastian Moore, “Consciousness”, *Downside Review* 75 [1957], 309-13).

²⁷ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 77.

²⁸ St. Anselm of Canterbury writes: “Everyone who sins is under an obligation to repay to God the honor which he has violently taken from him, and this is the satisfaction which every sinner is obliged to give to God” (Anselm of Canterbury, “Why God Became Man?”, in *The Major Works*, edited by Brian Davies and G. R. Evans [New York: Oxford University Press, 1998], 283).

that what offends God is not the debt of dishonor that man has to pay, but man himself destroyed.

3. Man and God's absence

The situation of man away from God can be regarded as an alienation of the prodigal son from his father, who always loves him and waits for him coming back home, as described in the parable of the Prodigal Son in the gospel of Luke. In this parable, because he left his father's home and was spendthrift of all his father gave him, the prodigal son loses the living that he should have had as he was living in his father's home. Meanwhile, the father is seeking his prodigal son before this son thinks to return.²⁹ Moore considers this parable to see how the situation of man is in the alienation from God.

In Moore's view, there is a crucial difference between saying that God behaves like the Father of the Prodigal Son, and meditating on this behavior of God. On the one hand, at the level of meanings,³⁰ the former does not tell us whether God is or God is a Father. God is not visible or tangible or audible, while man is in need of visible and tangible support. Thus, man cannot get the meanings of who God is, and of his fatherhood, from an invisible and intangible God. On the other hand, likening God to a forgiving person in the human world does not bring to man's experience a God as one who loves and

²⁹ Carroll Stuhlmueller, "The Gospel According To Luke", in *The Jerome Biblical Commentary II*, edited by Raymond E. Brown, Joseph A. Fitzmeyer and Roland E. Murphy (Englewood, NJ: Prentice-Hall Inc., 1968), 148.

³⁰ Bernard Lonergan writes: "Meaning is embodied or carried in human intersubjectivity, in art, in symbols, in language, and in the lives and deeds of persons." Bernard Lonergan, *Method In Theology*, 57. The meaning of an experiential pattern "is the conscious performing of a transformed subject in his transformed world." In the field of art, "the meaning lies within the consciousness of the artist" (Bernard Lonergan, *The Method in Theology*, 63). Thus, meaning is embodied in what is visible, or tangible, or imaginable to man's senses.

redeems him, because God cannot be similar to any human person. The parable of the Prodigal Son shows that in the situation of God's absence, man suspects that he seeks assurance of his life desperately. "This basic existential mistrust of God underlies all historical religion."³¹ Moore explains:

By religion, I mean simply the existential negotiation of God as opposed to the purely cognitive. Now I suppose that there are two ingredients in man's religious negotiation of God. One is, of course, man's self-transcendence, the yearning of his spirit for the All. But there is another ingredient which really contradicts the first, and actively inhibits its flowing, in other words inhibits recognition of God as the all-originating love-energy by man the lover. This other ingredient is constituted not by wonder at our being but by an acute unhappiness with it, a sense of worthlessness, of insignificance.³²

Accordingly, self-transcendence plays a positive role in man's religious negotiation of God. For Bernard Lonergan, self-transcendence not merely goes beyond the subject but also seeks what is independent of the subject. It is only intentional and cognitional in the order of knowing. On the level of questions for deliberation, it becomes real. The real self-transcendence is the possibility of becoming a genuine person in a human society. The objectivity to be accepted, respected and achieved by the self-transcending subject is that of intentional self-transcendence. The subjectivity is its prolongation for it consists in moving on from intentional, cognitional to real self-transcendence. In principle, the continuity of the intentional and real self-transcendence is the reconciliation of truth and value, and so of science as concerned for truth with religion as concerned for value.³³

³¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 102-3.

³² *Ibid.* 103.

³³ Bernard Lonergan, "Horizons" in *Collected Works* 17, edited by Robert C. Croken, Frederick E. Crowe, and Robert M. Doran (Toronto: University of Toronto Press, 2004), 11-3.

The contrary to self-transcendence in man's relation to God is the inhibition of man's recognition of God. For Moore, because of this inhibition, the power, the splendor, the holiness, and the sublimity of God are seen as against man who is worthless. The God who is mighty is the God who sees man as nothing. Because of man's worthlessness, God becomes the very name, the Ultimate Reality whose non-acceptance of man confirms his suspicion that he is not acceptable. Thus, by being opposite to the God of the sense of self-transcendence, the God of the sense of worthlessness would blot man out.³⁴

Such a view of those two factors in man's religious negotiation leads Moore to insist that before Jesus, there was never a man totally without the sense of worthlessness. The God Jesus is talking about is a God never heard before. This God of love is experienced through the sense of self-transcendence; and man who is God's lover is completely vindicated, justified and acquitted by the love of God. In this sense, "we are reconciled to him" means that "reconciliation is of us to God, not of God to us."³⁵

II. MAN'S REALITY IN THE SINFUL CONDITION

With the questions of God in relation to man as discovered in the event of the crucified Jesus, one may ask how man could realize that he is in need of salvation. This is the question about man's knowing of himself in human condition. To know himself, man in his situation raises questions about himself:³⁶ What is his problem, his own self and ego in his sinful condition? How does man in reality need to be redeemed?

³⁴ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 103.

³⁵ *Ibid.* 103-4.

³⁶ Karl Rahner writes: "In the fact that man raises analytical questions about himself and opens himself to the unlimited horizons of such questioning, he has already transcended himself and every conceivable element of such an analysis or of an empirical reconstruction of himself. In doing this he is affirming himself as more than the sum of analyzable components of his reality. Precisely, this consciousness of

1. Man's problem

Man lives in his own problem. He is suffering and mortal. Wherever he lives, man is afflicted by disorder and unhappiness. He is not what he would like to be and cannot achieve what he desires. Though his situation is so, in *The Crucified Jesus Is No Stranger*, Moore sees that man is impelled to think of himself positively and to improve on his situation. In him there is inner chaos with which he has to struggle.³⁷

Earlier, in *God Is A New Language*, Moore has explained man's problem in regard to his immanent contradiction and that of his society. He suggests that man does not want to be constrained by the surrounding world. Whenever man succeeds in achieving his independence from others, he is miserable, for at that time, he also feels that he wants to be involved with others, wants to be possessed by others, and wants to belong to others. Moreover, man accepts his society, entering into which can be for him a compromise between his desire to be uninvolved and his desire to belong. But in society, when he is only being himself, he would be so tired of people who tell that he is being selfish; and thus he would be tired of being himself, though he would never admit this. In addition, the thought of death which nowadays has been de-religionized will puzzle him. If he is one of the intense types, "the puzzle will take the form of anguish."³⁸ In the matter of death, man is impelled to be so habituated to a world of planning and performing that he cannot realistically envisage its termination. This world is real to man to such an extent

himself, this confrontation with the totality of all his condition, and this very being-conditioned show him to be more than the sum of his factors" (Karl Rahner, *Foundations of Christian Faith*, 29).

³⁷ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 6.

³⁸ Sebastian Moore, *God is A New Language*, 64-5.

that he takes it into himself and promotes it to his status of reality. Thus, he lives on the assumption that the end of his life would be the end of his world.³⁹

Such a view indicates that the central contradiction of man is that he is at once absolute and limited, and thus, at once independent and dependent. He rightly resents interference but validly desires it; love is for him a struggle between surrender and resistance; and death bewilders him. Moore thinks that because the human contradiction has broken down those limits of desire, of love and of bewilderment by death, leading of an ordinary decent life is becoming as problematic as engaging in an adventurous life is.⁴⁰

Therefore, the problem of man to be found in his immanent contradiction and in his living in a society that reflects the inner chaos in himself. In *The Crucified Jesus Is No Stranger*, Moore develops his thought on man's problem and suggests that though man is impelled to improve on his situation so as to think of himself positively, he is an incurable optimist. In positive thinking, he seeks his ally, and comes upon a God who loves him, and who will be with him in the struggle with his inner chaos. However, this God is just the projection of his optimism.⁴¹ With this God, man has not yet faced and recognized the inner chaos in him.

Moore follows St. Paul to identify what the inner chaos is in man. According to St. Paul in his letter to the Romans (7: 19-24), there is the tension that man sees the best way and wills it, but he follows the worst. This is a conflict in man between what he wills but

³⁹ Ibid. 65-6.

⁴⁰ Ibid. 67.

⁴¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 6.

does not do and what he does not will but does. However, the problem does not lie in a conflict between man's will and his incapacity for action, but in the profound sense of human weakness and sinfulness over against God and also in the sense of human struggle against the evil heart or evil inclination.⁴² Thus, St. Paul says that "it is not myself acting, but the sin that lives in me" (Rom 7: 20).

With this identification of St. Paul, Moore suggests that man is fixed in his optimism until man is brought by God, the God of Jesus, to turn about, to face the chaos and to recognize that the chaos has a name, a form of its own, a force. That name of chaos is sin which is the evil of man that is resisting the love of God.⁴³ One can say that in Moore's thought, sin generates inner chaos, the immanent contradiction in man. The problem of man is the consequence of sin, and thus, man is living in the sinful condition.

2. Man's reality

Man's knowing of himself in the sinful condition as mentioned leads one to the question: what is the reality of man in that condition? The answer to this question in Christian revelation is not that man knows himself, but that he is dissolved in death. This is the reality of man in the world which is a process. Man is engulfed by and lost in the world, but the world is also the place of God's coming to man in Jesus Christ.

The experience of man's daily life shows that man has a secret that is operative in all his desire, his will and his creativeness. This secret is that man does not believe in himself. In *The Crucified Jesus Is No Stranger*, Moore sees in man's life some attitudes in relation to himself and to others, man's attitudes by which man is confined in his

⁴² Brendan Byrne, *Romans* (Collegeville, MN: The Liturgical Press, 1996), 228-31.

⁴³ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 6.

problem. In man, there is a death-wish which Moore calls 'will-not-to-be'. For Moore, man not only knows that he will die but also lets this fact drive him to see that all he strives for is just vanity. This attitude of 'will-not-to-be' is not only weakness but also resists the power that calls man into being and in his consciousness, calls him to being, to identity, to personhood, to himself. It desires to undo the order of being and to prevent man from being called to an ever greater intensity of selfhood.⁴⁴

In relation to the other, man may constantly refer to the other with a desire for understanding of the other's point of view, but he cannot totally understand the other. The reason is that on the one hand, at root, the other's point of view is the other person, his claim as a person on life. On the other hand, each person makes a case for himself. He does not concern himself with the other's case but only for his own case. As a result, each person does not consider the other and cannot be considered by the other. This is not a picture of universal selfishness, but simply a picture of selves together, in which each person wants reality to follow the manner of his field, and thus distorts reality into his pattern.⁴⁵

Thus, the finite interpersonal relation contains man's problem about a reality that he is not considered or understood totally by others, but he wants others to follow his own way. This problem is the result of man's operations. Moore holds that a person in relation to others is manipulative. To be a person, he wants the manipulation of others, and he wants it to be his way. But he experiences that when he has it his way, he is not free because he confines himself in his own way. In Moore's explanation, being on one's own

⁴⁴ Ibid.13.

⁴⁵ Ibid. 39-40.

way seems to give freedom but in truth, withholds it. Paradoxically speaking, “the most dishonest statements are those in which we give each other freedom. Permissive statements are dismissive statements.”⁴⁶

However, there is another kind of permission that each person seeks from each other. This permission is to be “myself”. It does not consist in drawing an invisible ring around “me”, for within that ring nobody has freedom, but in living together in a community constituted by other selves. This means that a community of people being together becomes the warm and sunlit climate, in which each one lives and makes creative and self-revealing initiatives. But in reality, this phenomenon is rare. One cannot afford to let the other be himself, to the extent that one cannot afford to relax his hold on reality and to rid himself of inner fear whose outward face is disapproval. This fact is “hideously hungry. It is vulnerable. Its name is man.”⁴⁷

One’s hold on reality not only impedes others’ quest for life, but also impedes his own quest. Not only does one’s way of living paralyze others’ self-expression, but this self-expression is impeded by one’s hold on reality. Thus, at the center of the whole turmoil, man is in turmoil with himself. What seems one’s thrust for freedom, his drive to live, is the structure of one’s unfreedom.⁴⁸ “His hold on life is a stranglehold.”⁴⁹

⁴⁶ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 40.

⁴⁷ Ibid.

⁴⁸ Moore’s analysis of man’s unfreedom is coherent with K. Rahner’s thought on man and freedom. For K. Rahner, freedom is a mystery that comes only from God and is directed towards God. It is ‘freedom of being’, the capacity for the eternal. It is the love of God that embraces everything, and places man completely before God. This love is able to unite all man’s capabilities orientated towards the God who can create the unity in man, a unity of being in freedom. Man’s act in freedom is essentially the act of his self-surrender to God without whom man would be merely conscious of radical emptiness and nothingness. However, in the sinful condition, man’s hold on life is a stranglehold and impedes his quest for life. He is not in freedom. His freedom that is injured by sin needs God’s liberation. In Jesus, God has liberated freedom by giving himself to the freedom of man (Karl Rahner, “Theology of Freedom”, in *Theological*

Man is not able to release this situation of self-destruction by the manner of the operation of interpersonal relations. In Moore's understanding, because the operation consists in taking this self-destroying of man and in arranging for it to go further, the operation creates for the feared and repressed self of man a symbol taken from the very history in which man goes out of his way. Shown as the very heart of the human, this symbol of the feared and repressed self calls forth all the fear in man in the act of its destruction. This is not a rebuke for man, but,

It is designed to let him destroy his wholeness and so, to discover the love that is the indestructability of that wholeness. Only in the power of a love stronger than himself in his passionate hold on being, can man live the community of man. And he comes under that power only by shooting his bolt, by exhausting his power for an ultimate and Godless selfhood.⁵⁰

Looking at "man without God" shows that there can be the most powerful self-contradiction. On the one hand, man is never without God, but the condition that in Christ man is with God demands for its full understanding a corresponding idea of man without God. On the other hand, in regarding to "man without God", man supposes that his life is all he has. This supposition is an act of self-worship which sets man's life on a pedestal where it becomes a limited possession and a limited asset. "The underside of this worship of humanity is its paralyzing, its immobilizing. The inner meaning of self-worship is self-crucifixion."⁵¹

Investigations 6, translated by Karl-Hans Boniface Kruger [New York: The Seabury Press, 1974], 183-196).

⁴⁹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 41.

⁵⁰ Ibid.

⁵¹ Ibid. 51.

Thus, Moore accepts Ernest Becker's psychological view of narcissism that "we are hopelessly absorbed with ourselves. This self-absorption is to the degree of hopelessness."⁵² For Becker, one of the key concepts to understand man's urge to heroism is the idea of narcissism. Accordingly, man is hopelessly absorbed with himself. If he cares about anyone it is usually himself first of all. He feels that everyone is expendable except himself. He seems to recreate the whole world out of himself as if nobody else exists. If he could trust himself, he could suffice alone. If he does not trust himself, he would struggle to survive with all his power, no matter how many around him died. Becker suggests that if man took a blind and dumb organism, made it stand out of nature and know consciously that it was unique, then he would have narcissism, self-absorption.⁵³

There is a logical connection between self-absorption and death. Moore explains that self-absorption is the huge desperate choice of oneself alone as against the surrounding world that threatens to absorb one. It is man's choice of self-awareness as against his animality, and is the movement of the flight from death. Moore suggests that:

This choice can be made not only by the individual as the unconscious structure of his desperation, but also by the whole human race. It is being made by the whole human race, as between the two poles, taking seriously only our self-awareness, ignoring our being-part-of, that is the ecology in whose balance we are partly animals. The human race thinks it can go on with all its Narcissistic human normalities, of war, of politics, of religion, and that somehow the vast other side of the picture will look after itself. So in opting for 'himself as conscious', man is opting for an ultimate solitude. And ultimate solitude is death. It is to cut off from the tree of life, and to wither.⁵⁴

⁵² Ibid. 69.

⁵³ Ernest Becker, *The Denial of Death* (New York, NY: The Free Press, 1973), 2-3.

⁵⁴ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 1980, 69-70.

Therefore, as described by the Scripture, the reality of man is seen as “under the shadow of death” (cf. Ps 107: 10, 14; Lk 1: 79). This scriptural description of man does not mean man knowing that he will die, but what man does and becomes under that knowledge. It means man allows the death to become in him when he flees from it in his hopeless pride. It is the death, which man becomes in his self-absorption⁵⁵ and in which sin reigns over all (Rom 5: 12).

a. Sin

With man’s reality, now the question is: why is man so? The scriptural answer to this question is that man is so because of sin. In his letter to the Romans (5: 12-21), St. Paul presents Adam as instrumental in the beginning of sin and death in the human race, and personifies sin and death as tyrant powers which come to exercise lordship over human beings. For St. Paul, sin is a kind of deadly virus in human life, a fundamental revolt against God, and a dominating factor in human existence. It manifests the force of radical selfishness that holds all human lives within its tyrannical hand. All human lives are in the solidarity of sinfulness, and thereby create each one’s moral history and work destructively upon it. St. Paul sees in the image of Adam that no one sins entirely alone and no one sins without adding to the collective sin-burden of the human race.⁵⁶

Romans 5: 12-21 presents the comparison/contrast between the figures Adam and Christ.⁵⁷ In this text, Moore discovers two themes of sin: the pervasive and elusive nature

⁵⁵ Ibid. 70.

⁵⁶ Brendan Byrne, *Romans*, 175-76.

⁵⁷ K. Rahner sums this history: “It is true that the Sin which appears in the world and affects all men in consequence of Adam’s act is not regarded by St. Paul as a purely static deprivation of the Spirit suffered by Adamite man; rather this primal and hereditary sin contains a dynamic and active element which urgently seeks to reveal its own nature in the personal sins of the individual. Thus, the sin comes into the

of sin and the correspondence between Adam and Christ as regarded in the fact that in the situations of Adam and of Christ, sin is out in the open. These two themes give a picture of man, who in his beginning knows no split in himself between his creaturehood and his self-actualization or between spontaneity and will. In such a position, man's admission of evil has the clear form of rebellion against God. The first sin that was committed in this condition will be made clear when the New Man restores the ultimate dialogue of man with God.⁵⁸

According to Romans (7: 14-20), sin personified as slave master gains firm control of man's existence.⁵⁹ This infestation of sin sets up the essential conflict in him. It is the conflict between what he wills but does not do and what he does not will but does, and

world like a ruler (Rom 5: 12), 'dwells' in man's flesh (Rom 7: 20), subjects man to itself as its slave (Rom 6: 6.17.20; 7: 14), revives through the experience of the Law (Rom 7: 8.9), in this way becomes manifest in man's concrete life (Rom 7: 13) by subjecting man to its law (Rom 7: 23; 8: 2) and using his 'members' as its weapons (Rom 6: 13)" (Karl Rahner, "The Theological Concept of Concupiscentia", in *Theological Investigations I*, translated by Cornelius Ernst [New York: The Seabury Press, 1974], 347, n. 2).

⁵⁸ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 9.

⁵⁹ In early Christianity, Christian anthropology did not think that Adam's sin had changed human nature and was inherited by everyone as an actual sin. However, with St. Augustine, anthropology provided a principle to explain human solidarity in sin with Adam as the core element of the classical doctrine of original sin. Like St. Paul, St. Augustine's interest was with Christ, not Adam. For him, the necessity was Christ's redemption of all humankind, not original sin, though his thought of original sin shaped his conceptions of redemption, grace, baptism and the Church. From his inner psychological experience, Augustine interpreted Genesis 3 that as pride, sin originates refusal in man to acknowledge that he is created by and dependent on God, refusal to do what God wills as good through fidelity to natural and revealed law (Tatha Wiley, *Original Sin - Origins, Development, Contemporary Meanings* [New York: Paulist Press, 2002], 55, 73-75).

The concept of solidarity in sin is found in Romans (5: 19), which parallels Christ with Adam. Accordingly, one may understand this solidarity in sin as the sin of a community, ultimately the sin of the world, not as the total sum of individual sins without inner connection. What brings about the sin of the world is not simply that one person's guilt passes to another person. Thus, there must be a link connecting the sins of one person with the sins of another. Indeed, the fact that Christ is the Savior of every individual and of the world shows clearly that everyone is personally involved in sin, and demonstrates that there is a sin of the world. Therefore, there is the sinful state in which all humankind exists, and which is called original sin. When one participates in Redemption, he is removed from the power of darkness, from that sinful state (Piet Schoonenberg, *Man and Sin*, translated by Joseph Donceel [Notre Dame, IN: University of Notre Dame Press, 1965], 103, 124).

thus, it is not he, but sin dwelling in himself.⁶⁰ Moore suggests that sin maintains its diffused condition in man that has him doing evil, but not through the unambiguous decision of his total being.⁶¹

Thus, sin is at once a feature of the human condition and in the individual man. With this view, Moore discovers two senses in the word 'sin' understood as a defect. One is a defect predicated of the human condition. The other is a defect observed by some people in others or in themselves. The first sense concerns the order that embraces the whole of reality. In relation to this order, man fails, resists, and refuses. This sense of sin relates it to a world of which man is not the center. The second sense focuses on the human order as expressed in particular cultures with the possibility of finding offenses recognized by all cultures, and judged in relation to the world of meanings constituted by man. This second sense of sin relates it to a world of which man is the center.⁶²

In Moore's analysis, there are two aspects of the horizon of meaning to understand sin. On the one horizon of meaning, sin is the action of a man that chooses his own gratification in despite of the dignity of another, of himself and of the whole social order. On the other horizon, it is the action of a man that chooses himself against all possible reality, against God. According to the Gospels, the Reign of God is the ultimate horizon, which is becoming near, vivid and all-controlling for those who become open to it. With this perspective, sin is the unreality of God, the unreality of life. It is an indifference to

⁶⁰ Brendan Byrne, *Romans*, 227.

⁶¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 10.

⁶² *Ibid.* 32.

the totality of which one is a part and without which one's existence has no meaning.⁶³

Thus, sin is human behavior seen against the ultimate horizon.

Moore then moves his attention to the event of the cross and uses Carl G. Jung's concept of self to see another aspect of sin. In Jung's view, the self is the subject of the totality of one's psyche. It embraces and includes the ego, which is only the subject of one's consciousness. For Jung, in the effort of idealization, the archaic features of the human self are practically severed from the higher self. In Christian psychology, "the severance is extreme in the figures of Christ and the devil or Anti-Christ."⁶⁴ With Jung's concept of the self, Moore suggests that a powerful focus on the mystery of love helps to see that sin is in its essence self-hatred. The self-hatred shows itself in man in such a way that the stronger it is in him, the stronger the touch of God becomes [Rom 5: 20: "much sin increased, grace was always greater"]. From this proposition, one can say that the self becomes an object of sin that offends God.⁶⁵

Therefore, the contemplation of the crucified Jesus on the cross helps to discover that the vision of the Sacred Heart is nothing less than the ultimate confrontation between sin and the life sowed by God on this earth with the birth of consciousness. The stage of this confrontation is man's heart, finding its true reflection in the crucified Jesus Christ, who is "life" that confronts sin. This indicates that unconsciousness not only permits sin,

⁶³ Ibid. 33.

⁶⁴ Carl G. Jung, *Psychological Types*, translated by H. Godwin Baynes (New York: Harcourt, Brace and Company, 1946), 540.

⁶⁵ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 38.

but is sin.⁶⁶ One is the victim of his unconsciousness much more clearly than he is the victim of what his unconsciousness has allowed him to do. Because of this, in man's normal living, there is no place for his unique humanity.⁶⁷

If a distinction between sin and guilt would be made, what is the nature of sin in relation to guilt?⁶⁸ In Moore's understanding, guilt is the human persistence in the accusation of the psychic womb that one accepts his independence of what he is doing described by the psychic womb as 'filthy'. It grows with self-consciousness, and thus, it is closely involved with freedom. This is generic guilt. Its structure which includes accusation, acknowledgment, and persistence constitutes the synchronic dimension of guilt, which the human race has to deal with. Since man defaces the universe⁶⁹ with his individual mark of guilt, the synchronic dimension of guilt is the coloration of human self-conscious activity by an indignant cosmos.⁷⁰

Meanwhile, sin is an exercise of man's independence in a way that injures another person or society. The relationship between sin and guilt consists in the present sense of

⁶⁶ For Moore, consciousness is a personal quality, spiritual health and freedom. It is simply the delight and strength of self-hood (Sebastian Moore, "Consciousness", *Downside Review* 75 [1957], 310). Moreover, consciousness is an evolved and sophisticated form of life, while life is an evolved and sophisticated form of movement (Sebastian Moore, *God Is A New Language*, 92). Accordingly, unconsciousness is an impersonal quality, spiritual illness and unfreedom. It is not a form of life. Therefore, it is sin.

⁶⁷ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 77-8.

⁶⁸ Ernest Becker describes the natural guilt that because of individuation, the human creature has to oppose itself to the rest of nature. It creates the isolation to develop distinctively and the difference that becomes a burden. It accents the smallness of oneself and the outness. The person experiences this natural guilt as unworthiness and dumb inner dissatisfaction. He is to be lashed with accusation of his own basic unworthiness because it reflects how he truly feels about himself (Ernest Becker, *The Denial of Death*, 153-54). Perhaps, this view of Becker is basic for Moore's thought on guilt.

⁶⁹ For Moore, man-in-the-universe is an indivisible reality, the place where the universe becomes conscious (Sebastian Moore, *The Dreamer Not The Dream* [Glen Rock, NJ: Newman Press, 1970], 84). Guilt grows with self-consciousness. Thus, with guilt, man defaces the universe; the cosmos becomes indignant.

⁷⁰ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 105-6.

being guilty that makes the sinful act come to man naturally. The act of sin does not appear to him in its destructiveness, but he feels it as a natural emanation of his privacy. In the generic guilt, there is limitless power to justify evil actions. This is the bipolar structure of innocent guilt and sinful act. This bipolar structure brings attention to the real nature of sin which lies not in rebellion against God but in the peculiar dialogue of alienated man with himself, because sin is the human beginning-without-God, the alienation and the normalization of this alienation.⁷¹

Originally, the sin has hidden in the generic guilt, but now the generic guilt hides in the sin and makes of the sin a typical manifestation of one's lonely and estranged self. This means that one is not fully acknowledging his sin. The self is thus kept in a state of absorption with the original self-sense that is pervaded with the generic guilt. In fact, the source of sin is a lonely frightened being that is man in isolation. In one's guilt, one denies himself and thus God. This guilt that is imprisonment can only be dissolved and liberated by an incomprehensible love.⁷²

b. Effect of sin

As mentioned, guilt is associated with freedom, one's denial of himself and of God; and sin is the beginning of being without God. What is the consequence of sin to man's freedom when he denies himself and God? How is man living with the consequence of sin?

⁷¹ Ibid. 110-12.

⁷² Ernest Becker writes: "guilt is not a result of infantile fantasy but of self-conscious adult reality. There is no strength that can overcome guilt unless it be the strength of a God; and there is no way to overcome creature anxiety unless one is a God." Ernest Becker, *The Denial of Death*, 261. Also see: Sebastian Moore, *The Crucified Jesus Is No Stranger*, 112-14.

Moore considers the consequence of sin upon man's freedom⁷³ by suggesting that under any clear question in every important decision to be made, there is the underlying question: what sort of person do I become? For him, this question points to the nature of freedom.

In the common understanding, at the level of the first question, man is free to decide what he should do. But at the deeper level of the underlying question, his freedom is never clear. Man is a complex of systems dedicated to his survival that keeps going in whatever circumstances. This is called spontaneity, which works on its own to a considerable extent in man, to a markedly lesser extent in a holy person, but still to a significant extent in everyone. In so far as his freedom in decision does not penetrate to the level of his spontaneity, man is in the concupiscent situation. He is free in decision but unfree under decision in respect of himself. If his spontaneity is heading towards a destructive relationship, his decision to go against his spontaneity is the right decision. In this case, by his decision, his spontaneity is left out. On the other hand, in the case of lying, for example, his spontaneity is on the right side of his decision to lie. In this case, by his spontaneity, his decision is exposed to shame. In these two situations, evil lies in the fact that man can act with only part of himself. In other words, evil is the lack of

⁷³ For Rahner, sin is a radical self-denial in self-closure before God. This possibility that threatens man's existence is the mystery of iniquity, which man can experience, but from which he always runs away by means of self-deception, displacement, and excuses. As a result of sin, man cannot always bring the totality of his existence under the control of freedom in the concrete partial exercise of his extended existence. He is capable of real sin before God. He cannot attain an adequate objectifying judgment about his own decision of freedom and about his own sin, since there is the bad decision of freedom and human evil, which is subject to a peculiar powerlessness. Because of the possibility of the positing by a subject of what is good and evil, freedom fails to attain itself (Karl Rahner, "Guilt-Responsibility-Punishment", in *Theological Investigations* 6, translated by Karl-H and Boniface Kruger [New York: The Seabury Press, 1974], 210).

wholeness. It consists in the fact that man's freedom is confined to the sphere of his decisions of what sort of person he wants to become.⁷⁴

Thus, the consequence of sin is that man's freedom is injured. Moore suggests that the tendency of decision and spontaneity to stay apart is the refusal of God's call to the wholeness.⁷⁵ When faced with any decision, man strives to leave part of himself out of it. He resists a temptation but keeps it going. He makes a decision, but looks for the escape clause. Indeed, man dreads the thought of his wholeness coming together in a 'yes' to somebody, to God.⁷⁶

c. Evil

As a consequence of sin, there is evil in man, but nobody can say where evil has its origin in him. In Moore's view, evil is confused in its beginning and in its end. Because the origin of evil is lost to man, the significance of death is obscure to him. By nature, evil is diffused in the whole human situation. "The crucifixion of Jesus raises this elusive reality called evil to consciousness."⁷⁷

⁷⁴ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 43-6.

⁷⁵ With the concept of man's spontaneity and decision, K. Rahner draws the structure of man's refusal. For him, in the theological sense, man's spontaneous desire is concupiscence which precedes his free decision and resists it. Within man's ordinary free decision, there always remains a tension between what man is as 'nature' and what he wants to become as 'person' by his free decision. This is the dualism of matter and form in man in the concrete experience of life that finds its expression in the resistance of the sensitive to the spiritual part of man. Concupiscence which precedes the free decision, and which is bivalent of a tendency to good as well as to evil, consists in the fact that by his free decision, man does not overcome the dualism in him by that free decision. Its nature is the essential content of a spiritual and sensitive entity of man that persists through sin and righteousness, grace and alienation from God. Concupiscence is the inertia and impenetrability of its nature that does not permit the person as freedom totally to integrate its nature into his deeds. Freedom from concupiscence is the gift of integrity from God (Karl Rahner, "Theological concept of Concupiscentia", in *Theological Investigations I*, 358-382).

⁷⁶ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 46.

⁷⁷ *Ibid.* 2.

If there is the death-wish that reaches a dangerous degree in times of crisis, even in the time of flowering, this will-not-to-be resists the power which calls man into being, and in his consciousness, calls him to being, to identity, to personhood and to himself. This resistance is the mystery of evil. Accordingly, evil is a death-wish in man. It justifies itself by removing the very ground for requiring of man a more intensely personal life. This justification of evil is manifested quite exceptionally in the presence of a good and courageous man, whom evil desires to remove as an evidence for the fact that man is called to full personhood.⁷⁸

In man, evil sets him against the order in which man is called to truth, goodness and personhood. This is an order of the true man that man is called to be, man's wholeness that man fears and crucifies. Man's evil is turned on himself to such an extent that he hates himself as the free being that he knows himself to be. This means that he hates himself free from evil, hates himself free from sin; and thus, he hates himself as he sees himself in Jesus, the man free from sin.⁷⁹

In the area of a generally available human self-understanding, if there is an idea of sin that the sin for which Christ died is not the refusal of man in respect of God as symbolized in the myth of Adam and somehow present and operative in human history, for Moore, this idea can be replaced by a clear idea of evil. Moore suggests that evil is the inescapable narcissism of consciousness that is operative in man as the cognate

⁷⁸ Ibid. 13-4.

⁷⁹ Ibid. 24.

fascination with himself. It is the denial to find “its full acceptance only in Jesus on the cross where sin puts him and has to put him.”⁸⁰

In the process from the past to the present and the future, the past is turning into the present and the present opening upon a significant future in the consciousness of the person, who is a becoming. The person’s past evil is seen as his suppression of the self, the self that is the victim of what is known as sin. More radically than man hurts others and fails God, by the mystery of evil at its core, he renders anything inappropriate for others, unabundant towards others,⁸¹ and impervious to the voice of the Spirit and of life.⁸²

Thus, evil consists in not giving one’s heart, which others want and upon which God calls. But the mystery of iniquity is that by allowing himself to be a decent average representative of society, man may easily make the case that he does not have a heart to give. The Scripture describes sin as hardness of heart, and thus, one can say that the sinner has a hard heart as the source of evil action. Thereby, one becomes incapable of seeing that the heart is the victim of the evil man.⁸³

d. Ego

⁸⁰ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 35.

⁸¹ Similarly to this idea, Piet Schoonenberg says that in many ways, the evil attitude blends with the inability for the good. This is the reason why in man there exists a sinful drive and inclination from the persistence of the attitude as expressed in a previous sin, and from the lack of integration, by which powers, tendencies, instincts and passion demand their satisfaction, irrespective of the total value of the human person. By a sinful attitude or lack of love, the tendencies in need of ordering are put in motion and become disordered passion (Piet Schoonenberg, *Man and Sin*, translated by Joseph Donceel [Notre Dame, IN: University of Notre Dame Press, 1965], 80).

⁸² Sebastian Moore, *The Crucified Jesus Is No Stranger*, 75-6.

⁸³ *Ibid.* 76.

In the era of psychological man, man is in touch with the psychic center, which Jung calls “the self”. With this center, he naively projects his image of the consummated or ideal man in an earlier time. For Jung, the self is the obscurely perceived totality of a person’s life as a reality. It is able to become conscious and to be a source of psychic energy. One is readily and inescapably conscious of the self. The focal point of this consciousness of the self is ego.⁸⁴

Man’s ego is what makes him different from an animal. It is a sense of absolute separateness from the environment, an acute sense of ‘I’, and an awareness of this ‘I’ as the control of behavior. To speak about ego is to say that everything that exists refers to an acute consciousness of ‘I’ on the part of the organism. This means that the individual gives his self-reference to the world of events.⁸⁵

With such an understanding of ego, Moore suggests that in the sinful condition, the ego of a person is “the crucifier”, a great destroyer of life with its vast variety of tones and shades. The true situation between others and that person is crucified. The first target of ego is the self and the body which are the actual communications that go out to other persons. With this very important discovery, Moore understands that in talking about crucifying flesh, Paul means that the flesh is the ego, which is the crucifier,⁸⁶ and which should be crucified.

e. Death

⁸⁴ Carl G. Jung, *Psychological Types*, 445 & 540.

⁸⁵ Ernest Becker, *The Birth and Death of Meaning* (New York: The Free Press, 1971), 25-7.

⁸⁶ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 91-2.

One can say that because the ego fixes time, only man knows death,⁸⁷ which is often understood not as part of the life-process but as the cessation of another thing rather than life. Each one has his ego, and then death has its last word and the quality of victory. Moore explains that man's attempt to live eternally and to constitute reality for himself is his arrogation of divinity that is called sin. Death for man is the penalty of sin, the breakdown of that attempt to live eternally, instead of being a moment in the life-process. Regarded in this way, death is an isolated event.⁸⁸

From the standpoint of the ego, death is not only an isolated event but also the victory over meaning as each one tries to secure it. However, because human beings have their peculiar version of the universal process, in which things come to be and pass back into the process, they try to get something done for their life and then, death triumphs. Death becomes as it were personified, and reflects the illusory centrality of the ego. It means that sin, which constitutes man's own reality as the reality in the world of death, makes death the ultimate victory, and confers on death its heavy somber symbolism.⁸⁹

f. God's solution in Jesus Christ

In conformity with a law of the psyche, symbol can be understood as an image that evokes feeling or is evoked by feeling. Symbols bring about the proper meaning that fulfils its function in the imagining or perceiving subject. Human mind, heart and body communicate through symbols.⁹⁰

⁸⁷ Ernest Becker, *The Birth and Death of Meaning*, 27.

⁸⁸ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 56-7.

⁸⁹ *Ibid.* 57.

⁹⁰ Bernard Lonergan, *Method in Theology*, 64-7.

For Moore, “the crucifixion of Jesus is the symbol in which evil tries to hold its own against God, and thus provokes the thunder of resurrection.”⁹¹ This view of the cross of Jesus indicates that “in the all-sustaining power of God, evil has been allowed to express its triumph over man in a total symbol, whose totality is its undoing.”⁹²

With the discovery that the flesh is the ego which is the crucifier, Moore thinks that one has to identify with the crucified part, with the truth, and with one’s self. This act is a move of death to the ego, and then, of life to one who is thus freed from the ego’s tyranny. It means that to crucify the ego and its lusts is to put the ego on the cross that the ego itself is inflicting, and thus, to undergo death in the ego, and so to find life in the crucified self.⁹³ One can only find the way of doing so in Jesus, who is crucified and died for the redemption of man.

III. JESUS CHRIST, THE TRUE SELF

The experience of and Christian belief in Jesus Christ, whose death and resurrection bring about redemption for the human race, evokes in believers an answer to the Christological question “who is this Jesus?” to express their faith in Jesus Christ. This expression of the confession of faith as it is believed, lived, proclaimed and practiced, is Christology of which the content is Jesus himself: his life, his work and words, his death and resurrection.⁹⁴

1. Christology of the Cross

⁹¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 37.

⁹² Ibid.

⁹³ Ibid. 92.

⁹⁴ Walter Kasper, *Jesus The Christ*, translated by V. Green (New York: Paulist Press, 1976), 28 & 37.

“Christ is our way to God.” So professes Moore: through Christ, human beings go to the Father. This proposition of faith in Jesus Christ can be understood as a rule for meditation: the believer should fix his eye on Christ to be led to the Father in God’s time.⁹⁵ The confession “Christ is our way to God” is the starting-point of Moore’s Christology in *The Crucified Jesus Is No Stranger*.

Such a confession echoes Jesus’ saying in the Gospel of John: “I am the Way; I am Truth and Life” (Jn 14: 6). According to Raymond Brown, there are two senses of understanding this saying of Jesus. In the sense that he is the truth and enables man to know his goal, Jesus is the way; and in the sense that he is life, Jesus is also the way. This is to describe Jesus in terms of his mission: “I have come so that they may have life and have it to the full” (Jn 10: 10), and to say that the destination of the way is life with the Father, who has given life to the Son, who in turn gives it to those who believe in him (Jn 10: 28).⁹⁶ Therefore, as the starting-point of Moore’s Christology, the confession “Christ is our way to God” can be understood as the confession “Christ is our life”, which is the content of *The Crucified Jesus Is No Stranger*.

However, Moore suggests another aspect to be considered: Jesus Christ is man’s way to God; through him God’s love comes to meet man’s evil. This means that one should become convinced of God’s love as an all-penetrating force, and then come to experience evil as a pervasive and elusive reality in one’s self that one cannot experience as accepted by God in love without the presence of some other factor. This other factor in which God’s love would come to meet man’s evil is the crucifixion and death of Jesus,

⁹⁵ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 4.

⁹⁶ Raymond E. Brown, *The Gospel According to John II*, 630-31.

regarded precisely as authorized by God to declare his love for man. Thus, the experience of Jesus Christ as the revelation of God is a process from the experience of God's love, to the experience of evil, and to the experience of the crucified Jesus on the cross. This way of experiencing Jesus Christ goes from God to Christ, more precisely, from God generically to God in the ultimate specificity of man on the cross.⁹⁷

On the cross, Christ died for man. He appears clearly as human roots in evil are laid bare. Moore sees that "this shattering truth is revealed only with the appearance of Christ as God's sign of his acceptance of evil."⁹⁸ This is the meaning of St. Paul's statement: "Him who knew no sin, he made (him to be) sin for us, in order that by him we might become the righteousness of God" (2 Cor 5: 21). "To be made sin is, as it were, to be made a sinner. Christ thus represents all sinners"⁹⁹ at the event of the cross. Moore explains that in the form of sin, God could touch sinners, and appear familiar to humankind. "God made him sin" is the creation of a new space which is marked "sin", in which there is Christ, God's representative.¹⁰⁰ In this way of thinking, Christology with the starting-point "Christ is our way to God" would have the cross of Jesus Christ as its center, from which Jesus himself, his incarnation, passion, death and resurrection are recognized.

2. Incarnation

⁹⁷ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 4-5.

⁹⁸ *Ibid.* 5.

⁹⁹ Jan Lambrecht, *Second Corinthians* (Collegeville, MN: The Liturgical Press, 1999), 101.

¹⁰⁰ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 5.

The mystery of the Incarnation is the mystery of “God became man”, a fundamental dogma of Christianity. Through the Incarnation, the mystery of the Trinity is accessible to man, and the mystery of man’s participation in the divine nature is promised in a definitive and historically tangible way.¹⁰¹ In Moore’s view, the mystery of the Incarnation is not the imaginable descent of the God into the womb of the Virgin, but comes upon humankind as a being of God in them and touches their souls.¹⁰²

a. God became man

According to the dogma, the Incarnation is the mystery of Christ who is “the Word made flesh”. It means that he is one and the same truly God and truly man; the one person of the divine Word subsists in two natures, divine and human. The dogma insists that Christ is one supposit, one being, one reality. In his person and on the basis of the person, there is the hypostatic union, which is considered insofar as an accomplished fact and in its coming-to-be, called assumption. The subject of assumption is the Son who alone assumes, and the object assumed is the human nature derived from Mary. The potency to assume on the side of the subject is common to the Trinity, but the act of assuming on the side of the subject belongs to the Son, who assumed another nature.¹⁰³

Moore understands this dogma of the Incarnation as the mystery of a God who comes upon humankind and loves them. However, for him, the difficulty of the Incarnation is not in the dogmatic realm, but in man’s self-acceptance, because man’s self-acceptance of this mystery goes far beyond his limits of self-acceptance, and because

¹⁰¹ Karl Rahner, *Foundations of Christian Faith*, 213.

¹⁰² Sebastian Moore, *The Crucified Jesus Is No Stranger*, 5.

¹⁰³ Bernard Lonergan, “The Ontological Constitution of Christ” in *Collected Works* 7, 109-11.

this mystery of God's love is far beyond man's imagination of love. Furthermore, in the mystery of the Incarnation, what is made visible in Christ, who is humankind's way to the Father and also the Father's way to them, is God's touch in the innermost region of the soul, where sin qualifies the old man. God touches man by inundating him in a mystery of Incarnation, Passion, Death and Resurrection. This manifests the divinity of Christ, for only God can touch us there.¹⁰⁴ If we start with man's psychic being, it follows that,

The point at which the Christ-Self begins to be history is just here-where the mystery of blood reveals itself. For the blood, says the psyche, is shed or it is nothing. It is now that the Christ becomes Jesus: on the cross. And from the Cross we as it were create history backward - down the life of Jesus back to his Virgin Birth.¹⁰⁵

Therefore, the Incarnation is recognized in the light of the central event of the redemption: Christ's death and resurrection. Hence, Moore sees on the cross, the Christ becomes Jesus. Here, what does Moore mean by 'the Christ becomes Jesus on the cross'? According to the Gospels of Matthew and John, "the Christ" means the Son of God (Mt 26: 63; Jn 20: 31). Especially in Peter's profession of faith in Jesus: "you are the Christ, the Son of the living God" (Mt 16: 16). With these biblical evidences, one can say that in Moore's view, the Son of God reveals himself as a true man on the cross.

b. Titles of Jesus¹⁰⁶

¹⁰⁴ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 6.

¹⁰⁵ *Ibid.* 6-7.

¹⁰⁶ In the New Testament, the title Christ is regarded as central and is the supreme Christological title. At a very early stage, it was combined with the saying of "the Son of Man" (Mk 8: 29. 31; 14: 61) and with the reference to "the Son of God" (Mt 16: 16; 26: 63; Jn 20: 31). Because it includes many meanings, the title Christ is capable of many interpretations and of misinterpretations (W. Kasper, *Jesus The Christ*, 104).

In the Incarnation, Jesus Christ is the image of the Father, but in this world, he has many images. One has seen Christ in various images. Tradition selected three images: King, Priest and Prophet that are unified in Christ, and the titles of Jesus: 'the Christ' and 'the Logos'.

Moore has discussed those three images in some of his early writings. In *God Is A New Language*, Moore sees that there is an interesting dialectic in understanding those images. On the one hand, the attempt to construct the image of Christ in terms of those human roles tends to conclude that Christ is a member of the human community. On the other hand, the uniqueness and transcendence of Christ is confined in terms of human status, but the category of the human status language is distant to the transcendence. Only in the language of scientific theology, the divinity of Christ does not swamp his humanity, which maintains its meaning that is the "one of us" of Christ. Moreover, the king, the priest, and the prophet have their roles in a particular community of which they are the members, and which is a part of the human family for a specific purpose. And so, those three images are under Christ, who is man distanced from the human community and who is the representative of a higher Power.¹⁰⁷

In *No Exit*, Moore thinks that the evangelists wrote about Jesus in a historical context, which is not their own invention. They described personages, powers, and religious and political factors as they saw those things in relation to Jesus.¹⁰⁸ For them, Jesus was a man as any other man of his time. Moore agrees, but insists that what the

¹⁰⁷ Sebastian Moore, *God is A New Language*, 138-40.

¹⁰⁸ Sebastian Moore, *No Exit* (Glen Rock, NJ: Newman Press, 1970), 21.

evangelists wrote is merely to describe the Savior of the world as a man, but not to tell how a man could be the Savior of the world.¹⁰⁹

Therefore, in Moore's point of view, the human images of King, Priest and Prophet seem to be inappropriate for Jesus Christ. As experienced by the believer, one should think of Jesus that he is a man, but this man is recognized as the expression of something in the soul or psyche of the believer. The recognition of Jesus as such is the work of the Spirit in a person. The Spirit roots Jesus in the on-going history of the individual, and thus, what the individual experiences is simply "Jesus". Under the Spirit, the love for Jesus has a very strong subjective component to such an extent that the believer may profess 'Jesus is Lord', because like Paul says, "no one can say 'Jesus is Lord' except in the Holy Spirit". The Spirit not only tells the believer that Jesus is Lord but also what "Lord" means in his/her life.¹¹⁰

In *The Crucified Jesus Is No Stranger*, Moore continues that point of view to discuss about the titles of Jesus to suggest a new title for Jesus. For him, the titles "Jesus the Christ" and "Jesus the Logos", which originally linked the Jesus of history to the human psyche in its generation of human meanings, became abstract theological titles, and located him in a system of belief rather than in the psyche and experience of man. The result is that people are not capable of seeing Jesus as the reflection of their deepest lives, feelings and aspirations. Moreover, man is now beginning to be in touch with the psychic center, which is called the self as discovered in the era of psychological man.

¹⁰⁹ Ibid. 52.

¹¹⁰ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 18-19.

Thus, Moore suggests that Jesus is “the self”, a new title for Jesus that is beginning to form in people’s lives.¹¹¹

The self as found in the Bible and the early Christian experience is relational. One becomes a self precisely through relating to others and by pouring oneself out to the other. This relational self experiences life as a profoundly social project grounded in the divine Mystery, and experiences itself as united with an ultimate source of meaning. If this experience helps man live in the context of the whole of reality, the relational self experiences wholeness and integration. In the light of this typology of the self, Jesus is the relational self. Through his prayer, he manifests radically his relationship with the Divine Mystery, the Father; and through his preaching and living for God’s kingdom, he reveals his relational self to the Father. His relational self can be recognized especially through his death, when he poured himself out to God and to humankind. Furthermore, Jesus’ hypostatic union of the divine-human reality indicates that Jesus’ relational self is precisely constituted through its relationship to the Divine and the human.¹¹² Therefore, Moore insists that Jesus is the self, which is basic for understanding him, his saving Passion, his death and his resurrection.¹¹³

3. Jesus’ death

Christianity believes that “Jesus has suffered and died, and he is risen” and thus he brings about the redemption for man. This belief relates to the believers’ understanding and their experience of Jesus’ suffering or Passion and his death.

¹¹¹ Ibid. 19.

¹¹² William M. Thompson, *Jesus, Lord and Savior* (New York: Paulist Press, 1980), 166-79.

¹¹³ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 19.

a. Jesus' Passion

The Gospels narrate that Jesus endured suffering unto death. Besides the redemptive meaning of Jesus' death, the suffering of Jesus is an issue often discussed, even debated with the question: What is the meaning of his suffering? The answer of this question can be in many ways, but the view of St. Anselm and that of St. Thomas have been most influential in the Christian doctrine on Jesus' suffering. While those two answers are interpretations of the theology of satisfaction, Moore's answer to the question of the meaning of Jesus' suffering is in relation to man's death.

For Anselm, because of their sin that dishonors God, everyone must repay to God the honor offended by sin. This is the satisfaction that every sinner has to make to God. However, man cannot do this. Only the person who must be both perfect God and perfect man is capable to make this satisfaction, because only true God can make it and true man owes it.¹¹⁴ It follows that Jesus' suffering and death on the cross is willingly offered by him as payment for the sinful debt of humanity to restore God's honor and to rescue humanity from the death that humanity deserves. In Jesus' suffering, the divine nature that can make payment is in union with the human nature that should make payment. Thus, though it can identify with the human suffering, Jesus' innocent suffering distances from that of man.¹¹⁵

St. Thomas understands the redemptive meaning of Jesus' suffering in accord with the theology of satisfaction. For him, Christ's humanity is the instrument of the Godhead, through which his actions and suffering are operated in virtue of his Godhead for the

¹¹⁴ Anselm of Canterbury, "Why God Became Man?", in *The Major Works*, 283; 320-21.

¹¹⁵ John E. Thiel, *God, Evil, and Innocent Suffering* (New York: The Crossroad, 2002), 152.

salvation of man, and thus, accomplishes that salvation efficiently. One should understand that whoever in a state of grace suffers for the sake of justice, merits his salvation; thus, by his passion, Christ as the Head of the Church merited salvation not only for himself but also for his members. St. Thomas explains that because Jesus Christ is God-man, by suffering out of love and obedience, he gave more to God than required to compensate for the offence of the human race. His passion was not only sufficient but also a superabundant atonement for the sin and the debt of the human race, and thus, called our redemption. Since Christ made satisfaction by paying the price that was his blood, he is the Redeemer, though the redemption is of the Trinity as its first cause.¹¹⁶

Moore does not object to those two views of St. Anselm and of St. Thomas but seeks to understand the meaning of Jesus' suffering in engagement with man's reality of death.¹¹⁷ However to understand implications in Moore's words, one should seek to understand the questions: what is the suffering? What does the suffering mean when it is accepted freely by someone for others?

According to kenotic anthropology, suffering occurs as a result of the breakdown of interdependence, because personal existence is interdependent. Though it is not equated with evil, suffering is directly or indirectly related to all forms of evil. It is essentially interpersonal, and thus, has a social dimension. Suffering always remains an attack on human life. It can be an acute and long lasting; the sufferer feels powerless to break away from it. With suffering, one would experience a total loss of freedom, but his experience

¹¹⁶ Thomas Aquinas, *Summa Theologica* III, translated by Fathers of the English Dominican Province (Second and Revised Edition, 1920) Q. 48, 1.2.4.5.6.

¹¹⁷ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 23.

realizes that suffering leads him to the acceptance of self as limited and other as other, and at once leads to reflection upon the deepest dimension of existence, to an experience of self-transcendence. Suffering is thus the fundamental experience that awakens man to his own mystery and to the mystery of God. When accepted, it leads one out of oneself towards the other, invokes love and compassion, implies growth in self, and ultimately brings about real communion and solidarity, which invokes consciousness and awareness that all people are bound together by the same human condition.¹¹⁸

This concept of suffering helps one to understand Moore's view of the redemptive meaning of Jesus' suffering. On the one hand, the suffering reflects the deepest dimension of existence and has an interpersonal and social dimension. On the other hand, because Jesus, the Son of God, accepted it, his suffering brought about his solidarity with all people in the human suffering condition. Thus, in one of his very early articles, "Reflexions on Death", Moore says that the significance of his agony is that Christ alone engages the death of all fully. The meaning of this engagement is narrated by the Gospels and expressed by his words: "the Father loves me because I am willing to give up my life... No one takes my life away from me. I give it up of my own free will. I have the right to give it up and to take it back. This command I received from my Father." (Jn 10: 17-18).¹¹⁹ This gospel statement means that the passion, death, resurrection and ascension constitute the one salvific action of return to the Father. If Jesus gives up his life, he must rise again, and so, resurrection is truly the purpose of his death. The

¹¹⁸ Lucien J. Richard, *A Kenotic Christology: In the Humanity of Jesus the Christ, the Compassion of Our God* (Washington, DC: University Press of America, Inc., 1982), 197-204.

¹¹⁹ Sebastian Moore, "Reflexions on Death", *Downside Review* 70 (1951), 382.

command of the Father includes Jesus' death and resurrection, reflects the bond of love that exists between the Father and the Son, involves the life and the obedient death of the Son, and brings life to man ("I know that his commands mean eternal life." [Jn 12: 50]).¹²⁰ Therefore, Moore explains Jesus' suffering that "Christ's movement towards his death embraces in itself the brutally contingent accumulation of circumstances that effects it, so that his "hour" and the "hour" of the powers of darkness exactly coincide."¹²¹ Accordingly, Jesus' suffering unto death fulfills the Father's command to engage with man's death, to lay down his life for man, and thus to redeem man from death. In other words, Jesus' suffering unto death engages death fully, so that his 'hour' destroys the 'hour' of the power of death, and by rising, he brings life to all human beings.

In *The Crucified Jesus is No Stranger*, Moore does not shift that thought but adds that the life of Jesus reveals its meaning on the cross as the identity of each of us. Though it is chosen by him and freely willed, his suffering is embraced by him as the necessary correlative of his sinlessness in a sinful world¹²² "to condemn sin in the flesh" (Rom 8: 3). Thus, the suffering of Jesus is the passive component in our sinful condition, because it is the suffering of the true self of man at the expense of the ego. In the crucifixion, it receives a full and symbolic expression.¹²³

b. Jesus' death for redemption

¹²⁰ Raymond E. Brown, *The Gospel According to John I* (New York: The Anchor Bible Doubleday, 1966), 399.

¹²¹ Sebastian Moore, "Reflexions on Death", *Downside Review* 70 (1951), 383.

¹²² Sebastian Moore, *The Crucified Jesus Is No Stranger*, 23.

¹²³ *Ibid.* 38.

Christianity believes that Jesus' death brings about redemption for man, but the question "What does the death of Jesus mean for man?" is not easy to answer. In the early tradition, Jesus' death was interpreted in the light of the suffering servant of God (Is 53: 1-12; 1 Cor 15: 3-5) and of the narrative of the Last Supper (1 Cor 11: 24; Mk 14: 24) as a representative expiatory death for the salvation of man. In Pauline theology, the redemptive death of Jesus is a death out of his obedience (Rom 5: 19; Phil 2: 8); and in the Johannine theology, it is his exaltation, a return to the Father (Jn 16: 28).

In his letter to the Romans, St. Paul makes a contrast between Adam and Christ, disobedience and obedience (5: 12-21). Each is a figure of universal significance that has created either a negative or positive situation. This contrast is found in different effects, death and justification leading to life, and at the same time indicates Christ's subjective disposition of obedience in the face of death. Out of his obedience, Jesus Christ willingly accepted death as the cost of total human fidelity to God in an alienated and sinful world. His obedience is the expression of his union with the Father and of his self-giving love for humankind (Rom 5: 6-8; 14: 15; 1 Cor 8: 11; 2 Cor 5: 14; Gal 2: 20; Phil 2: 6-8). This obedience manifests a divine love that overcomes the whole destructive history of sin and selfishness.¹²⁴

St. Thomas explains the redemptive meaning of Jesus' obedience unto death in the meaning of sacrifice. For him, because obedience is preferred to all sacrifices (1 Kings 15: 22), it is fitting that the sacrifice of Christ's passion and death should be out of obedience, by which Christ' death is a most acceptable sacrifice to God. Furthermore, as by disobedience of one man, many were made sinners, so by the obedience of one, many

¹²⁴ Brendan Byrne, *Romans*, 180-81.

shall be made just (Rom 5: 19). Thus, Jesus Christ, an obedient man, triumphed and was capable of declaring victory over death.¹²⁵

Moore seems not to follow the explanation of St. Thomas, because it has not yet shown the reason why Jesus died out of his obedience. In *The Crucified Is No Stranger*, Moore looks at the idea of the universality of Jesus' death, which reveals the true identity of man, and seeks to understand the saying that Jesus was obedient unto death. For him, if Adam is regarded as being universal, so is Christ, and thus his death is universal. The opposition between obedience and disobedience caused Jesus' death. If the disobedience of man under the Law does not reproduce the disobedience of Adam, Jesus' obedience is not the obedience from which Adam defected. Thus,

While what cancels Adam's disobedience is a new obedience, this is nothing less than the reappearance of the total man amidst the human chaos. In this new context, the obedient man has to be crucified by the evil that, incognito, pervades the human. Evil unmasked as the crucifier of the true man knows itself for the first time and, for the first time, confronts that which alone prevails over and must prevail over evil, namely God's love.¹²⁶

In explaining Jesus' death that brings about the redemption for man, St. Anselm gave the theology of satisfaction. Since he is God-man, by his death, Jesus makes a satisfaction on behalf of the fallen human race, which owes God for dishonoring him and is incapable of paying to him the price of reconciliation. Such a satisfaction made by Jesus restores the honor of God and brings about the reconciliation between God and

¹²⁵ Thomas Aquinas, *Summa Theologica* III, q. 47. 2.

¹²⁶ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 10.

humanity. Though God could remit sin by his mercy alone, it would not be fitting. Anselm suggests that it is unlawful, if sin is neither paid for nor punished.¹²⁷

St. Thomas follows the theology of satisfaction. For him, man was subject to the devil's bondage, to the debt of punishment, and to the payment which man was held fast by God's justice. St. Thomas says that it was fitting for Christ to die to satisfy for the human race sentenced to die on account of sin, so that by dying he might atone for them.¹²⁸ For St. Thomas, Christ, who loved both his Father and humankind, made satisfaction to God for humankind by giving up himself as a price to be paid, and thus, he has brought about the redemption for the whole human race. According to Lonergan's interpretation of this satisfaction, Christ accepted his sufferings and death, which provided an opportunity for him to communicate to man at once his love of man and his detestation of sin and his sorrow for human sins.¹²⁹ This interpretation can only be applied to man in the encounter with the crucified Jesus.

With this theology of satisfaction, Moore sees that the only language of redemption it can supply is legal language. In his article "Reflexions on Death II", one of his very early writings, he suggests that the statement "Christ gave himself to death out of love" is inadequate if it implies merely that Christ accepted death as the Father's will. If Jesus' death is regarded only as God's will, not as the manifestation and operation of evil, God features in the redemption as sanctioning the claim of evil, presenting it to man and demanding its satisfaction as his satisfaction. Rather, the satisfaction Christ made should

¹²⁷ Anselm of Canterbury, "Why God Became Man?", in *The Major Works*, 284.

¹²⁸ Thomas Aquinas, *Summa Theologica*, q. 48. 4; q. 50. 1.

¹²⁹ Bernard Lonergan, "The Redemption" in *Collected Works* 6, 23.

be regarded as joining man to God not on a legal analogy, but by opening up a new dimension where God is known in himself as love in which Christ performs his satisfaction. Moore insists that redemption is not only a work of love, but the primary revelation of divine love, of what love is. Christ who is risen out of man's death announces his God, who requires love, not death, and who is man's real God (see Jn 20: 17). For Moore, there is indeed an increasing dissatisfaction with a legal presentation of the redemption. This legal presentation says that in terms of the greatness of the person offended, man has a self that has contracted a debt to God. But, it does not express that the redemption is liberation, reparation, incorporation, translation into God's kingdom, etc. Indeed, redemption is beyond our experience of ourselves, but we can penetrate further into the great scriptural and liturgical statements of redemption to see that "it is our real life that is engaged by this mystery, and not a kind of theologico-legal personality."¹³⁰

According to the Law, "sins are forgiven if blood is poured out" (Heb 9: 22). This statement does not mean that if no blood is poured out, God is not satisfied. In *The Crucified Jesus Is No Stranger*, Moore sees that without blood, our root evil is still in hiding. As the sign of the universe, Christ's blood streams over those who open themselves onto the new fullness of being. The cross of Jesus is appropriately placed at any point in space-time as sign of the power of love over evil, and as the foundation of the created universe: "The Lamb that was slain from the foundation of the world." (Rev 13: 8).¹³¹

¹³⁰ Sebastian Moore, "Reflexions on Death-II", 18-24.

¹³¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 15-7.

Jesus is seen by the Gospel of John as the Lamb of God that takes away the sins of the world (Jn 1: 29), who bears the burdens and sins of the people (Is 53: 4-7). The death of the Lamb of God is thus also seen by this fourth Gospel as a return to the Father, an exaltation, which brings salvation (Jn 3: 14f), in which the scandal of the cross is incorporated.¹³²

Similarly, for Moore, although within the limits of human culture death is a meaningless and isolated event, the death of Jesus on the cross is universal in scope. It is human death in its primary meaning seen as re-entry into the process of an advance into further consciousness. This purely processive nature of Jesus' death is a return to the Father (Jn 16: 28).¹³³

According to John 16: 28, Jesus is one with man and one with the Father. By coming into this world, he has established a bond of his union with man; and by leaving this world he returns to reestablish his union with the Father in its fullness.¹³⁴ Returning to the Father is Jesus' suffering and death, his glorification in the resurrection and his enthronement with God and the gift of the Spirit to the disciples. Jesus' return to the Father means that the whole of Jesus' life is a process of being glorified; the cross is the climax of glorification through his earthly life, and at the same time, the beginning of the glorification through the resurrection. Thus, the exaltation on the cross is not separated from the glorification which is the revelation of the unity of love between the Father and

¹³² Edward Schillebeeckx, *Christ: The Experience of Jesus as Lord*, translated by John Bowden (New York, NY: Crossroad, 1981), 408-9.

¹³³ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 57.

¹³⁴ Raymond E. Brown, *The Gospel according to John*, 735.

Son that is seen most clearly in the cross. The death of Jesus in the Gospel of John is a final farewell, a judgment on the world and unbelievers (Jn 14: 19; 7: 34-37; 8: 21f).¹³⁵

In Moore's view, the death of Jesus symbolizes returning to the Father. It is a cultural misfit and can be experienced by believers as a deculturalization of death, a lifting of its heavy somber symbolism, a cleansing of sin. This experience invokes the death of Jesus an occasion for the ultimate act of surrender to God. In this experience, the symbolism of death that is changed by a radical shift in experience is broken open by the crucified. This meaning is the meaning of 'dying you destroyed our death', that is, by dying Jesus destroyed what man has made death into.¹³⁶ It follows that the real meaning of Jesus' death is a meaning of consummation, which is at one and the same time the clearing of death of its heavy cultural symbolism, its ego-centered tragic quality, and the full flowering of the victim. For believers, "this death is glorious with the glory of another world, the real world of God the Father."¹³⁷

4. Jesus' resurrection

"If Christ has not been raised, then your faith is a delusion and you are still lost in your sins" (1 Cor 15: 17). In other words, if Christ has died but has not been raised, his death would not have brought any value, and thus those who believe in him would remain captive in sin. "The resurrection of Christ is the condition that allows his death to have its

¹³⁵ Edward Schillebeeckx, *Christ: The Experience of Jesus as Lord*, 416-19.

¹³⁶ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 58-9.

¹³⁷ *Ibid.* 60.

salvific effect.”¹³⁸ This insistence of faith indicates that Jesus’ death and resurrection are two inseparable realities.¹³⁹

Moore interprets the two inseparable realities of Jesus’ death and resurrection: being destroyed by a force that was immeasurable on the field on which he was compelled to battle, Christ prevailed in that very act, revealed his enduring reality and power in a death of which the obverse was resurrection. In *God Is A New Language*, Moore sees that because he gained the victory over the old world, the risen Christ is the new world revealed in power and glory. This new world is the transfigured and God-centered world, which is Christ’s Body in its full achievement. The resurrection of Christ indicates that what Christ achieved is the obverse of his death and his victory is the obverse of his being the victim.¹⁴⁰

In *The Crucified Jesus Is No Stranger*, Moore moves to the interpretation of the New Testament and realizes that Jesus’ resurrection is his triumph over sin. For him, in contrast with our world of the death, the fact is that Jesus whose death exposes and invalidates our death is not among our dead (Lk 24: 5). This is “Christ is risen”. Moore suggests that with the statement “Christ is risen”, one can understand that Jesus stepped

¹³⁸ Raymond F. Collins, *First Corinthians* (Collegeville, MN: The Liturgical Press, 1999), 545.

¹³⁹ For Rahner, as regarded in relationship and unity of both, Jesus’ death is subsumed into the resurrection, a death into the resurrection, which means the permanent, redemptive, final and definitive validity of the unique life of Jesus achieved by him through his death in freedom and obedience (Karl Rahner, *Foundations of Christian Faith*, 266). For Kasper, Jesus’ resurrection means God’s act of power, and thus, means a new beginning and a reason for hope. It is the profound divine dimension of the cross. In the resurrection, God finally reaches man and man finally reaches God. In the unity of the cross and resurrection, God’s love and power enter into human existence wholly unto death, and conversely, man gives himself up in obedience of the Father’s will. In Jesus’ death and resurrection, God accepted Jesus’ being for others and established peace and reconciliation with the world. Therefore, “in and through Jesus, God’s love is now finally addressed to all men” (Walter Kasper, *Jesus The Christ*, 150, 155).

¹⁴⁰ Sebastian Moore, *God is A New Language*, 121-22.

out of the tomb, out of wherever one locates the dead, and that in a purely spiritual sense ‘Christ is risen’ refers to the abiding truth of Jesus’ message. However, the New Testament understands “the Lord is risen” as flowing immediately out of his conquest of sin.¹⁴¹

With the fullest understanding of the Redeemer in his completed condition, the interpretation of the New Testament sees Jesus’ resurrection as the full radiation of his overcoming sin. Therefore, Moore indicates that “Christ is risen from the dead” means that he is not among our dead as sinners. This is the redemptive meaning of Jesus’ resurrection. Thus, “the most radical understanding contrasts Christ’s condition with what the dead are for sinful man.”¹⁴²

IV. THE ENCOUNTER WITH JESUS CHRIST THE TRUE SELF

Karl Rahner writes that Christian faith is lived in the relationship to Jesus Christ, a relationship that is present in and through the faith in the encounter with him. In this encounter with Jesus in the unity and totality of his life and his death, the mystery of God is present for the salvation of man, offering forgiveness and divine life to man in a way that in Jesus, God’s offer is final and irrevocable.¹⁴³ Such a relationship is a relationship to the absolute Savior in the encounter with him, whose death is caused by human sins. The idea of the encounter plays an important role in Moore’s soteriology.

1. Encounter

¹⁴¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 65.

¹⁴² Ibid.

¹⁴³ Karl Rahner, *Foundations of Christian Faith*, 204-5.

Moore has developed the idea of the encounter in *God is a New Language* and *Before the Deluge*. For him, the encounter with God and with the human sinful world is a way to know the need for redemption, and is a first step that leads to the encounter with the cross of Jesus. For Moore, on the one hand, the encounter with God causes a quickening of consciousness.¹⁴⁴ On the other hand, when man considers the human situation and problem, for which nobody is seemingly responsible, he experiences the need for redemption probably without knowing it.¹⁴⁵ In *The Crucified Jesus Is No Stranger*, Moore continues to develop the idea of the encounter with the focus on the encounter of man with Jesus on the cross.

For Moore, in the crucifixion, all humankind shows up as crucifiers; and the evil is in the crucifiers. He suggests that the crucifixion of Jesus raises to consciousness the elusive reality called evil, the reality of evil that is confused in the whole human situation. In this reality, there is a death, the death of Jesus caused by evil, because the evil in the crucifiers becomes an act in killing Jesus, the sinless man. Whoever contemplates this event of Jesus with faith would come to consciousness of the origin of evil within him, if he recognizes that he is one of crucifiers. In such an encounter with the sinless one crucified, the evil experienced as a climate becomes a personal act, a source of this act. It becomes conscious and personal in the face of the crucified if man recognizes his worst and knows a total acceptance of his worst in the sinless one.

¹⁴⁴ Sebastian Moore, *God is A New Language*, 143-44.

¹⁴⁵ Sebastian Moore, *Before the Deluge*, 15.

Paradoxically in this encounter, he would become first convinced in the context of his self-discovery as a crucifier that God loves him in Jesus, whom he crucifies.¹⁴⁶

According to St. Paul's Letter to Romans (4: 25), because of man's sin, Jesus was given up to die. His crucifixion is a death to atone for human sin. The mystery of the cross makes explicit the suffering implicit in the reign of sin. This mystery makes explicit the evil that pervades human life, dramatizes the habitual practical negation of the whole man as an act of willful destruction of that whole man. Moore suggests that this making explicit takes place only in the context of a person's encounter with the crucified in faith. Only when faced with the crucified, a person who awakens to all his depths sees in those depths the evil that has pervaded all his life.¹⁴⁷

In Romans 8: 18-27, St. Paul says that the believer is sharing in Jesus' suffering in the current state of affairs, through which the world must pass to attain its final redemption from decay.¹⁴⁸ Moore explains that communion with an archetypal suffering Christ and historical recalling of a man who suffered are two perfectly distinct operations and do not fit the Christian contemplative experience. The recognition of one's self in the suffering of Christ demands that all in Christ that this person has not yet appropriated must be concretely realized in himself. Whenever a person personally enters into the mystery, the Christ is somehow the man whom this person has not yet become.¹⁴⁹

¹⁴⁶ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 2.

¹⁴⁷ Ibid. 29.

¹⁴⁸ N. T. Wright, "Redemption from the New Perspective? Towards a Multi-Layered Pauline Theology of the Cross", in *The Redemption: An Interdisciplinary Symposium on Christ as Redeemer*, edited by Stephen T. Davis, Daniel Kendall, and Gerald O'Collins (New York: Oxford University Press, 2004), 83.

¹⁴⁹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 29-30.

However, in the context of this encounter, the New Testament phrase “the man without sin” needs to be appreciated. Moore thinks that though one does not know what a man without sin is like in the ordinary way, this phrase speaks to the faithful encounter with the crucified and describes an individual human reality that the Christian soul intuitively understands and forever stands ahead of the encounter.¹⁵⁰ Moreover, as a process he undergoes, Jesus’ death caused by sin not only builds up man’s dynamic of confrontation, consciousness raising, sorrow, and self-discovery, but also is central to this dynamic, and is salvation. The encounter between man and Jesus crucified is thus how salvation happens.¹⁵¹

Christ is the Mediator of the new Covenant (Heb 8: 6). He has entered the sanctuary once for all with his own blood and has won an eternal redemption; his own blood purifies man’s conscience from dead actions (Heb 9: 12. 14). He is the Mediator, because his sacrifice is the means of the union between God and man, takes away sin, and thus establishes the new covenant relationship of that union.¹⁵² Moore explains that by mediating the forgiveness of sin, Jesus breaks for us the power of death that is due to sin. Given this, the death of Jesus, who represents the whole man, becomes meaningful. On the side of the one who encounters Jesus, the desire of evil, whose preference is for unwholeness, is the desire for the death of Jesus. This evil desire is evil on the verge of redemption. This is the ultimate mystery of man that even his evil, even his tendency against wholeness, exposes him to the love of God in a way to which even his desire for

¹⁵⁰ Ibid. 30-1.

¹⁵¹ Ibid. 54.

¹⁵² Myles M. Bourke, “The Epistle to the Hebrews”, in *The Jerome Biblical Commentary II*, edited by Raymond E. Brown, Joseph A. Fitzmeyer and Ronald E. Murphy, 397.

wholeness does not expose him. Indeed, evil has to enter into man's integration, and in an unfathomable way, desires its own transformation. "But evil enters into the total transformation only through crucifying Jesus."¹⁵³

2. Jesus on the cross

The cross shows man an abundant life which man cannot bear, and reveals man's effort to be sin in crucifying Jesus. In *Before the Deluge*, Moore sees that the crucifixion of Christ is the conflict between life and the fear of life, human truth and the human lie. Thus, anyone who places Jesus and humankind side by side would get the cross,¹⁵⁴ because he would be in the conflict between himself as a sinful man and the crucified Jesus, who is the life and truth for man.¹⁵⁵ In *No Exit*, Moore recognizes that the cross looks over the whole world of man, of what man calls good or evil, and "declares" that all are under sin.¹⁵⁶ One can say that Jesus on the cross brings a challenge to man in the decision to accept or reject him. However, Jesus' death on the cross is known as a life-giving death, a sin-absorbing and grace-giving death.¹⁵⁷

In *The Crucified Jesus Is No Stranger*, Moore continues to discuss Jesus' manifestation on the cross to man, and emphasizes the necessity of the encounter with Jesus crucified to recognize sin and forgiveness. For him, sin is seen in the crucified, in

¹⁵³ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 54-5.

¹⁵⁴ Sebastian Moore, *Before the Deluge*, 19-20

¹⁵⁵ Christ holds up life in its actual concrete totality that advances to death. As the heavenly bringer of salvation, Jesus Christ brings about a division between believers and unbelievers, between light and darkness. Such a division arises only through and in the human decision to accept or to reject Jesus (Edward Schillebeeckx, *Christ: The Experience of Jesus as Lord*, 331-32).

¹⁵⁶ Sebastian Moore, *No Exit*, 77.

¹⁵⁷ *Ibid.* 92.

whom it is forgiven. Because God makes man's elusive evil explicit in crucifixion, the crucified, as signifying the ultimate meaning of sin, signifies its forgiveness. Furthermore, in the event of Jesus crucified, evil is unmasked as the crucifier of the true man, knows itself for the first time, and for the first time confronts the love of God, which alone overcomes evil. Therefore, without Jesus crucified, man cannot see sin and forgiveness.¹⁵⁸

If man hates himself as he sees himself in Jesus who is free from sin, he hates himself free from evil, from sin. Directly opposed to his wholeness which is known only in the drama of Jesus (Rom 5: 8),¹⁵⁹ this hate succumbs in a new birth of the whole man in blood. Moore suggests that on the cross, Jesus frees man from what puts him there. From the cross, one learns dialectically that the wicked, the destroyers of life are sufferers. "The appeal Jesus on the cross makes to them is to see themselves as the victim of their malice."¹⁶⁰

On the cross, Jesus, the tortured man, becomes a symbol of the self, the wholeness, the beauty, of the crucifier:

The tortured body of Jesus on the cross says to the torturer 'I am yourself, your beauty, which you are crucifying.' That is the specific nature and power of a symbol: the power of the other, of the not-me, to represent my wholeness to me. That is the essence of the believer's vision of Jesus crucified: that the tortured man shows to me my crucified wholeness in a way that is full of invitation and hope, a way that invites me, as into my home, into the self that I am crucifying.¹⁶¹

¹⁵⁸ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 8-10.

¹⁵⁹ Charles Cousar, *A Theology of the Cross: The Death of Jesus in the Pauline Letters* (Minneapolis: Fortress Press, 1990), 26.

¹⁶⁰ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 24.

¹⁶¹ *Ibid.* 26-7.

Jesus' death, which is the gift of the Father, becomes ours only by the virtue of assimilation to him through forgiveness. This is implied in the fact that Jesus' death destroys 'our death'. In contrast with our world of the dead, Jesus, whose death exposes and invalidates 'our death', is not among our dead, because he is risen.¹⁶²

The cross and the resurrection belong together and are constituent of God's saving action. The cross turns out to be the manifestation of God's power (1 Cor 1: 18), which man experiences as hidden under the mask of weakness (2 Cor 4: 10-11). This power and the crucifixion are spoken of together only when one interprets Jesus' death in the light of the resurrection.¹⁶³ In Moore's view, if man is sinner, the Redeemer in his completed condition is the one whose resurrection is seen as the full radiation of his overcoming of sin. The disciples' experience of resurrection was their changing from the condition of sinners into the new condition of the redeemed. This experience is the total experience of release from sin.¹⁶⁴

3. Man in encountering Jesus crucified

The divine encounter is made by God in Jesus Christ for salvation. In this divine encounter, man comes to experience evil in himself and God's love that comes forth in answer to sin. In Christ, man arrives at God and experiences the significance of the cross and a transformation of himself into a new life.

Moore sees that man can realize in the event of Jesus crucified on the cross that Christ died by man's hand to enclose man in the stream of his blood, his spirit, his new

¹⁶² Ibid. 64-5.

¹⁶³ Charles Cousar, *A Theology of the Cross: The Death of Jesus in the Pauline Letters*, 102-4.

¹⁶⁴ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 65-6.

life. In *Before the Deluge*, Moore thinks that Jesus did not die to make man feel small but to enlarge man. Thus, human history with oppositions between sin and grace trembles with the liberating mystery of God in Jesus crucified.¹⁶⁵

While for man, the spiritual is achieved only by his concrete effort, Jesus leads man a different way. In *No Exit*, Moore suggests that the way led by Jesus is that man can make his surrender in the death of Jesus to be filled with the Spirit and reborn in the resurrection,¹⁶⁶ in which the life of Christ that addresses man and demands of him an allegiance is revealed. This is the way of contacting life with life in Jesus' resurrection.¹⁶⁷

In *The Crucified Jesus Is No Stranger*, Moore shifts his attention to the transformation of man in the divine encounter. For him, in the encounter with Jesus, there is a process of experience in man from the conviction of God's love, to the experience of the reality of evil in himself, to the experience of God's acceptance of that reality, to the recognition of himself as a crucifier, to the identification with the crucified, and to the experience of God's love in Jesus accepting him. Moore thinks that with the first conviction of God's love, man comes to experience evil in himself as a pervasive and elusive reality that he can experience as accepted by God through the crucifixion and death of Jesus, in which God's love comes to meet his evil, and in which God declares his love for him. In Jesus' crucifixion, God shows man to himself as a crucifier of the sinless one in order to leave in him no doubt that God loves and accepts him.¹⁶⁸

¹⁶⁵ Sebastian Moore, *Before the Deluge*, 21.

¹⁶⁶ Sebastian Moore, *No Exit*, 16.

¹⁶⁷ *Ibid.* 26.

¹⁶⁸ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 4.

Through the divine encounter, man's self-discovery in Christ is changed from one who crucifies the Lord of Glory to one who is nailed to the cross with Christ, helps him to recognize that on the cross:

Only the self, God's self, the self-for-God, is crucified, and only by the ego. The pattern is constant. The only variation is that I move from an extroverted position in regard to it, in which I am the crucifier, he the crucified, to a centered position where I acquire sufficient selfhood to be identified with the crucified.¹⁶⁹

This view can find its basis in St. Paul's second Letter to the Corinthians (3: 4. 18), in which it is said that being encountered by God in Jesus Christ with a face unveiled, man is embodied in the face of Christ. This face shines in man's heart as his fundamental identity. All of this process can be seen as a transformational grammar of the dynamics of salvation. One is transformed into the image of Jesus Christ that man reflects.¹⁷⁰

In the encounter with Jesus crucified, who is the man without evil in him, man can discover himself, experience his evil as unmasked, and in that experience, feel for the first time the love that overpowers evil. With this, Moore suggests that anyone who enters deeply into the vision of the crucified, in which evil becomes sin and sin becomes forgiveness, finds his identity in an ultimate mystery. In contrast to the whole life of historical man as a human stereotype, man knows who he is and the being that he has desired to be. He experiences the identity of the crucified as his own and as liberation. He clings to the figure on the cross with which he embraces the being to which God calls him. However, the only way to this identity on the cross is via the sinfulness that has put Jesus there. Moore says that,

¹⁶⁹ Ibid. 7.

¹⁷⁰ David F. Ford, *Self and Salvation: Being Transformed* (United Kingdom: Cambridge University Press, 1999), 24-5.

In the crucified, man sees the cost of identity, and the betrayal of it, and in the love that he feels coming into him, the transformation of the betrayal into the paying of the price. This new exercise of the heart's affections changes the world on which a man looks out.¹⁷¹

In Lonergan's view, the redemption, the transformation of the world occurs when evil is transformed into good. What Christ was doing, dying and rising is overcoming in himself and through his followers all evils in the world in order that by his resurrection, man may know, realize and act upon St. Paul's words: "God works with those who love him,... and turns everything to their good" (Rom 8: 28).¹⁷² Moore suggests that to live with this mystery of the crucified as symbol that transforms evil into sin and sin into forgiveness, one has to come to see that this crucified embrace of God, anticipates all evil, and that the conscious creation is carrying the potential for evil and for embracing evil.¹⁷³

Hence, there is a relation of man in such an encounter to Jesus Christ as part crucifier and part crucified. In this relation, in so far as the believer is not finding himself in the crucified, he is the penitent crucifier, and the crucified is another human being. While he discovers his true self in the contemplation of the crucified, it is not his true self that he explores there, but the man on the cross. In the encounter, the one crucified, in whom the suffering in the evil situation becomes explicit, reveals that the identity of the true self is nailed on the cross.¹⁷⁴

¹⁷¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 14-6.

¹⁷² Bernard Lonergan, "The Redemption" in *Collected Works* 6, 28.

¹⁷³ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 16.

¹⁷⁴ *Ibid.* 30.

In the contemplation of Jesus on the cross, one discovers that what he has is the actual process made visible, dramatized in the flesh, whereby his self-hatred reaches its climax of realization, avowal, confession and surrender. However, this is not the motive of the belief in God's love that will overcome one's self-hatred. Man's self-hatred is not only the obstacle to his acceptance of God's love, but also the medium in which God's love is revealed to him as it transforms one's self-hatred. Moore explains:

I meet God's love not by turning away from the hatred of myself to another motif, but as a climax of my self-hatred, its crisis and resolution. God does not just give me a reason not to hate myself. He transforms my self-hatred into love. That is the meaning of the cross.¹⁷⁵

Once man realizes that his sin is self-hatred, he realizes that the suffering of Jesus, who represents man's self, is the passive component of the self in the human condition. This suffering of the true self of man is symbolically resolved and expressed in the crucifixion of Jesus. Realized so, man is taken by Jesus' death into the experience of forgiveness. In Moore's view,

As sin in us has as its full extension 'our death', so precisely does sin's victim have as his full extension a death that is return to the Father. And as 'our death' is the perfect symbol of sin in us, so the consummated victim is the perfect symbol of our forgiveness.¹⁷⁶

The encounter with Jesus crucified leads man to seeing the mysterious wholeness as he crucifies it. In the most radical form of the encounter, he realizes the drama of sin and its forgiveness. In Jesus, man crucifies himself and finds resolution only in forgiveness.¹⁷⁷

¹⁷⁵ Ibid. 37.

¹⁷⁶ Ibid. 60-1.

¹⁷⁷ Ibid. 66.

In the encounter, one can recognize Jesus as the center of man's universe. According to a psychological pattern, the psyche of man contains all reality, which includes the world of the living, the world of the dead, and the world of the holy dead and angels. It also has a center, which is alive to those worlds. In Moore's understanding, the center as maintained by the Gospel is the place of transcendence, of surrender to the infinite power that contains and transcends all. It opens to the infinite, because Jesus who represents the center is with the Father. By being the center, Jesus Christ belongs to all three worlds but is not located in any of the three worlds, because he is not among the dead. Experienced as center in the mystery of crucifixion and forgiveness, he is experienced by the converted ego. Therefore, one can say that the mystery of crucifixion, regarded as the drama of the ego's relationship to the center and forgiveness, draws the ego definitively into the center where Jesus is experienced as filling all the worlds and opens to the infinite.¹⁷⁸

In addition, once man sees that Jesus is the victim of sin, he would realize in Jesus the symbol of the true self, which man allows evil in himself to neglect, ignore, and crush. At the same time, he recognizes the heart of Jesus is what man has refused to himself, to others, and to God.¹⁷⁹ Moore claims that ultimate identity, freedom for God, and true self which one destroys in Christ are what one becomes in Christ.

The crucified enables me to see the self I destroy in the self I neglect. He enables me to see that to neglect is to destroy. And so I come before the crucified as a non-person, seeking to be awoken to the person I am. From him I learn that at my most

¹⁷⁸ Ibid. 67-8.

¹⁷⁹ Ibid. 76.

innocent I am death-dealing. I come to him to learn the vertiginous leap from the man I have made of myself into the man I have in this self-making destroyed.¹⁸⁰

Accordingly, by being united to Jesus, one is a new creature in him. The order of the old world has gone, and a new one has already begun for those who become in Jesus Christ a new creation (see 2Cor 5: 17-18). This is a gift but it needs human acceptance, appreciation and response. Whoever wants to become a new creature, he must be in Jesus Christ. When one accepts this gift, “the new things” come into existence in himself.¹⁸¹

In Moore’s thought, being in Jesus Christ is to be crucified with him. St. Paul insists on this in his Letter to the Galatians (2: 19c-20b). Accordingly, by associating with the crucified Jesus, one is transferred to the sphere of Jesus Christ. Though he still lives his carnal existence, Christ lives in him, and he lives by participating in Christ who loved him and gave himself for him.¹⁸²

To be crucified with Christ, one is in the encounter with Christ on the cross to identify himself as part of the crucifier and as part of the crucified, and to crucify the ego. Moore explains that crucifying the ego is not acting against it, and crucifying the ego’s lusts is not repressing them, but putting the ego on the cross that it is inflicting, undergoing death in the ego, and so finding life in the crucified self to be freed from the ego’s tyranny. Crucifying the ego opens the door to a new world, the new condition of man, in which everything is reversed. The basis of this reversal is the self-identification

¹⁸⁰ Ibid. 78.

¹⁸¹ Jan Lambrecht, *Second Corinthians* (Collegeville, MN: The Liturgical Press, 1999), 96-7.

¹⁸² Frank J. Matera, *Galatians* (Collegeville, MN: The Liturgical Press, 1992), 103.

with the crucified in the particular situation. It means dying to the ego and a new flourishing of the person's real being.¹⁸³

V. MAN IN NEW LIFE

What happens to man in the encounter with Jesus crucified is that this man is brought into a new life. For St. Paul, being in the new life means that the old self is crucified with Jesus, so that the self that belongs to sin is destroyed and freed from the slavery of sin to live for God in Christ (Rom 6: 5-6). By his old self being crucified with Jesus Christ, man is conformed to Jesus' death, to his self-giving love in obedience and his resurrection. This is the reality of transformation that occurs to those who reckon themselves as dead to sin and alive to God in Jesus Christ.¹⁸⁴

1. In Christ

Being in a new life in Christ is a great mystery of grace for man. Man is reborn into the new life of the children of God. He is himself but in Christ, who lives in him.¹⁸⁵ This is mystery, the reality and the truth of man's calling in Jesus Christ, which man comes to appreciate and realize by prayer rather than by study. For Lonergan, when Jesus died, he was to live again not only in heaven but also in the lives, the hearts, the minds, the souls of countless men,¹⁸⁶ who are in the new community.

¹⁸³ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 92.

¹⁸⁴ Brendan Byrne, *Romans*, 191-3.

¹⁸⁵ Romano Guardini, *The Lord*, translated by Elinor Castendyk Briefs (Washington: Regnery Publishing Company, 2006), 527.

¹⁸⁶ Bernard Lonergan, "Humble Acknowledgment of the Church's Teaching Authority" in *Collected Works* 20, edited by Robert C. Croken, Robert M. Doran and H. Daniel Monsour (Toronto: University of Toronto Press, 2007), 117.

Moore has developed his thought on being in a new life in Christ in regard to the new community of man. In *God Is A New Language*, he suggests that in the Christ-event, God acknowledges and raises up man in Christ. This man raised up is basic, problematic and nameless man, without dignity in his unmanageable mutual involvement with the world. Moore explains that according to the Scripture, because God called man out of nothing into being in a community, man was not anybody until God called him. Thus, only God can take man in his involvement to create the new community. This means that in Christ, man's involvement becomes love in this new community. It is love sprung into being when the risen Christ stood among the community of the disciples, when man was plunged by the death of God into an experience of the purely human. Accordingly, the Christian conscience has to be directed towards a fuller awareness of and commitment to the new community created in Christ. For it is alive to the new awareness of others as one's own flesh and blood, it gives urgency and meaning of the new life to the movements of love.¹⁸⁷ Moore suggests that the Christian community has to come to the awful challenge of conceiving that new life in Christ that has come to be in men and women. Christians must say to their times about themselves that they know they have passed from death to life, because they love their neighbors.¹⁸⁸

In *The Crucified Jesus is no Stranger*, Moore holds the concept of the total self in accordance with Jung's theory. For Moore, Jesus is the total self that includes unconscious and conscious things, the whole universe, and the salvation in Jesus Christ means that each person comes into that total self, Jesus Christ, through the encounter with

¹⁸⁷ Sebastian Moore, *God is A New Language*, 58-9.

¹⁸⁸ *Ibid.* 137.

the crucified. Moore understands that because evil consists in an infinite variety of alienation between the conscious ego and a total self, salvation consists in overcoming this protean alienation. Hence, the coming into the self, living in Jesus Christ is expressed only in silent contemplation and in humility.¹⁸⁹

In fact, Jesus Christ is recognized as the expression, as the personality, of new life in the soul or psyche of the believer as a human being. This new life is the person's life sensed obscurely as hunger for ultimate meaningfulness. It is the root of rare moments of our heart, which is restless until it rests in God who is the greatest happiness. This recognition is the work of the Holy Spirit, who roots Jesus in the ongoing history of the individual. The Spirit, who is close to the individual's life, awakes in response to the image of Jesus the sense of being desirable. The Spirit makes him conscious of this inner core of humanity in him to identify it with Jesus.¹⁹⁰

2. New Life

In the Gospel of John, Jesus declared that he is himself the resurrection and the life and he has come to give it by laying down his life for his sheep, so that his sheep may have life and have it fully (Jn 10: 10; 11: 25). The fullness of life is the gift of life. Jesus who lays down his life for humankind offers that gift of life to them.¹⁹¹

The new life comes from the crucified into the midst of man's impossibilities in order that man be transformed. In *Before the Deluge*, Moore indicates that this new life is manifested in man's daily life. For him, man cannot cope with his impossible situation in

¹⁸⁹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 10-1.

¹⁹⁰ Ibid. 18-20.

¹⁹¹ Raymond E. Brown, *The Gospel According to John I*, 394; 435.

the world in the ordinary way, but receives from Christ the mysterious power to struggle with it. In other words, man is called by Christ to quicken the world through dying.¹⁹² Man has to be plunged through baptism into death with Christ to be risen in him to a new life, a new community, the Body of Christ. Thus, the Christian has already died, and been raised to this new life.¹⁹³

In *The Crucified Jesus is no Stranger*, Moore moves his thought to psychology to discuss how the subject is to live a new life. He suggests that the understanding of Jesus as the self carries on the traditional and indispensable practice of relating Jesus to man's self-understanding. This understanding makes overt the subjective component in people's faith in Jesus, and at the same time, it does what must be done for this subjective component in the area of a shared and explicated belief. Of course, only the Holy Spirit makes Jesus the transforming symbol of one's innermost life, of the inward shape of one's motivation, but to cooperate in this work of the Spirit, one needs self-knowledge of the mystery of faith. He needs to know that the realization of himself lies in the shadow of ego, so that he may experience the coming of himself in Jesus. He needs a vivid sense of his impatient and fearful ego-life as crucifying 'the Lord of glory' to experience his situation as the situation of forgiveness, and thus to gain the energies of the new man.¹⁹⁴

In fact, only when one realizes that his being not wholly a man is what crucifies Jesus, he accurately discovers Jesus as the man he never was. On the cross, Jesus represents an identity that one crucifies. But paradoxically, crucifying is the way of entry,

¹⁹² Sebastian Moore, *Before the Deluge*, 15-6.

¹⁹³ Ibid. 23.

¹⁹⁴ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 119-20.

for it represents non-personhood forced to destroy wholeness. In the encounter with the cross, one exposes himself to sorrow when he bears himself to the heart of the crucified in whom he discovers himself. Thus, he is reborn in the identity that he has crucified. The way into this identity is the way of the spear, in other words, the way of dying. “We crucify Jesus rather than be him, and thus, through the healing power of sorrow, we become him,”¹⁹⁵ the new man.

3. Transformation and Self-transcendence

Living a new life means that man is transcendent and transformed in Jesus Christ who is crucified, died and risen. For Lonergan, self-transcendence means going beyond the content of sensible experience. It is the elementary matter of raising further questions for reflection and judgment to go beyond objects of supposing, defining and considering to the universe of facts, of being, of what truly is affirmed and really is. “[Self] transcendence, then, at the present juncture, means a development in man’s knowledge relevant to a development in man’s being.”¹⁹⁶ Transcendental notions, the questions for intelligence, for reflection and for deliberation, constitute the capacity for self-transcendence, the capacity that becomes actuality when man falls in love. Being in love with God is the basic fulfillment that brings a deep joy, a radical peace, and that bears fruit in love of one’s neighbor.¹⁹⁷ Meanwhile, “a transformation is a shift from one spatio-temporal standpoint to another [standpoint].”¹⁹⁸

¹⁹⁵ Ibid. 21.

¹⁹⁶ Bernard Lonergan, *Insight*, 634-36

¹⁹⁷ Bernard Lonergan, *Method in Theology*, 105.

¹⁹⁸ Bernard Lonergan, *Insight*, 146.

Moore applies those concepts of self-transcendence and transformation to the context of the encounter with Jesus crucified. In this encounter, man finds the answers of questions about himself to go beyond his reality in the sinful condition; and through this encounter with Jesus, man gains a shift from being part of the crucifier to part of the crucified, to being accepted, forgiven, and freed. In Moore's view, Jesus crucified on the cross brings about all those things.

The cross of Jesus convinces man as crucifier of the good that he is accepted by God. This implies that there is a relationship between sin in its ultimate manifestation and the love of God. In the context of the crucifixion, brought to its essential self-expression, evil in man encounters and succumbs to the love of God. Though it always hides itself in the whole life of the individual and society, in the context of the crucifixion, evil encounters the all-encompassing love of God. Moreover, the blood of Christ on the cross is the sign of God's all-accepting love, because it is at last the adequate sign of evil. "The blood that cries to heaven as the true emblem and symbol and meaning of sin calls down the infinite love,"¹⁹⁹ by which man is transcendent and transformed into a new life.

On the one hand, to be transformed one needs not only to cease hating himself in another, but also to be brought to seeing the self that he hates as a man abandoned on the cross. He needs to see in the crucified that there is his life, his beauty, his possibility, his humanness, his full experience as a human that is a personification of the universe, and his ignored and neglected dream of goodness. In so seeing, he recognizes that the

¹⁹⁹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 8.

crucifixion of Jesus welcomes him, and is his symbol, his sacrament, his love, his baptism, his bread and wine, and his meaning.²⁰⁰

On the other hand, man's self-hatred is not only the obstacle to his acceptance of God's love, but also the medium in which God's love is revealed to him as God's love transforms it. The meaning of the cross shows that man meets God's love as a climax of his self-hatred that includes its crisis and resolution, not by turning away from the hatred of himself to another motif. God does not give him a reason not to hate himself, but transforms his self-hatred into love.²⁰¹

One can see that in Jesus' death on the cross, there are two intentions that contradict each other. On the one hand, the crucifiers want Jesus to be punished unto death; on the other hand, Jesus gives himself up for many. The crucified is a victim killed, and in killing, the crucifiers are victims insofar as they are under the spell of an external power. Jesus and the crucifiers are victims of that power of sin: "if one has died for all, then all have died" (2Cor 5: 14). In his death, Jesus is able to identify with the crucifiers because he is to transform their actions.²⁰² Therefore, Moore says that man meets God's love in the crucified, the love of God that transforms those who recognize the self that they hate as a man abandoned and nailed on the cross.

The transcendence and transformation are a process in the encounter with Jesus. Moore sees in this encounter that the Christian is a person who has found himself twice a person in the love of God; a person destroys his wholeness and so discovers the love that

²⁰⁰ Ibid. 27-8.

²⁰¹ Ibid. 37.

²⁰² Raymund Schwager, *Jesus in the Drama of Salvation*, translated by James G. Williams and Paul Haddon (New York: Crossroad, 1999), 187.

is the indestructibility of that wholeness. As he learns to live with the crucified, the identity that is life slowly flows into him. It is the climate in which others are finding their growth.²⁰³

Moore sees that psychology has come to understand the value of the ego, but study of depth psychology often seeks to discover the weakening of the ego.²⁰⁴ He insists that in the contemplation of Jesus crucified, the ego becomes conscious of itself as the crucifier. The ego is the victim of the way man lives placed before Jesus. The process whereby a person enters more into life as a necessary and forgiven crucifier of life answers to the requirement of depth-psychology that “the ego undergoes transformation yet maintains its proper vigor.”²⁰⁵

Regarded with faith, the cross of Jesus is the total and final reversal that takes place in the context of people’s seeking to ennoble themselves. Moreover, the revelation of God’s love on the cross appears to man as pathetic, because the Absolute is in the pathetic when man seeks it in the place of his nobility and sublimity. Thus, humanity is always surprised by the humble, pathetic and kind nature of God’s love in Christ. The moments of such surprise should be frequently discovered for increasing through meditation as a discipline.²⁰⁶

4. Forgiveness

²⁰³ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 41

²⁰⁴ According to Jung’s definition, ego is a complex of representations, the centrum of man’s field of consciousness. It is not identical with the totality of psyche. For Jung, ego is only the subject of consciousness; the self is the subject of man’s totality (Carl G. Jung, *Psychological Types*, translated by H. Godwin Bayness [New York: Harcourt, Brace and Company, 1946], 540).

²⁰⁵ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 41-2.

²⁰⁶ *Ibid.* 48-9.

To live a new life, to live in the redemption, man needs a vivid sense of his fearful ego-life as the crucifier of Jesus to experience his situation as the situation of forgiveness, and to spring the energies of the new man. This man is forgiven by God in Jesus crucified, who demonstrated divine forgiveness in himself. This forgiveness of God's love is granted by God in Jesus Christ upon sinful man who falls from the divine love.²⁰⁷

Moore explains the forgiveness of sin in the crucified that: the victim gives life to the crucifier. In this unique solution, God comes into humankind, takes their shape of sin, makes explicit their sin, and makes sin work their salvation.²⁰⁸

When one enters further into the mystery of the center, Jesus crucified and new birth, he sees the sins of his past clearly as expression of fear, fear of that center where there is no fear. As discovered, the center shows fear as hate; and thus, as exposed, fear revives in memory as the heart of sin and the key to past behavior. The center "is the symbol that transmutes fear into hate and hate into sorrow and forgiveness. Or, in more generic terms, evil into sin and sin into sorrow and forgiveness."²⁰⁹

In the figure of the crucified, the destruction of man's reality is made overt, and thus the all-embracing love of God is manifested. In the encounter with the crucified, once man has experienced the forgiveness of sin, he is liberated from the old sinful vision of death, enabled to see Jesus in his death as returning to the Father, and knows the complete form of a deep experience of forgiveness. The total experience of God as the

²⁰⁷ Romano Guardini, *The Lord*, 352-53.

²⁰⁸ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 8-9.

²⁰⁹ *Ibid.* 21.

Father is given to man in the forgiveness mediated by Jesus whose exaltation puts man at last in the liberated condition in which God can be God.²¹⁰

In the process of evil into sin and sin into sorrow and forgiveness, sorrow is eschatological and has three characteristics. First, it relates to evil in coming to know what one has done to someone else. Second, true sorrow requires total acceptance of the new state of affairs revealed when one becomes conscious of what he has done. Third, it can only come to full stature when the offended person wholly forgives. A person who is wholly in sorrow is self-exposed. He is in a new degree of intimacy. This is a shift of the offending to the offended person. Undivided sorrow calls for the undivided forgiveness of the divine.²¹¹

If the most mature love is the love for God, the most mature form of sorrow is the awakening of the unique life of Christ, the unique life for God and for his people. This sorrow stands between two worlds, the old and the new. Through such sorrow, one comes as a new man to his God and to his neighbors. Thus, for Moore, eschatological sorrow as the hinge between the old time and the new time is the unity between the heart of the crucified on the cross and the compunction of man's heart.²¹²

5. Free Man

As a result of the redemption in Jesus, anyone who in faith remains open to God's salvific grace in Jesus has the freedom of God's children (Rom 8: 21). In Jesus Christ, he

²¹⁰ Ibid. 57-61.

²¹¹ Ibid. 74-5.

²¹² Ibid. 77-9.

is freed from the existential fear and other powers that enslave him, and called to freedom of grace (Gal 5: 13), which stands under the norm of Jesus Christ, a law of love.²¹³

On the cross, Jesus who represents the wholeness of man frees man from what puts him there. Moore explains that in the encounter with Jesus crucified, man's evil is turned on himself; man hates himself as he sees himself in Jesus. In the drama of Jesus, this hate is directly opposed to the wholeness which man is called to be. The heart of man, in which his self hatred resides as the seat of evil, is only converted to the symbol of Jesus crucified, where man appears as most lovable and most hated, and most whole in sorrow and forgiveness. What Jesus forever brings to an end is the endless fear of man for himself, the endless flight of man from himself, and the endless crucifixion of man by himself. "It is the unfreedom in a man's past and present that is uncovered and cleared at ever greater depths of contemplation of Jesus making peace by the blood of his cross."²¹⁴ Only in a world in which freedom and spontaneity have become synonymous, would the redeemed condition be adequately defined as one of freedom, the 'freedom' of the new creation, the freedom of God's children.²¹⁵

6. The Holy Spirit

The redemptive event of Jesus Christ continues to work for the salvation of humankind. In so saying, one can raise the question: how can the life, death and resurrection of Jesus continue to effect man's salvation, even today? No answer is fully

²¹³ Edward Schillebeeckx, *Christ: The Experience of Jesus as Lord*, 495-96.

²¹⁴ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 24-6.

²¹⁵ *Ibid.* 55.

adequate, unless there is the recognition of the tri-personal God and of the connected roles of Christ and of the Holy Spirit in their self-communication to humankind.²¹⁶

In terms of the redemption, scriptural exegesis distinguishes expiation and passage out of this world to the Father. These two themes are only two dimensions of one Christian experience. In Moore's view, the way to the Father is the way of forgiveness.

He explains that

The victim who awakens and accuses sin and resolves it in forgiveness, the man who deculturalise death and makes it a passage beyond this world, and the son who is in the glory of the Father, are one and the same symbol, mediating one same experience of liberation.²¹⁷

Jesus' return to the Father is his exaltation as victim, completes the forgiveness of man's sin and culture-bounded heart, and brings man into the liberated condition from his self-made world. Moore suggests that the total experience of God the Father is given to man in the forgiveness by Jesus, the victim of narcissistic and fearful man.²¹⁸

While 'Jesus crucified' has raised the whole issue of sin and dictated the dynamic of salvation, 'Jesus dead' raises the issue of sin's anthropological extension, that is to say, "our death", and dictates the full extension of the above dynamic into a new anthropology with death as passage and God as God. And this final vision of the crucified is the Trinitarian theophany.²¹⁹

In this theophany, the Holy Spirit is the fully extended subjective dimension. The objective vision of Jesus the victim and his glory in the Father increasingly depends upon this dimension of the Trinity. In the encounter with Jesus crucified, the Holy Spirit unites the man on the cross to the forgotten and emergent self of the believer. He enables the

²¹⁶ Gerald O'Collins, *Jesus Our Redeemer*, 200.

²¹⁷ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 60-1.

²¹⁸ *Ibid.* 61.

²¹⁹ *Ibid.* 62.

believer to see his salvation in a joyful and cosmic death into the glory of God the Father.²²⁰

CONCLUSION

The question “how salvation happens” finds its answer in the encounter with the crucified Jesus. In *The Crucified Jesus Is No Stranger*, Moore seeks to construct a philosophical and psychological anthropology for understanding man in the sinful condition, and a Christology of the cross seen in recognition of how Jesus is salvific in the encounter with him.

a. Anthropology

In the event of salvation, God comes to the human world, touches the interior of human beings, dissolves the illusion of being a person over against him and against others, transforms them and gives them life. With this view, Moore recognizes the relationship of God to man, and from this recognition, discovers the reality of man in the sinful condition.

Moore suggests that the relationship of God to man is initiated by God as seen in the redemptive event of Jesus. The sense of this relationship of God to man is the sign of an encounter with the self-giving God in Jesus, a new Man sent by God for this encounter. When man enters into this divine encounter to open his heart to God, he participates in the love of God, responds consciously to the infinite love touching him and remaining in him.

In the encounter with Jesus crucified, God is in the Man crucified on the cross and destroyed by man. On the cross, Jesus who is the victim of sin is the symbol of the true

²²⁰ Ibid. 62.

self. His heart is refused by man as man refuses himself, others and God. Jesus' death reveals that man's identity, his freedom for God and his true self are destroyed by man. Thus, in the encounter with the crucified, man discovers that the relationship of God to man is broken by human sin, and that if man's sin offends God, what offends God is man destroyed.

As a consequence of this broken relationship, man refuses to love God and love one another, loses identity, freedom and true self, and lives in the world of sin and death. He has an inner chaos in himself that forces him to live in the sinful condition. In man, sin is a fundamental revolt against God, controls man's existence with an essential conflict in him between his will and what he does not will. It is the unreality of God and of life that is pervasive and elusive in man. Sin makes death the ultimate victory and confers on death its negative somber symbolism.

In sin, man does not believe in himself. Though he knows that he will die, man strives to avoid this fact vainly. This weakness of man resists the power calling him into being, to identity, to personhood, and to himself in his consciousness. In relation to others, man wants reality to follow his own manner, and wants others to follow his own way.

Thus, to indicate man's reality in the sinful condition, Moore uses Becker's concept of narcissism that man is hopelessly absorbed with himself. For Moore, in his self-absorption, man chooses an ultimate solitude, which is death, and in which sin reigns over all, manifests itself as a force of radical selfishness, and dominates human existence. All human lives are in the solidarity of sinfulness. In this reality, man is engulfed and lost.

Regarded in the mystery of love and blood, sin is self-hatred in its essence. With this view, Moore uses Jung's concept of self to discuss how the self is ruled by sin. For Moore, because of sin, the self which is the subject of the totality of one's psyche and embraces ego becomes an object of sin that offends God. It is kept in a state of absorption and can only be liberated by an incomprehensible love.

In the state of self-absorption, evil in man is the inescapable narcissism of consciousness and the lack of wholeness that diffuses in the whole human situation. It makes man hate himself as he sees himself in Jesus. In man, evil is seen as a suppression of the self to give one's heart which others want and on which God calls. Thus, the self is the victim of sin.

However, in the mystery of Jesus contemplated in faith, sinful man is plunged in the self, Jesus Christ. There, he is accepted and finds identity and freedom when he identifies with the crucified part, with the truth and one's self in Jesus.

b. Christology

Jesus Christ is our way to God. Through him, human beings go to the Father. This confession of faith can be regarded as a starting-point of Moore's Christological thoughts in *The Crucified Jesus Is No Stranger*, and as the confession of "Christ is our life".

Because Jesus Christ is the way, through him, God's love comes to meet man's evil, the love declared for man in the crucifixion and death of Jesus Christ. On the cross, Christ laid bare the human roots in evil. In the form of a sinner, his death reveals the truth of God's acceptance of sinful man. Thus, "God made Jesus sin" is a figure of "God-sin-Christ-love". In this sense, Christology has the cross of Jesus as its center, from which Jesus himself, his incarnation, death and resurrection are recognized.

In Moore's view, the mystery of the incarnation comes upon humankind as a being of God in them. In this mystery and also in that of Jesus' death and resurrection, what is made visible in Christ, man's way to the Father and also the Father's way to man, is God's touch in the soul where sin qualifies man. This manifests the divinity of Christ, because only can God touch the soul. Thus, if the incarnation is recognized in light of his death and resurrection, Christ becomes Jesus on the cross, that is, the Son of God reveals himself as a true man on the cross.

On the contrary to the human self that is ruled by sin and confined in self-absorption, the New Testament shows that Jesus is the relational self which experiences life grounded in the divine Mystery, experiences itself united with the source of meaning, and experiences wholeness. This self is constituted through his relationship to the Father and to the human. Thus, Moore suggests that on the cross, Jesus is the symbol of the true self destroyed by man.

In the event of the crucified Jesus, the truth of God is exactly and painfully shaped and recognized. On the cross, Jesus' life reveals its meaning as the identity of each man. He embraces suffering as the necessary correlative of his sinlessness in a sinful world to 'condemn sin in the flesh'. This is the suffering of the true self of man that expresses itself fully symbolically in the crucifixion.

Moore sees in Jesus' death a new obedience, an appearance of the total man amidst the human chaos. In this new context, the obedient man has to be crucified by evil that pervades the human, so that God's love prevails over evil which is unmasked as the crucifier of the true man. Thus, Jesus' blood must be poured out on the cross, so that

man's root evil is laid bare. It streams into those who open onto the new fullness of being.

Though Jesus' death is a human death, it is a return to the Father. It can be experienced by believers as a deculturalization of death, a lifting of its somber symbolism, a cleansing of sin. The symbolism of death is not changed, but broken open in Jesus' death. This is the meaning of "by dying you destroyed our death", death which is what man has made death into. Jesus' death is the Father's gift and love in action. This death clears its heavy cultural symbolism and its ego-centered tragic quality. For believers, it is glorious with the glory of the real world of God.

Jesus' death is subsumed into the resurrection. In Moore's understanding, because Jesus achieved the victory over the old world of sin, the risen Christ is the new world revealed in power and glory. Jesus' resurrection indicates that dying into wholeness is the law of the new world, and that death itself is the final dying into the whole. The resurrection of Jesus is understood as flowing immediately out of his conquest of sin, and as the full radiation of his overcoming sin, and at the same time, means that the risen Christ is not among our dead as sinners (Lk 24: 5).

c. Encountering Jesus crucified

The crucifixion of Jesus raises to consciousness the elusive reality of evil which in the place of death causes the death of Jesus. Regarded as a process, Jesus' death caused by sin is salvation and central to the dynamic of confrontation, consciousness raising, sorrow, healing and self-discovery. Thus, the encounter between man and Jesus crucified is how salvation happens. In this encounter, man enters into a new world through the power of the Holy Spirit.

The cross of Jesus stands for a meeting between God and evil, the conflict between life and the fear of life. It shows man an abundant life, reveals man's effort to be sin, and "declares" that all humankind is under sin. On the cross, Jesus frees man from what puts him there. He shows man's wholeness crucified in a way that invites man into the self crucified by man, so that through forgiveness, his death becomes man's death and destroys it.

At the event of Jesus crucified, sin is seen as a kind of being that is only the sign of itself in the crucified, in whom it is forgiven. Evil is unmasked as the crucifier of the true man, knows and confronts the love of God, which prevails over evil. Thus, without Jesus Christ crucified, man cannot see sin and forgiveness.

In this encounter with Jesus crucified, there is a process of experience in man from the conviction of God's love for him, to the experience of the evil reality in himself, to the experience of God's acceptance of that reality, to the recognition of himself as a crucifier, to the identification with the crucified, and to the experience that God loves him and accepts him. In this process, man who discovers himself in Christ is changed from man who crucifies Jesus to man who is crucified on the cross with Christ, and recognizes that on the cross, only Jesus' self is crucified by ego.

In the mystery of the crucified Jesus, one recognizes himself as a sinner brought to consciousness and sorrow as the crucifier of the self symbolized by a sinless man crucified on the cross, and experiences that the love overpowers evil. Once man discovers his true self in the crucified, he recognizes that the identity is crucified, and that the mysterious wholeness of life is also crucified. He is taken by Jesus' death into the experience of forgiveness.

In forgiveness, Jesus is experienced by the converted ego as the center of man's universe, the place of transcendence and of surrender to the infinite power. Regarded as the drama of the ego's relationship to the center and forgiveness, the mystery of the cross draws the ego into the center where Jesus is experienced and opens to the infinite.

Thus, as a necessary condition, man should recognize himself as part of the crucifier and as part of the crucified to crucify the ego. He is to undergo death in the ego to find new life in the crucified self. When man experiences Jesus' resurrection as overcoming of sin, he enters into the experience of changing from the condition of sinner into the new condition of the redeemed.

What happens to man in the encounter with Jesus crucified and risen is to transform man into a new life in Jesus. In this new existence, man is plunged into death with Jesus to be risen in him to a new life. He is reborn in the identity that he has crucified and transcended to go beyond his reality in the sinful condition to the infinite love of God. When man meets God's love in the crucified, this love transforms him who recognizes the self that he hates as a man abandoned and nailed on the cross. He is the sinful man forgiven by God's love in Jesus, who demonstrated divine forgiveness in himself on the cross.

Once man takes part of the crucifier, he undergoes a process of transformation. He experiences that the mystery of the crucified Jesus transforms evil into sin. Then, he is aware of another self, his true self crucified by him. Once he realizes this other self in Christ and acknowledges it as his own, he yields to sorrow: sin is transformed into sorrow. In turn, sorrow opens this person to receive the forgiveness that Christ offers, and

thus to reconcile him to his true self.²²¹ In the forgiveness of sin, he is liberated from the old sinful vision of death, sees Jesus in his death returning to the Father, and experiences God as Father. Thus, in the encounter with Jesus, man is liberated and freed from alienation and slavery to be in the redeemed condition. This is the work of the Holy Spirit, who awakes and makes him conscious of that inner core of humanity in him to identify it with Jesus.

In *The Crucified Jesus Is No Stranger*, Moore uncovers the mysterious presence of a perverse “will-not-to-be” in man that destroys the order of being, in which man is called to truth and personhood. Moore’s work focuses on the individual that exists within a larger order of being, and on the experience of conversion in which the “will-not-to-be” is overcome. He acknowledges that there are dimensions of sin and redemption that exceed the scope of his own analysis.²²² However, Moore attempts to develop his soteriological thoughts on the redemptive encounter between man, who desires to be for another, and Jesus, the sinless one; the encounter between man, who desires to end his inner loneliness, and Jesus, the reliever of inner loneliness; the encounter between man, who desires for fuller life, and Jesus, the bringer of the fullness of life; and the encounter between man, whose desire is an act of living, and Jesus, the liberator of desire. These themes will be analyzed in the next chapters.

²²¹ William P. Loewe, “Encountering the Crucified God: The Soteriology of Sebastian Moore”, *Horizons* 9 (1982), 219-20.

²²² *Ibid.* 235.

CHAPTER II

THE ENCOUNTER WITH JESUS THE SINLESS ONE

Man who is hopelessly absorbed with himself¹ does not know his origin. He also desires to be himself for another. This desire flows from a sense of self-worth, the positive sense that characterizes human existence.² Understood as the cause of being, the unknown origin is the unknown other. If the experience of self as significant opens itself to the ultimate relationship with the unknown other, man can realize that his self-absorption finds its meaning in this ultimate relationship, and that he is significant for the unknown other. The opposite of the sense of self-worth is the sense of not being for the other, or failing the other which is guilt. In the encounter with Jesus, who is the sinless one, man is able to recognize himself, his guilt and his desire to be for another. He discovers that his guilt dulls his radical desire, a desire that seeks consummation in Jesus through whom he is brought into a new life.

This chapter will analyze Moore's reflection in *The Fire And The Rose Are One* on man and his desire; on Jesus, the sinless one; on the encounter with the sinless Jesus; and on man in new life.

I. MAN AND DESIRE

Man's existence raises a concern with the mystery of his origin, the mystery of the unknown other. He does not know the reason for his existence. In self-absorption, man

¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 6.

² Sebastian Moore, *The Fire and The Rose Are One* (New York: Seabury Press, 1980), ii.

wants to be for another and looks for the enjoyment of his significance in the mystery of the unknown other. However, because of sin, man fails others, and ultimately fails the mystery of the unknown other, the mystery of God. His self becomes isolated and unconnected with others.

1. Man and his unknown origin

Man does not know where he comes from or where he is going, and this unknowing generates his self-absorption and his endless fascination with himself. He is aware that he is and that he once was not. The questions of man about himself: 'Why then is he? Why is he in this world? Why is there experience?' are far more than intellectual questions. On the one hand, because he cannot find any answer in himself and in his world, these questions imply radical uncertainty about the origin of man's being. On the other hand, because they work on man beneath the ordinary conscious level, man is preoccupied with them. This is the cause of self-absorption.³

Ernest Becker characterizes self-absorption as narcissism. One of the aspects of narcissism is that one feels that everyone else is expendable except himself, and thus he feels that he should be ready to recreate a world out of himself as if no one else existed. Trusting himself, he could suffice alone. If unable to trust himself, he will struggle to survive with all his power, no matter how many others become his victims. If he cares about anyone, he usually cares about himself first of all. He seems unable to escape from his selfishness, which seems to come from his animal nature. Thus, man is hopelessly absorbed with himself.⁴

³ Sebastian Moore, *The Fire and The Rose Are One*, 12-3.

⁴ Ernest Becker, *The Denial of Death*, 2.

Being in man, narcissism implies self-esteem, a basic sense of self-worth. In his self-esteem, what man needs most is to feel secure. When man combines his natural narcissism with his basic need for self-esteem, he justifies himself as an object of primary value in the universe, and shows that he counts himself more than anything or anyone else. Thus, there is the urge in man to strive to be a hero. This urge to heroism is natural in people and in the way society sets up its heroic system, such as a symbolic system of action, a structure of statuses and roles, customs and rules for behavior, which are designed to serve as a vehicle for heroism.⁵

In a heroic system, man manages to earn a feeling of primary value, of cosmic specialness, of ultimate usefulness, and of unshaken meaning. In doing so, man hopes that everything he creates is of lasting worth and meaning. Today, however, people do not experience the urge in themselves to heroism, and no longer feel heroic in any system of action designed by culture. This is a crisis of heroism in social life. With this crisis is the crisis of organized religion that is no longer valid as a heroic system. Thus, if the traditional culture with heroic systems is discredited, the religion that supports that culture discredits itself. If the church chooses to insist on its special heroics, it might find crucial ways to work against the culture.⁶

For Moore:

This self-absorption is the continued and never-successful attempt to deal with the unknownness of our origin by pretending to ourselves that we are of our own making. The 'denial of death' is the denial of our dependence on a mystery which

⁵ Ibid. 3-4.

⁶ Ibid. 5-7.

wholly exceeds our grasp. The intensity and universality of the attempted denial is the measure of our basic insecurity.⁷

In *The Crucified Jesus Is No Stranger*, Moore used Ernest Becker's notion of narcissism and suggested that man's self-absorption expresses a huge desperate choice of self-awareness against his animality and against the surrounding world.⁸ In *The Fire and The Rose Are One*, Moore shifts his thought on this notion and draws out an understanding of the sense of worth in relation to the ultimate mystery of the unknown other, an understanding that is contrary to that of Becker.

In Moore's analysis, if man's self-absorption and his passionate pursuit of meaningfulness co-establish an inner dialogue with his unknown origin, and if man's experience of others shows that self-absorption finds its meaning and releases it in knowing that he is significant for someone else, his self-absorption is ultimately to find its meaning and release in knowing that he is significant for the unknown reality of his origin.⁹

Moreover, if man understood himself and everything perfectly, he would be totally transparent to himself: he could understand every reason of his feelings, know exactly what is in him and in every person around him, draw out completely meanings of his dreams, and display completely all his experience. Then, he would no longer be of any interest to himself, and his life would no longer be his life, but just like a machine. In addition, life is a subtle blending of self-ignorance with looking to significant others. This

⁷ Sebastian Moore, *The Fire and The Rose Are One*, 13.

⁸ *The Crucified Jesus Is No Stranger*, 69.

⁹ *The Fire and The Rose Are One*, 13.

blend has its foundation in the feeling of a person about himself in his experience of others. In Becker's view,¹⁰ the sense of personal uniqueness is absolutely contrary to the sense of total dependence on a total mystery. Man builds himself, gets his act together and develops his character, all in the process of denying his creature-hood. In so doing, man is dodging his relationship with the all-embracing mystery of the unknown other, the relationship that is the deepest thing about man.¹¹

However, one should realize that the relationship with the unknown other makes him who he is, and gives the essential enjoyment to his life. This relationship is the secret of the precise sense of his worth which drives him toward the mystery that gives him being. The unknown other is the beloved that knows man. Such a relationship is the source of man's conviction of personal uniqueness and worth.¹²

2. Man and desire

In *The Crucified Jesus Is No Stranger*, Moore relied on Jung's concept of the self to search for the true self. He suggested that the human self is the subject of the totality of one's psyche.¹³ In *The Fire and The Rose Are One*, Moore sees that the self is not independent or isolated from others, but interdependent in relation to them, and ultimately dependent on the unknown other that makes him who he is in the relationship

¹⁰ Ernest Becker says that man has awareness of his own splendid uniqueness, in which he sticks out of nature with a towering majesty, although he goes back into the ground in order blindly and dumbly to disappear forever. This existential dualism makes an impossible situation, an excruciating dilemma. In his symbolic world, everything that he does is an attempt to deny and overcome his grotesque fate (Ernest Becker, *The Denial of Death*, 26-7).

¹¹ Sebastian Moore, *The Fire and The Rose Are One*, 32-4.

¹² Ibid. 34.

¹³ *The Crucified Jesus Is No Stranger*, 38.

with this unknown other. Thus, Moore continues to develop his thought on the self but now defines “true humanity through a desire to be myself for another.”¹⁴

Man’s positive relationship with the all-embracing mystery of the unknown other should be seen in the context of love: ‘one is in love with the other’. In this context it is an erotic dependence on the unknown other who knows man. This erotic dependence is shaped by desire of one who is in love with the other, showing oneself towards the other, so that one can be known by the other. Thus, the human being may behave towards the ultimate mystery in the way a man behaves when he is in love with someone. For Moore, such an erotic dependence is pre-religious, universal, conscious at the deepest level, and shaping of all man thinks and does, namely, shaping the desire of the human being.¹⁵ Moore discusses three approaches to this most life-shaping desire.

First, with the focus on the passionate conviction of one’s worth, one asks how that conviction relates to his ignorance of his origin, purpose and destiny. One’s sense of self becomes a sense of the significance of his experience through the certainty that this sense of self is also in others: the ‘we’ is in the ‘I’ and the ‘I’ in the ‘we’.

This communicated sense of self is celebratory, and celebration implies a sense of mystery. If mystery, then, is the very quality of our self-esteem, it makes sense to say that this mystery in the human owes its fascination to the mystery of our very existence, that it yearns toward the ground of our being.¹⁶

Accordingly, Moore suggests that the sense of one’s absoluteness is not the sense of oneself as an individual or as a member of a species, but the shared exaltation of human

¹⁴ William P. Loewe, “Encountering the Crucified God: The Soteriology of Sebastian Moore”, *Horizons* 9/2 (1982), 220.

¹⁵ Sebastian Moore, *The Fire and The Rose Are One*, 34.

¹⁶ *Ibid.* 52.

life, which lifts the sense of oneself to the heights of mystery. When the self knows itself as absolute, it participates in the whole human communication and exaltation which tells him that he is wonderful. Then, man knows himself as an irreducible and absolute value. Second, the term “the unknown” is vague, but the sense of that term can describe the cause of being. The unknown means the origin. So the question about the unknown can be ‘Is the unknown the knowing one?’ “An affirmative answer would totally transform a person’s life.”¹⁷ Third, the sense of one’s absoluteness that grows from the communication and celebration of human life can be contrasted with everything other than persons in the matrix of that communication and celebration. From this contrast a further question is raised: am I alone in this absoluteness? Am I the only spiritual, absolute reality? If I am the only spiritual and absolute reality, I am God and alone in my absoluteness. But I am not God and thus, I am not alone but “involved in a companionship which liberates me from the burden of being God by being with God.”¹⁸

With these three approaches, Moore sees that the experience of self as absolute is based on the human community. When it opens itself to God, the self is beyond the dependence of the self on the existence of the human community. Then, the ultimate relationship differs from all man’s known relationships and gathers them into a field as their primary significance that elevates the self to absolute status. Thus God is calling humankind into being. Moore suggests that in these three approaches to the shaping

¹⁷ Ibid. 53.

¹⁸ Ibid. 53-4.

desire of the human being, “the first approach deduces the ‘erotic’ relationship with the unknown God, while the second and third approaches evoke it.”¹⁹

In order to develop his thought on the desire to be oneself for the other, Moore raises the question: is there a desire that constitutes the fundamental and universal human need? The answer of traditional philosophy can be yes, because man wants to be happy and desires happiness, which is understood as the absence of what threatens man’s life, of unpleasant things. Moore thinks that this traditional idea of happiness as the universal need is too vague. It does not touch the nerve of human experience that man has the need to feel that he is someone, not nothing, not worthless. Thus, to answer the question of man’s desire, Moore discusses feeling in general as an essential need of the human being.

According to Bernard Lonergan, feeling relates man not only to a cause but also to an object. Man has feelings about other persons, situations, the past, the future, evils to be remedied, and the good to be accomplished. Because of feelings man is oriented dynamically in a world mediated by meaning. Feelings that are intentional responses have two main kinds of objects: the agreeable or disagreeable, the satisfying or the dissatisfying; and values of persons, beauty, understanding, truth, virtuous acts, and noble deeds. The feeling of intentional response to value carries man towards self-transcendence and selects an object for the sake of whom or which man transcends himself. There are feelings that are easily aroused and easily pass away, but there are in full consciousness feelings so deep and strong that they may direct one’s life. The latter are experienced when one falls in love, when one is engaged in loving at all times. One is the prior state of being in love. This state is the fount of one’s actions. Mutual love

¹⁹ Ibid. 54.

intertwines two lives, transforms 'I' and 'you' into 'we' to such an extent that each attends, imagines, thinks, feels, speaks, acts in concern for the other.²⁰

Moore uses the concept of the feeling as intentional response to understand feeling in self-awareness that is the feeling of being significant. He suggests that there can be a state of feeling that would not depend on the absence of what is unpleasant, but would sustain man even in hard circumstances. This feeling would be the feeling man desires to have. It means that whatever happens to him, he is significant, worthy and valuable and he is someone. If a being becomes self-aware, this being must desire significance for itself. Thus, the feeling of being significant, valuable, worthy is the essential need of the human being.²¹

In Moore's analysis, the need to feel significant gets intensified when one experiences a new attraction for another person. His new feeling of being attracted contains the intense desire that the other person too have an attraction towards him. Moore makes an important distinction: the presence or the fact of the need to feel significant is known only in its non-fulfillment, but the full meaning of that need is known only in its fulfillment. Accordingly, the need to feel significant "finds its full meaning and satisfaction as an act of love which creates happiness in another." One's personal fulfillment is in the life-enhancement of another; without this, one is not fulfilled.²²

²⁰ Bernard Lonergan, *Method in Theology*, 32-3.

²¹ Sebastian Moore, *The Fire and The Rose Are One*, 6-7.

²² *Ibid.* 8-9.

Moore thus defines the essential human need: “it is the need to be myself for another.” This definition means that to be one’s self in a relationship to the other is to be fulfilled and to feel one’s being with joy. In the presence of another person, one who feels happy and fulfilled is the one who feels love for that person. Thus, the universal human need is the need to be oneself for another. This is man’s desire to be desired by the other he desires, that is, his attraction to the other and the other’s attraction to him.²³

The other is present to the self as the meaning-giver for the most intimate and essential desire of the self, whose need to be himself is hunger for acceptance of others. The presence of the other to the self is the condition of his self-esteem. The original state of the other’s presence grows from being a self-supporting other to being a definite, direct, self-inviting other by the coming into love. There is the transformation of power into love.²⁴ This ‘transformation’ is the desire that everybody experiences. Moore insists that the condition of being in love does not make it to the public world as the center of culture but distinguishes the paramount and private importance of the need to be in love from the public world that does not recognize this importance.²⁵

In the oppressed world, one wants to feel that his life is his own to enjoy. The more he wants that, the sooner he comes to realize that he cannot feel significant at all by

²³ Ibid. 10-11. If one asks: what is the object of desire? Lonergan answers: “Objects of desire are values only inasmuch as they fall under some intelligible order, for the value is the possible object of choice, choice is an act of will, and the will is intellectual appetite that regards directly only the intelligent good. Again, terminal values are subordinate to originating values, for the originating values ground good will, and good will grounds the realization of the terminal values” (Bernard Lonergan, *Insight*, 601). Accordingly, because Moore suggests that man desires to be desired by the other he desires, the other is the value and the possible object of choice of one who desires the other. One’s being in love with the other is an act of good will that regards directly the other as his good. Can we say this about the mysterious other, God, as the object of our desire?

²⁴ Sebastian Moore, *The Fire and The Rose Are One*, 41-2.

²⁵ Ibid. 43.

himself but needs another, because in the state of total isolation, he is meaningless to himself. He thus wants the other to enhance his self-importance, to be the echo of his sense of his own significance, and thus to be his slave and extension. In this view, power is the sense of personal significance in confrontation with the worldly phenomenon of oppression of the powerless. This sense of power is a very complicated phenomenon. If it is understood positively, power is the manifestation of human beings in their value to each other; and love is the sense of personal worth enhanced by and enhancing another. Love is the most desirable and enhancing condition of the sense of significance among human beings that may transform power into love.²⁶

3. The religious question

The relationship with the unknown other makes man who he is, and gives the essential enjoyment to his life. In this relationship, if man may recognize that his self-absorption finds its meaning and release in his knowledge that he is significant for the unknown other, he may behave towards the unknown other, the ultimate mystery of his origin, as one behaves towards his lover who knows him. Thus, if the precise sense of man's worth drives him forward the mystery that gives him being, the unknown other is the beloved that knows man.

Moore suggests that before he believes and whether he believes or not, man exists in a relationship with God, though there is an unknowing about where he comes from or where he is going. This unknowing poses the question: does the ultimate mystery, which causes man to be an anxious and self-absorbed creature, care about him? This question is likely the question of the lover anxiously wondering "how the beloved feels". In other

²⁶ Ibid. 46-9.

words, it is the question that asks: “is there an ultimate reality, which can do everything, and with whom I find myself to be as I strive to live fully?” and: “am I significant in God’s eyes?” This is the religious question. When it finds its fulfillment in love, is human self-awareness resonating with an origin that behaves infinitely as love behaves? Because this question comes from man, it has to be asked in the way that a lover questions the beloved. One should say that the only God who is believable is the God whose love is sought by man in the way to be asked of the beloved.²⁷

For Lonergan, all love is self-surrender, but being in love without limits or qualifications or conditions or reservations is being in love with someone transcendent. When this transcendent one is the beloved, he is in the heart and real from within. The love for this beloved transcends oneself and is a denial of self to be transcended. Being in love as such is not the product of one’s knowledge or choice but a conscious dynamic state of love, joy and peace. Because it is conscious without being known, this dynamic state is an experience of mystery. This experience generates a longing for knowledge while love is a longing for union. Thus, for the lover of the unknown beloved, bliss is knowledge of him and union with him.²⁸

Thus, the religious question of God is to be asked in the way of the lover’s question of the beloved. Moore thinks that the notion of God as maker seems to swamp the quest for meaning at the ultimate level. This notion is congenial when man is disappointed or disaffected with life, and when man thinks of himself as a sheer fact and refers the whole thing to the maker. It shows that the metaphor of God as maker is inadequate, for it offers

²⁷ Ibid. 14-6.

²⁸ Bernard Lonergan, *Method in Theology*, 105-9.

itself when man's spirituality is slackest. Thus, Moore suggests that if God is man's maker, the notion of man's maker is "a kind of metaphysical blank to be filled in with each increment in self-awareness as human culture pursues its wayward and sporadic course."²⁹

The God whose act of creation has been well described as a loving self-limitation, and who dies that we might live to him, is a profound mystery which may not be understood in terms of our concept of process and change... The dominion of God is... absolute; but it is the dominion of the beloved... It is that dominion become total when... we confess that our self-making is a swift and wild river of desire which runs out to the unknown and yearns to hear from that mysterious beloved.³⁰

Moore considers the religious conversion of a person and sees that there are two quantum leaps of heart in this person who may thus know that he is significant to God. The first quantum leap is that in his pre-religious phase, the human person is in love with God, though before his religious conversion, he does not know about God. In Moore's view, man's pre-religious existence grounded in self-absorption is seen as a passionate concern with the mystery of his origin. He is born, raised up, and stirred with a sense of preciousness that gropes towards the mystery.³¹ In other words, man is born and grows in relation to the purpose of his existence. To say that in the pre-religious phase, man is in love with God is to say that each person is born into the first quantum leap in relation to the mystery. All the great religions try to bring man into the second quantum leap. That

²⁹ Sebastian Moore, *The Fire and The Rose Are One*, 16-7.

³⁰ *Ibid.* 17-8.

³¹ Similarly, K. Rahner writes: "we are oriented towards God. This original experience is always present... the meaning of all explicit knowledge of God in religion and in metaphysics is intelligible and can really be understood only when all the words we use there point to the unthematic experience of our orientation towards the ineffable mystery. And just as it is of the nature of transcendent spirit, because it is constituted in an objective world, always to offer along with this objectivity the possibility, both in theory and in practice, of running away from its own subjectivity, from taking responsibility for itself in freedom, so too a person can also hide from himself his transcendental orientation towards the absolute mystery which we call God" (Karl Rahner, *Foundations of Christian Faith*, 53-4).

is, religion helps man to become convinced that he is significant to God, who is totally significant to man because God is man's reason for existence, and to receive an answer from God that "Yes, you are precious in my eyes, I made you out of love."³²

Indeed, man is much more involved with God, or with the question of God, than man likes to think. This is the pre-religious and the key to self-understanding and to the understanding of religion. Accordingly, one can understand that the dependence of the human being on the ultimate constitutive mystery is pre-religious, universal, and conscious in the radical sense, and shaping of all human life and culture. Man's self-absorption, which is the absolute conviction of his significance, rises to the mystery for the enjoyment of his significance, and thus, looks to the significant other person for that enjoyment in the human community.³³

If one asks himself "why am I?" with the greatest urgency of the cause of his being, the urgency with which the question is asked depends on the need for an answer and on the capacity of the questioned one to answer. If so, this capacity is simply and totally present in God. By nature, the question "why am I?" is the question to the beloved, to the significant other. It is most appropriate to God, and thus, God is the beloved, the significant other, of the soul.³⁴

One's life is a blending of self-ignorance with looking to significant others that has its foundation in the experience of oneself in 'dialogue' with the 'other'. These significant others are touched with the primordial attraction of the unknown other who

³² Sebastian Moore, *The Fire and The Rose Are One*, 22-3.

³³ Ibid. 26-8.

³⁴ Ibid. 29-30.

holds the secret of one's existence.³⁵ This is the condition Moore calls the pre-religious hunger for God's acceptance.³⁶

St. Paul describes brilliantly the final religious consummation as fulfilling all the potential in the pre-religious hunger for God.³⁷ In his hymn to love (1 Cor 13: 4-12), St. Paul highlights the qualities of love, praises love, proclaims the supremacy of love and spells out the characteristics of love in a way that it can be recognized. Applied to God, love as described in this hymn is the power of God at work (cf. Rom 5: 5). It never comes to an end, but knowledge will pass away (1 Cor 13: 8). For St. Paul, the value of knowledge [of God] is relative in comparison with loving and being known by God, because such knowledge is only partial. To be known by God and to experience God are paramount in the religious experience.³⁸ However, "now I know in part; then [in the eschatological future] I will know just as I have been known" (1 Cor 13: 12). One can say that man now knows God's love or loves God in part. Only in his eschatological future, he may love God as he has been loved by God. Moore says that the description of St. Paul's final vision should be called 'post-religious' rather than 'religious'.

According to the 'Hymn to Love', love is the power of God, who has known man before the foundation of the world. Moore sees from the side of man that if in his self-

³⁵ In regarding the experienced one who knows all, Kasper sees that the everyday linguistic usage to speak of an experienced person means that he is one who knows people and things not by hearsay but repeated direct dealings with them. In the language of the Bible, the experience of God takes place in the heart of the human person. In the person, the primary element is that he comes in contact with and is overwhelmed by a reality not himself. This holds for religious experience. However, the hunger for religious experiences can be unreligious and self-centered (Walter Kasper, *The God of Jesus Christ*, 81-82).

³⁶ Sebastian Moore, *The Fire and The Rose Are One*, 32.

³⁷ Ibid. 34.

³⁸ Raymond F. Collins, *First Corinthians*, 479-87.

awareness, man questions God as the lover questions the beloved, religious conversion can be the radical fulfillment of man, the release of all his energies that takes place at the center of his being, in which the need to be significant to the significant other is originally constituted. If religious conversion is seen as fulfillment, religion depends on the pre-religiousness of the human being's affair with God. In this affair, God's word of love gives man the answer to the question of man who is the question to the ultimate constitutive mystery, to God. Thus, if man does not find the question to God throughout the whole of human experience, he shall never hear the word of God as the word of life. On this primordial reality of God in human life, the religious recognition of God is built. However, Moore insists that the power of the Gospel liberates man's pre-religious hunger for God. The proclamation of the Gospel is that God loves man before man loves God, and that the Gospel is the 'Yes' of the beloved.³⁹ The Gospel proclaims that man's need to be desired by the one he desires is met by God who is man's very reason for existing, and thus, whom man desires above all. Man's desiredness in God's eyes as proclaimed by the Gospel is the total fulfillment of man's need to be in love.⁴⁰

While the question to the beloved seeks more life, more meaning, more being in the eyes of the beloved, the question as to the mysterious other asks whether one has any meaning in his scheme of things. The question to the beloved is perhaps powered by the question to God, which is the heart of a person's life. Thus an understanding of man's

³⁹ Sebastian Moore, *The Fire and The Rose Are One*, 34-5.

⁴⁰ *Ibid.* 44.

connection with God regarded as shaping everything in human life would revolutionize religiousness and its relevance to the world.⁴¹

4. Man's dependence on God for meaning

Looking at the religious question in that way can help one to believe that there exists a God. For Moore, to believe that God is present is to believe that one's experience of not being his own maker finds its center in looking to another for meaning. The God to be sought is God for the heart. Without believing, the senses of dependence and the hunger for meaning do not come together.⁴²

In Becker's view, man is a creature living in a world of symbols and dreams. His sense of self-worth is constituted symbolically. His narcissism is nourished by symbols, by an abstract idea of his own worth. His natural yearning for activity, for the pleasures of incorporation and expansion, can be nourished in the domain of symbols. His whole organism manifests the claim of his narcissism seen as "cosmic significance". This claim expresses the heart of the creature, the desire to be the number one in creation. Because of the combination of natural narcissism with the basic need for self-esteem, man becomes a creature who has to feel, and thus must desperately justify himself as an object of primary value in the universe. He must stand out, must make the biggest possible contribution to the life of the world, and must show that he is greater than anything or anyone else.⁴³

⁴¹ Ibid. 37.

⁴² Ibid. 19.

⁴³ Ernest Becker, *The Denial of Death*, 3-4.

Moore thinks that Becker recovers man's physical dependence on the universe and man's hunger for meaning, but thinks that in the pursuit for meaning, man suppresses his sense of dependence. Moore holds that dependence on the universe is not the way into life until it reveals itself as the dependence for meaning. The dependence on the universe and the hunger for meaning are two key realities of existence that come together as the dependence for meaning.⁴⁴

As a being in love, the heart finds a cause for love in the sense of total dependence. One depends on a special person for a new leap in life. His central desire for meaning looks to this, so that he would be himself and find the theme of the greatest love. This burning heart of all humanness points out that there is a deep and habitual split between mind and heart that one cannot easily mend intelligibly. Only God fixes that split by communicating man his blazing and humbling truth in and through Jesus, the Word of God (Jn 1: 1-17; Phil 2: 6-8; Heb 1: 2). Because man is dependent for meaning as the lover depends on the word of the beloved, God the beloved gives his humbling truth, which is his central communication, for the permission to man to have ultimate meaning, which shows that the mind and the heart are one.⁴⁵

5. Man and sin

From the recognition of the positive relationship to the other set up by the basic desire to be significant to the other, one can realize the negating of that relationship as the counter-pull to be oneself for another. This negative relationship to the ultimate mystery is sin. In the negative relationship, man is in the sinful condition, in which man questions

⁴⁴ Sebastian Moore, *The Fire and The Rose Are One*, 20.

⁴⁵ *Ibid.* 21.

himself and sin is recognized radically and universally made overt by the event of the crucified Jesus.

In the relationship to the ultimate mystery, man should not seek his own glory but do everything for the glory of that mystery, the glory of God. To say that God has done everything for his glory is to say that God is the ultimate end of the creature, especially spiritual beings who are created out of God's love and who live in relationships to respond to this love.⁴⁶ St. Paul sees that since the creation of the world, the invisible existence of God has been clearly seen by the understanding of the created human mind. However, though they knew God, they did not glorify him as God. Their uncomprehending minds were darkened. While they claimed to be wise, they exchanged the glory of God for the image of a mortal being (cf. Rom 1: 21-22). There is a fundamental refusal on the part of human beings who have abandoned God. They have submitted themselves in worship to the creatures over which they were meant to rule. As a result of that refusal, they fell into captivity to all manner of viciousness, to a 'darkening' of the human mind in which sin has resulted.⁴⁷

With the idea of the desire to be significant to the other, Moore understands this scriptural view that in negative relationship man is out of harmony with the desire of being himself for the other. The claim of the other upon him no longer invites him to be himself for others, but accuses him of failing to be so. This sense of failing the other is guilt, which stems from the failure of love. It is a sense of failing in oneself, and of failing oneself. Accordingly, because of the central orientation of the self towards the

⁴⁶ Louis Richard, *The Mystery of Redemption* (Baltimore, MD: Helicon Press, Inc., 1965), 261.

⁴⁷ Brendan Byrne, *Romans*, 64-8.

other in love, guilt is not only induced in man by the other but also a state of affective impotence in him. Radical guilt is unhappy and unloving. In guilt, man cannot function properly as a person-for-person.⁴⁸

With guilt, the other appears strangely unattractive. This is not dislike, but a guilty feeling of failing the other; dislike is just a kind of the mask for guilty feeling. Because the feeling of guilt is so unpleasant, man invents an external cause to justify himself.⁴⁹ In this phenomenon, the real evil that happens unnoticed is the first reaction of guilt in the separation of oneself from the other.⁵⁰ This movement of evil disguises itself by making the other alien and threatening. Thus, one can say that guilt has thrown the other into the world of the abandoned. The other is no longer a human being but a caricature from which man wrests an excuse for his original failure. Unless he changes, man cannot see the other in the way of the human need and desire to see each other. If this process is applied to man's attitude to a mystery perceived to be the reason, meaning and purpose of being, one would recognize in him and in human society that as a theme of the Gospel, guilt is human unhappiness that is only dissolved by God's love.⁵¹

In guilt, one experiences the other as not a presence but as a pressure under which he feels powerless to love. The beloved can appear to be hateful; the other appears alien.

⁴⁸ Sebastian Moore, *The Fire and The Rose Are One*, 57-61.

⁴⁹ Ibid. 61.

⁵⁰ In *The Crucified Jesus Is No Stranger*, Moore suggests that the structure of guilt, accusation, acknowledgment, and persistence constitutes the dimension of guilt which colors human self-conscious activity (p. 106). Evil is diffused in the whole human situation (p. 2). It justifies itself by removing the very ground for requiring of man a more intensely personal life (p. 13). It is operative in man as the denial of his contingency and as the cognate fascination with himself (p.35). Now, in *The Fire and The Rose Are One*, Moore seems to bring this understanding of guilt and evil to his discussion of the feeling of guilt.

⁵¹ Sebastian Moore, *The Fire and The Rose Are One*, 62-3.

This recognition leads one to question: is there an ‘other’ to whom man’s whole being looks for meaning, who becomes unlovable to man, and thus there is the most radical and universal form of guilt? This question relates to the question “do I have reason for being; and am I significant in the ultimate design of the universe? It is the question of the other about whom man asks, and on whom all man’s meaning depends. The other appears ugly to the extent that one does not feel assured and comfortable with his life. All the ordinary human feelings of doubt, dissatisfaction and disaffection bring about the ugliness of the other which man experiences in all guilt. In this case,

It is the original other, so its ugliness reflects the original guilt. This guilt is the crippling in us of that in-love-ness with the all-powerful mystery which belongs to our very constitution as self-aware, self-fascinated, questing, questioning beings. It is an original cosmic love-affair gone sour. It is the all-embracing mystery experienced not as presence but as pressure. It is the sense of ‘unworth’ to that mystery. It is an emotional impotence where our deepest life is concerned. It is when the call of the mystery is associated with law, not love.⁵²

According to the teaching of the Council of Trent (Session 5: Decree Concerning Original Sin [June 17, 1546]), original sin is that by which man transgressed God’s command, so that he at once lost the holiness and righteousness in which he had been constituted. Consequently, death threatened man, and with death man is in slavery under the power of the devil. By this sin, man was changed to a worse state. Because of the first man’s sin, every generation of the first man’s children comes into the world with real sin. This sin is not concupiscence which remains after baptism. The Council says nothing definite about the essence of the original sin and the way in which everybody is

⁵² Ibid. 64-5.

responsible for the original sin, but lets theologians seek for an understanding its teaching.⁵³

Moore seeks to understand the teaching on original sin with his view of self-worth in one's relationship to others and to the ultimate mystery. For him, though the sense of worth finds its proper development only in relationship, there is inherent in self-awareness a possibility of experiencing the self as isolated, with no connection with others. In the context of man's total situation in which the human being is involved with the mystery, there is a state of total emptiness in which self-awareness is deprived not only of the enrichment of others but also of the radical enrichment which is the very condition for the meaningful human existence. This state is a far deeper isolation than man knows in the human community. Just as inter-human guilt is preceded by the sin of withdrawing into isolated self-awareness, so in respect of man's very being, the deeper guilt is preceded by the sin of withdrawing into isolated self-awareness in respect of the mystery on which man in fact draws for all his sense of meaning and value. The original sin is experienced by the withdrawing of the self from its primordial leanings towards the ultimate mystery into an absolute isolated selfhood. Thus,

Original sin is the universal and socialized withdrawal of man from the mystery on which he yet continues to draw for all his meaning and value. Original sin is the socialized truncation of human life, the systematic reduction of the child of mystery to the banal world of man's own making.⁵⁴

In sin, man often feels worthless. This feeling of worthlessness (sin) leads to feeling inadequate (guilt). Guilt is an embittered relationship, a vague unhappiness generated by

⁵³ Henri Rondet, *Original Sin: The Patristic and Theological Background*, translated by Cajetan Finegan (Shannon-Ireland: Ecclesia Press, 1972), 171-75.

⁵⁴ Sebastian Moore, *The Fire and The Rose Are One*, 67.

the root evil which is sin, and a failing of others and of God. Just as this sense of worthlessness embitters a person's relationship with another, guilt embitters his relationship with God. "The relationship with God is infected with sin and takes on a guilty quality which spoils its free love-quality."⁵⁵

The question 'what is the essence of sin?' is difficult to answer. In Moore's analysis, one easily thinks of sin as an attack on something positive, on the good, but such an attack is engaged with the real and objective world, while the essence of sin is precisely disengagement. Though man knows this disengagement in himself, sin is hard to describe in terms of an attitude, which is simply the closing-up of the self, and thus, which has no object. While sin is the root of guilt, man is much more conscious of guilt in regard to God, or in regard to 'the universe' or 'the whole', than he is of sin. This symptom implies the mystery of iniquity.⁵⁶

In the scriptural context, the mystery of iniquity is the context of the diabolic. The second letter to Thessalonians says: "Certainly, the mystery of lawlessness is already at work" (2 Thess 2: 7). This mystery of lawlessness is the mystery of evil or iniquity that implies the hidden character of the evil activity. It means that the evil is the hidden and limited activity of the lawless one, who is a satanic agent which opposes God, goodness, and the divine plan for human salvation. Here, the lawless one is the personification of

⁵⁵ Ibid. 69-70.

⁵⁶ Ibid. 71-3.

the forces that oppose God.⁵⁷ This fact is a mystery of iniquity in which one find himself to be disposed to believe that there are Powers of Darkness beyond man.⁵⁸

In *The Crucified Jesus Is No Stranger*, Moore defined guilt as an unhappiness with freedom that hides itself in sin.⁵⁹ That is, feeling bad about feeling free. Now in *The Fire And The Rose Are One*, from his picture of self-worth, Moore realizes that unhappiness with freedom only gets the name of guilt when guilt is induced in man by the ‘psychic worm’, whether family, or peer group, or institution, when he tries to be his own person. True guilt or sin is not the same thing as unhappiness. It is the feeling of failing another person or failing the mysterious otherness in which man lives and moves and has his being.⁶⁰

Moore turns his thought to the disciples’ experience in the event of the crucified Jesus to discuss the universal guilt or sin. He examines Edward Schillebeeckx’s view of the disciples’ desertion and their conversion to Jesus. The gospel of Mark speaks about the falling away of all the disciples of Jesus after Jesus had been arrested (Mk 14: 27); the Johannine gospel tells us about the disciples’ flight to Galilee (Jn 16: 32). Mark also speaks of the disciples’ being scandalized, of taking offence, which means stumbling in their faith in Jesus (Mk 14: 27-31). In the Synoptics, the implication of ‘being scandalized by someone’ or ‘taking offence at someone’ is the exact opposite of ‘believing in someone’ (cf. Mk 6: 3; Mt 13: 57, 26: 31, 35; Lk 7: 23). However, the flight

⁵⁷ Earl J. Richard, *First and Second Thessalonians* (Collegeville, MN: The Liturgical Press, 1995), 330-51.

⁵⁸ Sebastian Moore, *The Fire and The Rose Are One*, 72.

⁵⁹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 105.

⁶⁰ Sebastian Moore, *The Fire and The Rose Are One*, 140.

of the disciples seems to be the matter of interest of the Marcan gospel, which shows that Jesus who is forsaken by everybody trod his path of suffering alone. For this gospel, the opposite of following Jesus is forsaking and denying Jesus. The disciples deserted him. Their flight is their breach with following after Jesus. Accordingly, the Marcan gospel speaks of the disciples as a whole that have lost their heart for Jesus.⁶¹

In Schillebeeckx's analysis, the disciples had not been executioners of Jesus but they had fallen short in their 'going after Jesus', and thus they are in need of conversion to resume 'being disciples'. The first condition for this conversion is their experience of having received forgiveness from Jesus and confessed him to be their salvation. In the New Testament, such a conversion is presented in the form of an appearance vision, of the encounter with the risen Jesus, and means that the disciples' return to Jesus is a return to the living, crucified One. Moreover, in the theology of the New Testament, there is an association of resurrection with forgiveness of sin. Jesus renews the disciples and offers them salvation, which they experience in their own conversion, and in which they experience that Jesus is alive. In other words, the disciples encounter the grace of Jesus' forgiving in their experience of returning to Jesus, in the renewal of their own life.⁶²

Schillebeeckx does not say clearly that the disciples' desertion of Jesus is sin, but 'falling away', 'taking offence', and 'forsaking', then 'conversion and 'forgiveness'. Perhaps because of these later phrases, Moore thinks that for Schillebeeckx, the disciples' sin is their desertion of Jesus and their encounter with the resurrection of Jesus is their

⁶¹ Edward Schillebeeckx, *Jesus, An Experiment in Christology*, translated by Hubert Hoskins (New York: Crossroad, 1981), 323-27.

⁶² *Ibid.* 381, 390-91.

reconciliation and forgiveness. For Moore, such a view is inadequate. The desertion of Jesus clarifies the universal human evil, which is conceived as fear, not as guilt. By deserting, the disciples become part of those who want Jesus out of their way. In other words, they want to stay away from the frightening thing that Jesus seems to stand for. In Moore's analysis, though the desertion produces guilt, the motive is fear or dread, not guilt. This motive is not man's negative attitude to God, because the immediate object of fear is not God, whereas guilt connects directly with being a creature, and is disaffection with creaturehood. Thus, the universal sin cannot be found in the desertion of Jesus. In addition, to say that the resurrection has its main function in what one performs in an apparition or a dream is to say that the resurrection encounter is the same as the apparition and the dream. If the event of resurrection is adequately interpreted, the resurrection plays a role that belongs only to the resurrection. Therefore, the question is still: how does the universal sin, the original guilt, appear in the disciples of Jesus? This question cannot refer to something done by the disciples, because one cannot commit original sin. Moore suggests that the original sin that appears in the disciples is a universal state coming to its crisis when the disciples' positive relationship to God has been brought to a uniquely advanced state of development through Jesus Christ, so that the ultimate entrapment in this world, where guilt enthrones death and casts the shadow of death, is highlighted. Original sin that appears in the disciples is the human captivity in the universal state that appears and is rendered unreal when the world of God has revealed itself as it uniquely did to the disciples of Jesus.⁶³

⁶³ Sebastian Moore, *The Fire and The Rose Are One*, 142-4

Moore thus suggests that “sin is the unreality of God.”⁶⁴ On the one hand, this unreality is never a poignant experience in the face of the human world, but in the encounter with the crucified Jesus on the cross. On the other hand, man is never totally captive in this world, as if it were the only reality. This sinful condition is never realized in the pure state. Only in the crucified is sin or guilt present in the pure state. The sense of failing another is swallowed up in a sense of total isolation. In the pure state, the sense of guilt swallows up everything in itself and becomes the inner emptiness that empowers it to spoil man’s relationships. Thus, in the crucified, sin or guilt is wholly translated into desolation and realized as desolation. As isolation and desolation, this condition of guilt is beyond self-accusation, because in a relationship-breakdown, when a person is deeply broken, he is able to learn something of himself that is beyond self-accusation.⁶⁵ With this he will be able to respond with self-accusation to the healing touch of the other that comes to him.⁶⁶

6. God’s solution for man’s sin in Jesus Christ

Human guilt has its deep root in the self-negation of sin. At the beginning of human time, guilt has conceived the infinite power as over against human weakness. For Moore, this situation is the great projection of guilt-shadow onto the withdrawal from the other that permeates human society. It enters deeply into and reshapes the very conviction of

⁶⁴ Ibid. 144.

⁶⁵ In *The Crucified Jesus*, Moore suggested that self-accusation is one of three elements of the structure of guilt: accusation, acknowledgment, and persistence, which constitute the synchronic dimension of guilt (*The Crucified Jesus Is No Stranger*, 106). One can say that in *The Fire and The Rose are One*, by considering the disciples’ encounter with the event of the crucified and risen Jesus, Moore’s thought on guilt goes beyond that in *The Crucified Jesus*.

⁶⁶ Sebastian Moore, *The Fire and The Rose Are One*, 144.

God's reality. "Only the surrender, the death, the non-self-insistence, of God himself can break it."⁶⁷

It has to be guilt, in so far as guilt is the symptom of sin, which, unlike fear, is beyond our understanding. To forgive sin, truly to dissolve its guilt, is to enable the sinner to come out of his or her willed isolation into love. Even in the case of an injury done to another human being, enablement by the other is needed, just as the other's avowal of love is needed for a lover to take the 'second quantum leap'. It is the other, become lovable again, who dissolves guilt and forgives the injury. In the case of our primordial relationship with the source of all our belief in ourselves and our life, what a prodigious becoming lovable again that must be which leads man out of an immemorial captivity in sin into the love through which alone there is a world at all.⁶⁸

In addition, in all his self-fascination and in all his experience with others, the human being might be behaving towards the ultimate mystery in the way he behaves when he is in love with someone. Perhaps, in being near an unknown reality that exceeds his grasp, man's constitution is in reality an enjoyment whose consummation would come if he could somehow know he is significant in the other's eyes. This vision is what all religions try to make man believe. Religion presupposes a need to know that man is loved by the mystery with which he is desperately concerned. This presupposition is affirmed by the Christian belief in God's love that is engendered by the crucified Jesus in his followers.⁶⁹

II. JESUS CHRIST, THE SINLESS ONE

Based on the traditional belief that Jesus was sinless, Moore's Christology finds Jesus' freedom from the universally original disaffection as the central idea for

⁶⁷ Ibid. 90.

⁶⁸ Ibid. 72-3.

⁶⁹ Ibid. 13-4.

understanding Jesus and his role. For Moore, only a Christology of sinlessness can appeal to the existential anthropology of original guilt, and say what awakens man and from what man is awakened. “Only a Christology of freedom-from-guilt can say what ‘came through’ the dark days, what ‘attracted’ divinity into itself by displacement, what appeared as the beloved of God for all of us.”⁷⁰ Since the sinless one is recognized on the cross, the Christology of sinlessness means the Christology of the cross and explores the mystery of the incarnation, death and resurrection of Jesus in the light of the belief that Jesus is sinless.

1. Incarnation

The Christology of freedom-from-guilt seeks to discover the sinlessness of Jesus in the mystery of the incarnation. Then, with the recognition of the sinless Jesus, it tries to understand the doctrine of the two natures of Jesus and his titles in relation to his divinity.

a. Jesus, man without sin

Christianity believes in a state of human freedom from the universal blight of sin as represented by a man, Jesus of Nazareth who is sinless. The sinlessness of Jesus plays an important role in New Testament soteriology: “For our sake, he [God] made him to be sin who knew no sin, so that in him we might become the righteousness of God (2 Cor 5: 21); “for the high priest [Jesus] we have is not incapable of feeling our weakness with us, but has been put to the test in exactly the same way as ourselves, apart from sin” (Heb 4: 15); “now you are well aware that he has appeared in order to take sins away, and that in him there is no sin” (1 Jn 3: 5; cf. Jn 8: 46; 1 P 1: 19; Heb 7: 26; 9: 14).

⁷⁰ Ibid. 113.

In the second letter to the Corinthians (5: 21), the expression ‘him who knew no sin’ means that Jesus is the one who has not committed sin, and that sin here implies the whole reality of the sinful human world. Accordingly, Jesus was sinless but was made sin for man in the cross event in order to take away man’s sin. Through Jesus, man becomes righteous with God’s righteousness.⁷¹ In the first letter of John (3: 5), sin makes fellowship with God and Jesus Christ impossible. Whoever remains in Jesus, the sinless one, does not sin.⁷²

Moore sees that the understanding of Jesus described as ‘without sin’ depends on what is meant by sin, which is recognized as the universal negation-tendency in human life. This understanding means that when man recognizes the universally sinful reality in man’s life, he can recognize in Jesus his true self totally freed from sin. For Moore, there are three consequences of freedom from sin and its resultant guilt that apply to Jesus’ sinlessness.

If one understands that freedom is present at the deepest level wherever a person encounters the ultimate mystery, the first consequence is that Jesus would be in a total intimacy with God. There would be no guilt in his relationship to the other. The self would flourish in the ultimate companionship with the infinite. He is conscious of himself as a beloved of the mystery, and conscious of the mystery as unshadowing love. The will of God would be his fulfillment. The second consequence of the freedom from sin is that the liberated self would be open to others’ selves. He would not be in any guilty relationship. Nobody would feel rejected by him. The third is that the liberated self would

⁷¹ Jan Lambrecht, *Second Corinthians*, 100-01.

⁷² Bruce Vawter, “The Johannine Epistles”, in *The Jerome Biblical Commentary II*, 409.

be convinced by his experience of God that such a freedom from sin is the way of life meant to be, and that he would come to see the inauguration of this new sin-free fellowship of humankind on this earth. This person would have the most intense sense that in his life, God is inaugurating a new age for humankind.⁷³

The gospels obviously highlight these three characteristics of the sin-free person in the life of Jesus that can be summarized as God-intimacy, human intimacy and eschatology. In God-intimacy, Jesus is God's beloved Son. He prays to and addresses the mystery as 'Abba', and gives his life to fulfill the will of God. Jesus is conscious of himself as 'beloved son' and of the mystery as 'Father'. This consciousness of Jesus can be understood as representing all that man is in the mind of God, because man's life that is an enigma becomes lucid in Jesus. In the matter of human intimacy, while there are outcasts, rejected classes of persons in society because of sin, the gospels present and emphasize Jesus' friendship with those disreputable people. This is sin-free behavior of Jesus. In regard to eschatology, New Testament scholars realize that Jesus saw himself and his life as bringing in the new and eternal age of intimacy between God and humankind; the new age of the Reign of God was at hand. The mind of Jesus was in the eschatological conviction of that new age. Therefore, an adequate anthropology can enable us to get some understanding from within of the three characteristics of Jesus' life, and thereby, to arrive at a psychological portrait of Jesus that is faithful to the New Testament.⁷⁴

⁷³ Sebastian Moore, *The Fire and The Rose Are One*, 77-8.

⁷⁴ *Ibid.* 78-9.

In the Catholic tradition, Jesus is not the only sinless one, because Mary is also believed to be sinless. Moore distinguishes the sinlessness of Mary from that of Jesus. Her sinlessness is something received, while by engaging with the power of death to make it ineffective, the sinlessness of Jesus comes to man and brings man into itself. Thus, the sinlessness of Jesus should be seen in the ultimate event of the cross. In this event, the sinlessness of Jesus was alone brought into the final conflict with the power of sin.

It was only in the conflict between Jesus and the forces of this world that the disciples had to face in the ultimate crisis of the soul, the death of God which dissolves the master-slave relationship and leaves a void. That void is filled by Jesus newly and bewilderingly alive: alive in a way for which there is no category and in which life's ultimate value and meaningfulness are not shadowed and questioned by death.

As experienced by the disciples in the encounter with the risen Jesus, the sinlessness of Jesus was triumphant in a new salient and unique feature that was able to appear as power over sin. His intimacy with God was a reality stronger than the death.⁷⁵

b. Jesus' divinity and humanity

Jesus is the divine Word made flesh. His person subsists in two natures, divine and human. This is the dogma of the incarnation. Moore suggests that the formulation 'Jesus is one person in two natures' depends on the original psychologically and spiritually revolutionary experience of the disciples and is the intellectual recognition of this experience. This is what Christology must remember. In Moore's view, only for those who share this experience is Jesus God and man. The formula "represents the acceptance, in our critical yes-or-no intelligence, of the transformation of the heart which took place

⁷⁵ Ibid. 112.

when the executed Jesus returned to his own in the Spirit, and when he now comes to his own in the Spirit.”⁷⁶

In Moore’s understanding, the Council of Nicaea accepted the fact that Jesus who does for us what only God can do must be God. The Council of Ephesus declared that Mary is the Mother of God because a mother begets not ‘humanity’ but ‘a man’, and the man Jesus is God as affirmed by Nicaea. Here there is a distinction between ‘nature’ and ‘person’, between ‘humanity’ and ‘a man’. The Council of Chalcedon used this distinction to affirm that Jesus is one person in two natures, human and divine. He is both God and man.⁷⁷

The idea that ‘Jesus who does what only God can do is God’ is the base for understanding Moore’s Christology in *The Fire And The Rose Are One*.⁷⁸ Moore thinks that originally, the divinity of Jesus meant the coming of heaven upon earth and Jesus’ calling out into the total freedom in which man has his feeling for God. Jesus was the focus of the secret sense of the soul of who God is and drew that sense into himself.⁷⁹

‘Jesus is Lord’ is the cry of a free people who have found themselves in God. In *The Crucified Jesus Is No Stranger*, Moore insisted that one can say ‘Jesus is Lord’ through the Spirit, who not only tells the believer ‘Jesus is Lord’ but also what ‘Lord’

⁷⁶ Sebastian Moore, *The Fire and The Rose Are One*, 95-6

⁷⁷ Ibid. 95.

⁷⁸ In his article “The Resurrection: A Confusing Paradigm-Shift”, Moore suggests that Jesus effects in us what only God can effect, and so Jesus is God. Furthermore, Jesus who is free of sin and guilt conveys and awakens an experience of God’s immediacy in our life. Thus a totally new sense of God is tied up with this man Jesus. This belief is grounded in the proposition that Jesus was raised from the dead (Sebastian Moore, “The Resurrection: A Confusing Paradigm-Shift”, *Downside Review* 98 [1980], 258-59).

⁷⁹ Sebastian Moore, *The Fire and The Rose Are One*, 94.

means in his/her life.⁸⁰ However, Moore has suggested that Jesus is ‘the self’ that is beginning to form in people’s lives.⁸¹ On the cross, he becomes a symbol of the self⁸² in which man finds his identity and acquires his selfhood.⁸³ One can see that in *The Crucified Jesus*, Moore’s thought is still in a closed circle, in which the individual encounters Jesus, but is also able to reduce Jesus to a mere symbol.⁸⁴ Perhaps, in order to obviate this possibility, in *The Fire and The Rose Are One*, Moore shifts his way of thinking to the disciples’ experience of Jesus.

Only the disciples experienced the event of Jesus in which they had been transformed to become a new people of God. Accordingly, Moore explains the divinity and humanity of Jesus that by confessing ‘Jesus is Lord’, this new people gave expression to a new religious consciousness, an awareness of God. In this new consciousness, they experienced that “the humanity of God was the filling of a vacuum whose enormousness could only be understood after it was filled.”⁸⁵ That vacuum, an emptiness, which is in man’s being apart from God was brought into the ‘hour’ of Jesus, when ‘God was dead’. If one understands that only God can fill that emptiness, Jesus is God because he filled it. Moreover, the humanity of God is the vision cleared before

⁸⁰ Sebastian Moore, *The Crucified Is No Stranger*, 19.

⁸¹ Ibid. 19.

⁸² Ibid. 26.

⁸³ Ibid. 7, 14.

⁸⁴ William P. Loewe, “Encountering the Crucified God: The Soteriology of Sebastian Moore”, 220.

⁸⁵ Sebastian Moore, *The Fire and The Rose Are One*, 94.

man's uncomprehending eyes as guilt was taken away. It is the Lamb of God, who takes away the sin of the world, who appears in the sudden absence of sin.⁸⁶

Thus, one can say from the event of the cross that God was human, but he did not stop being ultimately mysterious.⁸⁷ The divinity of Jesus deeply reached human consciousness when the love of God set man free from guilt. The rallying cry of the liberated people that 'Jesus is Lord' was the expression of a consciousness of God as love and as purely generous and life-giving. They gave a special name to this new consciousness of God as both mysterious and human: "the experience of the Holy Spirit, a super-consciousness in which everything came together and all people came together."

This new consciousness becomes articulate in two complementary ways:

If I ask what it says about human beings, the answer is 'Jesus is God', meaning that our life is raised out of guilt into emotional equality with God. If I ask what it says about God, the answer is: 'God is loving Father, beloved Son, these two one in the Holy Spirit.' This is the origin of the two central doctrines of Incarnation and Trinity.⁸⁸

The proposition 'Jesus is God' depends for its meaning, not only for its truth, on the unique process that certain persons went through. In other words, the divinity of Jesus is a truth shaped by the way it comes to be known.⁸⁹ This way is a dramatic revelatory process of which the culmination is the confession that Jesus is God. In this process, the

⁸⁶ Ibid.

⁸⁷ This idea seems to be similar to the thought of St. Athanasius, who says: "when He moved His body, He did not cease also to direct the universe by His Mind and might... as man, He was living a human life, and as Word He was sustaining the life of the universe, and as Son He was in constant union with the Father" (Athanasius, *On The Incarnation*, translated and edited by a religious of C.S.M.V. [Crestwood, NY: St. Vladimir's Seminary Press, 1993], 45, § 17).

⁸⁸ Sebastian Moore, *The Fire and The Rose Are One*, 94-5.

⁸⁹ Ibid. 98.

unique person, Jesus himself, interacts with his disciples, and thus brings about a unique effect in them. In the encounter with the crucified Jesus, this effect experienced as the divine transformation of their world interacts with their world to produce a uniquely experienced emptiness of the soul which only God can fill. In the resurrection encounter, Jesus is experienced as filling that emptiness. Thus, Jesus is God.⁹⁰

One only knows the meaning of the divinity of Jesus when he is somehow in touch with how God shows people that Jesus is divine. In the New Testament, the narratives of Jesus' baptism and transfiguration show that Jesus is God's beloved son. After Jesus was baptized by John the Baptist, the voice from the heavens addresses him: "You are my beloved son" (Mk 1: 11). This saying means that Jesus is God's only Son as regarded in the context of the family relationship,⁹¹ the relationship of the Father to the Son. In the event of the transfiguration, the voice from the heavens says to the disciples in that event: "This is my beloved son" (Mk 9: 7). The third-person language means that the disciples heard that voice. Both the events lead forward to the centurion's identification of Jesus at his death on the cross: "Truly this man was the Son of God" (Mk 15: 35).⁹² These narratives imply that the man Jesus is divine. Thus, Moore sees that "my beloved son" describes the way in which the truth 'Jesus is God' is understood and known. This is a truth received only from the divine revelation that shapes this truth and its meaning.⁹³

⁹⁰ Ibid.

⁹¹ John R. Donahue and Daniel J. Harrington, *The Gospel of Mark* (Collegeville, MN: The Liturgical Press, 2002), 65.

⁹² Ibid. 271.

⁹³ Sebastian Moore, *The Fire and The Rose Are One*, 98.

The divinity of Jesus as stated in the conciliar formulation is usually regarded to be believed and to be the test of faith. Moore thinks that the substance of that formulation is an experience of the risen Jesus in the Spirit. He disagrees with those who think that the Christology of the first Councils was for the needs of a past culture, and now is the time to get beyond Chalcedon. For him, this thought is unconsciously motivated by a desire to refuse Christology of the reminder of the infinite difference between creature and Creator. It wants to silence the voice of that reminder, because it lacks a way of thinking of the divinity of Jesus that is independent of that voice.⁹⁴

Thus, Moore asserts that by itself, the conciliar Christology, which for some is unable to speak to our time, conveys the substance of the Incarnation to any time. The Christological formulas of the early Councils are applicable and mandatory for believers of any age. They do not give a psychology of Jesus as God and man, but remind the believer to come to the belief in Jesus, to plunge himself in a deep sense of mystery whose essence may be experienced, and to realize that the difference between creature and Creator is infinite. This distinction is relevant to Christology. It is not confined to any particular culture.⁹⁵

c. Jesus' divinity and his titles

On this view, Moore notes a contemporary pointer with which he disagrees. As a kind of searching for historicity, this pointer suggests that the belief in Jesus' divinity is acquired historically through a fascinating process.

⁹⁴ Ibid. 100.

⁹⁵ Ibid. 101.

This view claims that after his death, the disciples of Jesus came to see in him the Christ, the King-Messiah, the anointed one of God. Then, when they were preaching to and interacting with the pagan world, they called Jesus, their hero, Lord, the Lord of lords, and the King of kings. They accepted tacitly the permission of the pagan culture to give the divine honor to a man. Then, within that permission, Jesus was raised above all other Dominions and Powers, and thus, to the divine status. Thereby, the belief in the divinity of Jesus began to be confessed.⁹⁶

For this claim, the title 'Messiah' that designates Jesus as 'the anointed' *Christos*, was used in the apostolic preaching to underscore that Jesus was the Messiah, the divine answer to the messianic hope of Israel. Because Jesus had not been glorious or victorious, nor established a kingdom, nor delivered Israel, nor brought the Gentiles to worship the God of Israel, his followers explained that Jesus would be the Messiah in his parousia at the future moment when God will fulfill all the prophecies and the whole world will see the Messiah in power and glory (Act 3: 20-21). They also suggested that God made the Ascended Jesus the Messiah whose reign is gloriously and victoriously in heaven (Act 2: 3-6; 5: 31). Accordingly, the concept of the Messiah was spiritualized to apply to the one who delivered Israel not from the political servitude but from the servitude of sin. The image of the Messiah thus included a suffering Messiah (Act 3: 18; 17: 3). Then a further development points out that Jesus was the Messiah from the moment of his incarnation (Mt 1: 23; 2: 6; Lk 1: 31-33). In fact, because the title 'Messiah' was frequently applied

⁹⁶ Ibid. 103-04, 130.

to Jesus, it became the surname of Jesus to such an extent that Christians think and speak naturally: Jesus Christ.⁹⁷

One can see that the image 'Messiah-King' describes Jesus as a man, his activity and suffering and to affirm with the explanations that he is truly the Messiah whom Israel hopes to come. However, Moore thinks that the image of the Messiah can only be seen as the incarnation of a mysterious personage that the first believers saw in their hero and thus, it could not be regarded to be divine or equal to God.⁹⁸

For Moore, while the image of the Messiah applied to Jesus is in fact the cultural mediation of his divinity, one easily confuses it with his divinity. One should remember that at the beginning, Jesus was called the Christ, but known as a Christ who carried in himself the whole mystery of God. Today, "the universal self which he properly evokes is a self whose meaning and destiny are, literally, infinitely beyond all possible human conceptions of man's place in the universe."⁹⁹

In addition, for some, Jesus is the exemplar of the relationship in love between the self and the infinite. This Christ-self-exemplar is the agent of the divine liberating action, and thereby, Jesus is at once human-exemplar and divine. Moore disagrees with this view because he sees that on the one hand, such a Christ-self-exemplar is impossible to have the divine nature as being a part of the human being that is to be liberated. On the other hand, there is in the liberated one an extraordinary process of elevating the Jesus of history to the divine level, and so to experience liberation. This view makes man the

⁹⁷ Ibid. 70-71.

⁹⁸ Sebastian Moore, *The Fire and The Rose Are One*, 103.

⁹⁹ Ibid. 130. Moore has discussed this idea in *The Crucified Jesus Is No Stranger*, 19.

savior of Jesus, not Jesus of man. Therefore, one should understand that if the Christ-self-exemplar as represented by Jesus is to be divine as well as human, Jesus' divinity must be declared by God to the soul, and this declaration must have been 'heard' at the very beginning of the Christian preaching.¹⁰⁰

Moore explains the application of '*Christos*' to Jesus that the disciples of Jesus affirmed that Jesus was the Christ. Though 'Christ' does not mean God or the equal of God, Jesus was a Christ who had done for them what only God can do. He made them friends of God, gave them the Holy Spirit, and forgave all their sins. Though their Jewish tradition had no name for a man who could do such things, they tried to give him the best name that had in their tradition: Christ, and changed its meaning forever by what they believed their Christ having done for them and for all humankind.¹⁰¹ Then, Moore insists that,

Jesus' emotional equality with God came through death and was communicated to the disciples. It was as communicated by him at the Resurrection that this equality was known by them as triumphant over this world of death. In simpler words, he gave his friendship with God to them. But only God can make people his friends. Therefore, Jesus, in making the disciples friends of God, gave them what only God can give. He who does what only God can do is God. Thus Jesus' emotional equality with God, as something he could give to others, as communicable, presupposes an ontological equality with God. It is as communicable that Jesus' emotional equality with God belongs to one who must be said to be God.¹⁰²

This view is concerned with the experience of the disciples who came to realize and believe in the divinity of Jesus. For Moore, the belief in Jesus' divinity was believed from the beginning. If Jesus was a man without sin, "the sense of the reality of God that he

¹⁰⁰ Ibid. 129-30.

¹⁰¹ Ibid. 103-4.

¹⁰² Ibid. 113.

evoked in the people close to him was something beyond our capacity to imagine, for none of us has ever been touched by a sinless person.”¹⁰³ The sense of the death of God caused by the failure and execution of Jesus was something beyond our capacity to imagine. Moore suggests that the experience of the disciples is a unique form of the dark night of the soul, the sense of the death of God. This condition of the dark night of the soul can be consoled only by the return of God. Because the disciples had been inundated with consolation in the encounter with the risen Jesus, in their experience, Jesus was the finger of God, the very touch of God returning and pouring out his Spirit into their world. He was God’s presence in their midst doing for their disconsolate soul what only God can do. Thus, “the experience of the encounter with Jesus as the return of God puts God at the center of the picture with or in Jesus.”¹⁰⁴

The disciples believed Jesus to be God, because God told them, they heard it and received it from God in a unique way. In the other words, the divinity of Jesus can only be known from God.¹⁰⁵ This insistence is based on St. Paul’s saying: “No one can say ‘Jesus is Lord,’ except by the Holy Spirit” (1 Cor 12: 3). As a sanctifying power, the Spirit comes from God. Given to and active among Christians, the Spirit prompts them to utter ‘Jesus is Lord’.¹⁰⁶

According to the formula of Nicaea, the Son’s substance is the same as the Father’s. One can understand this statement in two cases. In the first case, the Father and the Son

¹⁰³ Ibid. 105-06

¹⁰⁴ Ibid. 106.

¹⁰⁵ Ibid. 107.

¹⁰⁶ Raymond F. Collins, *First Corinthians*, 448.

are two aspects of God as two sides of the same thing. In the second case, there are two Gods as the one thing is split in two. Both are heretical. Therefore, the statement of Nicaea is only coherent if it is understood as critical realists would understand it, which means that a thing is known by what it does. Jesus is all that the Father is and does, except being Father and generating. This statement can be regarded as ‘reason illumined by faith’ that gives the believer a real sense of God as a reality in his own right and not relative to any human concept. However, the statement of Nicaea is limited to the question “how the divinity of Jesus is.” This question can only be answered by coming to a concept of the Trinity. For today, the question is “how Jesus is known to be God.” As at Nicaea, this question challenges the mind of the questioner and calls on the mind’s resources, which are centered in the exploration of human experience.¹⁰⁷

Because Jesus has been “among us”¹⁰⁸, such an experience must have been enjoyed since the beginning of the Christian preaching. On the one hand, this experience can be seen as the psychological and cultural mediation of faith. On the other hand, the Christian faith can generate in itself a certain visionary quality that would transfigure believers’ ordinary experience. Thus, there is a meeting-point between Christian faith and contemporary self-understanding. Moore suggests that,

That meeting-point has been the sinlessness of Jesus which, in relation to man’s ultimate purpose, raises the question ‘Why? Why a sinless man?’ and in relation to our human world and its cultures, raises question ‘Who? Who could this be? The reason for the Christian tradition’s insistence on the sinlessness of Jesus is a conviction that the mystery of our faith begins with the ministry of Jesus...the ministry of Jesus prepares for the death of God and for a consequent revelation

¹⁰⁷ Ibid. 131-32.

¹⁰⁸ Here, Moore means that in the encounter with the risen Jesus, the disciples recognized him as Lord and God (cf. Jn 20: 28).

which might, on my presuppositions, be understood more deeply than heretofore to be revelation.¹⁰⁹

In addition, there is a fundamental belief in a community of human experience that spreads in time and space. The center of this belief is the consciousness of Jesus, but above all the communication of this consciousness involves a drama of blood. In that drama, the receivers of this communication dissociate from their old world to enter into 'the Word made flesh'.¹¹⁰

2. Jesus' death

The drama of blood, of the cross, is that of Jesus' suffering and death. The disciples experienced in this drama of Jesus the death of the God which Jesus had awakened in them. In *The Crucified Jesus*, Moore saw the cross of Jesus as a sign of the power of love over evil and the drama of the cross as the symbol in which the evil tries to hold its own against God.¹¹¹ Now he sees that only the disciples experienced the whole drama of Jesus, and thus he shifts his view to the disciples to discover their experience in that drama of Jesus' death.¹¹²

Moore thinks that through Jesus' life and his movement, the disciples caught from him the sense of the goodness of nature, of the world, of life, of people that is part of an open and guilt-free relationship with the mystery. In the company of Jesus, they experienced a God who is incomparably more real than the God of traditional religion. They experienced this 'new' God as a loving presence in everything that was bringing

¹⁰⁹ Sebastian Moore, *The Fire and The Rose Are One*, 133-4.

¹¹⁰ Ibid. 134.

¹¹¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 17, 37.

¹¹² William P. Loewe, "Encountering the Crucified God: The Soteriology of Sebastian Moore", 220.

people together. Therefore, when the movement of Jesus came to nothing and he was arrested, they fled in shame and confusion. For them, because God had involved himself so much in the life and the movement of Jesus, the failure of that movement was much more like the death of God than his mere absence. With the death of God, what is aroused in the soul of man by the thought of God's huge power comes to an end. However, this condition created a totally new possibility in them of hearing a new message from the mystery in their encounter with Jesus, the risen Lord.¹¹³

To understand psychological aspects of Jesus' death, Moore poses the question: "what happens when the personalness of God for the self-aware person takes a quantum leap, as it does in the case of Jesus?"¹¹⁴ For him, there are two opposed answers to this question.

One answer is that such a person's consciousness reaches beyond death, no longer sees death as the obstacle or the snag in his religious self-awareness. Jesus would then be a sort of super-Socrates, his inner eye opened to that mystery which baffles humanity. The other and opposite answer is that for such a person the contrast between the presence of God and the fact of death would be more acute than for one who had not made the quantum leap into freedom from guilt.¹¹⁵

Convinced of this view, Moore suggests that the psychology of Jesus embraces and intensifies all movements of the human heart that wed God to life, to relationship and to community. Death loomed large for Jesus as an incomprehensible obedience to the Power, the God of life, who gave him his mission and his meaning. For Jesus, death, which has no place in his life, is lifted into the sphere of pure obedience. In the self-

¹¹³ Sebastian Moore, *The Fire and The Rose Are One*, 80-1.

¹¹⁴ *Ibid.* 121.

¹¹⁵ *Ibid.* 121-22.

awareness of Jesus, the immediacy of God gives him a sense of his life, the unmistakable sense of living that is what human life really is in the power and presence of God. It is the sense of his life for others. So, the meaning of his death is that an inappropriate death for him is undergone by him for all. He came to know that his death as an act of love for humankind is given by God for others.¹¹⁶

If guilt welcomes death, it is not welcome to one who is free of guilt. This is the psychology for understanding the hymn in the letter of St. Paul to Philippians (2: 5-11). Jesus who was in essence God chose to empty himself, being obedient unto death, even death on the cross. Jesus' choice was the choice that leads to a terrible sort of death as the punishment for the most heinous criminals.¹¹⁷ The hymn shows that there is one who is not partnered with death, does not belong to the world of guilt, but embraces death only as an obedience to the infinite Mystery.

In the psychology of Jesus, his death is moved into the sphere of a mysterious obedience, in which it functions so as to enable God to die. Regarded in the total picture of salvation, for Jesus, his death is the opening of the door onto the death of God as experienced by the disciples. It does not have the appropriateness for him as it has for man in guilt. Because there is no self-absorption for him, his death is functional to a new state of affairs brought in for the disciples, namely the death of God. Thus, the death of Jesus as an obedience is the instrument of God's saving design and reflects that design.¹¹⁸

¹¹⁶ Ibid. 121-23.

¹¹⁷ Bonnie B. Thurston and Judith M. Ryan, *Philippians & Philemon* (Collegeville, MN: The Liturgical Press, 2005), 82-3.

¹¹⁸ Sebastian Moore, *The Fire and The Rose Are One*, 123. For Lonergan, the one person of the Word is the ontological and psychological subject of both his divine consciousness and his human consciousness. Accordingly, as God Jesus knows himself to be his human being, and as man he knows himself to be the

3. Jesus' resurrection

The death of Jesus was experienced by the disciples as the death of God, who would have been temporarily absent in the shade. But, the disciples had encountered Jesus alive, the risen Lord, as a reappearance of God. In the risen Jesus, there was the new divine life. This means that there is a psychological displacement of divinity from God to Jesus.¹¹⁹

In his article "The Resurrection: A Confusing Paradigm Shift" Moore suggests that the stories of appearances of the risen Jesus express the faith of the early community rather than describe an experience of that faith. They reveal a powerfully shaping, teaching or persuading intention, and thus look less like a report of an experience. Moore suggests a shift to the disciples' experience in order to answer the question: what happened in the minds of the people who were saying 'the Lord is risen'?¹²⁰

The belief of the disciples that the new and eternal age has dawned with Jesus and that he effects in believers what only God can effect is grounded in the proposition that 'he was raised from the dead'. With this belief on the part of Jesus' disciples, there was a change in the human being's experience and understanding of God. Because Jesus, who is free of sin and guilt, conveyed and awakened an experience of God's immediacy to

Son of God. Furthermore, 'psychological' is not the opposite of 'ontological. Thus, at a certain level of ontological perfection, 'psychological' is the ontological itself. Since Jesus, God and man, is found at the level of ontological perfection, he is a psychological subject of his divine consciousness and his human consciousness. He is conscious of his total reality (Bernard Lonergan, "The Consciousness of Christ", in *Collected Works 7*, 243-47). Therefore, Moore can say that in the psychology of Jesus, death, which is totally unwelcome to him, is moved out of the sphere of welcome into the sphere of a mysterious obedience, in which it functions so as to enable God to die.

¹¹⁹ Sebastian Moore, *The Fire and The Rose Are One*, 82.

¹²⁰ Sebastian Moore, "The Resurrection: A Confusing Paradigm Shift", 257.

human life, a totally new sense of God was tied up with Jesus. For the disciples, this man Jesus became the agent of the disappearance of God in their experience of the dark night of the soul, when he was arrested, crucified and dead. Then, in their experience of the resurrection encounter, there was an involvement of God, of his believability with the loss of their leader. God who had become unreal in the event of the crucifixion became real in Jesus, who was experienced as the agent of the new and all-pervading self-revelation of God, and who is the condition for thinking about God and his ways. Thus, one can say that the experience of Jesus being raised from the dead is the basis for the Christian belief that Jesus is the equal of God. In other words, after his death, the early followers of Jesus had an experience of the living Jesus who had done for them and for the world what only God does or can do.¹²¹

In *The Fire and The Rose Are One*, Moore sees that in the resurrection encounter, God the Father was now seen to have declared his love for man in bringing Jesus who was man's representative crucified and dead on the cross into his immortality.¹²²

Eschatologically, Jesus' resurrection is the beginning of the new world after history, when according to an ancient apocalyptic vision, 'the sea will give up its dead': the dead would all be raised to live forever with God in a world unshadowed by death (cf. Rev 20: 11- 21: 1-4). This vision means that the resurrection of the dead marks the end of this world and the start of the new age with the reign of Jesus Christ. The former creation disappears with all the repulsive characteristics that make the creation enslaved to sin. God annihilates the brutal powers that have ruled over the human world. Nothing remains

¹²¹ Ibid. 258-63.

¹²² Sebastian Moore, *The Fire and The Rose Are One*, 82.

but the magnificence of God's eternal Kingdom in which God is in intimate union with his people in the era of salvation. The creation is refashioned in order to befit redeemed humanity.¹²³

Thus, one should understand that the Christ-event, Jesus' death and resurrection, goes to the root of that vision in the human psyche and lays bare the fact that man may find the love of God incompatible with death. Because God died, the Christ-event deals with the suspicion in the soul that death is God's way of keeping man from his abundant life. Jesus' resurrection is the manifestation of the life of the God who died out of love, and prepare a deathless world for his final triumph.¹²⁴ It is the start of a new age in which man experiences himself as a new creation in the encounter with the risen Jesus.

III. THE ENCOUNTER WITH JESUS THE SINLESS ONE

The encounter with Jesus refers to an awakening of the depths of man's soul to see in those depths the evil that has pervaded all his life.¹²⁵ In *The Crucified Jesus Is No Stranger*, Moore has thought that in this encounter, man first becomes convinced of God's love as revealed in Jesus, then experiences the reality of evil in himself, experiences God's acceptance of that reality, comes to recognize himself as a crucifier, to identify himself with the crucified, and comes to experience God's love in Jesus accepting him.¹²⁶ One can see that though Moore has said that the New Testament phrase 'Jesus is the man without sin' needs to be appreciated in the context of the encounter with

¹²³ Jean-Louis D'Aragnon, "The Apocalypse", in *The Jerome Biblical Commentary* II, 491.

¹²⁴ Sebastian Moore, *The Fire and The Rose Are One*, 115.

¹²⁵ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 29.

¹²⁶ *Ibid.* 4.

the crucified Jesus,¹²⁷ these experiences are only the experiences of an individual mystic. They can be questioned: are they the experiences of the first believers who encountered, experienced, and proclaimed Jesus as Lord and God? Therefore, in *The Fire and The Rose Are One*, Moore looks to the disciples to discover their experience in the encounter with Jesus, their recognition of God's love revealed in Jesus, and their transformation into a new life through that encounter.

1. The encounter of the disciples with the risen Jesus

If the gospels are constituted by the experience of the disciples of Jesus, the question of Jesus' own story lies at the heart of their story, which is the story for them. The stages of their development: the lyrical, desolation, and the new life are the stages provoked in them as Jesus evokes the Kingdom, fails them and then, comes to them with the new life. These stages imply that Jesus must have had personal involvement in these astonishing phases and openness to his disciples, the involvement that would be discovered to be his with the disciples' conversion in the Easter and Pentecostal period.¹²⁸ The story of Jesus is thus the story of a relationship involving the conscious participation of the disciples who encountered the risen Lord.

In the disciples' experience, the movement of their souls was collapsed by the death of God, but they were revived from that total spiritual collapse by the encounter with Jesus who returned to them from the dead. In this encounter, the Christian faith was born; and on this encounter the disciples based their faith and hope. There is an extraordinary sequence of events that affected the soul of one who encountered Jesus: the failure of his

¹²⁷ Ibid. 54.

¹²⁸ Sebastian Moore, *The Fire and The Rose Are One*, 118-19.

movement, his execution, the psychological effect of the death of God, the reappearance of Jesus and the new spiritual vitality. In that sequence, Jesus reappeared as God alive for the disciples and was the center of a new God-consciousness. “Psychologically, there is a displacement of divinity from the old God whom guilt kept remote and overpowering into Jesus.” Here is the root of the Christian formulated belief found in the first experience of him.¹²⁹

“The awesome encounter with this dead man alive in power caused, in those who experienced it, a psychological displacement of divinity from the old God to the new Man.”¹³⁰ With this shift, the old God is no longer but becomes God the Father who shows his care for man by raising Jesus from the dead to be with him forever. In reality, the displacement of divinity is an extension of divinity to Jesus; and God the Holy Spirit is experienced to be the divine vitality that conjoins the infinite mystery with the divine Man. With this view, one can see that there is a cyclic flow of life between Father and Son through the Spirit, and thus, the encounter with the risen Lord includes three stages: displacement, extension and cyclic flow of life.¹³¹

In fact, for the disciples of Jesus, ‘God’ who is the jealous and all-dominating one and the threat to man’s existence died with the collapse of Jesus’ movement. The God

¹²⁹ Sebastian Moore, *The Fire and The Rose Are One*, 81-2. K. Rahner suggests that the Christian faith is lived in the absolute relationship to Jesus through faith in the encounter with him. This relationship is called an absolute relationship because it must be seen in the definitive salvation of the whole person and of the human race. The presence of that absolute relationship to Jesus in an individual might be hidden in the ultimate and existential decision of that individual which cannot be brought to reflection (Karl Rahner, *The Foundations of Christian Faith*, 204-05). Perhaps Moore’s view is now similar to Rahner’s view, thus in *The Fire And The Rose Are One*, Moore discusses the experience of the community of the disciples, not the experience of one of them, and says that the Christian faith is born in their encounter with Jesus.

¹³⁰ Sebastian Moore, *The Fire and The Rose Are One*, 83.

¹³¹ *Ibid.* 83.

they now encounter is Jesus as a power greater than death. Accordingly, they are able to experience the original God as the one who loves and brings man into his own immortal life. Their souls are able to be burst by the Holy Spirit who is the sense of the vitality of God. Thus, “the matrix of the images of the divine Persons is ‘the infinite connection’ as it undergoes the transformation of the encounter with the risen Jesus.”¹³²

2. Jesus reveals God’s infinite love in his death and resurrection

The vividness of the encounter with Jesus combined with the death of God is the reason to speak about the displacement of divinity. Moore sees that in the event of the cross, God was bound with the dead man on the cross. The disciples remained tragically separated and helplessly bewildered. But with the resurrection, Jesus was experienced by them as being stronger than death. He is the new man, who inaugurates the new age, in which death no longer has the last word. In him, they experienced a power to innovate history. At first, this power was experienced as the new place, the displacement, of divinity. With this experience of Jesus as Lord was the experience of the Holy Spirit, the other power for the experience of divinity. In the Holy Spirit, the mysterious God of the beginning and the humanness of God were united in Jesus. This meant that “Jesus was now experienced as the extension of God in celebrating which the disciples came into a single common consciousness.”¹³³ Thus, in their experience, “the extension of God into Jesus is a live reality into which they are drawn as into the one Spirit of the living God who raised Jesus from death.”¹³⁴

¹³² Ibid. 83.

¹³³ Ibid. 88-9.

¹³⁴ Ibid. 89.

The disciples underwent a process of the experience from the encounter with the crucified Jesus to that with the risen Jesus. In the encounter with Jesus' death, the disciples experienced God's powerlessness, and ultimately, the death of God. For the disciples, everything they had believed was collapsed in Jesus' death. In the encounter with the risen Jesus, for the first time, they experienced God, not only alive, but also alive for the astonished soul. This new experience of God in the encounter with the risen Lord helps the disciples to understand the meaning of Jesus' death as the behavior of the lover. At the crucial moment of God's self-surrender, death and non-self-insistence, when human psychology is floundering in a new bewildering experience of God's weakness, the infinite love touches the experience and confirms itself as an encounter of one with his surrendering lover.¹³⁵ Moore suggests that:

Only after the resurrection can this death of God be understood as the act of the lover. Only before the resurrection can this death of God find its point of entry into the soul. The bewilderment of Golgotha is its necessary climate. No instruction, no intuition, no vision even, can dislodge guilt from its central position in the human soul, whence it directs the soul's perception of God.¹³⁶

In the death of Jesus, the Absolute is encountered not as power but as love. This infinite love of God is encountered not in thought but in psyche by God's self-revelation in Jesus on the cross. The infinite power of God is revealed in Jesus as the infinite love that invites man into eternal friendship of God.¹³⁷ In raising Jesus from death, God

¹³⁵ "No one can have greater love than to lay down his life for his friends" (Jn 15: 13). The model of the disciples' love is Jesus' act of love as he laid down his life. 1 John 3: 16 seems to interpret "laying down his life" as a model for the way of expressing love: "The way we came to understand what love means was that he laid down his life for us" (Raymond E. Brown, *The Gospel According to John II*, 682). Thus, one can say that Jesus' death is the act of love that reveals his love for humankind. In Moore's view, one can only recognize this love in the encounter with the risen Jesus.

¹³⁶ Sebastian Moore, *The Fire and The Rose Are One*, 90.

¹³⁷ *Ibid.* 90-1.

reappears as the lover of humankind; and the Holy Spirit is realized as a bridge between the infinity and humanness of God. The process of revelation is complete. Accordingly, “Jesus’ emotional equality with God came through death and was communicated to the disciples” by him at his resurrection. The disciples knew Jesus’ equality as triumphant over this world of death, and knew it because Jesus gave them what only God can give.¹³⁸

With those analyses, Moore suggests that thinking of ‘God’, then thinking of ‘Jesus’ and saying that they are one is purely verbal. When the love of God revealed in Jesus has set man free from guilt, the divinity of Jesus reaches deeply to the human consciousness of the liberated, and thus, they cry out “Jesus is Lord”,¹³⁹ expression of a consciousness of God as love.¹⁴⁰

3. Man in the encounter with Jesus

In the encounter with Jesus crucified and risen, man is able to see that all he had believed in this world and in the religious world has gone. Moore analyzes two sides of the soul in the encounter with Jesus, one without God and the other with knowing God as its reason for being, then comes to understand the disciples’ experience of God as love revealed in Jesus who gives them eternal life.

For Moore, with the one side of the soul, man realizes the emptiness of the world without God. This means that when man feels no God, he feels the emptiness of his world

¹³⁸ Ibid. 113.

¹³⁹ According to the letter to Philippians, ‘Jesus Christ is Lord’ is the substance of the earliest Christian confession. In the New Testament, *kyrios* (Lord) means an owner, a master, a title of respect. As a title for Jesus, it is a confessional formula of post-resurrection (see: Bonnie B. Thurston and Judith M. Ryan, *Philippians & Philemon*, 84-5).

¹⁴⁰ Sebastian Moore, *The Fire and The Rose Are One*, 95.

and vice versa, because the emptiness is the denial of God and there is no God for emptiness. This emptiness is not merely the absence of God, but the death of God. The other side of the soul is the original creature-emptiness and knows God who is its God, its Creator, its origin and life, and its reason for being. With this other side, man sees Jesus with that creature-emptiness, and sees him as Lord and God. This Jesus had come to epitomize all man's hope and emptiness, so that when he was raised from the dead and became alive, the space of hope and emptiness became alive and God became alive. Regarded in this way, God is this man Jesus in those who believe.¹⁴¹

The encounter with the risen Jesus involves a displacement of divinity from God to Jesus who is man's first sight of who God really is. From Jesus, the disciples received the eternal life that they saw in him.¹⁴² Moore insists that the experience of God as love is the experience of the risen Jesus who has eternal life for man. In this experience, man knows that Jesus has what he has for man, not as an adopted or chosen one, not as an exceptionally faithful one or the first of a series, but as a mysterious extension of God.¹⁴³

The people who have experienced the risen Jesus and insisted "Jesus is Lord" are expressing a new religious consciousness of God as purely generous, life-giving, ultimate and as love.¹⁴⁴ In the encounter with Jesus, man experiences a reality of an all-transcending, a God-ward-tending self that takes him much further than he is. For Moore,

¹⁴¹ Sebastian Moore, *The Fire and The Rose Are One*, 85-7.

¹⁴² In Moore's thought, 'Lord' means 'God'. Thomas' confession: 'my Lord and my God' (Jn 20: 28) is a reference to Jesus. This confession is not merely an exclamation in honor of the Father. The combination with 'God', 'Lord' is a cultic title (Raymond E. Brown, *The Gospel According to John II*, 1026).

¹⁴³ Sebastian Moore, *The Fire and The Rose Are One*, 91.

¹⁴⁴ *Ibid.* 94.

man realizes this reality in the story of Jesus, of Jesus' journey to the Father, which is the progressive revelation of the Father in Jesus. In this reality, Jesus shows his followers who they really are, awakes them to a new identity that they can only have from him. This experience of being directed towards God happens when one surrenders himself to Jesus Christ.¹⁴⁵

IV. MAN IN NEW LIFE

The encounter with Jesus is the encounter of faith and of hope in the redemption brought about in and through Jesus. One can raise the question: what is the effect of Jesus on his followers? Again, Moore thinks about the disciples and suggests that they experienced God's loving presence that brought people together and promoted them, so that they flourished wherever they live.¹⁴⁶ They experienced a total newness coming upon the whole world.¹⁴⁷

1. The new life given to man

The disciples experienced that they were revived from their spiritual collapse and en-spirited by the risen Jesus through the encounter with him. "On this experience of encountering Jesus they based all their new faith and hope."¹⁴⁸ St. Paul especially

¹⁴⁵ Ibid. 136.

¹⁴⁶ God the Son became man lived on earth and died. He not only rose from the dead, ascended into heaven, sit at the right hand of God the Father but also remains in our midst. When Jesus died, he was to live again, not only into heaven, but also on earth in the lives, the hearts, the minds, the souls of countless men and women. "Saul, why do you persecute me?" (Act 9: 4) implies that Saul was arresting Christians. Later, Saul himself proclaimed: "I live, not I, but Christ lives in me" (Ga 2: 20). Lonergan says that "the brief earthly life of God-made-man was but the frontispiece to the fullness of his living in the members of his mystical Body" (Bernard Lonergan, "Humble Acknowledgment of the Church's Teaching Authority" in *Collected Works* 20, 117).

¹⁴⁷ Sebastian Moore, *The Fire and The Rose Are One*, 80.

¹⁴⁸ Ibid. 81.

emphasizes this point. For St. Paul, now is the present moment of salvation. Faith, hope and love are the abiding realities of that moment of salvation.¹⁴⁹

Moore understands that in the Christ-event, God himself tells man that in spite of his experience of guilt, of confinement to a self-made world, of being under the reign of death, man is God's beloved¹⁵⁰ and may live as God's close friends. The encounter with the risen Jesus is the paradigmatic moment of this communication.¹⁵¹ In that moment, one recognizes that Jesus is enjoying the eternal friendship of God and having that friendship for man, and that one has that eternal friendship from Jesus, the friendship of Jesus.¹⁵²

Jesus who has the eternal friendship grants the new life upon man. Moore explains how the new life comes into man:

¹⁴⁹ Raymond F. Collins, *First Corinthians*, 487. "Now then there remain faith, hope, and love, these three" (1 Cor 13: 13). Faith implies the recognition of the lordship of Jesus and God's saving power present in the resurrection of Jesus. Hope looks to the coming of God's Kingdom and the eschatological fulfillment. Love manifests itself in the unity of one's relationship with God, Jesus and others. The triad of faith, hope and love are the abiding realities of the present moment of salvation and the realities of authentic Christian existence. [Ibid]

¹⁵⁰ Jesus' act of love in dying for them has made the disciples his beloved. "It was not you who chose me; it was I who chose you" (Jn 15: 16), "as the chosen of God, then, the holy people whom he loves" (Col 3: 12), "you are chosen race" (1 Pet 2: 9) address to all believers (Raymond E. Brown, *The Gospel According to John II*, 683). Accordingly, those who are chosen by Jesus are chosen by God; and thus, those who are made Jesus' beloved are God's beloved.

¹⁵¹ One can understand that this is God's self-communication. For K. Rahner, God's self-communication means that what is communicated is really God in his own being. It is a communication for the sake of knowing and possessing God in immediate vision and love. Rahner suggests that man is the event of an absolute and forgiving self-communication of God (Karl Rahner, *Foundations of Christian Faith*, 117-118). Accordingly, one can say that in the encounter with Jesus in love, man receives God himself who is love and eternal life to become one with him in Jesus who is God's self-communication.

¹⁵² Sebastian Moore, *The Fire and The Rose*, 115-16. The fullness or the riches are those in which Jesus is rich in accordance with "the Word became flesh, he lived among us, and we saw his glory, the glory that he has from the Father as only Son of the Father, full of grace and truth" (Jn 1: 14). The Word among us was to enable humankind to become God's children, to share in the divine life (Bruce Vawter, "The Gospel According to John", in *The Jerome Biblical Commentary II*, 423-24).

Just as ‘the Christ’ and ‘the Son of Man’ were once the psychic bait whereby the new believer was caught by the new life and set on the new way, so the wider self we can experience today must be the bait whereby the life catches us.¹⁵³

‘Bait’ is only a metaphor. Moore suggests another metaphor that “‘the self is the place’ in the psyche where the new life is inserted.” For him, the self is what is becoming newly aware and central for a person who believes in Jesus Christ, because in the believer there is a new energy that he recognizes as his own and as a wider life of which he has been unaware. This energy provides a tending-toward-God self recognized as the life of one’s self.¹⁵⁴

Once the event of Jesus’ death and resurrection is recognized as the work of God’s love, “at the heart of man, there is the possibility of knowing the touch of God without guilt, of knowing the voice of God without fear, of coming into the eternal friendship which cannot know guilt, and of knowing God as God when he comes.”¹⁵⁵

2. Man freed

If man grasps sin as the universally negative tendency in his life, he can recognize in Jesus his true self totally liberated from sin. He is able to see at least the consequences of this freedom from sin and its resultant guilt. In Moore’s view, freedom has three aspects: freedom from sin, freedom for others, and freedom as the way of the new life.¹⁵⁶

¹⁵³ Sebastian Moore, *The Fire and The Rose Are One*, 135.

¹⁵⁴ Ibid. 135-6.

¹⁵⁵ Ibid. 145.

¹⁵⁶ Schillebeeckx asks: is man freed from what and for what? He makes a list of ‘freed from what’: “From sin and guilt; from all kind of existential anxieties... a complex of anxieties which are concentrated around the problem of death;... from sorrow, despair and hopelessness, from dissatisfaction with fellow men and with God; from a lack of freedom, from unrighteousness; from oppressive and alienating ties; from lovelessness, arbitrariness and egotism; from credulity...; from exploitation of credibility...; from merciless condemnation of others...; from concern over problems of reputation...; from panic and absence of pleasure”. Then a list of ‘freed for what’: “For freedom, righteousness, peace among men and peace with

First, the freedom from sin is present in a total intimacy with God at the deepest level where a person encounters the ultimate mystery. The self flourishes in its companionship with the mystery and in a totally grateful and joyful acceptance of being from the mystery. As a beloved of the mystery, the self is conscious of love for God and for others. For this freed man, the will of God is his fulfillment. Second, the freed self is open to other selves. Freed from self-unworthiness, he contracts no guilty relationship, and nobody feels rejected by him. Third, this freed self is convinced by his experience of God that this freedom is the way of life meant to be, and that he comes to see in his life the inauguration of a new, sin-free, guilt-free fellowship of men and women on this earth. This person would have the intense sense in his life that God is inaugurating a new age for humankind. These three characteristics of the sin-free person are found in the life of Jesus.¹⁵⁷

In *The Crucified Jesus Is No Stranger*, the self is not radically oriented to God, but is oriented towards freedom from generic guilt.¹⁵⁸ Now, in *The Fire and Rose Are One*, Moore sees generic guilt or original sin as the deep sense of failing others, and ultimately, of failing the mysterious other who is God. He insists that the human being is freed from this generic guilt only by the radical transformation in which God is seen as love. This is a way to describe that human beings are unable to believe in God's love through guilt,

God; for confidence in life, for new creation and the restoration of all things; for joy and happiness; for living and for life in eternal glory; for love and hope; for sanctification;... for salvation for the healing and making whole of each and every individual; to be 'imitators of God as beloved children' (Eph 5: 1), 'to walk in love as Jesus Christ loved us' (Eph 5: 2)" (Edward Schillebeeckx, *Christ, The Experience of Jesus as Lord*, 513). One can see that Moore does not make those lists, but his consideration of three aspects of freedom implies them.

¹⁵⁷ Sebastian Moore, *The Fire and The Rose Are One*, 77-8.

¹⁵⁸ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 106.

but in love with God, they are enabled to believe. This is the true freeing of human beings that is conferred by the Yes of the Beloved. Thus, the self's freedom from guilt is to love the infinite, to love God.¹⁵⁹

3. Freed man in community

The encounter with the Absolute as love in Jesus is the origin of the Christian sense of the fundamental oneness between love for God and love for the neighbor. The first letter of John describes this oneness (cf. 1 Jn 4: 11-12). Love not only comes from God but also is the essence of God. Whoever loves is born of God with whom he has fellowship. By continuing this love, he can know God.¹⁶⁰ The love of Christians for the neighbor derives from their love for God. This love is the response to God's love for them.

When the psyche begins to sense the ultimate mystery as love, the guilt and anxiety in the link of the person with the mystery is dispelled. This is the Christian experience, the experience that recognizes God as love and recognizes Jesus as God. Moore suggests that:

To recognize Jesus as God is to have effective in myself that presence of God as love, not power, which, dissolving guilt at its core, releases in me the love of which the new community is constituted. Thus is verified the prayer in John's gospel 'that they may be one, as you, Father, and I are one' (Jn 17: 21). The oneness of the Father and Jesus, experienced in the resurrection encounter as the divine love supplants divine power, releases people, delivers them into mutual love in community. The principle of this mutual love in community is the Holy Spirit, not surprisingly, because the Holy Spirit is the very personality of the oneness of Father and Son which, experienced, release people into community.¹⁶¹

¹⁵⁹ Sebastian Moore, *The Fire and The Rose Are One*, 129.

¹⁶⁰ Bruce Vawter, "The Johannine Epistles", in *The Jerome Biblical Commentary* II, 410.

¹⁶¹ Sebastian Moore, *The Fire and The Rose Are One*, 92-3.

In *God Is A New Language*, Moore suggested that in the event of the cross and resurrection, God acknowledges and raises up man in Jesus Christ to be a new community. In this new community, the believer is aware of others as his own flesh and blood, gives new life to the movements of love of the community in the present time.¹⁶²

Moore continues to develop his thought on the life of the new community in *The Fire and The Rose Are One* and then suggests that in the mystery of the Christian faith, there is a fundamental belief in a community of human experience stretching out in human time and human space. This belief is a human work of self-expression of receiving and living the salvific revelation of God in Jesus. The center of the belief is the consciousness of Jesus and the communication of this consciousness. The receivers of this communication know individually and as a community that they are received into 'the Word made flesh',¹⁶³ that is, into the mystical Body of Jesus Christ.¹⁶⁴

4. Through the Holy Spirit

In man, 'the self' is the personalization of the psyche. It comes alive with a life that is not its own when man puts Jesus Christ on himself. That is, when man is crucified with Jesus, his old self is passing from the evil age to the newness of the eschatological era; "it is no longer I who live, but Christ lives in me" (Gal 2: 20). If he now is alive to God, his

¹⁶² Sebastian Moore, *God Is A New Language*, 58-9.

¹⁶³ Sebastian Moore, *The Fire and The Rose Are One*, 134.

¹⁶⁴ According to the New Testament, 'redeemed mankind is the community that sets its trust and hope on Jesus. Only after Jesus' death, the disciples who encountered the risen Lord and saw his resurrection as an eschatological event began to understand themselves as the eschatological community. For Schillebeeckx, the subject of redemption is not the individual in himself but the person accepted into a new community which is made into a visible unity and nourished through 'communion with Christ' (Edward Schillebeeckx, *Christ, The Experience of Jesus as Lord*, 492-93).

old self is replaced by the true self, Jesus Christ.¹⁶⁵ The self moves out to a destiny infinitely beyond the reach of the human, and knows a freedom infinitely beyond human conceiving. This is the work of the Spirit who is moving in man.

The Spirit binds Jesus and the Father into oneness. In so far as man is possessed by the Spirit, he can think of the divine status and function of Jesus. Though man cannot encounter the oneness of Jesus and the Father, through the Spirit that oneness moves in man as a life whereby man knows that he is inward to that oneness. The Spirit is the gracious availability of the one mystery to man. Moore insists that: “To leave out the Holy Spirit is to deny ourselves that inwardness to that Father-Jesus oneness which came, as part of the ‘new deal’, when Jesus was encountered after his death.”¹⁶⁶

In the encounter with the risen Lord, one realizes a psychological displacement of divinity from God to Jesus, an extension of divinity that becomes Jesus’ personal life. The life of God in the risen Jesus embraces a people whose distrust of the eternal has fallen away. Under the impact of the Easter encounter, the Holy Spirit encourages man to experience the divine status of Jesus whose life moves in man, and transfigures Jesus into the universal Christ, the Lord. In this work, the power of the psyche is instrumental and mediatory. The Spirit awakes in the believer the memory of Jesus’ death and reminds that God died in order that he could appear in the risen Jesus as the God of love. The Holy Spirit is the life that this people receives and knows to be their own.¹⁶⁷

CONCLUSION

¹⁶⁵ Frank J. Matera, *Galatians*, 96. Also see: Brendan Byrne, *Romans*, 196-97.

¹⁶⁶ Sebastian Moore, *The Fire and The Rose Are One*, 137.

¹⁶⁷ *Ibid.* 138-9.

Jesus is the Yes of the Beloved in the encounter with man who desires to be desired by the other, to be himself for another. In *The Fire and The Rose Are One*, Moore constructs an anthropology based on the concept of self-worth, the sense of being oneself for another, reconstructs the disciples' experience of the redemptive event of Jesus in a Christology based on the belief in the sinlessness of Jesus,¹⁶⁸ and seeks to discover 'how salvation happens' in the encounter with Jesus crucified and risen.

a. Anthropology

Man's unknowing of his origin and of his destination generates self-absorption. This self-absorption finds its meaning when man feels significant for someone else and its ultimate meaning when he feels he is significant for the unknown reality of his origin, namely, the mystery of the unknown other. This is the sense of self-worth.

The relationship of man to the mystery of the unknown other is the secret of the sense of self-worth, which draws man toward the mystery that gives him being. In this relationship, man might behave towards that mystery, the mystery of God, in the way one behaves when he is in love. He is dependent on that mystery of God who is the beloved that knows him. This dependence is pre-religious, universal, and shaping the desire of the human being to be himself for the other and to be desired by the other he desires. In the Gospel, God's word of love, his self-communication, 'Yes' of the beloved, says that God loves man before man loves God, and that man's desire to be desired by the other he desires is met by God who is the very reason for man's existence.

However, the sense of self-worth in man 'denies' the sense of total dependence on the mystery. Man builds himself and gets his act together in the process of denying his

¹⁶⁸ William P. Loewe, "Encountering The Crucified God: The Soteriology of Sebastian Moore", 220.

creature-hood. In doing so, he is dodging his relationship with the mystery of God. This negative relationship is sin in which man is out of harmony with his desire to be himself for the other and invents an external cause to justify himself. This is a sense of failing in oneself and of failing the other, which is guilt. In this sinful condition, the evil is the separation of oneself from the other. The self withdraws from the ultimate mystery into an isolated selfhood without connecting with others. This withdrawing of the self is the original sin in which man feels worthless.

One can see that in *The Crucified Jesus Is No Stranger*, Moore suggested the human self that is the subject of one's total psyche becomes an object of sin; man's self-absorption is the desperate choice of self-awareness against the surrounding world. In *The Fire and The Rose Are One*, Moore sees that the self is interdependent in relation to others, and dependent on the unknown other for his existence and meaning. The self is truly itself through a desire to be oneself for another. In this book, Moore shifts his thought to the way of finding the meaning of self-absorption as to explain the reason why the self becomes an object of sin. Now, he sees generic guilt or original sin as the sense of failing the other, and ultimately, of failing God, by which man no longer desires to be himself for the other. Man is freed from this generic guilt only by the radical transformation through the encounter with Jesus.

b. Christology of sinlessness

"Jesus was sinless" is the starting-point of Moore's Christology in *The Fire and The Rose Are One*. For Moore, the understanding of Jesus without sin depends on what is meant by sin recognized as the universal negation-tendency in man. It means that when

man recognizes the universally sinful reality in his life, he can recognize in Jesus his true self totally freed from sin.

In the disciples' experience, Jesus, the sinless one, is the 'Yes of the Beloved' in a total intimacy with God, without guilt in his relationship to others. He is conscious of himself as the beloved of the mystery and of the mystery as Father. God's will is his fulfillment. His self is open to others' selves. He sees his life bringing about the new and eternal age of the fellowship between God and humankind. In the event of the cross, the sinlessness of Jesus is brought into the final conflict with the power of sin that leaves a void to be filled by his resurrection. In the resurrection, the sinlessness of Jesus is triumphant power over sin. It comes to man and brings man into itself by engaging with the power of death to make death ineffective.

On the cross, death that has no place in Jesus' life is lifted into the sphere of pure obedience to God as the instrument of God's saving design. In the self-awareness of Jesus, the immediacy of God gives him a sense of his life for others in the power and presence of God. He came to know that his death as an act of love for humankind is given by God for others and functional to a new state of affair brought in for the disciples, namely the death of God.

The disciples encountered Jesus alive as a reappearance of God. In the risen Jesus, there were the new divine life, and thus, a psychological displacement of divinity from God to Jesus. In the resurrection, God the Father declared his love for humankind in bringing Jesus who was crucified on the cross into his immortality. The displacement of divinity was experienced as an extension of divinity from God into Jesus. The bridge of that extension between infinity and humanness in God is the Holy Spirit.

In *The Crucified Jesus Is No Stranger*, Moore suggested that Jesus is ‘the true self’ that begins to form in people’s lives. On the cross, Jesus becomes a symbol of the self in which man finds his identity and acquires his selfhood. Moore saw the cross of Jesus as a sign of the power of love over evil and the drama of the cross as the symbol in which the evil tries to hold its own against God. Thus, Moore’s thought is still in a closed circle in which one is able to see Jesus as a mere symbol. To obviate this possibility, in *The Fire and The Rose Are One*, Moore shifts his way of thinking to the disciples’ experience of Jesus; the disciples lived with, encountered and experienced Jesus himself, especially in his death and resurrection.

Only the disciples experienced the event of Jesus in which they had been transformed to become a new people of God. This new people’s confession ‘Jesus is Lord’ is an expression of a new religious consciousness of God as love and as life-giving. In the event of the cross, they experienced the humanity of Jesus as an emptiness that was filled by his resurrection. Moore suggests that only God could fill this emptiness. Because Jesus filled it, he is God. He was the touch of God returning and pouring out his Spirit into the world of his followers. He was God’s presence doing for the soul what only God can do.

The event of Jesus’ death and resurrection lays bare the fact that man may find the love of God in Jesus. The resurrection of Jesus is the manifestation of the life of God who died out of love and prepares a deathless world for his final triumph. It is the beginning of a new age in which man experiences himself as a new creation in the encounter with the risen Jesus.

c. The Redemptive Encounter with Jesus

In *The Crucified Jesus Is No Stranger*, Moore suggested that in the encounter with Jesus, man first recognizes God's love, then experiences the reality of evil in himself, experiences God's acceptance of that reality, comes to recognize himself as a crucifier, to identify himself with the crucified and to experience God's love in Jesus accepting him. Now, as to confirm these experiences, in *The Fire and The Rose Are One*, Moore moves his thought to the disciples' experience to discover their recognition of God's love revealed in Jesus, their transformation into a new life through the encounter with Jesus.

The disciples experienced that the failure of Jesus' movement, his execution, the psychological effect of the death of God, the reappearance of Jesus and the new spiritual vitality, affected them in the encounter with Jesus alive in power. This encounter caused in them a psychological displacement of divinity from the old God to the new Man, the extension of divinity into Jesus. The Holy Spirit is experienced by them to be the divine vitality that conjoins the infinite mystery with that divine Man. The God they encountered is Jesus as a power greater than death, the God who loves and bring humankind into his own immortal life.

The disciples experienced the risen Jesus as a living reality into which they were drawn as into the Spirit of God who raised Jesus from death, and as a living reality in which God's love has set them free. In the encounter with Jesus crucified and risen, they experienced a reality of an all-transcending self towards God. Jesus shows them who they really are, awakes them to a new identity in him. Since Jesus embraced all the hope and emptiness of man, the space of hope and emptiness became alive when he was raised from the death. He is the mysterious extension of God for man. From Jesus, the believers receive the eternal life as they see it in him.

In the disciples' experience, the encounter with the risen Jesus is the paradigmatic moment of God telling man that man is God's beloved. Through this communication, man receives the new life from Jesus. This new life in the self is the life of oneself tending towards God, a reality one recognizes in the event of Jesus.

Once man realizes sin as the universally negative tendency in his life, he can recognize in Jesus the true self totally free from sin. Recognizing Jesus as God is effective in oneself, leading one to grasp that the presence of God as love dissolves guilt and releases in oneself the love that constitutes the new community. The self is freed from generic guilt by the radical transformation in which God is recognized as love to love the infinite God. As a beloved of God, the self is conscious of love for God and for others. His life becomes the inauguration of a new fellowship of men and women on this earth on which God is inaugurating a new age for humankind in Jesus. Such a freedom from sin is conferred by Jesus who is the 'Yes of the Beloved'.

In *The Crucified Jesus Is No Stranger*, Moore did not discuss the life of a new human community in Jesus, but early in *God Is A New Language*, he suggested that in the event of the cross and the resurrection, God accepts and raises up man in Jesus Christ to be a new community. Now, Moore develops that view with the mystery of faith; the fundamental belief in a community as a human work of self-expression recognizes the redemptive revelation of God in Jesus. The center of this belief is the consciousness of Jesus and the communication of this consciousness to others. The receivers of that communication know as individuals and as a community that they are received into 'the Word made flesh', the mystical Body of Christ.

In the Body of Christ, the oneness of the Father and Jesus experienced as the divine love in the resurrection encounter delivers believers into mutual love in community. The principle of this mutual love is the Holy Spirit who is the personality of the oneness of the Father and the Son. Through the Holy Spirit that oneness of the Father and Jesus moves in man as a life by which man knows that he is inward to that oneness. In the encounter with Jesus, the Holy Spirit awakes in the believers Jesus' death, reminds them that God died to appear in the risen Jesus as the God of love, and helps them to recognize that in Jesus the life of God embraces a new people. The Holy Spirit is the life that this people receive and know it to be their own.

In *The Crucified Jesus Is No Stranger*, Moore suggested that Jesus is the true self of the human. In the encounter with the crucified Jesus, when one takes part of the crucifier, evil is transformed into sin. Once he realizes his true self in Christ crucified by him and acknowledges it as his own, he yields to sorrow: sin is transformed into sorrow. Then, this sorrow opens him to receive the forgiveness, and thus to reconcile him to his true self.

In *The Fire and The Rose Are One*, in order to indicate the reason why the human self is ruled by sin, Moore continues to develop the idea of the human self with his thought on the sense of self-worth: the human self is truly itself through desire to be oneself for another. For Moore, because the sense of self-worth in man denies its dependence on the ultimate mystery of God, man is in negative relationship with God, the negative relationship that is sin. This is the reason why the self becomes an object of sin.

Through the encounter with Jesus, once man is reconciled to his true self in Jesus, the self is freed from sin to love the infinite God. The self is now conscious of love for

God and for others. Thus, the sense of self-worth is restored to its true meaning. In the true sense of self-worth, freed man feels significant for God and for others to live out his desire to be himself for the other and to be desired by the other.

One can see that *The Fire and The Rose Are One* is a development of the previous book, at least, in regard to man's self-absorption in which man desires to be for another. However, there remains the question about man's desire: why does man need the desire to be oneself for another as a fundamental need? In *The Inner Loneliness*, which will be analyzed in the next chapter, Moore will answer this question and indicate what happens to the reason why man needs that desire in the encounter with Jesus.

CHAPTER III

THE ENCOUNTER WITH JESUS, THE RELIEVER OF THE INNER LONELINESS

Man's desire to be himself for the other and to be desired by the other impels him to form relationships. In Moore's analysis, with this sense of self, one feels that he is unique and significant, but he is also lonely because nobody is present to him, or feels about him, or knows him as he does to himself. There is an inner loneliness at the heart of human beings that causes man's desire to be for another and, ultimately, for God. Human beings cannot relieve this inner loneliness for one another. In the encounter with Jesus, who is free of the inner loneliness and who is a new humanity, the inner loneliness is relieved, man's desire is filled, and man is brought to a new life in Jesus.

I. MAN' S INNER LONELINESS

1. Being with oneself

Man is essentially distinguished from the other animals by self-awareness. Aware of himself, he is not immersed in pure sensation; what he readily notices is beyond pure sensation. He summons the past to memory, the future to speculation, the absent into his presence. In doing so, he is standing over his sensuous experience and able to judge it. He behaves as a self behaves and is conscious of this behavior. This is what is meant by self-awareness. "The self, aware, is self-aware"¹. This notion implies that man as human is being with oneself.

¹ Sebastian Moore, *The Inner Loneliness* (New York: Crossroad, 1982), 7-8.

Moore seems to have Lonergan's concept of self-presence of the subject as subject in mind, a self-awareness that accompanies all one's conscious activities. This self-presence is concomitant and correlative but opposite to the presence of the object. In this presence, the subject is present as subject by intending.²

Following Lonergan, Moore contrasts self-awareness to thinking of the self, wondering about oneself, figuring how he is and the like, that is, from reflective self-knowledge. If man were not self-aware until he thought of himself, then he himself would be just like any other object. In Moore's understanding, if I think of myself as a reality of which I am aware only when I reflect on myself, then myself is a reality that only I know about. I am my own private affair or private problem. If the other does the same, then the other's reflection on himself is his affair as my reflection is my affair. Thus, "if self-awareness reduces to self-reflection, your self-awareness is your affair, as my self-awareness is my affair."³ If self-awareness is limited to reflective self-awareness, the self is absent from his normal awareness. This makes man a stranger to himself and makes the other stranger to him.⁴

However, one does not confront the other's body but the other's self. If self-awareness is presupposed by self-reflection, it is something one is showing the other. Self-awareness then is self-exposure of one to the other. The continual exposure of self-awareness, a long established habit, is the basis of human communication and of inestimable importance and value for self-understanding. It sets up a primary resonance

² Bernard Lonergan, "Cognitional Structure" in *Collected Works* 4, 208-210.

³ Sebastian Moore, *The Inner Loneliness*, 7-9.

⁴ *Ibid.* 10.

between the different self-awarenesses, between which the existence of the other is known by a uniquely human interplay. In this interplay, one is not a stranger to the other. He becomes stranger or enemy to the other when the resonance between him and the other is jammed by a felt friction in the interplay between him and the other. This friction can be seen as guilt.⁵ Moore suggests that,

The life of self-awareness is self-love. Self-awareness flowers as self-love. Self-love is as unavoidable as self-awareness. Self-love is self-awareness in life, in action, in interaction. Self-awareness without self-love is... 'a horror beyond your imagining'. And so, just as self-awareness is self-exposure, so self-love is self-gift. The rareness with which self-love is realized in self-gift is due to the commonest incidence of the 'jamming factor', of a resonance that starts and then gets jammed.⁶

In summary, in the encounter with the other, self-awareness that shows itself to the other is self-exposure. With this view, one can say that man is self-aware of himself. His self-awareness means his being with himself which is the primary act of existing and the primary motive for living. In life, it generates his self-love, which in being with oneself intensifies inner loneliness.

2. The Inner Loneliness

One can realize that the central condition of the human being is self-awareness, self-love in life, out of which, for Moore, the central desire grows. This desire is the desire to be for another in accordance with the meaning of love. When one loves himself, he wants to be important to another. He feels that he is special and he wants this

⁵ Ibid. 9.

⁶ Ibid. 10.

specialness to make a difference to another. Being in love with another, he wants to be himself for that person.⁷

In *The Fire And The Rose Are One*, Moore discussed the desire to be for another in the context of feeling as intentional response. He suggested that there can be a state of feeling that would sustain man in every circumstance. This feeling is the essential need of the human being, because a being must desire significance for itself when it becomes self-aware.⁸ The need to feel significant gets a more intense satisfaction when one feels a new attraction for another person. His new feeling of being attracted contains the intense desire that the other person too have an attraction towards him. Thus, the essentially human need or the essential desire is to be oneself for another.⁹

Now, in *The Inner Loneliness*, Moore takes a reversal in trying to answer the question: why does the human being have that desire to be for another? He realizes that the reason why man wants to be for another is an inner loneliness in man. Because of this inner loneliness, man desires to have the only possible partner who is intimate to him, who is unlimited and really other with the otherness of the ultimate all-grounding mystery. In other words, man desires to have the desired partner to his ultimate loneliness. Moore sees that this desire can be experienced by people through the different stages of desire: unrecognized desire, unsatisfied desire, and the central desire of the human being as recognized by faith.

⁷ Ibid. 11.

⁸ Sebastian Moore, *The Fire and The Rose Are One*, 6-7.

⁹ Ibid. 8.

First, this desire is in everyone but unrecognized. In this unrecognized condition, people would experience the inner loneliness only indirectly in their restlessness and discontent of life. Second, a number of people awake to the inner loneliness, experience and even suffer it. They experience it as an inner longing that is never satisfied but do not yet experience it as the desire for the mysterious partner. The second stage is probably very common. When people suddenly feel desperate, they do not know where human desperation may come from. Anxiety and depression may be an experience of emptiness that looks for the remedy above the human condition. The third stage is the leap of faith, which is rational in believing that no human other can satisfy the central desire of the human being, but there is an other that can satisfy it. This other cannot be found in this world. At the third stage, faith means an act of trust that the radical desire is beyond the familiar human world, although, it is a reason for being and governs all human living. Faith is a combination of rational belief and saying 'Yes' to an unknown, mysterious and desired other.¹⁰

The inner loneliness causes the desire to be oneself for another but its center is an infinite insecurity that generates an infinite narcissism in self-defense. Everybody shares this and thus, no human being can bring man out of this inner loneliness.¹¹ In other words, nothing and nobody in this world can relieve the inner loneliness because all share it, partake of it and become self-aware by the loneliness. On the one hand, the other is a stranger to me because that other is as lonely as I am.¹² On the other hand, as Moore said

¹⁰ Sebastian Moore, *The Inner Loneliness*, 14-15.

¹¹ *Ibid.* 38.

¹² *Ibid.* 103.

in *The Fire And The Rose Are One*, though the other is present to the self as the meaning-giver for the most intimate and essential desire of the self,¹³ in *The Inner Loneliness*, the more intimate two persons become, the more they open up this deep dimension of existence, a common loneliness. In other words, the intimacy between two persons indicates that they share a common loneliness, and thus exposes the human loneliness for which being is not personal and not friend.¹⁴

However, Moore also sees that there is a positive factor in the inner loneliness. For him, the inner loneliness is able to look to the living idea of being as to its only possible companion. This living idea of being cannot be lonely but self-convinced and joyful. When the possible companion makes itself actual for man, it reveals an overwhelming beauty and becomes the infinitely desirable. Accordingly, in the inner loneliness, the essential sickness and strength of the human soul is to confess the need for a reality, the reality that exists and thinks of man. The belief in such a reality would be the belief in one who is subsisting and thinking of man. This one would be the intention of man's being and embracing man.¹⁵ He would be the reliever of inner loneliness.

If the loneliness of being is that of being without reason and meaning, the reliever of this inner loneliness must be absolutely interior¹⁶ to being and must be its meaning. In

¹³ Sebastian Moore, *The Fire And The Rose Are One*, 41.

¹⁴ Sebastian Moore, *The Inner Loneliness*, 103.

¹⁵ *Ibid.* 38-9.

¹⁶ Lonergan says that beside the world of common sense and the world of theory, "there is what may be called interiority. The questions that regard interiority can be: "do you know what it means to have a mind of your own?.. Do you know what it means to respect others?... Do you know what it is to die? Do you know what it is to live in the presence of God?..." Interiority is internal experience. It is not something one can talk about in ordinary commonsense conversation or handle adequately by an amount of theory (Bernard Lonergan, "Time and Meaning", in *Collected Works* 6, 114).

searching for meaning, one can conceive the idea of being. This idea of being is only a wishful and whistling projection in the dark, unless it describes a ‘one’ who is the only reliever of the inner loneliness. There is or could be such a ‘one’ that is a subsisting thought of all, and that all being craves for. Thus, “we arrive, through analysis of the heart’s need, of the need of a heart made lonely by all finite being sharing its loneliness, at *ipsum esse subsistens*.”¹⁷ This *ipsum esse subsistens* is the idea of one’s being, alive, the home of oneself that is what all call God.¹⁸

3. Being oneself for another

Moore raises the questions about a ‘being’ that man desires in his loneliness: for whom can man be himself as the person he is? Who can receive him and know him as he feels himself? He points out four characteristics of such a being:

It would have to be experienced by me as totally inward to me, knowing me from within as no one else can; [second] it would have to be without limit, for it is another person’s limitedness that makes him/her incapable of receiving me as I am; [third] it would have to be other than myself; [fourth] it would have to be other, however, not in the way that other persons are other, because this is due to their limitedness, and the being we are looking for has to be without limit.¹⁹

No one can have all these characteristics but the ultimate mystery that is seen as a being for whom man desires to be. In such a being, there is the otherness of the ultimate mystery in which all reality is grounded. In *The Fire and The Rose Are One*, Moore suggested that the relationship with the unknown other makes man who he is, and gives the essential enjoyment to his life. If this relationship is the secret of the precise sense of

¹⁷ Sebastian Moore, *The Inner Loneliness*, 104.

¹⁸ Ibid. 116.

¹⁹ Ibid. 12.

man's worth which drives him toward the mystery that gives him being, the unknown other is the beloved that knows man.²⁰

In *The Inner Loneliness*, Moore suggests similarly that if the ultimate mystery is the being looked for, this mystery is man's very reason for existing. It would know man from within, be limitless and infinite, and be the other for whom man exists. The above characteristics of the ultimate mystery do not say anything about the existence of God but about the existence of man's desire for God, the ultimate mystery. This desire has been with the human race from the beginning. It is not able to be fulfilled through human relationships but only in commitment to God.²¹

In experiencing himself as special and for God, the ultimate mystery, man may become convinced of his specialness as a gift to others. For Moore, the gospels show that "the presence and experiencing of God creates a new depth in human community, called by Jesus 'the Kingdom of God', the polity of God."²² Thus, a valid experience of God is generated from the experience of God in the community. Jesus sums up this principle when he says about the first and greatest commandment: "You must love the Lord your God with all your heart, with all your soul and with all your mind and with all your strength. The second is this: you must love your neighbor as yourself. There is no commandment greater than these." (Mk 12: 29-31)²³

²⁰ Sebastian Moore, *The Fire And The Rose Are One*, 15.

²¹ Sebastian Moore, *The Inner Loneliness*, 12-13.

²² Ibid. 13.

²³ Ibid.

Jesus' statement combines two positive commandments in the Old Testament. The first is from Deuteronomy 6:5; and the second is from Leviticus 19:18. This quotation indicates that neither one of the two is a sufficient answer to the question about the greatest commandment. The first commandment is recited several times a day by pious Jews: one is to love God with heart, soul and mind. It means that the whole person is to love God. The second commandment assumes that human beings naturally love themselves, care for and protect themselves and look after their own interests. In the context of the Old Testament, 'neighbor' in this commandment means fellow Israelite. In the context of the New Testament, it means anyone (Lk 10: 29-37; Rom 13: 8-10; Gal 5: 14). Jesus' combination of these two commandments implies that both together constitute the one great commandment.²⁴

In that view, Moore insists that one cannot love another without loving oneself. A person is restricted in power to love the neighbor until he has the fullness of self-love which is only found in being for God.²⁵

4. The inner loneliness's desire for God, the mysterious reality

God is the other within, the ground of being within each person that ends the ineluctable inner loneliness. God is unimaginable, incomprehensible, unlimited and indefinable, but saying that God, the mysterious reality, is the partner to man's inner loneliness and that nothing else can be like that is to open to 'the other within'. This openness does not give a person a private hideout, because this other is everybody's

²⁴ John R. Donahue and Daniel J. Harrington, *The Gospel of Mark* (Collegeville, MN: The Liturgical Press, 2002), 354-55.

²⁵ Sebastian Moore, *The Inner Loneliness*, 13.

reason for being, everybody's ground, everybody's transcendent inner self. Thus, the mysteriously desired other implies a definition of God, who cannot be defined.²⁶

Such an affirmation of God is attained by asking those above questions about a being that man desires. For Lonergan, knowledge of being is through intelligent grasp and reasonable affirmation. By asking questions about God, one is led to a conception of what God is. Because being is the core of all meaning, that grasp and conception of the notion of God is the most meaningful of one's thoughts. Moreover, being is real and known by reasonable affirmation. Thus, God is the object of reasonable affirmation. He is real and exists.²⁷

In thinking about inner loneliness with the affirmation that God is the other within, the mysterious reality, Moore suggests that the opening to the mysterious reality is the immediate experience of being awakened to 'the other within', the experience that can bring about at least three consequences to be considered. The first is the sense of oneself as special that motivates him to go out to others and seek positive relationships. If one is opened to 'the other within', he knows that his worth is from the ground of all being, not only from himself. He then is more convinced of his worth, of his significance in the world and so, much more motivated to move out to others. The second is that people liberated from the inner loneliness are freer for each other. Their radical unknown ability to each other is no longer a source of mistrust. Their radical strangeness to each other ceases to threaten the intimacy among them. The inner friendship is an alternative to one another to make intimacy much freer. In evangelical language, because these people are

²⁶ Ibid. 18.

²⁷ Bernard Lonergan, *Insight*, 669.

the children of God, they are not a threat to one another. The third consequence is the reach to strangers. When the intimacy is not only protection from feeling threatened by the other, one can move out in love to others with whom he used not to be intimate. Thus, from the openness to 'the other within', a capacity flows out for universal love.²⁸

With those experienced consequences as awakened to 'the other within', Moore suggests that man's inner loneliness wants to have the one who is for him, whose 'himself' is for him. This loneliness is an infinite narcissism and at the same time, a requirement for infinite love. In the inner loneliness, man not only wants to be totally understood but also wants his companion to be a challenging and demanding other. This is a desire for absolute intimacy with the absolutely other.²⁹ The other who would bring man out of the inner loneliness would not only be the cause of man's existence, but also concerned with man's existence.³⁰ In other words, the other is one who loves man and with whom man is in love. For Lonergan, this being in love is not presupposed or dependent on any apprehension of God, but is God's gift that leads man to seek and find him. This gift is a dynamic state that is conscious and consciously unrestricted. It fulfills the basic thrust of the human spirit and brings about a radical peace that radiates in the love of one's neighbor equal to one's love of oneself.³¹

Thus, God, 'the other within' that man wants, must be a reality, a companion that combines 'its own being' with 'being-for-me', or 'being' with 'lovingness' which is not a

²⁸ Ibid. 18-9.

²⁹ Ibid. 33-4.

³⁰ Ibid. 38.

³¹ Bernard Lonergan, *Philosophy of God and Theology* (Philadelphia: Westminster Press, 1973), 9.

quality in a person but the very being of the person. In other words, the human heart wants a God that the mind cannot grasp. All that the mind can do is to say that 'being' and 'being-for-me' are identical in this companion and that this companion is the incomprehensible reality called God. Therefore, Moore insists that,

There are not only the hunger of the inner loneliness and the intellectual definition of God as an incomprehensible identity of being with love. There is also a faculty, a capacity in the human mind to become aware of the mysterious reality that grounds all being and companions the heart.³²

Accordingly, between the desire for a reality that is inconceivable and the idea that enables man to see why it is inconceivable, there is a discipline to open the heart and mind to this inconceivable reality,³³ so that man can recognize that "in me all the world craves his companionship."³⁴

II. GOD OF DESIRE

While the loneliness arises the experience that the world is part of the loneliness and thus incapable of relieving it, the loneliness hungers for communion with the mysterious other that would relieve it. In search of this mysterious other, man does not look away from the world but beyond it. He represents and experiences the loneliness of all being. In man, all hunger for God, and the entire world craves God's companionship.³⁵

1. The God of desire

³² Sebastian Moore, *The Inner Loneliness*, 41-2.

³³ Ibid. 42.

³⁴ Ibid. 117.

³⁵ Ibid. 104.

The human desire 'to be for another' opens up the question of God. Moore suggests that there are at least two approaches one can follow to consider that question. The first approach is a paradox. The second follows the crucial point in an ancient philosophical tradition.

According to the first approach, the motivation that drives man to seek to be important and enhancing in another's life is a conviction that he is unique, special and precious. This is a self-love that impels him to form relationships. Such a sense of oneself that directs him towards the other is destined to be forever unknown and unentered by the other. Moore explains that that sense is unknown because the other would have to be him to feel him as he feels himself, but the other is not him. Thus, what impels one to come into the community is doomed to an eternal loneliness, unless there is a quite other, a different kind of partner. This strange partner has a kind of identity that includes four features as Moore mentioned above: being intimate to me as I am to myself; being without limit; being other, but not in the way other people are other. The otherness of the mysterious partner, the ultimate mystery, is the condition of man's existence and of existence itself. This is what all call God.

With the second approach, through a crucial point in an ancient philosophic tradition, God is what the human being has, what are qualities in the creature is essence in the Creator. This point means that the human qualities come from God. Thus, in the consciousness of the quality of being for another, of enhancement of the other with himself, man experiences a new way of being himself. He can know his being as being for and as love, and so go beyond this experience to a grounding reality that is absolutely being for all. If this reality is equated with intelligence and other qualities, it is still a

mystery to man. Yet, by this route, man can sense in himself a mystery that impels him towards the mystery of his origin.³⁶

Accordingly, the first approach sees God as the partner desired to free man from the inner loneliness. This approach is much more concrete and experiential. It speaks of loneliness and seeks a partner, but it has to take a roundabout way to say that this partner is God, the Creator of all that is. The second sees God as the origin of and the ground of man's relatedness. This second approach deals with an abstract question: 'where does human relatedness come from?' but it leads directly to God. However, these two approaches can be combined. In the depths of ultimate loneliness where nobody can reach, man wants to have Another whose very being is to be for him. Man wants a partner who is constitutionally other than him, and with whom he is constitutionally involved.³⁷ "This is what all call God."³⁸

In *The Fire And The Rose Are One*, Moore understood that the question about God comes from man and must be asked in the way that a lover questions the beloved. He sees that the only God who is believable is the God whose love is sought by man in the way to be asked of the beloved.³⁹ In *The Inner Loneliness*, because of his view of the inner loneliness that causes the desire to be oneself for another, Moore continues that idea of the question about God but understands it in the way the lonely one seeks a partner to be for him, to be his lover. "The divinity of the only possible partner is inscribed in the very

³⁶ Ibid. 20-22.

³⁷ Ibid. 22.

³⁸ Ibid.

³⁹ Sebastian Moore, *The Fire and The Rose Are One*, 16.

heart of human loneliness which is the desire for another who is thought. 'One who is thought is 'what all call God'.'⁴⁰

For Moore, God is the deepest and most unavowed dream of man's narcissism, because 'If God stopped thinking about me, he would cease to exist'. Once this God has caught man by man's narcissism, man is in love with God and knows that as the lover God has interests everywhere and that these interests must be the interests of man. This is the first stage of the spiritual life, which leads out into the second stage of the empty desolation, the 'Dark Night of the Soul'. Through the darkness, the human being may come into the final stage of the spiritual marriage. This structure is realized perfectly in the experience of Jesus' disciples.⁴¹

In being himself for another, man feels much more himself in a good relationship between two human beings. His selfhood increases when he relates to another. Before meeting that other, it existed and had a life apart from that other.⁴² However, because of inner loneliness, the human being wants as his companion an 'I am' who, of his/her nature, arouses the 'I am' of himself. This is the definition of God by the inner loneliness, the inner companion that is not the companion in the relationship between two human beings. Moore suggests that:

God has no 'self' apart from me, no self 'before he met me', no self into which he retreats leaving me in myself. God 'of his nature' companions me, is for me. God is – by nature, by definition – 'thinking-about-me', 'thinking-about-you', 'thinking-

⁴⁰ Sebastian Moore, *The Inner Loneliness*, 23.

⁴¹ Ibid. 23.

⁴² Moore has discussed this idea in *The Fire and The Rose Are One*, in which he suggested that in reality, before he believes and whether he believes or not, man exists in a psychic-organic relationship with God (Sebastian Moore, *The Fire And The Rose Are One*, 14).

about-the-world'. God is – by nature, by definition – 'being-for-me', 'being-for-you', 'being-for-the-world'.⁴³

Moore uses the phrase 'of his/her nature' to distinguish 'not of his/her nature' in human relationships that do not awaken "the 'I am' of me", and to suggest that the basic dynamic of human relations, the dynamic of 'being well in being for' is totally transformed by that phrase to become the definition of God. For Moore, by nature and by definition God is 'being-for' which is not self-restricted as man's being-for is restricted by the self. This description of God as a companion who is unrestrictedly 'for me' is important. Moore thinks that in this introspective and experience-centered age, a description of God in terms of human need is necessary to coincide with what has been understood to be the meaning of God. Accordingly, the idea of God must be 'what the human being deeply wants' and at the same time, be beyond, that is, what the human being has always known to be what God is. "Until people make this connection, their belief is liable to be an escape from the human problem into 'the beyond'".⁴⁴

Moreover, the notion 'God is God' is the ground of all and means that God is his own reality, beyond definition, incomprehensible, beyond all human notions and all the categories in which man seeks to understand. If the most radical categories of self-understanding are 'knowing' and 'loving', then God is beyond knowing and loving. Moore suggests that if God is the origin of knowing and loving, then God is behind 'knowing' and 'loving'. This statement is more mysterious than the statement that God is knowledge and love, because it is about the unknown but backfires onto what can be

⁴³ Sebastian Moore, *The Inner Loneliness*, 33.

⁴⁴ *Ibid.* 35.

known. To say that God is an original and incomprehensible reality, originating or behind knowing and loving, is to raise the question of how knowing and loving are understood as derivative from a reality beyond them, or containing them or originating them. In other words, “as mysterious as a reality beyond knowing and love is the springing of knowing and love from that reality.”⁴⁵

Moore explains that ‘knowing’ and ‘loving’ derive from a mysterious reality beyond them because that reality is God. There is no surprise, or challenge, or attraction of the other for God. He is all in all, infinite, self-sufficient and the real. Knowing and love in God are the extension of an all-originating mystery. They are the structure of God’s reality.⁴⁶

The idea of knowing can be used to build up an analogy of knowing in the Trinity. Moore suggests that when one knows something, he speaks it to himself, lets something happen in his mind, and lets a process go forward. The core of the process is the ‘inner speaking’. In the case of God, his reality is itself complete, an absolute abundance of love in which the Word is spoken. God, who is the absolutely original beyond knowing and loving, lovingly knows himself and lovingly speaks himself. The Holy Spirit is not love as being resultant on what God knows in the Word. For St. Paul (Rom 8: 26-27), the Holy Spirit knows the deep things of God as the spirit of a man knows things that are in him.

⁴⁵ Ibid. 110-11. Here, Moore understands knowing according to Lonergan’s concept of knowing that knowing is not taking a look. For Lonergan, knowing is not seeing alone, or understanding alone, or judging alone, but a set, a structure, of those different activities. To know the meaning of knowing, one has to have immediate experience of each one of those activities that occur in the structure. The word ‘knowing’ can be used to denote God’s knowing (Bernard Lonergan, “Philosophical Positions with Regard to Knowing”, in *Collected Works* 6, 216-20).

⁴⁶ Ibid. 111.

Yet, there is an unimaginable difference.⁴⁷ While the spirit of a man impels him to speak many words in order to come to a full relationship with the real, the Spirit of God is complete, total, and infinite. In this infinity of joy, the one Word is spoken. Thus, the Trinity is the way it is. This statement means that the Trinity is the divine nature.⁴⁸

Moore explains that,

Because God is the original mystery whence is all reality, knowing and loving which for us reflect reality originate for God. The divine ‘processions’ are these originatings, these arisings, out of the depths of the divine nature, of that knowing and loving which for us finite beings are ultimate and not derived realities.⁴⁹

In its essence, love is mutual. Its outgoingness to the other is one’s lovedness by the other’s being. Accordingly, the unknown all-embracing one is known only to love, because love is indivisible, excludes nothing and nobody. This all-embracing one is God. Here, one should realize clearly that there is an important distinction between love for only one person and love which is stirring towards God and extending to all human beings.⁵⁰ “God originates knowing and loving, in knowing himself out of love, out of the original joy of his being.”⁵¹

Such an understanding of God leads Moore to suggest that because God is being, he enjoys himself and wants us to join him. He is pleased with himself and the denial of

⁴⁷ According to Romans 8: 26-27, the Spirit comes to our aid in human weakness, and intercedes for humankind with deep groans. Unlike human beings, the Spirit truly knows God’s will for humankind (Brendan Byrne, *Romans*, 267).

⁴⁸ Sebastian Moore, *The Inner Loneliness*, 111-13.

⁴⁹ *Ibid.* 113.

⁵⁰ *Ibid.* 115-16.

⁵¹ *Ibid.* 118.

loneliness. Because he is the one in whom there is no loneliness, God is the one who alone ends man's inner loneliness.⁵²

2. God in the suffering world

The human being is the image of the one who is love (Gn 1: 27).⁵³ When man loves, he senses with a new intensity that he is and feels in himself the current that flows out of the heart of his existence. In Moore's view, a person's happiness is his and not that of the other and can always increase without limit. But, though he may be open to infinite happiness, this infinite happiness would limit itself in his happiness and not in that of the other. Such limit is not in the happiness that is God who is happiness, and whose happiness is the happiness of all things. Because the happiness of God is in every being, the happiness that is God exists in God's compassion for being that is not happy. Thus, God's compassion is God's happiness.⁵⁴

The nature and the meaning of the divine compassion is the important theological problem of this time: How may man think of God as caring for and as being in solidarity with the poor, the oppressed, and the tortured? How are his infinity, his eternity, and his immortality able to identify themselves with the suffering of this world?

Moore sees that for medieval theology, infinity and immortality are beyond the grasp of pain, perfection excludes the imperfection of suffering. Some modern theologians disagree with this position and insists on the compassionate nature of God,

⁵² Ibid. 39.

⁵³ This means an exact copy or reproduction. The whole man as a complete personality had God's image manifested in the resulting ability to rule over other creatures. As God's image, man is God's representative on earth (Eugene H. Maly, "Genesis", in *The Jerome, Biblical Commentary I*, 11).

⁵⁴ Sebastian Moore, *The Inner Loneliness*, 30-31.

because the Bible is not philosophical. However, these modern theologians tend to identify God with human suffering⁵⁵ and thus, to think up a God who is bewildered and suffering, because there can only be compassion on the part of one who knows in himself weakness and limitation. With this tendency, it limits God like man. In Moore's thought, this position of modern theology is not true. On the contrary, Moore thinks that there is a mysterious divine compassion in one who is happiness in all, not only in himself. This compassion consists in the infinity, the eternity and the perfection of God. "It is the freedom of God's happiness from being 'his and not mine' that makes it to be compassion in those who suffer."⁵⁶ God's compassion is an infinite happiness realized in a tortured world. Moore explains:

For the essence of compassion is that the compassionate person is in, and with, the sufferer. But no being is able to be in, and with, me as closely as is God, whose being is my being, whose happiness is my happiness. 'The other within who ends an otherwise ineluctable inner loneliness' is a happiness in which I have my being; and the meaning of religious conversion is that I come to experience this happiness. It is the happiness of God that is intimate to the sufferer. It is as happy that God is intimate to the sufferer.⁵⁷

Thus, God is happiness in all. His happiness is the happiness of all things and exists in his compassion for being that is not happy. Thus, God's compassion is his happiness,

⁵⁵ Moore calls liberation theology modern theology. Jon Sobrino, a liberation theologian, proposes suffering as a mode of being for God. For him, according to the parable of the last judgment, going to God is going to the poor. The meaning of the cross of Jesus indicates that God is to be recognized through suffering. Oppressed persons are the mediation of God. "There is the abandonment by God that Jesus felt on the cross and the abandonment by God that we experience in the history of injustice and oppression. There is the cry of Jesus on the cross and the cry of countless victims in history" (Jon Sobrino, *Christology at the Crossroads*, translated by John Drury [Maryknoll, NY: Orbis Books, 1978], 217-31).

⁵⁶ Sebastian Moore, *The Inner Loneliness*, 31.

⁵⁷ *Ibid.* 31-2.

which is intimate to the sufferer. Accordingly, God is compassion for all that suffer and happiness of all and in all. He is in the suffering world of human beings.

3. Believing in God

There is a question that should be raised: does the human being believe in that God? Moore seeks to answer this question by understanding that the most important fact in the human condition is that self-love and self-gift are one. Self-love flows in self-giving and as self-giving.

Moore sees that man does not take the oneness of self-love and self-gift radically. He does not easily believe in it, though he experiences it in love. Thus, man is in a strange position that he enjoys this deep oneness of himself without believing in it. He keeps the experience of enjoying himself in a kind of limbo of himself rather than in making another happy. Because of the disbelief in the oneness of self-love and self-gift, man avoids acknowledging this oneness as central to his life, the oneness that he does not make by himself. Moore explains that “The reason for this attitude is a deep distrust of happiness, of free, unconditional joy, in the human mind.”⁵⁸ This is a natural pessimism, parsimony, puritanism about the way man thinks of himself.

The extreme opposite to this natural puritanism is belief in God who enjoys himself and wants man to join him. In Moore’s analysis, this belief not only brings out of the limbo in man the experience of finding the joy in the enhancement of the other, but also goes further and acknowledges that this experience is a participation in a mysterious reality for which ‘to be’ is ‘to love’, ‘to be’ is ‘to be for’. “For the human being, ‘to be well’ is ‘to be for’ because the human being derives from, depends on, is originated and

⁵⁸ Ibid. 24.

shaped by the ultimate reality whose very being, whose being at all, is being-for.”⁵⁹ Thus, the unity of self-love with self-gift is not in human hands. Its full recognition is belief in an all-constituting reality that is happiness in love. For this reality, “to love himself is to love all that is. To enjoy himself is to pour out joy on all that is.”⁶⁰

Thus, Moore concludes that the big obstacle to belief in God and to belief in human goodness is an innate distrust of happiness. Man does not believe that his desire is to make another person happy.⁶¹ This disbelief hollows out the assertion that God is love, because the distrust of happiness begets an idea of a love that has nothing to do with the deep desire in man.⁶²

4. Man’s desire and death in the sinful condition

Everybody experiences two forms of desire: the desire to relate and the desire to control. The former stems from unrepressed self-love which is healthy; the latter from repressed self-love which is unhealthy.⁶³ When the self is naturally centered and does not want God above all, the repressed self-love would turn into self-hatred that is sin.

a. Sin

⁵⁹ Ibid. 25.

⁶⁰ Ibid. 25-6.

⁶¹ In *The Crucified Jesus Is No Stranger*, Moore defined guilt as an unhappiness with freedom that hides itself in sin (*The Crucified Jesus Is No Stranger*, 105). And in *The Fire And The Rose Are One*, Moore suggests that unhappiness with freedom only gets the name of guilt when man tries to be his own person. True guilt or sin is the feeling of failing another person or failing the mysterious otherness in which man lives and moves and has his being (*The Fire and The Rose Are One*, 140). Thus, here it seems that in Moore’s thought the disbelief in God or in happiness is guilt.

⁶² Sebastian Moore, *The Inner Loneliness*, 27-8.

⁶³ Ibid. 49.

The quality of self-centered or selfish behavior gives rise to the central insight of St. Paul's thought and John's that sin is an unfree thing, an enslavement.⁶⁴ For St. Paul, one who sins places himself in a situation of slavery and thus in an unfree situation (Rom 6: 16-17). He sells himself to be slave to sin and obeys sin.⁶⁵ In the Gospel of John, Jesus insists that "everyone who commits sin is a slave" (Jn 8: 34) on the spiritual level.⁶⁶

For Moore, one of Paul's most important discoveries is that the Law and sin are on the same side and both are enemies of the human being.⁶⁷ In Pauline theology, the law brings about the knowledge of sin. It is not just about what is right or wrong. It qualifies wrongdoing as something contrary to the explicit will of God and reveals that the human being stands as sinner before God. It is impotent in the face of sin and actually becomes its accomplice. Through the law, one knows sin as explicit rejection of God.⁶⁸ Moore suggests that:

The conflict between self-love and other-connection forces self-love underground whence it dictates desperate selfish behavior. So anything that intensifies the conflict intensifies the repression and thus increases the selfish tendency that the repression produces. But the Law of God powerfully reinforces the claim of the other, the neighbor, society, family, against self-love. This intensifies the conflict which drives self-love underground to its devious launching pad. So the Law lends vigor to the very sinfulness it is trying to prevent!⁶⁹

⁶⁴ Ibid. 48.

⁶⁵ Brendan Byrne, *Romans*, 205.

⁶⁶ Raymond Brown, *The Gospel According to John*, 363.

⁶⁷ Sebastian Moore, *The Inner Loneliness*, 48. However, St. Paul also says positively about the Law: "The Law is holy, and the commandment is holy and just and good" (Rom 7: 12). "We know that the Law is spiritual, but I am carnal and sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the Law is good" (Rom 7: 14-16).

⁶⁸ Brendan Byrne, *Romans*, 118, 187.

⁶⁹ Sebastian Moore, *The Inner Loneliness*, 48.

Accordingly, people are not naturally self-centered. Their natural and healthy function is not self-centered. Their unnatural and unhealthy function is self-centered. When the self is self-centered, one denies that the self wants God above all things, and he degrades God from being the fulfiller, the lover, into being the judge or the policeman. Thus, repressed self-love turns to self-hatred.⁷⁰

Moore suggested in *The Crucified Jesus Is No Stranger* that sin is in its essence self-hatred. The self-hatred shows itself in man in such a way that the stronger it is in him, the stronger the touch of God becomes [Rom 5: 20: “where sin increased, grace abounded all the more”].⁷¹ Moore defined guilt as an unhappiness with freedom that hides itself in sin,⁷² that is, feeling bad about feeling free. In *The Fire And The Rose Are One*, with regard to self-worth, Moore takes the view that unhappiness with freedom only gets the name of guilt when guilt is induced in man who tries to be his own person. True guilt or sin is the feeling of failing another person or failing the mysterious otherness in which man lives and moves and has his being.⁷³

In the article “For a Soteriology of the Existential Subject”, Moore continues his thought on sin and guilt as he has done in *The Crucified Jesus Is No Stranger*. He expresses the view that guilt hides the intolerable nihilism of sin in life oriented to the related other in the feeling of failing the other. The negative quality and wretchedness of guilt is the extension of sin. Moore explains that as sin hides itself and prolongs itself in

⁷⁰ Ibid. 49.

⁷¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 38.

⁷² Ibid. 105.

⁷³ Sebastian Moore, *The Fire and The Rose Are One*, 140.

guilt, so guilt hides and prolongs itself in man. Guilt appears ugly to one and makes him see the other ugly. As sin hides itself in guilt in inter-human relationships, so it does in man's relationship with God, and guilt hides itself behind an image of the ugly God. Thus, sin, guilt and projection are the three aspects of evil in human beings. If the notion of sin is seen as a sense of worthlessness, of meaninglessness and of isolation, the sense of worth provokes the question 'Am I absolutely alone?' The sinful sense of unworth is the answer 'yes, you are alone', the inner loneliness.⁷⁴

Accordingly, Moore says that "what is meant by original sin consciousness is 'the whole, in loneliness', all being coming to a head in the person and stopping there."⁷⁵ In *The Inner Loneliness*, Moore does not define what sin is but holds the concept of 'self-love and self-gift are one' to explain how guilt appears in the human being. For him, self-love and self-gift are two equally valid and personal forces but easily come into conflict. This conflict causes one of those two forces to be repressed. Because the fear of being rejected by the other is much stronger than self-love, self-love gets repressed. Self-love that is repressed, unacknowledged and unshared generates insecurity which usually seeks power over others. The insecurity is hiding self-love from others and from oneself. It is the feeling of isolation. Through the repression of self-love, one can only justify his insecurity by getting power over others and trying to have everything his way. This is a

⁷⁴ Sebastian Moore, "For a Soteriology of the Existential Subject" in *Creativity and Method: Essays in Honor of Bernard Lonergan*, edited by Matthew L. Lamb (Milwaukee, WI: Marquette University Press, 1982), 237-39.

⁷⁵ Sebastian Moore, *The Inner Loneliness*, 105

need to dominate others. This need comes from one's unconscious mind. It leads to a kind of selfish behavior.⁷⁶

Therefore, the universally experienced split between self-love and self-gift is the radical sense of guilt that is deeper than the sense of failing the other. This radical guilt feels an original non-alignment between self-love and self-gift that leads to the choice of self against the other.⁷⁷

b. Desire and death

Man's desire is unlimited and never satisfied. One can raise the question: is there any type of relationship in which desire would be satisfied? Moore answers that it is death. For him, desire is without limits, and death is the falling-away of limits. Death appears to man as to cut off all man's relations to this familiar world. With this idea of death, one can say that death may be congenial to desire. However, the statement 'death may be congenial to desire' is a statement of something of which nobody is aware. Man is only aware of that statement in the vague hope that somehow other circumstances will bring about the total fulfillment.⁷⁸

In the article "Death as the Delimiting of Desire: A Key Concept for Soteriology", Moore approaches death as the falling away of all connections, all ties and all bonds. Because bonds, ties and connections are limits, death implies the falling away of limits, and thus, implies the liberation of desire. Meanwhile, desire is unlimited. The limitlessness of desire is only an implication woven into all human living. In human

⁷⁶ Ibid. 47-8.

⁷⁷ Ibid. 49.

⁷⁸ Ibid. 88.

thought, death and desire do not come together. One has no experience of the encounter between death and limitless desire. Nobody experiences death. Nobody experiences directly the limitlessness of desire. Nobody knows death as the delimiting of desire.⁷⁹

In *The Inner Loneliness*, Moore continues to develop the idea of death according to which the affinity between desire and death is never experienced by anyone. Nobody knows if the desire of a dead person has been brought to a crisis of possible growth or liberation. Nobody has been through this crisis. Moore sees that the image of death can help for the realization that if he is to grow spiritually, man has to die many times in his life, and that non-experience of death gives to this process its non-definitive quality that has to be repeated. In other words, man knows that he must die often because he has not died only once. To put it in other terms, the primordial connection of desire with death is the source of conviction that desire deepens through successive deaths, while the connection, the source itself, is never experienced by man.⁸⁰

Thus, an experience of the encounter between death and desire is needed for the process of liberation of desire. It is the experience of a further engagement with the factor of death.⁸¹ However, the notion of death as a falling-away of all ties is enormously depressing. It speaks about the infinity of the loneliness in man, not about extinction. This notion of death expresses a state of inattention to the self. It only connotes freedom when desire is awakened by a supernatural hope in Jesus' act of filling the infinite

⁷⁹ Sebastian Moore, "Death as the Delimiting of Desire: A Key Concept for Soteriology" in *The Challenge of Psychology to Faith*, edited by Steven Kepnes and David Tracy (New York: The Seabury Press, 1982), 52.

⁸⁰ Sebastian Moore, *The Inner Loneliness*, 89.

⁸¹ Sebastian Moore, "Death as the Delimiting of Desire", 52.

emptiness of death and thus, implies the prerequisite to a possibility of faith in the presence of Jesus.⁸² This is the way out of the inner loneliness, the new life in Jesus Christ and the Spirit.⁸³

III. JESUS THE RELIEVER OF THE INNER LONELINESS

The loneliness of being means being without reason and meaning. The reliever of the inner loneliness must be the one who is absolutely interior and absolute meaning. In searching for meaning, one can think of the idea of being, which is only in the dark, unless it describes a 'one' who is the only reliever of the inner loneliness.

“If there is *ipsum esse subsistens*, the living idea of all in me and me in all, if there is this absolute un-loneliness of being, then who am I?” is a most important question. It implies the crucial and all-transcending belief that this living idea of being exists. To answer that question is to say that there is a self of the living idea. Such a self absolutely precedes all effort. It is a self to which a person comes and in which this person has always been unknowingly. Because it absolutely precedes all human effort and decision, this self behaves as God behaves. It is response and responds to the originating bliss, and at the same time, “it is God’s response to himself. It is God in the world responding to God beyond the world.”⁸⁴ That self is Jesus who is the only redeemer, the only reliever of inner loneliness.

1. The divinity of Jesus

⁸² Sebastian Moore, *The Inner Loneliness*, 94.

⁸³ *Ibid.* 48.

⁸⁴ *Ibid.* 105-6.

Jesus is God-man, the Son of God. This Christian belief in the divinity of Jesus has met controversies in the course of the Church history. One of most important controversies is the Arian. Moore seeks to understand the declaration of the Church on the divinity of Jesus by relating it to his view of the mysterious reality of God in the world and in the cosmos, the mystery of the incarnate Word in which the human world responds to God.

Lonergan summarizes that the Arians wanted to improve on the New Testament and the Apostles' Creed by excluding every metaphor and anthropomorphism. For them, God the Father alone is unbegotten and eternal without any source. Because he has a source, the Son is not unbegotten or eternal, but a kind of supreme creature made out of nothing through the will of the Father.⁸⁵

Moore sees that in the Arian controversy, what Arius formally denied was not the divinity of Christ but the divinity of the one who was universally called Christ. The controversy concerned the mysterious reality of the incarnate Word in the world and in the cosmos, the mysterious reality in which the world responds to the blissful origin. For Arius, this mysterious reality could not be God. Arius represented a foreshortened theism in which the creature is struggling towards God, not participating in God's play in this world. He did not enjoy the light that the living idea of being sheds on the world and involves the self within the world that is God responding to God.⁸⁶

⁸⁵ Bernard Lonergan, *The Way To Nicea*, translated from the first part of *De Deo Trino* by Conn O'Donovan (Philadelphia: The Westminster Press, 1976), 71.

⁸⁶ Sebastian Moore, *The Inner Loneliness*, 106.

The declaration of the Church against Arius is that the mysterious reality is commonly called 'Word' of God. This being of God, the Word of God who is one in being with the all-originating reality, is God in the world for the spiritual creature to discover his true self in the Word made flesh. This affirmation gives a momentous implication that,

The manner of the spiritual creature's response to God, that will become fully explicit in Jesus Christ, is already sketched out as to its essential structure. It will consist not in any humanly originated effort, not in any attempt to stretch beyond itself to God, but in coming into a center that is God in response to God, coming into a cycle of divine life.⁸⁷

The concrete implementation of this basic rhythm is mentioned in St. Paul's letter to the Ephesians in which St. Paul makes a metaphor for this center. God's power that worked through Jesus Christ exceeds all other powers in raising him from the dead, and seated him at his right hand in the heavenly places far above each and every name, every name that is thought to have divine power. Jesus' name alone is powerful enough to confront successfully the powers of evil (1: 19-21). Because of his great love, God made believers alive in Jesus Christ, raised them up with him and seated them with him in the heavenly places in Jesus Christ (2: 6). Believers are identified with Jesus' destiny and presently share in his exaltation.⁸⁸

In Moore's understanding, the mystery of hypostatic union is seen as a divine center. He suggests that the response to God is not concerned with the status of the creature, which cannot be divine, but with the mode of access of the creature to God

⁸⁷ Ibid. 106.

⁸⁸ Margaret Y. MacDonald, *Colossians & Ephesians* (Collegeville, MN: The Liturgical Press, 2000), 218-20, 232.

through coming into a divine center. In the view of mysticism, the divine center is the reality recognized by mystics as a true 'I' of theirs and yet absolutely transcendent and not confused with the creature. This mystical recognition indicates that the creature's response to God is taken up into a mysterious response of God to himself. God within the self is the true self's true way to God beyond the human self. While all other ways of self-transcendence are touched with pride and doomed to fall short, the recognition of the divinity of the self in this sense, of the divinity of one's center saves the human movement beyond the human self from being the subtle negation of creaturehood.⁸⁹

For Moore, the key to this mystic recognition is the doctrine of the Trinity which is dogmatized mystical experience. This doctrine means that the mystical tradition is the most responsive to the reality that all call God. The mystical tradition has found that the soul moves out of a transcendent center of love, Jesus, who is humankind's way to the Father and also the Father's way to them, to the transcendent [God].⁹⁰ This transcendent center is not awakened in response to God as a challenging other (as my idea is born of me in response to a challenging object). It is simply the center of love with which the transcendent is identical. In addition, God's being is in all that there is. The meaning of the Holy Spirit is that only love can imply God's self-expression in the world. In the traditional language of the Trinity, the Son is born as Word of the loving Spirit that God is. The Father is distinguished from the Son as begetting. Because God does not respond

⁸⁹ Sebastian Moore, *The Inner Loneliness*, 106-7.

⁹⁰ In *The Crucified Jesus*, Moore suggested that in the mystery of the Incarnation, what is made visible in Christ, who is humankind's way to the Father and also the Father's way to them, is God's touch in the innermost region of the soul, where sin qualifies the old man. He touches man by inundating him in a mystery of Incarnation, Passion, Death and Resurrection. This is the divinity of Christ, for only God can touch us there (*The Crucified Jesus Is No Stranger*, 6). Thus, one can see that here Moore is talking about Jesus as a divine transcendent center. He is the way from which the soul is moved to the transcendent God.

with love but originates love and is the origin of love, love in God does not result but originates. Because God is God, an eternal process of self-affirming in self-love, love in God is substantial. This love is one of the mysterious entities traditionally known as persons. “God originates love out of himself, and in this love God affirms himself.” Thus, the ‘second procession’ (the Spirit) is within the first.⁹¹

2. Jesus, the sinless one without the split between self-love and self-gift

Jesus was ‘like us in all things but sin’. With this belief, one can understand that if original sin is a radical distrust of God that results in anxiety over survival and a dread of death, the portrait of Jesus found in the gospels is a man who is free of sin, totally trusts in God, without anxiety over survival and without the dread of death. He has the unsplit self and thus, has an unsplit God. His image of God is the whole image roused by true humanity. In Jesus,

There is no trace of ‘the God of desire as opposed to, and so opposed by, the God of control’. The God of desire fills the whole soul with his/her presence. The will of this God (what we think of as the control side of God) is totally obeyed out of desire. ‘My food is to do the will of him who sent me.’ ‘My food’, not ‘my duty’.⁹²

With an understanding of the sense of oneself as a special person that motivates him to go out to others and seek positive relationships, Moore deduces that if one is opened to ‘the other within’, he knows that his worth is from the ground of all being. He then is far more convinced of his worth,⁹³ of his significance in the world and so, motivated to move out to others. Thus for Moore, Jesus is the great exemplar of this condition. He knows

⁹¹ Sebastian Moore, *The Inner Loneliness*, 107-8.

⁹² *Ibid.* 82.

⁹³ The conviction of worth is found in one’s radical self-experience as a self among selves and as a being in relationship and in communication (Sebastian Moore, “For a Soteriology of the Existential Subject”, in *Creativity and Method*, 231).

himself deeply to be special in God's sight and embraces the whole world in his love. His commandment to 'love your neighbor as yourself' takes on a new intensity, because the more one loves himself, the more he loves his neighbor. The Gospel of John expresses this fuller self-love and its community dimension in Jesus' command: "love one another as I have loved you" (Jn 15:12).⁹⁴

In his relationship to God, Jesus' religious experience is unique. He experiences an intimacy with God that is not found in any other religious leader. He addresses God as 'Abba!', 'Father'. This familiarity with the ultimate mystery is what man would expect to find in a person who is not turned from life by the split and by projecting a split God. The God of Jesus is more connected with human beings than the split God of religion. This God promotes human flourishing which is his evidence. In the prayer and preaching, as well as in the behavior of Jesus, man might realize what the unsplit God is like:

Instead of a God who is said to love us but threatens us with punishment – the normal God of religion – we have a God who wholly and only desires the fulfillment of our desire. Jesus is the person for whom the God of desire is absolutely to be trusted, can be totally invested in, is not hedged by 'the God of being on the safe side', the God of control.⁹⁵

If forlornness results in the split with all its anxieties, through his life and teaching, Jesus shows the whole awareness of God, the whole image of God in a fundamental freedom from those anxieties over survival. Moore sees that while in a patriarchal society the righteous man kept himself from women, Jesus apparently enjoyed the company of

⁹⁴ Sebastian Moore, *The Inner Loneliness*, 18-9. Raymond Brown interprets that Jesus says that if the disciples keep his commandment of love, they would remain in his love. This condition means that love can only subsist if it produces more love. The model of the disciples' love is Jesus' act of love that he lays down his life for them. This laying down of life is clearly a model of the intensity of the disciples' love. Such an act of love is constitutive of the group of those whom Jesus loves (Raymond Brown, *The Gospel According to John*, 681-82).

⁹⁵ *Ibid.* 82-3.

women and treated them as equal with men. He frequently had meals with disreputable people, tax-collectors and prostitutes. Because he had an unrepressed attitude to death as to life, Jesus moved towards his death as to a destiny. All this behavior of Jesus stems from his freedom from 'shame'.⁹⁶

The teaching of Jesus, especially the Sermon on the Mount, indicates that Jesus is a man freed from basic anxieties. He holds out this freedom to anyone who will open himself to God.⁹⁷ Moore considers the Sermon on the Mount in the gospel of Matthew to say that the Eight Beatitudes are paradoxical beatitudes for being in freedom from the basic anxieties. In the Gospel of Matthew, the Eight Beatitudes contains eight blessings which are divine actions. They promise fullness of life in God's kingdom, function as a delineation of the characteristics and actions of believers, and serve to define the identity of those who follow Jesus faithfully, and at the same time, they show a list of Jesus' values in opposition to those of the world.⁹⁸

Moore understands the Sermon on the Mount as an expression of freedom given by God. For him, anxious people would often say that the happy person is the man or woman who has managed to allay to some extent the basic anxieties. The allayers try to put as great a distance as possible between themselves and poverty, sorrow, tragedy and loss. However, the Sermon on the Mount shows that once God is not forced to promote human flourishing in his way, the more fortunate is the one who is closest to those things. In these conditions, people are more likely to let God make them rich and happy. For

⁹⁶ Ibid. 83-4.

⁹⁷ Ibid. 84.

⁹⁸ Daniel J. Harrington, *The Gospel of Matthew* (Collegeville, MN: The Liturgical Press, 1991), 79-84.

Jesus, God is free and happy is the man or woman whom God frees from the basic anxieties. The impossible demands in the Sermon are expressions of a phenomenal freedom given by God. When man lets God come into his life, he will be free of the anxiety that makes it impossible to forgive injuries, to turn the other cheek and to look at an attractive person without lust. The whole Sermon makes sense when one realizes a new accessibility of the God of desire and life. This God is desirable and makes the impossible possible. One can say that because Jesus is a wild man and unrestricted by human fears, his teaching is full of wild exaggeration, and his parables say that God will make the impossible dream of man happen if man allows God to do so.⁹⁹

Therefore, being the sinless one, Jesus is the beginning of a new humanity, human beings without the split between self-love and self-gift. St. Paul calls Jesus the second Adam whose obedience will make many righteous, and through whom grace of God reigns through righteousness, leading to eternal life (Rom 5: 13, 19, 21).¹⁰⁰

3. Jesus' death, the encounter of desire and death

In *The Crucified Jesus Is No Stranger*, Moore suggested that in the encounter with Jesus, the depths of man's soul are awakened to see in those depths the evil that has pervaded all his life.¹⁰¹ In this encounter, man first becomes convinced of God's love, then experiences the reality of evil in himself, experiences God's acceptance of that

⁹⁹ Sebastian Moore, *The Inner Loneliness*, 84-5.

¹⁰⁰ Ibid. 82. Adam is a 'type' of Jesus Christ in the sense that he is figure of universal significance for the remainder of the human race; his act affected the destiny of 'all'. In this respect alone, one can speak about Jesus as a new Adam (Brendan Byrne, *Romans*, 178).

¹⁰¹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 29.

reality, comes to recognize himself as a crucifier, to identify himself with the crucified, and comes to experience God's love in Jesus accepting him.¹⁰²

However, in *The Fire And The Rose Are One*, in order to answer the question 'did the first believers who encountered, experienced, and proclaimed Jesus as Lord and God, have those experiences?', Moore had to shift his way of thinking to discover the disciples' experience of Jesus through their encounter with him. This was a marked shift in the direction of his Christology and soteriology that would be observed in his successive writings.¹⁰³ In *The Inner Loneliness*, Moore attends to the limitless desire that Jesus awakened in the disciples. This limitless desire would be lost through 'the death of God' to become an infinite emptiness that would be filled in the encounter with the risen Lord. For Moore, "Jesus awakens and focuses the disciples' desire. Jesus is killed, and desire is lost in the night of faith. In the night, life is transformed, Jesus is raised."¹⁰⁴

In the article "Death as the Delimiting of Desire", Moore thinks that the limitlessness of desire that nobody directly experiences was present for Jesus' disciples. He awoke in them the sense of limitless desire. This sense is the heart of the experience of God's universal love and of the kingdom on the way. The subjective component of Jesus' ministry awakens limitless desire in the human being from its sleep in this sinful world.¹⁰⁵

¹⁰² Ibid. 4.

¹⁰³ Sebastian Moore, *The Inner Loneliness*, 3.

¹⁰⁴ Ibid. 116.

¹⁰⁵ Sebastian Moore, "Death as The Delimiting of Desire", 53.

Jesus is the awakener and focus of the desire for God through life and his ministry. Moore realizes that in his death, Jesus is the bringer of the desire to the other side beyond death into the consummation of desire in the Holy Spirit of the eternal Father.¹⁰⁶ By the other side Moore means the unconscious. Jesus led the disciples into death's other kingdom which is reflected in the resurrection encounters.¹⁰⁷

In Moore's view in "Death as The Delimiting of Desire", though infinite desire is present for the disciples, it is symbolically constellated, concentrated and focused in Jesus. In Jesus, their desire was brought to a horrible death. For them, the death of Jesus is the encounter of desire and death. In their experience of Jesus who was taken from them and put to death, they underwent a losing of desire from its context which is called "this world". Thus, Jesus' death was their death.¹⁰⁸

In *The Inner Loneliness*, though the death of any other loved one is his alone, the death of Jesus is not his alone but also the disciples' death. For Moore, in that case the essential desire that is everyone's life is brought to recognition and focused in him. Jesus is the desire by which all live. Thus his death is theirs. While living they die when their desire is plunged into an awful emptiness in the event of Jesus.¹⁰⁹

Therefore, in the death of Jesus, the disciples had the unique experience of desire coming into its definitive crisis. They experienced the connection of desire with death. Moore thinks that,

¹⁰⁶ Sebastian Moore, *The Inner Loneliness*, 115.

¹⁰⁷ Ibid. 117.

¹⁰⁸ Sebastian Moore, "Death as The Delimiting of Desire", 53.

¹⁰⁹ Sebastian Moore, *The Inner Loneliness*, 116-17.

If there is, in desire, something for which death could be called congenial, that something is due to the limitless nature of desire. If, therefore, for some reason, the limitlessness of desire is experienced with a special intensity, then desire will be especially 'readied' for death. The 'great lover', for instance, whom joy has challenged to hope altogether beyond the normal limits, is brushing close to death, as all the creators of epic tragedy have inescapably understood.¹¹⁰

In their experience of Jesus taken from them and put to death, the disciples underwent a loosening of desire from its context which is called 'this world'. They experienced Jesus' death as their death. In this experience, Jesus' death brought desire and death into the same reference-frame, and projected the desire of the disciples beyond time and space to a place where death was no longer a shadow of brooding over life. However, the death of Jesus also put the disciples 'on the other side' to experience the void in the dark night of the soul. In this experience, they had been given a new capacity to perceive that the death of Jesus did not introduce them into the blissful presence but only readied the soul for it through a total emptiness, a desolation of the soul.¹¹¹

Such a view can be seen from the disciples' experience of liberated desire. Jesus is the great lover, who laid down his life for his 'friends' (Jn 15: 13).¹¹² The disciples had caught the contagion of Jesus, who is a person free from sin, that is, free from the cosmic loneliness which is the brake on the central movement of desire for an infinite relationship. Such a uniquely liberated desire was focused and crystallized in Jesus. In

¹¹⁰ Ibid. 89.

¹¹¹ Ibid. 90.

¹¹² The greatest love is manifested by one who lays down his life for those whom he loves. Jesus' love for his disciples is limitless. He lays down his life for them despite the fact that they are still locked in their ignorance. In loving them, Jesus responds to the command of his Father; and they will respond to his love by loving one another as he has loved them (Francis J. Moloney, *The Gospel of John* [Collegeville, MN: The Liturgical Press, 1998], 425). Thus, Jesus is the center of and the fullness of desire for the infinite relationship.

other words, the disciples' experience of this liberated desire was fullest in him, because Jesus was 'a place to be' of their desire to be sought beyond ordinary desire. Thus, in the death of Jesus, their desire was to come into the crisis of death. Death came upon their desire when Jesus, who was the focus, the center and the meaning of their desire, was killed.¹¹³

4. Jesus' resurrection fills the infinite emptiness of the soul

The crucifixion of Jesus is the supreme example of the compassionate presence of God's happiness to the human being oppressed by the evil of this world. The resurrection is God's eternal happiness that comes through and shows that all human suffering conceals the healing joy of God. In the resurrection encounter, the compassion of God becomes known to the disciples in its blissful center and in its presence to suffering.¹¹⁴

After his execution, Jesus appeared to his disciples as a glorious victor over death. In "For a Soteriology of the Existential Subject", Moore suggests that Jesus' resurrection means that Jesus who is sinless swallowed sin up in his wholeness and holiness. The disciples who saw him knew that their sin, their sense of worthlessness had been swallowed up as death, the symbol of sin, had been swallowed up. In the risen Jesus, they saw death stripped clear of all that sin has put into it. Sin had been swallowed up in the love of the sinless one. In the resurrection encounter, the disciples saw our humanity in the risen Jesus as God's home, not death's home. They received a joy which they attributed to the Holy Spirit and which is the sufficient evidence of God's presence. They knew that Jesus swallowed up death in life as he swallowed up sin in the mysterious love

¹¹³ Sebastian Moore, *The Inner Loneliness*, 89-90.

¹¹⁴ *Ibid.* 32.

of which the whole event is revelation, that Jesus in overcoming death overcame sin. They knew so, because they experienced in the resurrection encounter that Jesus had done all that for them.¹¹⁵

In *The Inner Loneliness*, Moore does not discuss the risen Jesus' overcoming sin, but focuses on how Jesus fills the infinite emptiness of the disciples' soul caused by Jesus' death. For him, the death of Jesus effected an infinite emptiness that needs to be filled. This filling of the void of the soul in the dark night is the meaning of the resurrection, the divinity and the Spirit-giving of Jesus. He fills the void that only God can fill. In the resurrection, Jesus shines on the dead, fills the human emptiness which is infinite and which knows him who alone can fill it. Thus, Jesus died to bring man to death and lives to bring man to life. He is Alpha and Omega (Rev 22: 13). He holds the keys of death and of Hades (Rev 1: 18).¹¹⁶ Moore suggests that,

This is risenness from the dead. The sight of him raises the dead, raises the seer from the ranks of the dead into which he has been introduced by the awesome Passion. It was impossible for him to be seen without the seer's being thus raised. And who are the dead? They are 'the' [dead] to us unimaginable subject of the emptiness, the shadowy people of the emptiness, the people who are empty of all that fills us, the empty-handed. The pagan Hades, the Jewish Sheol, express this shadowiness of the dead when compared with us the living – obviously a distortion but a very human one. He who for us fills the emptiness, he for us is life in the emptiness, who makes the emptiness vibrate with God, cannot be where we think of the dead as being.¹¹⁷

According to St. Paul's thought on the death and resurrection of Jesus, everything is swept away; sin destroyed in flesh against the human being is nailed on the cross and

¹¹⁵ Sebastian Moore, "For a Soteriology of the Existential Subject", in *Creativity and Method*, 242-46.

¹¹⁶ 'Alpha and Omega' is a title attributed to God. Here this title is attributed to Jesus, and thus, implies that Jesus is God. He is the living one but who died and now lives again. He is master of death and of the abode of the dead (Wilfid J. Harrington, *Revelation* [Collegeville, MN: The Liturgical Press, 1993], 52, 222).

¹¹⁷ Sebastian Moore, *The Inner Loneliness*, 91.

wiped out; and so all is new; God is all in all. This is the great rhythm of emptying and filling, emptying of all and filling with glory. For St. Paul, Jesus died for our sins, and was raised again for our justification (Rom 4: 25).¹¹⁸ This statement interprets Jesus' death and resurrection in terms of the Servant's sufferings in the Fourth Song of the Servant (Is 53: 11) that bring about the justification of 'many' (= all). God justifies believing sinners by raising Jesus who was burdened with the sins of humankind and died on the cross. The resurrection represents God's bodily justification of Jesus, and at the same time, brings about the justification of believers who are far from sinless.¹¹⁹

For Moore, this Pauline theology of resurrection, that 'Jesus died for our sins and was raised again for our justification', is not a case of 'two sides of the same coin'. For him, this statement indicates a process that the believer should undergo. It refers to the massive sequence of emptying ('died for our sins' is the movement of taking away) and filling ('raised again for our justification'). Thus the statement 'Christ died for our sins' is a compact statement. It means collapsing into one the death of Jesus and its immediate emptying effect. With this view, Moore suggests that in his death, Jesus makes the human being die to sin, to the old world. His death brings the believer to 'the other side', which is empty, formless and helpless, the dead soul. There, the dead soul is quickened by the very living Jesus, the infinite emptiness of the soul is filled by his life-giving-Spirit.¹²⁰

Therefore, Moore believes that "in the life, death and resurrection of Jesus, the mystical transcending of space and time is realized in the whole of our mortal

¹¹⁸ Ibid. 93.

¹¹⁹ Brendan Byrne, *Romans*, 156.

¹²⁰ Sebastian Moore, *The Inner Loneliness*, 92.

existence.”¹²¹ Through Jesus’ death, the disciples experienced a world of emptiness and then experienced the emptiness filled by the risen Jesus. They found themselves empowered by the Spirit. For them, Jesus is now the infinite one who answers the heart’s inner loneliness. All of life is transformed in the encounter with Jesus who overcomes death.¹²²

IV. THE ENCOUNTER WITH JESUS IN HIS DEATH AND RESURRECTION

A triumph of life over loneliness in each man is gained by coming into the life of the one in whom there is no loneliness and who is the living idea of being and the living reason for man’s existence. In this encounter, one undergoes a process of transformation into new life.

1. The encounter with Jesus the liberator of inner loneliness

‘One of the soldiers pierced his side with a spear, and at once there came out blood and water’ (Jn 19: 34).¹²³ When one contemplates Jesus on the cross, the experience of this event brings a sense of the fullness of truth in which is life and destiny. In the contemplation of the Sacred Heart, the heart moves in the presence of truth, and truth simply fills the heart. One knows this truth in the movement of the heart. In *The Crucified Jesus*, Moore acknowledged the image of the spear opening the side of Christ as a

¹²¹ Ibid. 116.

¹²² Denis Edwards, *What Are They Saying about Salvation?* (New York: Paulist Press, 1986), 60.

¹²³ “The blood and water from the side of Jesus are a sign of the life that flows from the crucified and risen Christ. This is true, but the context further suggests that the members of the new family of Jesus receive this life from the pierced one upon whom they gaze. This ‘life’ includes Eucharist and Baptism where they experience the presence of the absent one” (Francis J. Moloney, *The Gospel of John*, 509).

mandate for exploring the mystery of the saving death. In *The Inner Loneliness*, Moore sees that this image brings about a sense of fullness of truth.¹²⁴

For Moore, each person experiences a drama of the human soul. This drama involves limitless desire, the fear of death, depressive thought, the repression of the thought of death, and the limit of self-preservation.

Human desire is limitless, but fear arises from the unforeseeable character of the future. One event above all embodies the unforeseeable future. This event is death. With death man enters an unknown existence where he has no control but only passivity to the unknown, an all-transcending mystery. Thus, fear focuses on death. In the drama of the soul, the fear of death is the fear of the unknown. Once man succumbs to the natural fear, the fear of death becomes a gripping finality, a terror of death which is infinitely depressing. The fear of death moves out of its context in the encounter with the unknown to a state of hopelessness where it loses the vigor of fear and engenders depression. In the interest of self-preservation, the psyche then represses the thought of death. Though human life is built on it, self-preservation is more limited than desire, fear and the depressing idea of death. Moore suggests that this human plight is cured only by getting past the depressing idea to the fear of death, to the empty desolation. This is what happened to the disciples in the event of Jesus.¹²⁵

In the event of Jesus, the disciples are thrown into a uniquely potent fear of death, out of their limitless desire. The dread awakened by this fear finds a focus in the death of Jesus. This death represents to the soul absolutely all that is dreaded by reason of the

¹²⁴ Sebastian Moore, *The Inner Loneliness*, 119-20.

¹²⁵ *Ibid.* 98.

mystery that at once allures and daunts it. Moore explains that Jesus who is the man of desire awakens the deepest and most total hope in their hearts and minds. In the event of Jesus alone, the death that awaits all humankind is wholly set in its full context where it has the human being in the hand of the unknown, and where Jesus is experienced as the next move of God.¹²⁶

From this encounter, faith is born. Moore understands this faith according to Lonergan's concept of faith that faith is a knowledge generated by religious love. For Lonergan, this knowledge means that,

Besides the factual knowledge reached by experience, understanding and verifying, there is a kind of knowledge reached through the discernment of value and the judgment of value of a person in love. Faith, accordingly, is such further knowledge when the love is God's love flooding our hearts. To our apprehension of vital, social, cultural, and personal values, there is added an apprehension of transcendent value.¹²⁷

This faith is for the first time, not life beyond death, not life after death, not life against death, but life out of death. The power of death, the power of fear to transfer death from its true meaning to a hopeless finality, has been destroyed forever. Moore imagines Jesus saying from this redemptive event that:

I will not make you happy on your terms, but I can restore your dread of death from the condition in which you must forget it to the condition where you have nothing to hold you but the everlasting arms, in whose embrace is eternal happiness.¹²⁸

In the encounter with Jesus crucified, like the disciples, man recognizes in death that desire is limitless and death is the falling-away of limits. He is implicitly aware of losing everything that is congenial to desire. If he comes to have a unique experience of

¹²⁶ Ibid.

¹²⁷ Bernard Lonergan, *Method in Theology*, 115.

¹²⁸ Sebastian Moore, *The Inner Loneliness*, 98-9.

desire coming into its crisis in death, he finds in Jesus a place for his infinite desire to rest and to be liberated.¹²⁹

The condition of being dead is found in the death of Jesus, in which death readies the soul for entering into the blissful presence. If man undergoes the loosening of desire from what is called 'this world', he can experience the infinite emptiness that needs to be filled by Jesus who is resurrection and thus who alone can fill it. This emptiness is powerlessness, the state of death, of disconnection and of losing all hold on things. In this, the Pauline doctrine: "When I am weak, then I am strong" (2 Cor 12: 10) is located.¹³⁰ This doctrine is a conclusion drawn from Jesus' saying that "my grace is enough for you: for power is at full stretch in weakness" (12: 9). It means that weakness is a condition for the manifestation of God's power, and that when one is weak, the power of Christ is active in him, and the powerful life of Christ is already present in the midst of experiences of dying.¹³¹

The Pauline doctrine of weakness as the seat of the Power appeals ultimately to the moment when Jesus was dead and thus, to the primordial collapse of the human hold on life. This is the moment when sin destroyed in flesh against man is crucified on the cross and wiped out. The believer's being in the state of death is transformed by the encounter with Jesus who wakes the dead. The crucifixion of Jesus effects upon the believer the total disconnection with the world: "the world is crucified to me and I am crucified to the

¹²⁹ Ibid. 88-90.

¹³⁰ Ibid. 91.

¹³¹ Jan Lambrecht, *Second Corinthians*, 204, 208.

world.” (Gal 6: 14).¹³² Like St. Paul, by being crucified with Jesus, the believer has died to the present age, which means ‘the world’ that stands in sharp opposition to God. This present age no longer has any real existence for the believer. Thus, the believer and this world are dead to each other, because the believer has embraced the cross of Jesus.¹³³

In crucifying his relationship with the world, the believer is doing what death will do to the world and what only Jesus’ death can do to it. In other words, the believer dies to his own self, so that the world no longer relates to him. As the experience of the disciples, death comes to his desiring self as a crisis, but a crisis of transformation into new life.¹³⁴

Moore said in *The Fire and The Rose Are One* that the Golgotha experience of the disciples is the experience of ‘the death of God’.¹³⁵ Now he suggests that the phrase ‘the death of God’ means the end of our hold on God and on the goal of desire. This is an end that must happen if man’s infinite desire is to be consummated. Once the experience of ‘the death of God’ creates the total emptiness in which alone the glory of resurrection can appear to fill it, there is no longer opposition between a theology of the cross and a theology of glory.¹³⁶

2. The Process of Transformation

¹³² Sebastian Moore, *The Inner Loneliness*, 92.

¹³³ Frank J. Matera, *Galatians*, 226, 231.

¹³⁴ Sebastian Moore, *The Inner Loneliness*, 92.

¹³⁵ Sebastian Moore, *The Fire And The Rose Are One*, 80.

¹³⁶ Sebastian Moore, *The Inner Loneliness*, 92-3.

Moore seeks to avoid the confinement of the resurrection to psychology by raising a view of transformation that is beyond the psychological understanding, though he often attends to the psychology of the disciples. He sees that through Jesus, those who knew what only the dead know, touch their very constitution in existence and touch death. Then, in knowing the glory of their Redeemer in that foundation of the world that is death, they know that the world is transformed. This is proved by a small group of undistinguished people who were led out into an 'awesome place' where they died and were born mysteriously in a new life beyond the understanding of psychology, and who through the life that met them there and filled them, changed the world. Thus, Moore can say that blessed are the dead, for they shall be raised up to renew the earth.¹³⁷

The new life arises in a person who encounters Jesus, when this person converts to Jesus Christ. In baptism, the convert has to die into the new life.¹³⁸ For St. Paul (Rom 6: 3), through baptism the believer has been baptized into the death of Jesus. This means that the believer has died to sin by participating in the death of Jesus. Thus, just as Jesus Christ was raised from the dead, the believer is drawn through baptism to be raised to live in newness of life, that is, to live in Jesus Christ.¹³⁹

Moore understands that the rebirth brings about desire only for the heavenly country:

Death evades us. Absurdly we are kept alive in time when all that we may hope for is on the other side. Indeed we are borne on now with only desire, our destination

¹³⁷ Ibid. 93.

¹³⁸ Ibid.

¹³⁹ Brendan Byrne, *Romans*, 189-90.

Jerusalem, where all that awaits us is the other side of death. Only let desire fix where it will: on him who will be killed there, whose blood we drink in hope.¹⁴⁰

Classical salvation doctrine has seen the drama of Jesus as played out in the sight of God. Moore suggests that that drama should be regarded as played out in the experience of the men and women whom it transformed and transforms in the presence of God. Jesus who is the awakener and the focus of desire is their desire. His death was death for their desire. The plunge into his death is beyond this limiting world.¹⁴¹

In recognizing the divinity of the Word as the transcendent center of the creature, and identifying Jesus as that center, Moore realizes that the believer undergoes an essential progression and experiences himself as centered in the transcendent center. The process by which the believer is brought into this center embraces the totality of human life. It cannot only be the moment of prayer or selfless action, but comes through the death in which human life culminates. Though death is still in the future, it is made present to man through a process in which Jesus is doing in the believer what only God can do. Being put to death, Jesus brings human desire through the crisis of death in which the ego is transcended and a new transcending center of desire is acknowledged, accepted, centered in, and lived. "Thus the divinity of Jesus is essential to the existential centering of us in the transcending Word or Son or 'world-self'."¹⁴²

In fact, the heart of Jesus is the place of all desire. In the heart of Jesus, the human desire for limitless life is stored. And the human heart knows, and reason hardly

¹⁴⁰ Sebastian Moore, *The Inner Loneliness*, 116.

¹⁴¹ Ibid. 116.

¹⁴² Ibid. 108

understands, that the storehouse, the heart of Jesus, is broken open to yield the inexhaustible torrent of salvation.¹⁴³

3. The life that is transformed

Desire stores itself in a symbol which is life-giving precisely in dissolving itself, that is, the crucified and risen Jesus. The believer knows that everyone shall die and that death is indispensable to the fullness of life. In that deep clear region inaccessible to our muddying curiosity, the breaking-open of our life, of our desire, of our Christ, into the life that is undying is the life of the Spirit that is all-sustaining.¹⁴⁴

Jesus formed a group of disciples and invited them into a closer relationship with him. These people lived with and experienced the contagion of Jesus. Moore sees that they were led through the stages of a process to new life. First, in their experience of Jesus, the 'split self' comes under the influence of Jesus, whose God is 'Abba', through a direction of the whole desire to the ultimate mystery. With radical belief in the God of desire, the effect of this influence is that the believer's desire has the experience of God moving him to fuller life, and that the God of desire becomes wholly believable. One experiences this dynamic when he comes into the company of Jesus, and feels himself freer. Moore calls this stage the intensification stage, the 'falling-in-love' stage. At this stage, the part of the person that wants to live, the part of desire, is intensified in finding a new purpose and meaning in life.¹⁴⁵

¹⁴³ Ibid. 120.

¹⁴⁴ Ibid.

¹⁴⁵ Ibid. 86.

At the second stage, under the influence of Jesus, the source of anxiety has not been removed, but suspended. The reason is that the confrontation of the person with death is still an inconclusive affair whose only conclusion is death. Even though the unique contagion of Jesus is given to them, the disciples of Jesus are not and cannot be lifted out of the cosmic loneliness, but exposed to it. One may suspect that the soul awakened by Jesus is pointed in a unique way towards the crisis of death.¹⁴⁶

For Moore, the theology of the cross seems to answer the question: why did we have to be saved this way? The answer is that Jesus awoke the infinite desire in his disciples. This desire for life in its fullness challenges life's limits and moves in a mysterious harmony with death. It is altogether beyond their own power, and so finds its place in Jesus who is the awakener and the containing symbol of that desire. Thus, the destruction of the symbolic place of desire, Jesus' death, brought desire itself to the crisis that death will be for each one.¹⁴⁷

In "Death as the Delimiting of Desire", the awful death of Jesus causes the total emptiness of the soul which is indispensable for the union with God that happens in the encounter with the risen Jesus. In this encounter, there are two components. God is abundant life on the other side of death and moves in the disciples as an unspeakable joy and peace. The disciples are touched by the Holy Spirit to such an extent that they speak of the Holy Spirit as an indispensable presence in the encounter. Thus, in the Spirit, they

¹⁴⁶ Ibid. 87.

¹⁴⁷ Ibid. 120.

encounter Jesus who fills their infinite emptiness. Jesus is the focus of their new life as he was the focus of their new desire in the old life.¹⁴⁸

In the encounter with him, Jesus not only fills total emptiness of the soul, he is not only the focus of the new life, but also grants and awakens the resurrection faith which is the new life and which is the cause of hope in eternal life. For Moore, in Judaism, the faith in afterlife addresses itself not to a fear of extinction but to the gloomy survival of Sheol or Hades, a state after death without Jesus Christ and without resurrection. Jesus Christ offers a wonderful opening to the resurrection faith to have a specific concept of survival, not only a general hope. This faith offers ‘blissful survival’ in contradiction to ‘survival’. Accordingly, the hope of a blissful immortality arises from death as anticipated by the disciples of the crucified.¹⁴⁹

Thus, Moore sees that in Christ, the believer is the response to the living idea of being. He is the reflection of the Logos and the freedom of creation in the Son, because he lives now, not he, but Christ lives in him. His ultimate relationship is not to God but in God. He is in the Trinitarian union, because he himself has been taken over by Jesus Christ who lives in him. His true self is divine without pantheism, because Christ has brought God into everything and because God has given himself into everything in Jesus who thus has pervaded all that is by making peace by the blood of his cross. The believer is living in the new life of the other side of death to which the envelope of flesh has to be broken open on the cross.¹⁵⁰

¹⁴⁸ Sebastian Moore, “Death as The Delimiting of Desire”, 53.

¹⁴⁹ Sebastian Moore, *The Inner Loneliness*, 95.

¹⁵⁰ *Ibid.* 117.

CONCLUSION

The sense of self as special and unique impels the human being to form relationships, but he cannot find any other who knows and feels him as he knows and feels himself. This realization implies at the heart of the human being an inner loneliness, which is relieved only by Jesus Christ.

a. Anthropology

Man is aware of himself and his life as special and unique. Aware of himself, he stands over his sensuous experience, behaves as a self behaves and is aware in his behavior. In this self-awareness, man is being with oneself, which is the primary act of existing and the primary motive for living. The life of self-awareness generates self-love. In the self-exposure of self-awareness, self-love is self-gift; self-love and self-gift are one. Being with oneself and self-love indicate that man's idea of himself as special and unique intensifies inner loneliness.

For Moore, self-awareness and self-love arouse a central desire to be for another. In *The Fire and The Rose Are One*, Moore discussed the desire to be for another as a essential need of the human being. Now Moore reverses this idea and realizes that the reason why man desires to be for another is the inner loneliness in man. In the inner loneliness, man desires to have a desired partner to his ultimate loneliness, a desired other who is intimate to him. Because everybody shares this loneliness and partakes of it, no human being can relieve the inner loneliness.

However, the inner loneliness is able to look to the living idea of being that can be described as a 'one' who is the only reliever of the inner loneliness, a 'one' that is a subsisting thought of all, and that all being craves for. This one is the home of oneself,

the home that is what all call God, the ultimate mystery. In *The Fire and The Rose Are One*, Moore suggested that if the relationship with the ultimate mystery of the unknown other is the secret of the sense of man's worth which drives him toward the mystery that gives him being, the unknown other is the beloved that knows man. Similarly, now for Moore, if the ultimate mystery is the being looked for, this mystery is man's very reason for existing, knows man from within, and is infinite and the other for whom man is. These characteristics of the ultimate mystery indicate the existence of man's desire for God, the desire that can be fulfilled only in commitment to God.

God, the other within that man wants, is a companion in which 'being' with 'being-for-me' are identical. As the desired one, God involves man and frees him from the inner loneliness. In *The Fire and The Rose Are One*, Moore said that the only God who is believable is the God whose love is sought by man in the way to be asked of the beloved. Now, Moore continues that idea in the way of the lonely one's seeking an 'I am' who arouses the 'I am' of himself, a God who enjoys himself and wants man to join him. This God is the happiness of every being, the happiness that exists in God's compassion for being that is not happy. He is the one who alone ends man's inner loneliness.

However, man does not realize the oneness of self-love and self-gift radically. He enjoys this oneness of himself without believing in it and without acknowledging it, because he distrusts happiness and freedom. This distrust is an obstacle to believing in God and in human goodness. Man does not believe that his desire is to make another person happy. This disbelief hollows the assertion that God is love.

In *The Fire and The Rose Are One*, Moore defined guilt or sin as the feeling of failing the other and ultimately, of failing God. Now, he develops this definition with the

concept that self-love and self-gift are one. For Moore, self-love and self-gift should be one, but the split between self-love and self-gift causes self-love to be repressed. Repressed self-love generates an insecurity which hides self-love from others and from oneself. The insecurity in turn seeks power over others. This need to dominate others issues selfish behavior. The split between self-love and self-gift thus arouses the sense of guilt and leads to the choice of self against the other.

The repressed self-love turns into self-hatred that is sin. In Moore's view, sin hides itself and prolongs itself in guilt. Guilt appears ugly to one and makes him see the other as ugly. If the notion of sin is related to a sense of worthlessness, of meaninglessness and of isolation, the sinful sense of unworth indicates that the sinner is lonely. The sinner is forgiven and his inner loneliness is relieved in the encounter with Jesus.

b. Christology

Jesus is God-man, the Word of God. This Christian belief indicates that the mysterious reality of God in the world is commonly called the 'Word' of God. This being of God, the Word of God who is one in being with the all-originating reality, is God in the world for man to discover himself.

Jesus is the divine center that is God in response to God. In him, the response of the spiritual creature to God becomes fully explicit. This affirmation means that the creature's response to God is taken up into a mysterious response of God to himself. Jesus, God-man, is the true way of the true self to God. He is the transcendent center, the center of love with which the transcendent God is identical.

In his relationship to God, Jesus experiences an intimacy with God as the intimacy between Son and 'Father'. The God of Jesus is connected with human beings and

promotes human flourishing. In his prayer, his preaching and his behavior, one might realize that Jesus is the person for whom the God of desire is absolutely to be trusted, and that man has a God who wholly and only desires the fulfillment of human desire. In Jesus, one realizes a new accessibility of the God of desire and life.

Being the sinless one, Jesus is the beginning of a new humanity, human being without the split between self-love and self-gift. In *The Fire and The Rose Are One*, Moore discussed the disciples' experience through the encounter with Jesus. Now Moore attends to the desire that Jesus awakened in the disciples. Through his life and ministry, Jesus is the awakener and focus of the desire for God. The disciples had caught the contagion of Jesus, who is a person free from sin and from the cosmic loneliness, totally trusting in God. His self is the unsplit self and thus, his God is an unsplit God. In him, the God of desire fills the soul with his presence. In his humanity, Jesus knows himself deeply to be special in God's sight and embraces the whole world in his love. Through his life and teaching, Jesus shows his awareness of God in a fundamental freedom from anxieties over survival. He apparently enjoyed the company of people and treated them equally. Because he had an unrepressed attitude to death as to life, Jesus moved towards his death as to a destiny.

The disciples had the experience of liberated desire that was fullest in Jesus, who was 'a place to be' for their desire beyond ordinary desire. Thus, in the death of Jesus, their desire was to come into the crisis of death. Death came upon their desire when Jesus, who was the center and the meaning of their desire, was killed. In their experience of Jesus' death, the disciples underwent a crisis of the soul and thus experienced dying while they were yet alive. Their desire was lost through 'the death of God' to experience

an infinite emptiness, a desolation of the soul that needs to be filled by the one who alone can fill it. This filling of the void of the soul is the meaning of the resurrection, the divinity and the Spirit-giving of Jesus. In the resurrection, Jesus who shines on the dead, who fills the emptiness, who is life in the emptiness, who makes the emptiness living with God, can be thought as a place of life.

In fact, in *The Inner Loneliness*, Moore focuses on how Jesus fills the emptiness of the disciples' soul caused by Jesus' death. For him, Jesus died to bring man to death and lives to bring man to life. In his death, Jesus makes us die to sin, to the old world. His death brings the believer to 'the other side', which is empty, formless and helpless, the dead soul. There, the dead soul is quickened by the living Jesus, the infinite emptiness of the soul is filled by his life-giving-Spirit. Therefore, in the life, death and resurrection of Jesus, the mystical transcending of space and time is realized in the whole of our mortal existence.

c. The redemptive encounter with the crucified and risen Jesus

A triumph of life over loneliness in each man is gained by coming into the life of the one in whom there is no loneliness and who is the living idea of being. In the encounter with Jesus on the cross, one can experience this event as a sense of fullness of truth which is life: the heart of Jesus is the place of all desire; in the heart of Jesus, the human desire for limitless life is stored; and the human heart knows that the storehouse, the heart of Jesus, is broken open to yield the inexhaustible torrent of salvation.

In the event of Jesus alone, the disciples are thrown out of their limitless desire into a uniquely potent fear of death focused on the death of Jesus. The power of death, of fear, has been destroyed forever. Death is wholly put in its full context where it has to give the

human being into the hand of the unknown mystery, and where Jesus is experienced as the act of God. Of this encounter, the faith is born. This faith is life out of death.

The death of Jesus means the end of our hold on the goal of desire. This is an end that must occur if man's infinite desire is to be consummated. If man undergoes a loosening of desire from 'this world', he will experience the infinite emptiness which is the state of death, of disconnection and of losing all hold on things. This emptiness needs to be filled by Jesus who is resurrection and who alone can fill it.

Through Jesus, the disciples were led out into an 'awesome place' where they were born in a new life. Through the life that met them there and filled them, they changed the world. They were the dead, but had been raised up to renew the earth. Therefore, the new life arises in a person who encounters Jesus, when this person converts to Jesus Christ whose drama played out in the experience of the disciples, transformed and transforms them in the presence of God.

Accordingly, the believer undergoes an essential progression and experiences himself as centered in Jesus who is the transcendent center. In crucifying his relationship with the world, the believer dies to his own self, so that the world no longer relates to him. Jesus who is a new transcending center of desire acknowledged, accepted, centered in, and lived by the believer brings human desire through the crisis of death in which the ego dies to be transcended, and which is a crisis of transformation into the new life.

With radical belief in the God of desire, the believer's desire has the experience of God moving him to fuller life, and the God of desire becomes wholly believable. When a person comes into the company of Jesus, the part of the person that wants to live, the part of desire, is intensified in finding a new purpose and meaning in life. In this experience,

the believer in Jesus is not and cannot be lifted out of the cosmic loneliness, but is exposed to it. However, Jesus Christ offers a wonderful opening to the resurrection faith, not only a hopeful one. This faith offers 'blissful survival' in contradiction to 'survival'. Accordingly, the hope of a blissful immortality arises from death as anticipated by the disciples of the crucified, and thus, awakens to the state of Christ in the Holy Spirit of the eternal ground of being.

In *The Fire and The Rose Are One*, Moore suggested that through the encounter with Jesus, once man is reconciled to his true self in Jesus, the self is freed from sin to love the infinite God. Freed man feels significant for God and for others. Now, in regard to the inner loneliness as a reason for desire, Moore realizes that in the encounter with him, Jesus awakens in man the desire for the end of the inner loneliness and opens up possibilities for freedom and intimacy with God. In the encounter with Jesus in his death and resurrection, desire awakened by Jesus is brought into a mortal crisis in which the believer experiences total desolation and emptiness of soul. Then, the believer experiences that he is filled with the influx of God to live a new life in Jesus who is alive and present and who is the guarantee of that influx for all humankind. The inner loneliness is totally relieved in and through Jesus; and thus, the believer is no longer lonely, since he can feel significant for God and for others to be himself for God and for others.

Therefore, through *The Inner Loneliness*, Moore explores man's inner loneliness as a cause of desire in order to supplement and deepen his thought on 'the desire to be for another' in *The Fire and The Rose Are One*. Still, there remains the question: does Jesus only fill the emptiness of the soul in the encounter with him? Or, what does Jesus really

do for human beings in his life, death and resurrection? Moore will try to answer this question in *Let This Mind Be in You*, in which he will discuss 'a desire to be desired' as the sense of self that is awakened to fuller life, and which will be analyzed in the next chapter.

CHAPTER IV

THE ENCOUNTER WITH JESUS, THE BRINGER OF THE FULLNESS OF LIFE

Man is aware of himself. The life of self-awareness involves self-love out of which a desire grows: the desire to be desired. When desire is awakened with a sense of the self to fuller life in the interdependent relationship of love, it betokens desire toward the ultimate mystery of God. In this sense, man not only desires to be desired by another but also desires God and desires to be desired by God, who loves man first. The source of all desire is the sense of self that grows as good and as desirable. However, the self resists growth and thus, man lacks his desire for the fullness of life. The resistance to growth is original sin, whereby “the whole human race is in a condition of arrested development.”¹

In the encounter with Jesus, who is free of that captive condition, the sense of self is awakened to fuller life. Jesus awakens believers to the maximum possibility to experience a direct arousal to fuller life, and to experience Jesus who embraced a horrible death and was raised to bring them into the fullness of life.

This chapter will examine Moore’s thought in *Let This Mind Be in You* on man’s desire to be desired, his desire in the sinful condition; on Jesus, whose mind is to be in those who come to him; and on the redemptive encounter with Jesus, the bringer of the fullness of life.

I. MAN’ S DESIRE TO BE DESIRED

¹ Sebastian Moore, *Let This Mind Be in You* (Minneapolis, MN: Winston Press, 1985), xi-xii.

Man is who he is. He is aware of himself. His self-awareness means that he is being with himself² and believes in himself. Self-awareness is the ground of desire. Thus, man lives by desire. He desires to be himself for another and desires to be desired by another.

1. Self-awareness and desire

The story of the Fall in the Book of Genesis (3: 1-19) reflects the awesomeness of animal life that becomes self-conscious. With this change, the process of nature from conception to death ceases to be an instinctive affair. It becomes a drama in which participants continually see each other and measure themselves by each other, and in which nakedness begets shame, whence humankind's self-absorption has its beginning.³

According to the Book of Genesis (2: 18-25), though man is the master over the other living things which are made as man was, man could not find any kinship among them. They are not suitable others for man. The story shows that man faces solitude. As declared by God, solitude is not good for man. Solitude or loneliness is the condition that causes man to die. God's solution is to give a source of help that can save man from loneliness and so must come from a suitable but different other. The Lord God said that he would make a helper for man as his partner, his supporter. From the human stuff available, God builds up another into the world, the other that man needs in order to survive. In human experience, the moment when man finds another person with whom he shares an intense kinship and intimacy is universal. In that moment, one feels that a lost and unknown part of himself is being discovered, and that he and another share in a single personhood. He desires to know the difference of that other person and to enjoy

² Sebastian Moore, *The Inner Loneliness*, 8.

³ Sebastian Moore, *Let This Mind Be in You*, 75.

their unity. In this first moment of coexistence, there is openness without fear, and partnership without any sense of victor or vanquished. Man and the other are naked and have no shame. Their intimate communion is total and unbarred.⁴

Moore proposes that the moment when man could not find a suitable other is the moment of the birth of his self-consciousness. He is aware of himself and aware that he is lonely. However, in becoming self-aware, he is drawn into a 'we', into an exclusively humanly defined reality, because his individual existence is only half achieved and thus looks forever to others. He himself is dependent on others for his sense of himself. Thus, there is a love for others in being wholly himself.⁵

For Moore, self-awareness means oneself, and thus, oneself is the subject of awareness. Self-awareness is something the human being brings to every act of his thought or feeling or decision. Awareness is self-awareness because wherever there is awareness, there is self-awareness. "Thus a person is self-aware all the time except for periods of deep dreamless sleep."⁶ With this view, Moore holds that self-awareness is the primal knowledge, which is not easy for one to attain. This 'first knowledge' is a simple knowing of nothing in particular, but normally buried or moving into 'second knowledge' that is always about something definite. Because it is a simple knowing of nothing in particular, first knowledge is the contact-point with the infinite, the nothing-in-particular that is God.⁷

⁴ David W. Cotter, *Genesis* (Collegeville, MN: The Liturgical Press, 2003), 31-3.

⁵ Sebastian Moore, *Let This Mind Be in You*, 75.

⁶ *Ibid.* 10.

⁷ *Ibid.*

One may not like what he sees but he cannot dislike who he is. His self-awareness does not mean looking at himself, but being with himself in the first knowledge of himself. Accordingly, Moore adopts Lonergan's concept of self-affirmation so as to discover the true meaning of self-awareness. According to Lonergan, the answer to the question 'what do I mean by 'I'?' is difficult to formulate, but one knows very well what it means without any formulation. 'I' has a meaning from consciousness and goes along with its multiplicity of conscious acts. Because of that meaning of 'I', consciousness gives the fulfillment of one element to affirm that 'I am a knower'.⁸ Moore understands that

In the conscious being, consciousness adds nothing to being. Conscious beings are consciously. And this means that all the energy that goes into making a being be itself is, in the human being, conscious energy. This conscious energy is the belief that every person has in him/herself.⁹

Thus, self-awareness is believing in oneself, because one cannot be who he is without believing in himself. In other words, consciously being oneself is to believe in oneself in the act of being conscious. Because one is himself, he lives himself, promotes himself, and thus, his self-awareness is his self-affirmation.¹⁰

Accordingly, if man is consciously himself before he is able to say who he is, then he consciously wants before he is able to say what he wants. If all his thinking about himself and his life depends on a prior presence of himself to himself, a presence of the

⁸ Bernard Lonergan, *Insight*, 328.

⁹ Sebastian Moore, *Let This Mind Be in You*, 13.

¹⁰ *Ibid.* 13.

subject to himself that is consciousness,¹¹ then all his desire depends on an a-priori affective presence of himself to himself. If so, man is who he is consciously and desirously. Therefore, Moore suggests that “as my basic awareness of myself grounds all that I come to know, so my basic love of myself grounds all that I come to want.”¹² This suggestion indicates that if the life of self-awareness is self-love¹³, it is the ground of desire.

Moore distinguishes attention and desire, two basic activities of man, to make clear what desire is. For him, attention to something which is already going on around oneself is a response to the surrounding world. If it is an unnoticed response, this response is part of a continuous state of self-awareness. Desire or wanting must also be preceded by a continuous condition of oneself, a continuous ‘just wanting’ or ‘just desire’. Moore suggests that without careful reflection, one will say that this ‘just wanting’ is a state of emptiness that wants to be filled. In general, the good attracts the will. Though this general orientation to the good is narrowed to the particular, this view does not see how ‘the good in general’ can be an object. For Moore, if wanting does not awaken a good feeling for oneself, there is no ground for wanting another person who can exercise this good feeling also by wanting the first one. With careful reflection, “‘just wanting is a feeling good that wants to go on feeling good and looks for things to feel good about.”¹⁴

¹¹ Lonergan says that “the subject has to be present to himself for there to be anything within consciousness on which one could reflect, into which one could introspect... Consciousness is a presence of the subject to himself that is distinct from, but concomitant with, the presence of objects to the subject” (Bernard Lonergan, “The Mediation of Christ in Prayer”, in *Collected Works* 6, 169-70).

¹² Sebastian Moore, *Let This Mind Be in You*, 15.

¹³ Sebastian Moore, *The Inner Loneliness*, 10.

¹⁴ Sebastian Moore, *Let This Mind Be in You*, 5-6.

Accordingly, one can say that he is what he feels. In feeling happy, or angry, or sad, or hopeful in response to an event, man touches base with himself. In these feelings, his identity is lighted up and who he is can become known to others and to himself. When he is identified with the strong feeling that he is displaying to others, his sense of himself is not private but exposed to others. Thus, if he does not expect others' response to the feeling he shows, if he does not identify himself with his feelings, he cannot have any sense of the feelings of others. In addition, because of a self-image imposing itself on his primitive self-feeling, if he is identified with his image of himself, his sense of himself is essentially private. Then he is a narcissist, who is out of touch with his true self, with the self that shows itself in feeling. He is fixated on a self of his own imaging, seeing himself in an image as opposed to feeling himself.¹⁵

In the article "The New Life", Moore says that the more one is conscious, the more he feels the pull of the perfection of consciousness, which is the actualization of what, who and how he is. The more his experience is valuable and significant to him, the more he feels the desire for the perfection of consciousness. This desire increases with the sense of himself as significant and desirable.¹⁶ Now in *Let This Mind Be in You*, with the view that desire is the feeling good and that the feeling of oneself is exposed to others, Moore suggests that desire is the extension of a basic sense of being desirable. It is experienced when one's desire reaches out to another person and when he feels attracted to a person and then feels good and feels a fuller life in himself.¹⁷

¹⁵ Ibid. 17-9.

¹⁶ Sebastian Moore, "The New Life" in *Lonergan Workshop* Vol. V (1985), 146.

¹⁷ Sebastian Moore, *Let This Mind Be in You*, 15-6.

2. Desire to be desired

The view of desire as the extension of being desirable leads Moore to move his thought on desire not as emptiness but as fullness. For him, as every act of attention is a focus of the self awareness, a specific wish intensifies feeling good. In the case of a wish whose object is another person, one's feeling good awakened in desiring may be exercised in his being desired by that another person. "Feeling good, I seek to be good for someone else."¹⁸ Thus there is a basic grammar of human relationship according to which "a person who awakens my desire makes me feel good."¹⁹ This good feeling is desired to be fully exercised by that person and thus, wanting stems from feeling good.

In *The Inner Loneliness*, Moore wrote that man desires to have the desired partner to overcome his ultimate loneliness.²⁰ This view is only one way from man to God, the desired partner. One can raise the question: does this partner desire him? This question indicates that if man desires to have a desired person, he desires to be desired by that person. Therefore, Moore takes another way, as he calls it, to explore 'the desire to be desired'.

Moore thinks that the desire to be desired stems from the certainty of being desirable because wanting is the desire to exercise the desirability in action. The certainty of being desirable is implicit and flows directly and necessarily out of self-awareness. If being is to be good, consciously, being is to be desirable. Then one's desirability is his being and thus, his being desired exercises his desirability. It follows that what exercises

¹⁸ Ibid. 5-6.

¹⁹ Ibid. 6.

²⁰ Sebastian Moore, *The Inner Loneliness*, 14.

one's desirability is to exercise his being. In other words, all that man desires goes towards a total exercise of his being, of his sense of himself as desirable. Thus, man seeks unknowingly to be fully actualized.²¹

In Moore's analysis, if man could experience his creation, this experience would be an experience of total actualization. The difficulty is that if what exercises his desirability is being desired by someone, how would the experience of his creation be the experience of himself as desired? Moore answers that,

The desire for me that I would then be aware of is that desire which makes its object, that love creative of its object, which is God. The desire for me, which alone awakens my desirability, is the desire for me to be, which is why I am. Thus, not only do we all desire to be desired. At the deepest level, we all desire to be desired to be.²²

This idea appears clearer in the article "The New Life". In this article, Moore sees that the desire for the actualization of oneself is the desire for the perfection of consciousness. This desire grows with the sense of oneself as significant and desirable. It is the root of the desire for God, which is the desire of growing in consciousness. The growth in consciousness is a kind of growth toward totality, completeness, perfection, toward a fullness of conscious existence, which is the full actualization of one's being.²³

Accordingly, Moore suggests a principle that is the basis for the whole of self-understanding and for relating to others and God: "We desire not because we are empty

²¹ Sebastian Moore, *Let This Mind Be in You*, 8.

²² *Ibid.* 8-9.

²³ Sebastian Moore, "The New Life" in *Loneragan Workshop* Vol. V, 146-47.

but because we are full.”²⁴ Thus, the desire to be desired is experienced in interdependent relationship between persons.

In this sense, one’s desire for an object is always to continue and to expand desire for that object, but it needs that object to desire him. Moore explains that in feeling attracted strongly to another, one is awakened into a new fullness of well-being. At this arousal stage, this awakened sense has not yet revealed its real significance for an understanding of desire. Though the sense of one’s goodness has awakened in a movement of desire that puts him in the power of another, at this stage he just comes into a relationship of dependence. What is needed is that another must be attracted by his goodness and thus, come under his power. If a relationship is to grow, this mutual empowerment is the condition of interdependence which has to displace dependence. “In an interdependent relationship, each is affirming, is accepting, is appropriating, his or her own goodness as working in the relationship.”²⁵

For Moore, in the interdependent relationship, one’s attraction toward another is stronger and empowered by another’s manifestation and avowal of attraction to him. The desire for another is stronger but also more complex. The other is no longer a constant source of attraction; and the desire for another is not merely to have a relationship but the progress of that relationship through the growing mutual exposure of both sides. One’s desire has another subject to be with the subject that is himself; and at the same time, it has another object besides another person, namely the unpredictable interaction. In place

²⁴ Sebastian Moore, *Let This Mind Be in You*, 15.

²⁵ *Ibid.* 26-7.

of the predictable object, one's desire embraces the object in a wider context of a shared unpredictable interaction. Moore explains that:

My desire has now become an investment of myself in a developing shared life, a commitment of myself to the unpredictable in hope. In fact my desire has developed into hope. The goodness that I sense as mine is now being invested in an ongoing, risk-laden, unpredictable, enormously promising interplay of two goodnesses. Now whether I recognize this clearly or not, this new, deeper and more exacting direction of my desire is bringing me into a new dependence: a dependence on whatever it is that sustains hope. Above all, it is a dependence on the total mystery that constitutes me, this unique good person, and supports my investment of my goodness in the risk-laden adventure of intimacy. The anchor of my new hope is goodness itself. This bears out a principle that I have come to see as bedrock to our whole quest for God; namely that we look to God, in hope, to the extent that we are investing ourselves in life's value and beauty, and not out of a poor sense of ourselves or a disappointed sense for life.²⁶

Such the dependence of desire on the total mystery of being, on goodness itself, is the way in which desire is connected with goodness as a whole, a total embracing and supporting mystery. Moore suggests that "the connection with universal goodness is through the growth of desire into hope that comes with a breakthrough of desire into intersubjectivity."²⁷

In the article "The New Life", Moore says that to believe that there is God is to trust the desire for God. With this trust, one's desire is his primary connection with God.²⁸ In *Let This Mind Be in You*, Moore develops the idea that in the connection with the universal goodness that is God, desire is hope in the hands of God experienced as the

²⁶ Ibid. 28-9.

²⁷ Ibid. 29.

²⁸ Sebastian Moore, "The New Life" in *Lonergan Workshop* Vol. V, 145.

encompassing mystery on which lovers and all adventurers lean. Desire that is impelled toward the absolute goodness is the original desire.²⁹

In Moore's view, the original desire is an original happy state of man that does not yet know how to extend itself, the happy state that is not compared with emptiness to be filled. This desire is the attempt of an original feeling good, an original sense of the self, to extend itself and to realize itself over the wider field of interaction with others. It is the attempt of an original happiness to be happy and extend into the particular life.³⁰

According to a philosophical explanation, desire involves not only the desiring individual and the desired object but also the total reality in which the experience of desire happens. When one desires anything, by a very acceptable extension a movement takes place in him toward the good or the desirable of all being. Moore sees that, that philosophical explanation of the universal connectedness of the human desire with the cosmos is not nearly satisfied in understanding that this universal connection exists. He suggests that the source of all desire is the sense of self as good and as desirable.³¹

Thus, if there is the pull of the good, the real pull undergoes a process of subtle and profound transformation, from the simple pull of the beautiful other, through the phases and hazards of a relationship, to the pull of the mystery, of a power that is beyond the human mind's grasp but able to communicate with the human being through love. This

²⁹ Sebastian Moore, *Let This Mind Be in You*, 29.

³⁰ *Ibid.* 15.

³¹ *Ibid.* 26.

progression does not leave behind the particular goods but comes with the particular into a fuller existence of desire.³²

3. The insatiable desire for the mystery

Desire for God is the desire for a fuller existence. Since it is the desire of growing consciousness, desire for God is not satiable. To explain that idea, Moore considers two different aspects of consciousness following Lonergan's concept of consciousness.

For Lonergan, first, through the intellect, one gains an awareness of oneself when one grasps what a human being is. One come to an awareness of his own acts when one grasps what is the meaning of his activities. Similarly, one comes to an awareness of oneself and his acts in his judgment that he is a human being. All this knowledge is gained through intellectual inquiry, but is not consciousness, because consciousness is not only any awareness of oneself and one's acts but also prior to intellectual inquiry. Like exterior experience, consciousness needs to be completed by it. Second, what consciousness knows is attained under the formality of the experienced. One experiences external or internal data before his inquiry. The experienced is a prerequisite for intellectual inquiry to gain true knowledge.³³

In the view of desire, Moore describes that at the first aspect of consciousness, one is conscious that he is his body, and around him are bodies. At the second aspect, he is conscious of 'why is he?', and then he comes to realize that he is involved in a limitless mystery. At this aspect, there is an insatiable desire for this mystery to manifest its meaning; there is a sense of self that the meaning is coming through oneself. There is no

³² Ibid. 29.

³³ Bernard Lonergan, "Human Consciousness" in *Collected Works* 7, 161-62.

difference between the world as an order out of chaos and one's mind as seeking that order, because one is part of a mystery or of an order out of chaos, of light out of darkness. Moore suggests that though these statements of the second aspect are not satisfactory, they indicate that the world and each one are one process of order coming out of chaos, the process of light out of darkness.³⁴

Moore claims that only in this belief can one say that God is present, that human beings are who they are only because God desires them, and that their being is good and desirable because they are absolutely and mysteriously desired. However, nobody can experience this fundamental truth about human beings if he remains confined, in his sense of what can really count, to the practical level where consciousness shows him his body surrounded only by bodies.³⁵

Indeed, desire for the ultimate mystery of being is the desire for what is not known. Moore deduces that if desire for another awakens one to oneself, awaking to oneself causes desire for what one does not know. He defines that 'desire for what one does not know' as 'longing'. This is a sense that one is carrying in oneself, a longing for what he does not know. It is a sense of luminous identity that generates desire whose object is a 'world' that gives the human being significance.³⁶ Moore used Jacob Needleman's thought on the idea of a real self to support his view of the luminous sense of self.

For Needleman, in oneself and in nature, there is the reality behind the appearance that exists in broad daylight and radiates ceaselessly. This reality, the pure being behind

³⁴ Sebastian Moore, *Let This Mind Be in You*, 49.

³⁵ *Ibid.* 52.

³⁶ *Ibid.* 38.

the appearances, is not one's thought, or one's thinking, or activity of one's thought. It is always related to the idea of a higher or absolute reality behind the appearances in the whole universe. In Judaism, this reality is God whose name is 'I AM'. In Christianity, this idea is reconstituted through the teaching about the Holy Spirit which is ultimate Self, acting and suffering within all humankind.³⁷

Moore holds that the luminous sense of self is a sense of personhood as a destiny somehow chosen. But,

This sense of being chosen by some mystery altogether beyond the mind's reach is the breakthrough experience out of which the whole of Jewish scripture grows. And the sense of my being significant as the result of a choice is the sense of my being desirable as the result of being desired. And that reality whose desiring makes desirable what it desires is the transcendent non-dependent reality we call God.³⁸

Accordingly, the object of the 'longing' is a reality that desires and intends the human being. From this, Moore deduces that if desire springs from the sense of being desirable and seeks the consummation of that sense in being desired, the longing is a longing because it looks to a mysterious one who desires the human being and will totally fulfill all the desires that stem from the sense of self as desirable. In this longing, the human being can experience all his loving engagement with friends and lovers.³⁹

In the scripture, the prophet compares the love of God for his people with the love of a bridegroom for his bride.⁴⁰ This comparison is usually taken to show that the bedrock reality in the mind of the prophet is the mutual love of man and woman, and that

³⁷ Jacob Needleman, *The Heart of Philosophy*, (San Francisco: Harper & Row Publisher, 1982),166.

³⁸ Sebastian Moore, *Let This Mind Be in You*, 38.

³⁹ Ibid.

⁴⁰ For example: Is 62: 5; Jr 2: 2, 11: 15; Ho 2: 16-17.

the prophet compares the love relationship between man and woman with the less known relationship between God and Israel. However, with the sense of the luminous self and its longing, one can see that the bedrock reality in the mind of the prophet is the grounding sense of the self-in-God, from which he derives the significance of the love between man and woman. Thus, Moore sees that

They [the prophets] elucidate our experience of feeling desirable through desiring another, with their deeper experience, of feeling our desirableness directly, at its source. They elucidate the experience of knowing our beauty indirectly through desiring another, with the deeper and grounding experience of knowing our beauty directly in the sudden sense of luminosity, chosenness, destiny, call, and mission.⁴¹

In addition, if desire for the ultimate mystery is an insatiable desire, a longing whose object is the unknown reality, this desire opens itself up to the ultimate cause of desire. Moore poses four approaches to find a common element for understanding the desire for the mystery: through the interdependent relationship; through the extension of intimacy; through creative meditation; and through conscience.

Through an intimate relationship, an interdependent relationship that is unpredictable, desire awakened by this unpredictable relationship is in fact headed for the ultimate mystery of desire. Through the extension of intimacy by which one takes initiative with others and approaches the stranger with a good sense of self, as the first approach, desire that feels the unpredictable relationship is also desire for the ultimate mystery of desire. Through creative and inner silence, meditation and centering prayer, one can find a capacity in himself for attending to what really is nothing-in-particular, God. Centering prayer gives a space to desire for one knows not what, for the cause of desire. Finally, through conscience which draws desire, the feeling of desire as an

⁴¹ Sebastian Moore, *Let This Mind Be in You*, 39.

impulse is toward a fuller, less self-centered life. Each of these four ways awakens the human being to the cause of all desire and brings about the generic arousal which hopes for an ultimate intimacy and for intersubjectivity with the infinite. In each, desire looks for its fulfillment to the cause of desire which reveals itself as being desirous and admits to intimacy.⁴²

In these four approaches Moore finds a common element. Each approach is a process whereby desire is detached from a definite and specific object to be launched into an unpredictable future. In this new situation of unpredictability, desire becomes hope, drawn by a future to which one feels positively. This drawing phenomenon is such that what draws is unknown, and that what is drawn in oneself is much more oneself than the initial attraction to the definite object. In this phenomenon, desirousness, being-in-desire, is drawn by something unknown. Not only desire but also the very capacity to desire, hopefulness itself, responds to this unknown attracting force. Desire grows up into hope which is drawn into the unpredictable future by the unknown cause of desire. "As desire responds to the particular object that causes it, desirousness awakened in hope responds to the unknown reality that causes it."⁴³

Moore suggests that in reality, hope is desire in the hands of God. It learns its fundamental meaning, its orientation toward the alluring cause of desire. Ultimately, it seeks intimacy with that cause of desire, which is the peace that passes all understanding.⁴⁴

⁴² Ibid. 55-6.

⁴³ Ibid. 57.

⁴⁴ Ibid. 57-8.

4. Desire and the basic structure of the intimate relationship with others

The intimate relationship, the interdependent relationship, has as its foundation the sense of the self as good. This is the basis of the bond between persons. One who desires another is attracted toward another and under that other person's power. In coming under that power, one finds a new sense of power at play in his attraction to another. His desire for another is to be fulfilled through the exercise of his new sense of power. This fulfillment can happen only when another is attracted to him and comes under his power. Thus, his desire for another is desire for his own power to be exercised over another.⁴⁵

With this view, Moore understands that the power human beings want to exercise over each other is the power they awaken in each other as their beauty and goodness. This power of human beings over each other cannot be understood as the possession of each other but as a life-force that unites them in love and awakens in each one the attraction toward the other and the movement toward communion. Therefore, the basic fact about desire that stems from the sense of oneself as good urges each one toward communion. This is the basic structure of the intimate relationship. In this relationship, both parties are surrendering to each other as conscious participants in a mystery that draws them to each other through their feeling of self and other.⁴⁶

Moreover, there is a solid basis for intimacy in the very constitution of the human person. In *The Inner Loneliness*, Moore proposed that the more intimate two persons become, the more they open up a common loneliness. The intimacy between two persons

⁴⁵ Ibid. 20.

⁴⁶ Ibid. 21-2.

indicates that they share a common loneliness and exposes the human loneliness.⁴⁷ This idea is only one side of intimacy. Now in *Let This Mind Be in You*, Moore explores another side of intimacy.

In Moore's view, when the two basic factors of desire as aroused and arousing come together, there is the beginning of intimacy. One begins to sense the essential mystery of the person, the mystery that the person is unique and has absolute value in him/herself and that this person has his/her full existence in the power of another that needs to be balanced by the power of the first. Thus, desire that is the shaping and driving force of the person is fulfilled only in intimacy in which a person is intersubjective. Accordingly, the universal fact about human beings is that unless they are beings in desire and exist in one another, they remain less human and unfulfilled in essence. When they become intimate, they actualize their mutual existence which is the essence of personhood.⁴⁸ If such intimacy is seen as the universal essence of human beings, it not only leads to intimacy with God but also to the universal human mystery.⁴⁹

For St. Paul, human beings are composed of three elements: body, soul, and spirit (1Thess 5: 23). According to the anthropological view of 1 Thessalonians 5: 23, 'whole being' is a substantive that acts as the subject. It is the unity of the person in all aspects: body, soul and spirit.⁵⁰ In St. Paul's anthropology, body is the visible, tangible and biological (Rom 12: 4-5; 1Cor 12: 12-26). Sometimes it means the flesh and bones of

⁴⁷ Sebastian Moore, *The Inner Loneliness*, 103.

⁴⁸ Sebastian Moore, *Let This Mind Be in You*, 23.

⁴⁹ *Ibid.* 24.

⁵⁰ Earl J. Richard, *First and Second Thessalonians* (Collegeville, MI: The Liturgical Press, 1995), 286.

man (Gal 1: 16; Rom 1: 24; 1Cor 13: 3). For this anthropology, man is a body, which is Paul's way of saying 'self' (Phil 1: 20; Rom 6: 12-13), and denotes man as a whole (1Cor 9: 27; Rom 6: 12-13; 12:1; 8: 13), a form of human existence (Phil 3: 21; 1Cor 15: 35-45). When used in speaking of the 'desire and passions' of body (Rom 6: 12; 8: 13), of the body of sin (Rom 6: 6), of the body of death (Rom 8: 3), the body mean that man is under the power of sin or the 'flesh' (Rom 7: 14, 18; 8: 3, 13), and thus, it is the sin-ruled self (Rom 7: 23). The soul is a living being or living person (1Cor 15: 45), expresses man with his vitality, consciousness, intelligence and volition (1Thes 2: 8; Phil 2: 30; 2Cor 1: 23; Rom 11: 3; 16: 4). It is the earthly natural life of man, not the life given by the Holy Spirit. The spirit is not the Holy Spirit (Rom 8: 16; 1Cor 2: 10-11). It is not easy to distinguish 'the spirit' from 'the soul' (Phil 1: 27; 2Cor 12: 18). In Paul's anthropology, the spirit is the knowing and willing self of man, and thus, reveals man as being ready for receiving the Spirit of God.⁵¹

Perhaps, Moore sees that without the Holy Spirit, the principle of life, the human spirit cannot open the desire to God. He suggests a tangle: body, soul and spirit. "We might paraphrase this: substance, life, and inner-life. People got into a tangle here by suggesting that the 'spirit' here is the Holy Spirit."⁵² Accordingly, Moore sees that the human being is composed of body, soul and Holy Spirit. Inner-life or the Spirit is the mysterious energy that flows between persons. This mysterious energy opens the human being and his desire to God and is God's entry into the human being. It makes a person

⁵¹ Joseph A. Fitzmyer, "Pauline Theology", in *The Jerome Biblical Commentary*, 820-21.

⁵² Sebastian Moore, *Let This Mind Be in You*, 24.

more human, able to stretch beyond himself to God. The more the human being is, the more he desires God.⁵³

For Moore, the sense of human worthlessness makes God unbelievable, but the sense of human greatness is the threshold of belief that is experienced in intersubjective life. One really senses this intersubjective life when he understands the intimacy between two persons as a glimpse or foretaste of a universal human unity.⁵⁴

5. God desires man

The considerations above show that man not only desires to be for another and to be desired by another, he desires God and desires to be desired by God. Hence, one can raise the questions: does God desire man? If so, how does God come to man? In Moore's answer, God touches the sense of being desirable in man; and God's touch is his grace.

If a person's sense of being desirable is aroused by another to desire, the center of human relations is arousal. If God arouses a person, what is the difference between the way God arouses and the way another person does? Both awaken the sense of being desirable. However, Moore analyzes that while the human other awakens indirectly through arousing the desire that stems from the sense of being desirable, God touches directly this sense. God's desire for the person is what makes this person desirable. Thus, in interpersonal relations, desire for another implies the sense of being desirable, whereas the touch of God directly enlivens this sense from which flows a strange desire for what one does not know.⁵⁵

⁵³ Ibid. 25.

⁵⁴ Ibid. 25.

⁵⁵ Ibid. 44-5.

According to the first Letter of John (4: 9-10), God's love was revealed among people, in their midst through Jesus, his only Son, whom God has sent into the world, so that human beings might live through him. The Letter of John affirms that 'God loved us first' (1 Jn 4: 19). This affirmation is an affirmation about what love is. "It is not that we have loved God but that God loved us. Here love is defined in the act: God loved (aorist tense) us. God sent (aorist tense) his Son."⁵⁶ This insistence is clearly fundamental to the whole gospel message.

For Moore, 'God loved us' evokes an experience of being loved first by another person, in whom human beings are not interested. If one understands that nothing is wanted more than to be desired by someone who arouses desire in oneself, and nothing is wanted less than to be desired by someone who does not excite him, he would make a grave mistake if he takes the later experience as a paradigm to create the image of God as the forlorn and neglected lover. Moore insists that,

God is not the infinite exemplar of unrequited love. God's is the love that, utterly surprisingly, creeps up on the inside of our sense of ourselves as desirable which normally is awakened from the outside by the person who excites our longing. It is in that absolutely radical sense, that metaphysically imposed sense, that God 'loves us first'. God's loving, God's desire, makes us to be desirable, causes in us that sense of unique worth that dynamizes all that people do and want to do.⁵⁷

This movement within people is called grace or the new creation. By grace, the infinite desire that constitutes them in being happens for them in their consciousness and

⁵⁶ John Painter, *1, 2, and 3 John*, edited by Daniel J. Harrington (Collegeville, MN: The Liturgical Press, 2002), 269-70.

⁵⁷ Sebastian Moore, *Let This Mind Be in You*, 45.

happens as a new empowering of heart. Grace is the touch of the Creator, the felt presence of the desire whereby the human being is desirable, and hence desirous.⁵⁸

Grace is in the essence of the soul and charity is in the will.⁵⁹ The distinction between the essence of the soul and the will looks like the distinction between the radical sense of being desirable and the desire that flows from that sense. It helps to have introspection for understanding God's gracious action in human beings. Moore sees that with the discovery that desire is not the cry of the empty heart but the arousal of the desirable, the requisite introspection would take another way. God desires human beings before they desire God. God's desire makes them desirable. On the one hand, in the new creation, human beings can feel the touch of God's desire stirring in their desirableness to desire the cause of their desire. On the other hand, in the human experience of each other, the loving one comes first and makes the other desirable and thus, able to love; then the lovely one becomes the lover.⁶⁰

God desires human beings before they desire God; God has loved them first. One should distinguish the love of God from other loves. In "The New Life", Moore shows that the love of God is different from all other loves among human beings. While other loves are specified by the object, the love of God is the condition of the subject, distinguished from other loves as the whole is distinguished from the part. Thus the love

⁵⁸ Ibid. 45-6.

⁵⁹ Lonergan summarizes St. Thomas Aquinas' thought on grace in relation to the will: "because God creates the soul, he alone can operate within the will; again, because the will tends to the *bonum universale*, this tendency cannot be the effect of any particular cause but only of the universal cause, God" (Bernard Lonergan, *Collected Works 1*, edited by Frederick E. Crowe and Robert M. Doran [Toronto: University of Toronto Press, 2005], 103).

⁶⁰ Sebastian Moore, *Let This Mind Be in You*, 47-8.

of God embraces all other loves. In its full reality, it is love experienced as passivity to the creative act.⁶¹

In *Let This Mind Be in You*, Moore sees that such a distinction shows the distinction between a romantic religiousness and a mystical religiousness. For him, the comparison of God's love with the love between man and woman often expresses the romantic religiousness on which most Christians have been brought up. For this type of religiousness, "the experiential base is common consciousness" confined to the social level where human beings measure themselves through each other. Religious truth is seen by spinning a web of speculation and beautiful thoughts out of and beyond this base. The reverse of this type is mystical religiousness. Its religious thought is deeper, more real than ordinary social consciousness. It is able to illuminate ordinary social consciousness from its deeper and surer level. The parables of Jesus show this type of religiousness. The strange behavior of the people in these parables implies a consciousness of the reality of God.⁶²

The deeper level of consciousness is an awareness of the self as luminous, as unique, as uniquely chosen and as longing for what one does not know. "This deeper level of consciousness is characterized by a reversal of the normal order of self-awakening, in which I feel myself as desirable and significant in desiring another."⁶³ Religious faith can be raised from this deeper self-awareness, a luminous self-awareness which Moore calls 'spirituality'.

⁶¹ Sebastian Moore, "The New Life", in *Loneragan Workshop V*, 152.

⁶² Sebastian Moore, *Let This Mind Be in You*, 39-40.

⁶³ *Ibid.* 43.

Moore thinks that people today are experiencing the need of religion to rediscover the religious source in a luminous self-awareness. In his view, though spirituality is nearly indispensable to a live religious faith, spirituality and religious faith are not the same thing. "Faith is a personal and free response to the situation revealed in spirituality."⁶⁴ This situation is a sudden sense of self coupled with a longing for what one does not know. It can be interpreted religiously. One can say 'Yes' to what is choosing him and to the longing he feels. If love is desire decided for,⁶⁵ with his love he may allow his longing to become consent to the mysterious call of God upon him. This situation brings great freedom; one is liberated from the constraints of social self-valuation to live in a new, infinite world.⁶⁶

Once the act of the assent of faith is made, the assent of faith is a huge advance on the realization of the world of spirit, and the mystery to which one has surrendered in faith gives signs of its presence and love. Lonergan defines faith as the knowledge generated by religious love which is 'Yes' to the mysterious call.⁶⁷

6. Man's belief in himself and desire to be desired

All Moore's thought above on man and his desire is applied to those who believe in themselves. In Moore's view, all relationships of man are based on the belief in himself that is built into self-awareness. With the belief in himself, one feels desirable, and thus, wants another to desire him.

⁶⁴ Ibid. 40.

⁶⁵ See: Sebastian Moore, "The New Life", in *Lonergan Workshop V*, 153.

⁶⁶ Sebastian Moore, *Let This Mind Be in You*, 40.

⁶⁷ Ibid. 41. See: Bernard Lonergan, *Method in Theology*, 115.

Moore explains that when one feels drawn to another person, his own sense of his goodness expands. In the attraction to another, there is always the feeling of a larger life opened up in man. He wants another to feel drawn to himself because his awakening sense of being desirable⁶⁸ wants to be completed by his being desired. Because man is desirable, he is able to desire. This sense of the self as desirable is the basis for all relationships and is the heart of desiring that seeks God.⁶⁹

Accordingly, one is desirable. His pleasure in himself wants to extend itself to another who causes desire in him and is touching his desirableness. Another arouses his desirableness that makes him want to be desired by that other. Thus, the center of human relations is “the awakening of one’s sense of being desirable, not by being desired by another, but by being aroused by another to desire.”⁷⁰

With this analysis, Moore sees that the moment when one believes in himself enough to experience the other attracted to him or rejecting him is the moment when he goes beyond dependence into interdependence and experiences the human mystery. This is the moment when desire becomes hope and connects him with the mystery, the moment when the mysterious Body of Christ can become reality; “the primary truth about desire as our opening to the Spirit that makes us one.”⁷¹

⁶⁸ In “The New Life”, Moore says that “the source of our sense of being desirable is in our animal spontaneity, in an original innocent hedonism still observable in small children” (Sebastian Moore, “The New Life”, in *Loneragan Workshop* V, 154). Thus, one can understand that when this sense is awakened, he becomes like a child for God’s Kingdom.

⁶⁹ Sebastian Moore, *Let This Mind Be in You*, 14.

⁷⁰ *Ibid.* 44.

⁷¹ *Ibid.* 30.

For Moore, if knowing is a materially and formally dynamic structure that is self-assembling and self-constituting, as Lonergan says,⁷² it is infinitely elusive and wonderful. So is desire itself. When one asserts his own goodness, he passes from dependence to interdependence whose soul is hope. Then he is drawn no longer by the obvious charm of another but by the mystery that brings human beings together enlarging desire into hope.⁷³

However, man hardly believes in himself. He often has a poor idea of himself, a poor self-image, even self-hatred, which is sin in its essence.⁷⁴ This attitude to himself is the basis for most of man's problems. Self-disesteem consists in not allowing the fundamental sense of oneself to come through and prevail. The worse the person sees himself in his own eyes, the more the good sense of self is buried. Therefore, "just as no correction of my behavior by another is possible unless I already know what the person is talking about, so no emotional healing of me is possible unless I already have a good sense of myself for it to build on."⁷⁵

II. MAN AND HIS DESIRE IN THE SINFUL CONDITION

The moment of self-acceptance in a love relationship is the crucial moment and the watershed in all human relations. Because one's belief in his own goodness is not strong enough to carry him forward, there is self-rejection that hinders him from believing that another finds him attractive and from seeing that another does so in sensing the self as

⁷² Bernard Lonergan, *Collected Works* 4, 207.

⁷³ Sebastian Moore, *Let This Mind Be in You*, 30.

⁷⁴ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 38.

⁷⁵ Sebastian Moore, *Let This Mind Be in You*, 13-4.

good. One's sense of goodness fails to awake to the beauty of another, when it comes to awaken another to himself. He is a slave to beauty rather than the sharer in beauty. Thus, his weak sense of goodness holds him short of interdependent relationships and keeps him in dependent relationships.⁷⁶

1. Man in two worlds

One's sense of goodness is weakened by unbelief in oneself. He is in two worlds, rather, two movements in oneself that have nothing to do with each other. One is its own and discontinuous with the other.⁷⁷ Moore takes this view from the experience of Jacob Needleman, who recognizes two movements in himself. Needleman says:

I was suspended between seeing the person and being drawn into ideas. It was a moment of great intensity, great reality. Somewhere, somehow, I understood this moment and was grateful for it. I saw that I was in fact in between two movements in myself, two major aspects of my own being. In short, I myself was in question. I saw that these two movements had no relationship to each other.⁷⁸

Accordingly, one is between the two distinguished worlds, the surrounding world and the world of one's self-awareness. Moore sees that though these two worlds are discontinuous with each other, one can experience the continuity between them. This experience flows from the experience of the discontinuity. For Moore, the inauthentic existence of the human being disguises the discontinuity. He explains that when one looks back on a long life, one can see himself as ground between these two worlds that have nothing to do with each other. He deals with this experience by putting the first world into the other world where the first world shows itself in inflated relationships and

⁷⁶ Ibid. 27.

⁷⁷ Ibid. 59.

⁷⁸ Jacob Needleman, *The Heart of Philosophy*, 89.

an inflated idea of himself. This phenomenon indicates that the other world distorts the first and produces 'unreal emotions'.⁷⁹

For Moore, the discontinuity has not to be handled but to be lived. When lived it transforms one who accepts and lives it. Moore explains that with the docility appropriate to each world, accepting the grinding of the two bewilderingly different worlds is the work of life and makes holiness. From this work, one can learn slowly the true nature of discontinuity. The other world is not alien but intimate to this world. It interferes in the sudden dispositions and requirements that it makes for this world. A right understanding of this matter is indispensable to a true idea of consciousness, which is one's knowing, experience, suffering, delight, and acceptance, and which is the capacity of being in time and in eternity.⁸⁰

Therefore, one can understand that in Moore's thought, because the human being does not believe in his goodness, he lives an inflated idea of himself and shows up his own world in inflated relationships in the other world. Is this the human way of living in the sinful condition? Moore suggests that if the radical discontinuity of the two worlds requires holiness, this discontinuity requires the great atoning act of God in Christ.⁸¹

2. Man and crises: the origin of evil

The human being is not only in two worlds, but also undergoes two crises: separation-crisis and oedipal-crisis. The first crisis is the crisis of realization of the

⁷⁹ Sebastian Moore, *Let This Mind Be in You*, 59-60.

⁸⁰ Ibid. 60.

⁸¹ Ibid.

separate individual existence. The second crisis is a crucial complexification.⁸² Moore uses this idea of two crises from Sigmund Freud's theory of psychological stages in order to understand the origin of evil and original sin.

According to Freud's theory, there are at least six stages. Moore sees that two of them, the oral period and the Oedipus complex, are important crises. In the oral period, the baby is passive and dependent. It begins to explore the world and to be frustrated by unsatisfied needs. It seeks to find pleasures when it feels totally lonely. In the Oedipus complex, every boy/girl has the unconscious wish to get rid of his father/her mother and replace him/her as his mother's lover/her father's lover. Because this fantasy is dangerous and frightening, it is universally repressed and remains deeply buried in the person's unconscious.⁸³

In Moore's view, the first crisis encountered by the emerging self is the crisis of realization that one is a separate individual existence. The importance of this crisis is that the fundamental uncertainty of the human being touches his very existence, which is beyond the reach of others. The important consequence of the separation-crisis is the habit of looking to others for reassurance, while the very investment of one's self-esteem in others causes the human being to feel inadequate and thus need reassurance. Moore calls this habit the first focus of consciousness in which the self is enmeshed with others. This basic habit of seeing the self in terms of others, of rating oneself in the eyes of others, of measuring oneself by others, extends to all with whom one interacts. It powerfully impedes the human being from coming into a luminous selfhood by

⁸² Ibid. 71.

⁸³ Michael Kahn, *Basic Freud* (New York, NY: Basic Books, 2002), 42-3, 57-8.

responding to the call from the depths of existence, the ultimate mystery, that 'you are mine'. Thus the spiritual self-awareness that would open one to the touch of the ultimate mystery would open him to a needed healing grace.⁸⁴

The original habit of self-being assessed by others undergoes a crucial complexification at the second crisis, the oedipal phase. In this phase, love for others is repressed. This repression generates in one a promotion to discover who he/she is in regard to others as models. Without hoping to maintain his ego by himself, the human being looks to models for himself which become his superego. Thus, on the one hand, there is a repression of the sense of being desirable; and on the other hand, the habit of seeing oneself as a function of others is greatly strengthened. In Moore's theological point of view, the repressed love illustrates the manner in which evil comes on the scene. He explains that while one's total bid for love stems from the total desirability which he has from God, it becomes repressed, becomes a threat. In repressing his passionate nature, he is discounting his desirability, which would be his experience of himself as being desired by God. Thus, Moore suggests that "the repression is the origin of evil. Evil arises out of self-doubt on the part of God's self-aware creatures."⁸⁵

With the understanding of the origin of evil through the view of two crises, Moore can say that the whole of history could be seen as a complex struggle between the original habit that binds people into its limited ways, whence conflicts happen, and the gentle pressure of spirit in people that seeks to break out and free them. In that struggle,

⁸⁴ Sebastian Moore, *Let This Mind Be in You*, 71-2.

⁸⁵ *Ibid.* 74.

Christianity has thrown a definitive force onto the side of spirit, a force whose eruption was the raising of Jesus from the dead.⁸⁶

3. Original sin

The deep reluctance to become one unique self, to accept the mystery for his source and spirit for his life, spreads across the whole human race. This is the state of original sin. In its original form, sin is a diminished sense of our greatness, a radical mistrust of life which resists change and growth. It blocks new and liberating insights, and keep the human being captive within his first focus of consciousness, which is the view of oneself through others. Thus original sin is the death-wish,⁸⁷ which, as Moore suggested in *The Crucified Jesus Is No Stranger*, resists the power that calls man into being.⁸⁸

In *The Crucified Jesus Is No Stranger*, Moore defines sin as self-hatred.⁸⁹ It entails the unreality of God, the unreality of life, an indifference to the totality of which one is a part. It is human behavior seen against the ultimate horizon, which the reign of God,⁹⁰ the human beginning-without-God, the alienation and the normalization of this alienation.⁹¹

⁸⁶ Ibid. 75.

⁸⁷ Sebastian Moore, *Let This Mind Be in You*, 113

⁸⁸ In *The Crucified Jesus Is No Stranger*, Moore suggested that in reality, man not only knows that he will die but also lets this fact speak to him of the vanity of all that he strives for. This will-not-to-be, the death-wish, is not only weakness but also resists the power that calls man into being and in his consciousness, calls him to being, to identity, to personhood, to himself. It desires to undo the order of being and to prevent man from being called to an ever greater intensity of selfhood (Sebastian Moore, *The Crucified Jesus Is No Stranger*, 13). Here, Moore affirms that the death-wish is original sin.

⁸⁹ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 38.

⁹⁰ Ibid. 33.

⁹¹ Ibid. 110-12.

Now in *Let This Mind Be In You*, Moore continues to ponder the essence of sin, but in light of the psychological crises and of the sense of being desirable and good.⁹²

Moore claims that sin or moral evil is difficult but possible and necessary to attempt to understand its essence: what is fundamentally sin? In doing so, for him, one should seek to see the situation in which sin arises and of which sin is the exploitation. This situation is the reduced sense of goodness that came with implanting adulthood in the child, with the oedipal crisis. In that situation, one feels less the sense of total desirability. His love for life is repressed. From this repressed state, his stability is threatened.⁹³

Originally, in God's mind, one is totally desirable because he is being desired by God. Nothing in him is bad. One and others are one and belong to the whole human race. God, the Holy Spirit is working to bring everyone to this true state. On the contrary, "sin is the huge, universal, inertial force that resists this creative movement of the Spirit towards wholeness in people and oneness among people."⁹⁴

For Moore, the original sin is that human beings never get beyond what is placed in their hands. They prolong indefinitely the initial drama in which they came to self-awareness. They permanently think of themselves in terms of the human drama, see themselves in each other's eyes, and block off the gracious insight into their unique reality as persons.⁹⁵

⁹² Neil Ormerod, *Creation, Grace, and Redemption* (Marykoll, NY: Orbis Books, 2007), 78.

⁹³ Sebastian Moore, *Let This Mind Be in You*, 84.

⁹⁴ *Ibid.* 84.

⁹⁵ *Ibid.* 79.

Traditionally, original sin is the first denial of God's command.⁹⁶ In Moore's view, before that first denial, there is the profound change in feeling that motivates the denial. That change in feeling is the ambivalence of the sense of being good when human beings come to self-awareness in their animal nature. For Moore, if the good self is the only true self, one can say that because of feeling himself as good, man feels himself as truly he is and wants to go out to others, to be good for others. If he does not do so, he is to go against, to deny, and to try to strangle his feeling of himself as good.⁹⁷ Thus, denying the feeling of oneself as good is sin.

The mistake easily made is that the feeling of being good is 'pride', 'hedonism' and thus, original sin. This mistake places original sin in feeling good instead of in feeling bad. Moore explains that if man does not feel good with a conviction, he does not do what is good. Not feeling good is the origin of not doing what is good, the origin of sin. This not feeling good is the original sin. As a result, the most radical experience of original sin is the experience of realizing that desire can not be trusted. When the human being begins to doubt his desirability, the sense of desirability no longer works for him. The sense of being desirable is no longer trustworthy as a guiding principle.⁹⁸

4. Original sin in Paul's thought

Moore not only uses modern psychology to explore the concept of original sin but also examines Pauline theology to support and develop his point of view on original sin.

⁹⁶ Sin is the denial, an act of disobedience (Rm 5: 19). It is a grave disobedience, because man is free and responsible for his actions. For Tertullian, such a disobedience is sufficient to talk about sin (Henri Rondet, *Original Sin: The Patristic and Theological Background*, translated by Cajetan Finegan [Staten Island, NY: Alba House, 1972], 61).

⁹⁷ Sebastian Moore, *Let This Mind Be in You*, 81.

⁹⁸ *Ibid.* 83.

He sees that Pauline theology makes a distinction between living in accord with the Spirit and living in accord with flesh. To understand original sin according to this theology, one should first understand that distinction.

In the Letter to Galatians (5: 16-24), St. Paul draws a contrast between the Spirit of God and the flesh; the latter refers to unredeemed humanity. The Spirit and the flesh are opposed to each other. Those who have received the Spirit are spiritual and dwell in the realm of the Spirit. Those who have not received the Spirit are carnal and dwell in the realm of the flesh. The opposition between the Spirit of God and the flesh indicates the opposition between grace and sin.⁹⁹

Moore thinks that many people who interpret this passage of St. Paul suggest that there is a spiritual part of oneself that inclines to unselfish behavior, worship and delight in spiritual things; and there is another part centered on physical gratification. These two parts are opposed. Moore suggests that this interpretation puts God at enmity with half of God's own creation if it implies that physical gratification, fleshly pleasure which God has invented, is opposed to God. Thus, one should understand that for St. Paul, 'the flesh' is a partial view of the whole human nature, a whole philosophy of life that ignores a larger view of life to which one is drawn by the Spirit. In each person, there is a tension between the radical desire to grow and an inertial tendency. The former is what St. Paul means by being led by the Spirit. The latter is what St. Paul means by being led by the flesh.¹⁰⁰

⁹⁹ Frank J. Matera, *Galatians*, 206-08.

¹⁰⁰ Sebastian Moore, *Let This Mind Be in You*, 97-9.

Accordingly, there is in each person a powerful tendency to regard a partial view of life as the whole. The consent to this tendency is sin, the refusal to grow and to undergo radical change. Sin means acting out the attitudes of self-negation, of repression, of sexual estrangement, of cultural-social-familial biases.¹⁰¹ Behind the insatiable lust of the hunger for power and greed is the voice of original sin. Living in accordance with that voice is what Paul means by ‘living according to the flesh’. At its first stage of consciousness, humankind is held by original sin, being led by the flesh, a kind of universal arrested development.¹⁰²

Moreover, the important fact is that each one is essentially a being who develops in time. Hence the refusal to grow is a denial of his nature. This is sin. Because of sin, he is confining himself to the half-life which St. Paul means by ‘living in accord with the flesh’. From St. Paul’s view of the compulsive quality of life ‘according to the flesh’, one can say that sin is self-confinement of self in living by the flesh. Because of this self-

¹⁰¹ Moore says that “the source of being desirable is in our animal spontaneity” (“The New Life”, 154). For Lonergan, if animal spontaneity is neither egoistic nor altruistic, it seems to follow that human beings are led by their intersubjectivity to satisfy their own appetites and to help others to attain their satisfaction. The individual bias means that egoism is an interference of spontaneity with the development of intelligence. It has the boldness to strike out and think for itself. It rises above merely inherited mentality but fails to pivot from the preliminary motivation provided by desire and fear to the self-abnegation and to intelligent inquiry. Then, egoism is an incomplete development of intelligence, which is an exclusion of correct understanding. Thus, individual bias tries to overcome normal intersubjective feeling and leads to attitudes that conflict with ordinary common sense. Group bias is supported by intersubjective feeling, operates in the very genesis of common sense views, and rests on an interference with the development of practical common sense. Just as the individual egoist raises further questions to a point but does not reach conclusions incompatible with his egoism, the group is prone to have a blind spot for the insights that reveal its well-being or its usefulness. The bias of development engages a distortion that the advantage of this group is disadvantageous to another. Some part of the energy of all groups is diverted to the activity of offensive and defensive mechanisms. Because of bias, classes in society become distinguished by social function and also by social success. Besides the individual and group biases, there is a general bias that tends to use common sense against science and philosophy (Bernard Lonergan, *Insight*, 219-224). Perhaps Moore means by cultural-social-familial biases the group and general biases according to Lonergan.

¹⁰² Sebastian Moore, *Let This Mind Be in You*, 99-100.

confinement, man has to find satisfaction through denying the fuller good in him, repressing his feeling, winning the sexual conflict, and prevailing over others.¹⁰³

Therefore, from the Pauline theology on the opposition between the Spirit and the flesh, Moore holds that the original sin is the denial of the Spirit of God, who is constantly at work in the world to make the human race one in themselves and with each other. It is thus the denial of communion with God and with one another.¹⁰⁴ The resistance to the work of the Spirit grows from the mentality of sin that comes very naturally and makes one feel that he is not desirable, that his desire for fuller life is an illusion to be repressed, that conflicts among people are normal, and that prejudices cannot change. It is a tendency to block the insight that one is putting himself into a needless corner, a flight from understanding.¹⁰⁵ Thus, sin is a deep reluctance to grow, to change, to open the mind, and to respond to the promptings of the Holy Spirit. The voice of sin evokes a belief that because of original sin, human nature cannot be changed.¹⁰⁶

In Moore's understanding, the doctrine of original sin is a description of what life is without a new life in Jesus.¹⁰⁷ According to St. Paul's letter to the Romans (5: 12), sin is seen as a kind of deadly virus in human life, a fundamental revolt against God. It opens the door for a force of selfishness to enter into human life. All human lives are in the solidarity of sinfulness. Through sin, death rules over all humankind. In Paul's thought,

¹⁰³ Ibid. 100-01.

¹⁰⁴ Ibid. 77.

¹⁰⁵ Ibid. 84-5.

¹⁰⁶ Ibid. 85.

¹⁰⁷ Ibid. 87.

though this death is physical death, it refers to the eternal death of endless separation from God. It is seen as the negative counterpart to the eternal life through Jesus Christ.¹⁰⁸

In the letter to Romans, St. Paul says: “It was through one man that sin came into the world, and through sin death, and thus death has spread through the whole human race because everyone has sinned” (5: 12). Moore understands this saying that only after they had been lifted up by Christ, the disciples realized the abyss (death) as a state of self-exclusion from the Creator and as consequent disharmony with each other and with the universe. This abyss is original sin which is much more radical than the sins that people commit. Original sin had been since the beginning of human time. It is a cut-off from God and is woven into the human condition. This doctrine of original sin is the doctrine of the universal cut-off from the source of reality and well-being of human beings. It is symbolically expressed in the story of Adam and Eve who are seen as representatives of all humanity previous to a new humanity formed by Christ.¹⁰⁹ Moore discovers a new explanation of original sin:¹¹⁰

The new explanation is that original sin is the universal, culturally propagated and reinforced, human response to the trauma of coming out of animality into self-awareness, into ‘the knowledge of good and evil’. In this explanation, the profound unity of the whole human race – which we are coming more and more to appreciate – is emphasized.¹¹¹

¹⁰⁸ Brendan Byrne, *Romans*, 175-76.

¹⁰⁹ Sebastian Moore, *Let This Mind Be in You*, 87.

¹¹⁰ Moore thinks that the explanation of original sin that Adam and Eve, a single adult pair, committed the sin which was passed down to all their descendants seemed to be the only one available, and became in practice the teaching of the Church. The teaching of the Church was only an explanation, not the doctrine, the mysterious truth, of original sin (Sebastian Moore, *Let This Mind Be in You*, 88).

¹¹¹ *Ibid.*

Moore thinks that the religious purpose of the story of the Fall is to provide the deepest diagnosis of our human plight, to set this plight in the divine perspective, and to say what's wrong with the world from the point of view of our true nature as being originated, directed, and destined to God. What's wrong with the world is the fundamental resistance to growth. Such resistance is the source of evil, which is a reluctance to change, a refusal to live more fully. In this resistance, everyone wants to feel well, but paradoxically refuses to open up new possibilities of getting well.¹¹²

5. The consequence of sin

Moore's purpose in this inquiry is to reach as deep a sense of generic or original sin as possible, and to grasp the shape of the human condition. To this end, Moore looks to the human condition in the trauma of the birth of self-awareness. This trauma makes it difficult for the human being to listen to God.¹¹³

For Moore, human beings are an animal species that became conscious. Through a traumatic drama, which Moore calls the oedipal crisis, they develop into self-aware persons. In this drama, deliberate behavior is experienced as something new and as something awful. There is a sense that life is now in human hands. There is a sense of enormous disproportion between its conduct in human hands and the all-embracing mystery of God. This is a huge sense of failure by which the sense of the mystery as a total harmony is lost.¹¹⁴

¹¹² Ibid. 90.

¹¹³ Ibid. 80.

¹¹⁴ Ibid. 78.

Moore sees that the story of the Fall expresses a reaction to the anomaly of life's future being in the doubtful hands of human beings. This anomaly is not new but the oldest, the original thing about humankind.¹¹⁵ The story of the Fall shows that human beings are naked but the snake is sly. Being desirous of wisdom, they think mistakenly that the snake's slyness is what they desire. Rather than their eyes open with new wisdom, they only recognize their nakedness. The consequence of their choice is that human communion is absent. They need to hide from each other and from God, because of knowing that they are untrustworthy and fear God's presence. They experience that they are not to be trusted. Everything they have known until now is reversed and becomes the undesired reality of a sinfully disordered world in which they have to live.¹¹⁶

Accordingly, Moore sees that the great rhythm of the Fall displays the two crises of infancy: separation and oedipal crisis. The first crisis is the foundation for a person to experience his existence individually and separately until death. The sense of being good and desirable is diminished by an imperfect outcome of the separation crisis. In the second crisis, this sense is further diminished. The sense of the person's desirability is lacking because of the early diminishment. Thus, "the generic diminishment of life due to life being 'in our hands' and concentrated in the human or first focus makes us resistant to the spirit of life that would lead us out into a far fuller existence."¹¹⁷

Original sin is the arresting of humanity. Human beings take this condition for reality itself and impose a distrust of life on their society and on the universe. This is the

¹¹⁵ Ibid. 79.

¹¹⁶ David W. Cotter, *Genesis*, 34-5.

¹¹⁷ Sebastian Moore, *Let This Mind Be in You*, 79-80.

human self-repression effected when each one begins to become separate from others. In other words, human beings limit the meaningfulness of their life in their refusal to grow beyond the condition of their arrested development. They repress the sense of their greatness and thus, their desires are weak. Far beyond that condition is God's limit on them that is death. In the sinful condition, human beings' death is repressed, and at the same time, the rejected status of death is the sign of their wretchedness and of their lost. However, death is also the threshold of the loving embrace of God [in Jesus].¹¹⁸

Sin creates as its consequence a weakened sense of worth, the sense that inclines the human being to sin.¹¹⁹ The weakened sense is the repression of the sense of being desirable that causes human beings to live within the self-placed limit. This limit leaves human beings with an idea of death that is always ambiguous and never integrated into their psychic wholeness. This universal alienation of death inflicts on them the worst wound, and at the same time, the denial of their common fate makes of them strangers to one another. Thus, they see each other in the shadow of an unavowed mortality.¹²⁰

St. Paul says that: "those who really live in the flesh cannot please God" (Rom 8: 8). This statement means that in the flesh there is only a mind set of hostility to God. Those who live in flesh cannot be in relationship appropriately to God because they lack the willingness and the capacity to undergo a transformation by the Spirit. They frustrate the relationship with God on whom their attainment of life depends.¹²¹

¹¹⁸ Ibid. 127-28.

¹¹⁹ Neil Ormerod, *Creation, Grace, and Redemption*, 79. Also see: *Let This Mind Be in You*, xiii.

¹²⁰ Sebastian Moore, *Let This Mind Be in You*, 131.

¹²¹ Brendan Byrne, *Romans*, 239, 242.

Moore understands that by the flesh and the deeds of the flesh St. Paul means desire, pursuit and satisfaction that take place within a situation in which the human being confines himself in a half-life. In that situation, one is still at the beginning of the journey that ends in God and has not yet discovered himself. His desire puts him in competition, ceaseless conflict, and destruction. Thus, he cannot please God.¹²²

6. The human situation of sin is cured in Jesus

The consciousness human beings now have can be called Adamic consciousness. It is only the beginning of consciousness. The 'oneself' now is only the beginning of himself. He has had to separate himself from everything around him in order to begin to be himself. His separate self is only half a self. The other half is his body, the others, the world, the universe.¹²³

If he is being rejoined with the other half, the person becomes one with his body, with all humankind, with the universe. This other half is called cosmic consciousness that stretches toward the absolute consciousness in which the universe is grounded. A free consciousness takes cosmic consciousness to know God, to experience the love that God is. Thus, cosmic consciousness is the liberation of desire for the perfection of consciousness. The human being can only enter cosmic consciousness through Jesus Christ¹²⁴ whose luminous self indicates the spirit that pervades the whole world and weds

¹²² Sebastian Moore, *Let This Mind Be in You*, 104.

¹²³ *Ibid.* 115.

¹²⁴ *Ibid.* 116.

human beings to the purpose of the universe. This promise of the triumph of spirit is the crucifixion and resurrection of Jesus Christ.¹²⁵

The cure for the enfeebled sense of goodness, for the human sickness and all its frightful consequences is that one should experience oneself as he is, as being desired by God. Moore holds that this experience is called grace,¹²⁶ which is the felt presence of Creator to creature. It is God's creation happening in the person so that the person feels it. It is the act of creation that is renewed and found its fullness in Jesus, who heard in himself the words: "Thou art my beloved Son; with thee I am well pleased" (Mk 1: 11). So it is the Christ self.¹²⁷

III. JESUS CHRIST WHOSE MIND IS IN THE REDEEMED

The human plight, original sin, is defined as a condition of arrested development. The story of Jesus is the story of salvation or liberation from this plight. It is understood as the release of this arrested development. On the other hand, because the cause of the arrested development is a sadly foreshortened sense of human desirableness, the story of Jesus is the story of awakening this sense by one who has it without the restriction which is called sin.¹²⁸

1. The mind of Jesus

¹²⁵ Ibid. 75.

¹²⁶ K. Rahner says about the relationship between man and grace that "God wishes to communicate himself, to pour forth the love which he himself is. That is the first and the last of his real plans and hence of his real world too.... And so God makes a creature whom he can love.... He creates him in such a way that he can receive this love which is God himself, and that he can and must at the same time accept it for what it is" (Karl Rahner, "Concerning The Relationship Between Nature and Grace", in *Theological Investigations* I, 310). Accordingly, one can say that man is capable of experiencing himself as being desired by God, who creates that experience in man.

¹²⁷ Sebastian Moore, *Let This Mind Be In You*, 82.

¹²⁸ Ibid. 117.

The disciples experienced and lived through Jesus' passion, death and resurrection. In *Let This Mind Be In You*, Moore moves beyond those events to consider the intention of Jesus himself, the mind of Jesus in which he embraced a horrible death, and which should be in believers. Moore attempts for the first time to construct a transition from the meaning of the redemptive events of Jesus to his mind without which, for Moore, a theology of salvation is incomplete.¹²⁹ In doing so, Moore sees that the life of Jesus had its effect on the disciples, changed their lives and through their transformation, changed the world for all time. He suggests that moving from this perspective to the attempt directly to recreate the mind of Jesus is a shift to deepen that perspective.¹³⁰ Moore finds the earliest Christian hymn in St. Paul's letter to the Philippians (Phil 2: 6-11) as a most precious evidence of the mind of Jesus.

For St. Paul, believers should have the attitude that Jesus had. In a mysterious way, Jesus always had the essence of God. He did not use his position as being God for his own advantage, but emptied himself of the essence of God to assume the essence of slave, being in likeness human and being found as human. He humbled himself to be in his emptied condition obedient to God and God's plan of salvation unto death, a most horrible kind of death. Therefore, God exalted him and gave him the name, the name that is in absolute conformity to what Jesus had done, and that signals a new stage of life.¹³¹

Moore understands the hymn in the Philippians as a very early transcript of the impression produced by Jesus on his followers as an ongoing drama of enthusiasm,

¹²⁹ Ibid. 123.

¹³⁰ Ibid. 125.

¹³¹ Bonnie B. Thurston and Judith M. Ryan, *Philippians & Philemon*, 80-4.

disaster and transformation. This hymn is a very early testimony to Jesus. It must have been descriptive rather than doctrinal and thus, it must have to do with how Jesus was experienced.¹³²

2. Consciousness of Jesus

The mind of Jesus as described in Philippians implies that Jesus was conscious of himself and of his choice to do what he did. Regarded as a quantum leap in human intensity, the consciousness of Jesus is greatly beyond the normal. This saying means that only Jesus is developed more than others. It is supported by the concept of the sinlessness of Jesus.¹³³

In writing about Jesus' consciousness, Lonergan first discusses Jesus' divine consciousness and his human consciousness, and then the unity of two consciousnesses in Jesus. For Lonergan, Jesus is God and man in such a way that the divine nature and the human nature are united in the person. Since the hypostatic union exists in what is conscious, the person of Jesus as person is conscious. As man, Jesus through his perfect human operations attains himself under the formality of the experienced. Through his human consciousness and his beatific knowledge, he understands himself as the Son of God and true God. Lonergan takes for granted that Jesus is conscious on the basis of the divine nature and the divine person to understand his human consciousness. For him, Jesus' emptiness of himself is ontological and means that he is truly and properly man.

¹³² Sebastian Moore, *Let This Mind Be in You*, 125.

¹³³ *Ibid.* 133

As a consequence upon it, Jesus' emptiness is a psychological kenosis. Thus, through his human consciousness, Jesus is conscious of himself in his human condition.¹³⁴

Following this view of Lonergan, Moore describes Jesus' consciousness in terms of sinlessness. For Moore, if sin, being evil, is understood as the negative, anti-life, anti-growth tendency in human beings, a state of arrested development, it never fully reveals itself, but is in the implicit measure of the self by others and a misregard for others. Sin then is a concentration on oneself to absolutize oneself in relation to others. If what refuses to reveal itself is the self-contradiction, sin refuses to reveal itself to human beings because it is the self-contradiction. This self-contradiction is evil. In this state of arrested development, the reduced sense of goodness and greatness continues to struggle with the socio-dramatic context and thus, creates the limit for desire in the human world with its endless history of injustice and revenge. Death, the real human limit, stands beyond this limit. The gap between the self-created limit and the death that truly limits human beings is the ambivalent attitude to death.¹³⁵

However, a person without sin, free of human inbuilt self-contradiction, does not have this ambivalent attitude to death. His desire is powered by an unimpeded sense of his goodness. It reaches out to infinity and acknowledges death as its only limit which appears to the sinless person differently than the threat of death does upon sinful ones. This sole limit will signal the participation of the person in a universe of death and birth and make the unlimited desire of the person have its ultimate purpose. For the sinless person, life is limitless desire that finally intends a cosmic existence. He will see death as

¹³⁴ Bernard Lonergan, "The Consciousness of Christ" in *Collected Works* 7, 201-205, 223.

¹³⁵ Sebastian Moore, *Let This Mind Be in You*, 133-34.

the gateway to new life for desire at every level of being, and as the process to which desire wants to surrender. Thus, “for the sinless person, death will be consummation.”¹³⁶

These reflections are the recovery of a consciousness in which death consummates a passion for humankind, the consciousness that is beyond human rational comprehension, though it is deeply within everyone. This recovery of Jesus’ consciousness comes from the realization that only out of a new consciousness can the sinful world be saved. This view means that the search for Jesus’ consciousness is a search within human consciousness to seek in it a potential of reawakened compassion that blazed up in Jesus.¹³⁷

3. Jesus awakens the sense of being desirable and of goodness

Being without sin and thus totally possessed of the sense of being desired by God, Jesus’ influence was the maximum possible within the limits of person-to-person contact. His allure swept the whole range of human interaction that exhausted the possibilities of mutual awakening. It created an entirely new hope for human existence, called the Kingdom of God.¹³⁸

In *The Inner Loneliness*, Moore saw that the disciples were invited into a closer relationship with Jesus. These people lived with and had the influence of Jesus. In their experience, Jesus whose God is ‘Abba’ knows a God of desire. With radical belief in the God of desire, the effect of the influence of Jesus is that the believer’s desire has the experience of God moving him to fuller life, and that the God of desire becomes wholly

¹³⁶ Ibid. 135.

¹³⁷ Ibid. 136.

¹³⁸ Ibid. 117.

believable. This is the intensification stage, the 'falling-in-love' stage. At this stage, the part of the person that wants to live, the part of desire, is intensified in finding a new purpose and meaning in life.¹³⁹

Now, Moore continues to discuss the influence of Jesus that not only invites the disciples to be with him in an intimate relationship and to believe in the God of desire, but also awakens their sense of being desirable and of goodness. For Moore, human beings possess a sense of unique worth that is only awakened in desire. The sense of goodness can be awakened directly and indirectly. Human beings awaken each other indirectly through arousing desire for the other. Only God can directly touch the human sense of desirability. In the experience of the disciples, during his lifetime, Jesus did not only love people, but also attracted them. He allowed God to show him to people as God's beloved, desirable, because he has been desired from all eternity as each human being is. He indirectly awakened others' sense of goodness as everyone does for each other.¹⁴⁰

One can understand as Moore said in *The Inner Loneliness* that if the sense of goodness is awakened in the desire by Jesus, this desire finds its place to be in Jesus who is the awakener and the symbol of that desire. It is brought by Jesus' death to the crisis of death, so that while living, the disciples died and were carried beyond this world. The focus of that spiritual process is the crucifixion of Jesus.¹⁴¹

4. Jesus' death

¹³⁹ Sebastian Moore, *The Inner Loneliness*, 86.

¹⁴⁰ Sebastian Moore, *Let This Mind Be in You*, 46, 117.

¹⁴¹ Sebastian Moore, *The Inner Loneliness*, 120.

Jesus is the sinless person. He senses death as consummation. His feeling runs out to others whose fear withholds themselves from this consummation and from each other. Thus, the sinless person is in a quite other relationship to all other persons. For Jesus, his death is the consummation of his life for humankind (Jn 19: 30).¹⁴²

Moore states that the Philippians hymn describes Jesus being in the form of God to imply that he is sinless. He did not have to die but chose death out of love. The experience of the resurrection encounter endorses the view that Jesus' death is a compassionate death. It is the human dimension of a mystery of God that is a self-identification of God with the suffering of his creatures. The divine compassion in Jesus' death shows itself in raising Jesus whose love for humankind drove him to a horrendous death.¹⁴³

Moore criticizes a kind of anthropology used to understand that the descent of the pre-existent Logos was from 'the form of God', the equality with God, into the flesh. This 'equality with God' meant sinlessness. To be without sin was to be in the form of God, to be not subject to death which in this anthropology was essentially the result of sin. Because death was not necessary for Jesus as it is for us, he was able to choose it out of love for us in a unique act of solidarity, and thus, his death is the redemptive death. Moore thinks that this anthropology is not credible. He suggests that one should restore the original power of the hymn. To restore the power of this text is first of all to realize that the descent or the self-reducing as described is not the descent of the pre-existent

¹⁴² Sebastian Moore, *Let This Mind Be in You*, 135-36. For Raymond Brown, when Jesus has fulfilled his work and is lifted up from the earth on the cross, he will draw all men to him (Jn 12: 23). Jesus' death is the obedient fulfillment of the Father's salvific will (Raymond E. Brown, *The Gospel According to John*, Vol. II, 931).

¹⁴³ *Ibid.* 136.

Logos into the flesh, but on the part of Jesus, a descent into the horror and ignominy of the cross.¹⁴⁴

The Philippians hymn must be understood in light of the disciples' experience. Jesus is the one who chose to die horribly. The passion in this drama was chosen by Jesus as experienced by the disciples. Moore views that 'the one who chose to die horribly' describes the man with whom the disciples had to do. The memory of such a man whose horrible death was self-chosen is a dangerous memory. It is not dependent on the theory that a sinless person would not have to die. However, the rejection of this theory necessitates another conceptual structure that in Moore's thought is the desired structure.¹⁴⁵

The conceptual structure in which Paul's experience of Christ would be more fully expressed by equating Christ with the Godhead had not, for Paul, shown up. All the more valuable, then, is Paul's vivid experience of Jesus as total transformer of life through his chosen passion and its glorious sequel. Through this conceptual limitation, Paul forces us to look straight at a human self-determined life as salvific, without shifting our focus to an incarnate God.¹⁴⁶

Moore sees in this chosen passion that the mystery of the crucified, the capacity for suffering, implies a state of friendship with the deep human self that human beings alienate in repressing death and thus, Jesus' suffering is more than an affront. The passion of Jesus is perfected and epitomized in him, puts him in relationship to human beings, sinful and death-alienating mortals, and is experienced by the spiritually awakening as an

¹⁴⁴ Ibid. 126. Moore suggested that "The point at which the Christ-Self begins to be history is just here - where the mystery of blood reveals itself. For the blood, says the psyche, is shed or it is nothing. It is now that the Christ becomes Jesus: on the cross. And from the Cross we as it were create history backward - down the life of Jesus back to his Virgin Birth" (Sebastian Moore, *The Crucified Jesus Is No Stranger*, 7). Here, Moore only mentions his point of view of the Incarnation that is revealed on the cross.

¹⁴⁵ Sebastian Moore, *Let This Mind Be in You*, 126-27.

¹⁴⁶ Ibid. 130.

overwhelming love. In Romans 5: 6-8, St. Paul writes about the experience of being unjust, of being died for, and of one who befriended and chose death deeply in human beings, death that they ignore and confront as an alien but inescapable fate.¹⁴⁷

For St. Paul, while we were God's enemies, God loved us to the extent that he sent his Son to die for us. While we were weak, without any moral capacity, Jesus Christ died for the ungodly. While we were sinners, Jesus Christ died for us. This is evidence of God's love for us and of how certainly we are saved through Jesus Christ.¹⁴⁸

Moore suggests that when one sees in this way that Jesus was killed by sin, and contemplates a death that was the only possible outcome of the collision between love and unyielding unlove, then he would see that death is not only brought about by sin but also necessitated by sin. This is death not merely by sin but for sin. It is a death needed by sin if sin is ever to be ended or to come to any resolution. In the collision of love and sin, the love is seen as 'for sin' in its crucifixion which in consequence is sin's absolution, by which the human being is healed.¹⁴⁹

5. Jesus' resurrection

The experience of Jesus' death as his choice out of love is recognized in the resurrection encounter. Moore says that the resurrection identifies God with the pierced heart,¹⁵⁰ with the crucified. In *Let This Mind Be in You*, Moore does not discuss the meaning of resurrection. On the one hand, he has done this in the previous books. On the

¹⁴⁷ Ibid. 129.

¹⁴⁸ Brendan Byrne, *Romans*, 167-68.

¹⁴⁹ Sebastian Moore, *Let This Mind Be in You*, 170.

¹⁵⁰ Ibid. 170.

other hand, he has discussed this central belief of Christianity in the article “Original Sin, Sex, Resurrection and Trinity”.

In *The Inner Loneliness*, Moore suggests that in his death, Jesus’ death brings the believer to ‘the other side’, which is empty, formless and helpless, the dead soul. There, the dead soul is quickened by the living Jesus, the infinite emptiness of the soul is filled by his life-giving-Spirit.¹⁵¹ In the article “Original Sin, Sex, Resurrection and Trinity”, Moore continues that thought but discusses it more openly to avoid a limited view of the resurrection that sees it only as filling the emptiness of the soul.

In this article, Moore suggests that the only way to consider the risen life of Jesus is to consider it as an influence and in its effect on those who encounter the risen Jesus. For him, under the influence of Jesus, his disciples undergo a certain simplification of desire. Jesus evokes in them the sense of a wholeness of life and union. This is the desire awakened to the new man, the original desire breaking through original sin in which it has been incubated. With his death, they come into a condition that anticipates death and brings their life, hope and desire to a condition of complete simplicity. This is the awesome context of the divine transformation through the awakening of original desire from original sin and the consequent anticipation of death to the life-giving condition of Jesus. Then, the presence of the risen Jesus is the presence of the living to the dead and invites them into eternal life.¹⁵²

¹⁵¹ Sebastian Moore, *The Inner Loneliness*, 92.

¹⁵² Sebastian Moore, “Original Sin, Sex, Resurrection and Trinity”, in *Lonergan Workshop* vol. IV (1983), 94-5.

Jesus is alive. Through the Spirit, he brings his followers, the living, to death, and there, because he is alive, he brings them fully into the life beyond death.¹⁵³

IV. THE REDEMPTIVE ENCOUNTER WITH JESUS

The staggering assertion of the Gospel of Jesus Christ is that even the sinful condition of human beings is curable, and that the cure exists in Jesus. This is the assertion of those who experienced that Jesus stretched their life beyond the limits they set upon it. Such is the experience attained in the encounter with Jesus who is the revealed resurrection.¹⁵⁴

1. The encounter with Jesus

The encounter with the risen Jesus convinced the disciples that the yearned-for transformation has really been occurring. This conviction means that human beings are now able to live in a new age, and that in the attempt to understand the Christ-event, the understanding of the laws of transformation is legitimate and even necessary. As validated by God in the resurrection encounter, that understanding becomes a guide to further understanding of Jesus who has made the yearned for transformation happen to human beings.¹⁵⁵

In the disciples' experience, the new possibility for human living awakened by Jesus in their community had collapsed with his arrest and execution. This collapse meant that there could be no revival at the level of the maximum possibility for indirect mutual human awakening, and thus there could be no new human hope. Those who had been

¹⁵³ Ibid. 96.

¹⁵⁴ Sebastian Moore, *Let This Mind Be in You*, 114.

¹⁵⁵ Ibid. 141.

with Jesus experienced a terrible loss of innocence in the way of mutual expectation. For the disciples, there could be nothing after Jesus, except another awakening that awakens directly the sense of being desirable by the one, God, by whose desire human beings exist.¹⁵⁶

In the resurrection encounter, the disciples experienced this direct and divine awakening of their sense of being desirable. This encounter gave them a peace beyond their understanding, and showed them Jesus as God in the flesh. The disciples experienced this inward and total awakening through a shared experience of Jesus as Spirit-giving. They saw the risen Lord as God in their midst, as Thomas professed: “My Lord and God!” (Jn 20: 28).¹⁵⁷ In this experience, new creation is experienced. The original power, which an immemorial dialectic of sin and disaster rendered problematic, shows itself to the heart as the loving one, the Abba of Jesus.¹⁵⁸

Thus, the experience of the disciples on which the whole Christian validity depends is a series of encounters with Jesus after his death. These encounters effected directly the divine awakening, brought about the peace that is beyond all understanding and thus showed Jesus as God in the flesh, rather, in the transformed flesh. Accordingly, Moore suggests that,

¹⁵⁶ Ibid. 117-18.

¹⁵⁷ In the resurrection encounter, Thomas’ profession of faith shows that the risen Jesus is a Jesus who has been lifted up in crucifixion, resurrection and ascension to the Father and has received from the Father the glory that he had with him before the world existed. This profession goes beyond the miraculous aspect of the appearance to what the resurrection-ascension reveals about Jesus: Lord, God. It makes clear that one may address Jesus in the same language in which Israel addressed Yahweh. “Thomas’ ‘my Lord and my God’ is closely parallel to ‘the Word was God’” (Raymond E. Brown, *The Gospel According to John*, 1046-47).

¹⁵⁸ Sebastian Moore, *Let This Mind Be in You*, 118, 121.

Because the whole social and political existence of people had been committed in this tempestuous train of events and had been plunged in the darkness of Golgotha, the new divine awakening touched that whole social and political existence and made of it the ekklesia, the God-called and Spirit-enlivened Church, the new humanity, the new polity of God.¹⁵⁹

Jesus who is the man free of sin is in intimacy with God and with life in others. He is involved in the human way of becoming self-aware. In him, there was a mysterious and all-embracing contagion at work in his relationship with the disciples. Moore sees that this contagion of the transcendently free human being is the unique allure of Jesus. It awoke in his followers the sense of themselves as valuable to the maximum within the limits of personal interaction. This awakening was indirect and tied the vigor and hopefulness of the soul to the ongoing shared story of the people involved in the Christ event. In being tied to life with Jesus, the disciples were conscious of their enhanced sense of self and their ultimate destiny with the hope of the Kingdom. Their hopeful sense of themselves and of life in them was awakened to the maximum. Thus, when they encountered Jesus newly alive, full of power and giving peace, the disciples encountered and knew the power of God at work in and among them.¹⁶⁰

If in the sinful condition, death is repressed and at the same time, the rejected status of death is the sign of wretchedness and of loss that human beings are not capable of dealing with, the encounter with one who befriended, claimed and connected with this humanly rejected death would be to encounter an enormous and incomprehensible love. This love that is intellectually impossible to understand shows itself in the embrace of what human beings reject in horror. Therefore, Moore suggests that,

¹⁵⁹ Ibid. 118.

¹⁶⁰ Ibid. 143-44.

At the heart of Christian experience down the ages, the uncomprehending sufferer stretches out to the free, willing, understanding sufferer. And, thus outstretched, the uncomprehending sufferer can at last receive the communication of the incomprehensible inflictor as love, and see this in the fact of the victim raised from the grave.¹⁶¹

In fact, the crucified Logos and the denial of death confront one another in the fearful soul. The only way to throw off the demon of a pervasive nihilism, which is the projection of the failure of the self-made anthropocentric project onto death, is to 'let that mind be in you which also was in Christ Jesus'. "In that shared mind alone is eternal life."¹⁶²

2. The process of transformation of desire

Moore sees that human beings live in two worlds or the spheres of existence, namely the surrounding world and the world of one's self-awareness. Though the union of these two worlds is impossible, it is actualized in the new life in Christ and brought about through four stages in the process of transformation of desire:

The stretching of desire by Jesus to the objectless infinity of the other world; the concentration of this liberated desire in a symbol in this world: Jesus; desire deprived of this object: the crucifixion and death of Jesus; the sign and taste of the world to come: the encounter with the risen Jesus and the inebriation with the Holy Spirit.¹⁶³

This process of transformation is the process through which the believer is no longer projected out of an unknown past into an unwilled future by daemonic powers. Moore explains that when one is awakened to and cooperative with the discontinuity of the other, infinite world with the world in which he lives, he experiences other people in a

¹⁶¹ Ibid. 128-29.

¹⁶² Ibid. 137.

¹⁶³ Ibid. 61.

new and more intimate way. After awakening to this discontinuity in himself there is a rebirth in feeling and compassion. In laying bare his bewildered existence in this world, his forlornness, his defenselessness to himself, he is laying himself bare to another and evoking in another the same self-awakening. “This solidarity among the truly solitary, this shared pathos of an existence that cannot account for itself, is the reason why the atonement breakthrough is social, sacramental, celebratory.”¹⁶⁴

3. The transformed life

When the disciples encountered the risen Jesus, they encountered and knew at first hand the power of God at work in and among them. They experienced the new life that came out of the very reality of this world which is death. From that moment onward, the perennial myth of transformation and eternal life stood as a newly live reality that had been achieved in and through Jesus Christ. The myth of transformation has rested on this solid foundation. “It is a myth laden not only with human hope but with fulfilled divine promise.”¹⁶⁵

If sin leads to death, the death of Jesus is the only death produced by sin. In the encounter with the death of Jesus and with the result of sin in oneself, one sees his sin as death-wish and as the most profound turn of life against itself which is made clear by the light of the cross. In the resurrection encounter, he recognizes that his resting in the crucified love is the ultimate reality of his and the world’s existence.¹⁶⁶

¹⁶⁴ Ibid. 61.

¹⁶⁵ Ibid. 144.

¹⁶⁶ Ibid. 168-69.

In the Gospel of John, Jesus says: “I go to prepare a place for you” (Jn 14: 2-3). Jesus is on his way to reunion with the Father. Through his death, he makes it possible for others to be united to the Father. His return after resurrection is to take the disciples into union with himself and with the Father, because “wherever the glorified Jesus is, there is the Father.”¹⁶⁷

Moore understands that Jesus prepares the place for the disciples by dying in love. For him, only by his dissolution of himself into the embrace of the entire human reality except sin, Jesus becomes who human beings really are and invites them to become who they are. In the encounter with Jesus, one exposes his human weakness and lets Jesus dissolve it in himself as the only way of responding to the awful power of sin which casts human beings into the world of death. Jesus is that way, but human beings cannot know who they are until they let that way open up in them. He who alone takes that way of chosen dissolution for human beings can bring them to that way, that place of the cross in themselves where they can recognize him.¹⁶⁸

Being in that place, they would recognize that Jesus is himself for them. Only in that place can they receive his death in love and his ‘awful’ Godhead. “I am the beginning and the end of all things. I have met death but I am alive, and I shall live for eternity” (Rev 1: 17-18).¹⁶⁹ Being in ‘that place’ means being crucified, letting oneself be

¹⁶⁷ Raymond E. Brown, *The Gospel According to John II*, 627.

¹⁶⁸ Sebastian Moore, *Let This Mind Be in You*, 151.

¹⁶⁹ This saying of the risen Lord is probably a counterpart of the saying of the Lord in Matthew: “I am with you always to the end of time” (Mt 28: 20). Believers have his presence in their midst. He is the one who lifts them from the deep-rooted fear of death, the living one who is victor over death (Wilfrid J. Harrington, *Revelation* [Collegeville, MN: The Liturgical Press, 1993], 53). Perhaps Moore understands the presence of the risen Jesus as a place in which the believer should be.

crucified for, letting God love him, letting God be God in Jesus in him. On the other hand, being in 'that place' is the coming into one focus of Jesus as God.¹⁷⁰

Exposing oneself to the love of God will involve the falling away of one's failure to be a being that God loves. This failure means that one closes himself off from God and guards his secret emptiness. Moore sees that in exposing oneself to the love of God in Jesus, one would recognize that awkwardness become refusal, sickness repels the healing hand and thus, he must find his sin because "the point of sin is the point of grace's entry" (cf. Rom 5: 20b)¹⁷¹ Then, he has to have a hatred of sin, and a new sense of Jesus as the absolute dimension of his repentance and surrender. Jesus himself grants the forgiveness of sin that shapes one who encounters Jesus into the new life.¹⁷² In Moore's view,

In Jesus crucified, I see what I am refusing in refusing to let God's love untangle me and be itself in my awkwardness untangling. Refusing the untangle, I tangle vigorously, strangle and crucify myself. Self-crucifixion is the final unfreedom undone by chosen crucifixion, the ultimate freedom of the spirit in the flesh. And the choice of crucifixion is the choice of me. The chosen Passion makes a chosen People.¹⁷³

Jesus who forgives gets behind the offence of sin. The human who accepts forgiveness is to leave behind the offence and to admit the healing hand to that place. The refusal of the healing hand, the evil in humankind is dramatized in crucifying Jesus. In

¹⁷⁰ Sebastian Moore, *Let This Mind Be in You*, 153.

¹⁷¹ The point where sin increased is the point where in the person and work of Jesus, God's abundant grace showed its capacity to prevail over sin (Brendan Byrne, *Romans*, 182).

¹⁷² Sebastian Moore, *Let This Mind Be in You*, 157-58.

¹⁷³ *Ibid.* 163.

concentrating on him who endures the crucifixion with the intense love, one might have sorrow for his refusal of the healing hand, and come to the new life.¹⁷⁴

The new life can be seen as a result of the release of arrested development by Jesus. This release is a fully fleshed-out event in human history, not a private event. In this released condition, human beings for the first time know themselves coming from the hand of God. They are desirable because of being desired by God. They know that they no longer belong to the flesh, but they are one in a new human focus which is cosmic, Jesus Christ.¹⁷⁵ Thus, St. Paul says that “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus” (Gal 3: 28); and that “all things are yours, and you are Christ’s and Christ is God’s.” (1Cor 3: 22b-23). St. Paul means that there is no longer any division in the world of those who are baptized in Jesus Christ in whom they are a new creation.¹⁷⁶ They belong to Jesus Christ through whom they belong to God.¹⁷⁷

This is the work of the Holy Spirit. Moore thinks that the work of the Holy Spirit in the believers is twofold. First, the Spirit awakens their real desires that they have denied. Second, the Spirit teaches them to lose those desires, so that they can be transformed into communion with God and with one another. Through the work of the Spirit, they are to become, first honest with their real desires, then cosmic in Jesus Christ.¹⁷⁸

¹⁷⁴ Ibid. 158.

¹⁷⁵ Ibid. 118.

¹⁷⁶ Frank J. Matera, *Galatians*, 142-43.

¹⁷⁷ Raymond F. Collins, *First Corinthians*, 166-67.

¹⁷⁸ Sebastian Moore, *Let This Mind Be in You*, 127.

In the encounter with Jesus, the new love that overwhelms believers makes them one, as Jesus shines before them as the radiance of a visible divine compassion. The sense of this one body is primordially and pre-conceptually given when the sense of the chosen passion and the divine compassion is revealed in the risen Jesus. This sense is the one sense of newness. It is realized as the cosmic and social sense that was rejected in human arrested development. The sense of the one body means that humankind is readmitted into cosmic existence by the chosen passion, and that Jesus Christ draws all humankind to himself.¹⁷⁹

Thus, Moore locates the unity among people in the Body of Christ. For him, through the Holy Spirit who is the pressure for oneness and wholeness, “unity within the self creates unity between selves.”¹⁸⁰ The sense of self as desirable draws people together through the stages of intimacy: one desires another and hopes to be desired by another. The desirability of both sides aroused by each other is appropriated joyfully into the relationship. In the community of faith, each member can discern that God makes space for God in him/her, and then, senses other people’s space of God. This space of God in oneself and in others forms a unity that penetrates and transforms the customary order. Each one’s desirableness is known as desirableness of God and this becomes the place of the unity in which the infinite one knows all members in the unity of the community.¹⁸¹

CONCLUSION

¹⁷⁹ Ibid. 131.

¹⁸⁰ Ibid. 77.

¹⁸¹ Ibid. 46-7.

Man's desire for fuller life grows from his self-awareness and self-love. Its source is the sense of self that grows as good and as desirable. Because the self resists growth, man lacks his desire for fuller life. With this view, in *Let This Mind Be In You*, Moore builds an anthropology based on 'desire for fuller life' to indicate that the reality of whole human race is in the sinful condition of arrested development, and a Christology focused on Jesus who awakens the self to a sense of fuller life in those who encounter him, and who through this encounter liberates them from the condition of arrested development and brings them into the fullness of life.

a. Anthropology

Man is aware of himself. His self-awareness is the primal knowledge, which is not only a simple knowing of nothing in particular but also the contact-point with the infinite, the nothing-in-particular that is God. Man's self-awareness, his being with himself, and believing in himself, is the ground of desire. Thus, man lives by desire.

In *The Inner Loneliness*, Moore proposed that man desires to have the desired partner who is able to overcome his ultimate loneliness. Now, Moore sees that if man desires to have a desired person, he desires to be desired by that person. In Moore's analysis, if desire does not awaken the sense of one's own worth, there is no ground of desire for another person who can exercise this sense also by desiring the first one. Desire is thus the extension of a basic sense of being desirable. In this sense of oneself, desire grows toward a fullness of life and comes into interdependent relationship between persons.

In the condition of interdependent relationship, as attracted to another, one is awakened into a new fullness of well-being. The sense of one's goodness awakened in a

movement of desire puts him in the power of another, but he needs another to be attracted by his goodness and come under his power, which is the goodness and beauty in a person. In coming under that power, one finds a new sense of power, a life-force that unites human beings in love and awakens in them the attraction toward the other and the movement toward communion. Then there is the beginning of intimacy, in which desire is fulfilled and a person becomes intersubjective. When persons become intimate, they actualize their mutual existence which is the essence of personhood.

In Moore's view, the desire directed toward absolute goodness is the original desire, which is the desire for the ultimate mystery of being. This desire is a 'longing', a luminous sense of self, a sense of personhood as a destiny that is chosen by the mystery beyond the mind's reach. Through this choice, the sense of being is the sense of being desirable. Thus, the object of the 'longing' is a reality that desires and intends the human being and will fulfill all the desires that stem from the sense of self.

For Moore, while the human other awakens indirectly the desire that stems from the sense of being desirable, God touches directly this sense from which flows a strange desire for what one does not know. Because 'God loved us', God desires human beings before they desire God. By his touch which is grace, God's desire makes them desirable.

All that has been said about man and his desire is applied to those who believe in themselves. With belief in himself, one feels desirable, and thus, wants another to desire him. The moment when one believes in himself enough to experience the other as attracted to him or rejecting him is the moment when he goes beyond dependence into interdependence. He is drawn by the mystery that brings human beings together enlarging desire into hope.

However, man hardly believes in himself. He often has a poor idea of himself, his poor self-image, even self-hatred which is sin in its essence. In *The Crucified Jesus Is No Stranger*, Moore describes sin as self-hatred that entails the unreality of God, an alienation from God and the normalization of this alienation. Now Moore continues to ponder on the essence of sin, but in light of the sense of being desirable and good.

In Moore's analysis, original sin is the denial of communion with God and with one another. It is being cut off from God and is woven into the human condition. Before that first denial of communion with God is the profound change in feeling that motivates the denial. If the good self is the only true self, and if man does not feel himself as truly he is to go out to others and to be good for others, he goes against, denies, and tries to strangle his feeling of himself as good. If man does not experience his own goodness, he does not do what is good. Thus, sin arises and exploits the situation of reducing the sense of goodness. In that situation, one feels less the sense of total desirability. His love for life is repressed. His stability is threatened.

In sin, which is the refusal to grow and to undergo a radical change, man confines himself to a half-life and is compelled to live out the biases of that half-life. He has to get satisfaction through denying the fuller good in him, repressing his feeling, making sexual conquest, and prevailing over others. He is held by original sin, being led by the flesh, a kind of universal arrested development. The repression of the sense of being desirable leaves human beings with death that is ambiguous. The denial of their common fate makes of them strangers to one another and puts them in competition, conflict, and destruction. Thus, they are unable to please God.

In that sinful condition, the cure for the enfeebled sense of goodness, for the human sickness and all its frightful consequences is that one should experience oneself as he is, as desired by God. This experience is called grace, which is the presence of Creator to creature. It is God's creation happening in the person that is renewed and found its fullness in Jesus.

b. Christology

The human plight, original sin, is defined as a condition of arrested development of which the cause is a sadly foreshortened sense of human desirableness. The story of Jesus is the story of salvation or liberation from this plight. It is the story of awakening this sense by the sinless one.

In the previous books, Moore discussed the effect of Jesus and the meaning of his redemptive events as experienced by the disciples. Now, he shifts to the mind of Jesus to deepen the effect of Jesus on the disciples. For Moore, the disciples experienced and lived through Jesus' passion, death and resurrection. Beyond these events are the mind of Jesus with which he embraced a horrible death, and a mind which should be in believers. The mind of Jesus opened human eyes to the compassionate God in the face of his Son raised up from the dead.

Jesus, the sinless person, does not share the ambivalent attitude to death. His desire is powered by an unimpeded sense of his own goodness. He sees death as the gateway to new life for desire, and hence as the process to which desire wants to surrender. In the consciousness of Jesus, death consummates a passion for humankind. This recovery of Jesus' consciousness comes from the realization that only out of a new consciousness can the sinful world be saved.

In *The Inner Loneliness*, Moore suggested that the influence of Jesus is that one's desire experiences the God of desire and this God moving him to fuller life. Now, Moore realizes that Jesus also awakens in the desire of the disciples the sense of being desirable and good. Being without sin and thus totally possessed of the sense of being desired by God, Jesus' influence was the maximum possible within the limits of person-to-person contact. His allure is an entirely new hope for human existence, called the Kingdom of God. In the experience of the disciples, during his lifetime, Jesus not only loved people but also attracted them. He allowed God to show him to people as God's beloved, desirable, because he has been desired from all eternity.

Thus, Jesus is in a unique relationship to all other persons. His feeling runs out to others whose fear withholds them from the consummation of death and from each other. Being sinless, Jesus chose death out of love in a unique act of solidarity. In this chosen passion, the mystery of the crucified puts him in relationship to human beings who are sinful and mortal. This mystery is experienced in a spiritual awakening as an overwhelming love.

Jesus who embraces alienated humans embraces death as consummation of his life for humankind. His death is a compassionate death, the human dimension of a mystery of God that is a self-identification of God with the suffering of his creatures, and thus, a redemptive death. Jesus' death is the death not merely by sin but for sin, a death needed by sin if sin is ever to be ended. In the collision of love and sin, the love is seen as 'for sin' in its crucifixion which in its consequence is sin's absolution, and by which the human being is healed. The experience of Jesus' death as his choice out of love is

recognized in the resurrection encounter in which God is recognized to identify with the crucified.

c. The redemptive encounter with Jesus

The Gospel of Jesus Christ asserts that even the sinful condition of human beings is curable, and that the cure exists in Jesus. This assertion of those who experienced Jesus is attained in the encounter with Jesus who is the resurrection.

The encounter with the risen Jesus convinced the disciples that the transformation has really been occurring, that human beings are now able to live in a new age. In the disciples' experience, the new possibility for human living awakened by Jesus in their community had collapsed with his arrest and execution. In the resurrection encounter, the disciples experienced the direct and divine awakening that awakened their sense of being desirable. This encounter gave them a peace beyond their understanding. Through the experience of Jesus as Spirit-giving, they saw the risen Lord as God in their midst and experienced a new creation. When they encountered Jesus newly alive, full of power and giving peace, the disciples encountered and knew the power of God at work in and among them. They experienced the new life that came out of the very reality of this world which is death. From that moment, transformation and eternal life stood as a newly living reality that has been accomplished in and through Jesus Christ.

The encounter with Jesus is the encounter with an incomprehensible love. This love shows itself in the embrace of what human beings reject in horror. The crucified Logos and the denial of death confront one another in the fearful soul. The only way to throw off the failure of the self into death is to 'let that mind be in you which also was in Christ Jesus'.

“Let that mind be in you” implies a process of transformation of desire the believer should undergo. Through Jesus, desire that concentrates in Jesus is stretched to the infinity of the other world. It is deprived in the crucifixion and death of Jesus. In the encounter with the risen Lord through the Holy Spirit, the believer experiences and tastes the new age.

In the embrace of the human reality except sin, Jesus becomes who human beings really are and invites them to become who they are. In the encounter with him, one exposes his human weakness and lets Jesus dissolve it in himself as the only way of responding to the awful power that casts human beings into the world of death. Jesus who alone takes the way of a chosen death for human beings can bring them to that way, that place of the cross in themselves. Being in that place, they recognize that Jesus is himself for them, receive his death in love and his ‘awful’ Godhead. They let themselves be crucified for, let God love them, and let God be God in Jesus in them to live a new life.

The new life can be seen as a result of the release of arrested development by Jesus. In this released condition, human beings for the first time know themselves as coming from the hand of God. They are desirable because of being desired by God. They know themselves being in a new human focus which is the mysterious Body of Christ. In the encounter with the risen Jesus, the new love that overwhelms believers makes them one. The sense of this one body means that humankind is readmitted into a new existence in Jesus who by his chosen passion draws all humankind to himself in the fullness of life.

This is the work of the Holy Spirit in believers. Through the Holy Spirit, the sense of self in people as desirable draws them together. In the community of faith, each member can discern that God makes space for God in him/herself and then senses the

same in other people. This space of God in oneself and in others forms a unity that penetrates and transforms the customary order. Each one's desirableness is known as the desirableness of God becomes the place of the unity in which the infinite one knows all members in the unity of the community.

In *The Inner Loneliness*, Moore suggested that in his death, Jesus brings the believer to an emptiness of the dead soul to be quickened by his resurrection. The infinite emptiness of the soul, the inner loneliness, is then filled by Jesus' life-giving-Spirit. Now, in light of the sense of being desirable, the desire to be desired, the desire for the fullness of life, Moore deepens *The Inner Loneliness* in order to avoid understanding merely that Jesus who fills the emptiness of the soul, relieves only the inner loneliness in man. Moore's discovery in *Let This Mind Be in You* shows that Jesus not only fills the emptiness of the soul. In his death, Jesus brings his followers to death, and there, in his resurrection, brings them into the fullness of life.

One can see that in *Let This Mind Be in You*, by discovering the desire for the fullness of life, the sense of being desirable, and a Christology focused on Jesus as God's salvific solution for man in the sinful condition of arrested development, Moore continues to develop his thought in the three previous books on the self, desire to be for another, and desire for overcoming inner loneliness. However, 'desire to be for another' and 'desire to be desired' can be understood as functions of desire. In *Jesus the Liberator of Desire*, which will be analyzed in the next chapter, Moore will try to define desire as a solicitation of the mystery called God, and present Jesus as the liberator of desire who brings those who encounter him into communion with God and with one another.

CHAPTER V

THE ENCOUNTER WITH JESUS THE LIBERATOR OF DESIRE

Desire is the extension of a sense of being desirable. The desire for God is fulfilled only through commitment to God. This desire is the essential act of living self-love that trusts in the mystery of being as the reality of a total relatedness, and it draws human beings into who they are in a relationship with the mystery of being. This is the reality of desire. Because of sin, human beings are locked into the permanence of ego in the denial of desire. In this condition, they need the liberation of desire so that their desire is able to go beyond themselves toward the mystery of God in whom they become more themselves. Such liberation of desire can only happen through Jesus, who on the cross empowers real desire and brings human beings to death to the place of sin, and who in his resurrection transforms them into a community of the new life.

This chapter will analyze Moore's thought in *Jesus the Liberator of Desire* in four parts: man and the reality of desire; the God of desire; man's desire and sin; Jesus, the true self of humankind and the liberator of desire; and the encounter with Jesus, the liberator of desire, in his death and resurrection.

I. MAN AND THE REALITY OF DESIRE

Moore treated the desire to be oneself for another in *The Inner Loneliness*, and the desire to be desired in *Let This Mind Be in You*. In doing so, he provided an understanding of the function of desire, but had not yet discussed 'what is the desire?'

Now, he tries to answer that question starting with an account of self-awareness, and to consider desire in relation to the world, and to the infinite mystery which for him is the liberation of desire.

1. What is desire?

Moore has explored self-awareness in the previous books as the sense of being and as a step towards presenting his thought on desire. In *Jesus The Liberator of Desire*, he acknowledges that he has not yet given an adequate account of self-awareness to explain desire. Such an account must bring about a corrective view of self-awareness. He suggests that self-awareness, the dimension of consciousness, should be seen as a reality of self. For Moore, “to be self-aware is to be aware of myself in this total reality.”¹ “Self-awareness is self-affirming, self-believing, self-loving.”²

In *Let This Mind Be in You*, Moore defines self-awareness as the primal knowledge which is a simple knowingness of nothing in particular. This first knowledge is the contact-point with the infinite, the nothing-in-particular that is God.³ In *Jesus The Liberator of Desire*, Moore develops that point that self-awareness cannot occur in isolation, but only in relatedness to the whole mystery in which human beings exist. Because one is aware of oneself in relatedness, the notion of the self as an isolated monad is meaningless and deprived of the whole mystery in which one exists. Moore insists that

¹ Sebastian Moore, *Jesus The Liberator of Desire* (New York: Crossroad, 1989), 9.

² Ibid. 10.

³ Sebastian Moore, *Let This Mind Be in You*, 10.

this sense of being in the total mystery is a sense of depending on and being in the very intimacy with this mystery that generates the feeling of dependence.⁴

This insistence leads Moore to discover the essential act of living. For him, if self-awareness is awareness in the total mystery of being that includes a sense of dependence on that mystery, self-love in self-awareness is a state of trust in life that cannot be entirely absent from life, and accentuates the feeling of dependence. This self-love trusting in the mystery is the essential act of living. Moore suggests that this essential act is actualized in desire. “Desire, whereby alone a person lives, is the trusting relationship that binds the person to all being, becoming actual. Desire is ‘stretching’ in the reality I am in.”⁵

Accordingly, desire is the essential act of self-love in the reality of a total relatedness in which the human being is known. In *Let This Mind Be in You*, with the view that desire is the feeling of oneself as good and that this feeling is exposed to others, Moore has suggested that desire is the extension of a sense of being desirable.⁶ In *Jesus The Liberator of Desire*, Moore does not change that idea but situates it within the reality of total relatedness. For him, because one is aware of oneself in relatedness, one is a total relatedness that waits and wants to be realized. Thus, desire for actualizing relatedness is desire that draws human beings into who they are. One desires to be knowingly in the total relatedness of which he is constituted.⁷

⁴ Sebastian Moore, *Jesus The Liberator of Desire*, 10.

⁵ Ibid. 10.

⁶ Sebastian Moore, *Let This Mind Be in You*, 15-6.

⁷ Sebastian Moore, *Jesus The Liberator of Desire*, 120-21.

One should see that a person is a total relatedness with the whole of the surrounding world in which he should become more and more this relatedness. Moore develops this view with the help of a psychological understanding of infant development. He explains that far from being essentially lonely and trying to find its way in a strange world, the infant becomes a total relatedness and wants to enter consciously into this implicit relationship. The desire that impels him is not the need to be stable or to survive, but to enter knowingly into this world that reveals itself more and more each day to him. Accordingly, a person who is a total relatedness with all around seeks to actualize his relatedness more and more. This need to connect more and more and to go out more and more is painfully frustrated as seen in an oppressed childhood. This effort of relatedness to become actual gives to desire its fundamental nature.⁸ Thus, Moore suggests that,

To say that desire is for my relatedness to the world to become actual is to say something new about desire and to say something new about knowing. It is to connect desire with coming-to-know, and it is to connect knowing with desire.⁹

As in his previous books, here Moore understands 'knowing' according to Lonergan's concept of knowing that knowing is not taking a look, but a dynamic structure that is self-assembling and self-constituting.¹⁰ Moore explains that initially each person is one with the real; knowing is a coming to differentiate within that oneness. The process of knowing is begun by becoming interested in images born out of one's oneness with the world. In so understanding, Moore sees that there is no opposition between desiring and knowing, between dream and reality, between the desirable and the actual,

⁸ Ibid. 118-19.

⁹ Ibid. 119.

¹⁰ Bernard Lonergan, "Cognitive Structure" in *Collected Works* 4, 207.

between pleasure principle and reality principle. Knowing is desire coming to fulfillment: desire stretches out to know.¹¹ Thus, knowing is desire that rises to light.

If one reflects on the likeness between the concepts of desire and hope and between hope and trust, he can understand desire more deeply. In Moore's understanding, desire is hopefulness and trustfulness embedded in a relationship. He explains that,

When I want something very much, when I feel my future to be invested in some relationship in the most inclusive sense of that word relationship, what is happening is that relationship that I am with the mystery of being is becoming alive and inviting. Desire is love trying to happen.¹²

'Desire is love trying to happen' plays an important role in Moore's theology. For him, desire does not spring from a sense of emptiness, but in desire there is a sense of incompleteness in the process of becoming desire and in finding the subject of desire, a 'who' desires. "Desire whereby I am drawn to another is partly constitutive of who I am. To be drawn to another is to become more myself."¹³

2. Desire in relation to the mystery

If desire for actualizing relatedness draws human beings into who they are, is desire in relation to the mystery of being? Once he understood desire as the essential act of living that binds the person to all being, Moore seeks to answer that question by borrowing the psychological view of forming the ego.

According to psychology, human growth undergoes two phases of oneness and separateness. These two phases are in a tension that exists until death. Moore holds that

¹¹ Sebastian Moore, *Jesus The Liberator of Desire*, 120.

¹² Ibid. 10-11.

¹³ Ibid. 18.

in and from this tension, the ego which means any sense of oneself as individual is formed. With this first form of ego, the tension of oneness and separateness will reassert itself in the course of growth and demand a fuller resolution. So does oneness in this continual reassertion with new and bewildering force and thus, a new ego-form will be established.¹⁴

For Moore, forming the ego out of the tension of oneness and separateness is not regarded as a compromise between oceanic bliss and the harsh reality of finite existence, but as a mutual advance of the oceanic feeling and the feeling of separateness. The mutual enhancement of oneness and separateness is desire which is experienced as the life of the individual, and which is the relatedness. This desire happens at deeper levels when the creative tension of oneness and separateness happens at ever deeper levels.¹⁵ It is able to go beyond oneself toward the ultimate mystery.

Moore explains that if a person continues to grow, he will have to undergo many reassertions of the tension. The crises of life generate the painful and bewildering demand that he die to the form of the existing ego and into a new interaction of the two great forces of oneness and separateness. He dies into a fuller selfhood, into a reconciliation between being himself and being one with the pervading mystery.¹⁶ In *The Inner*

¹⁴ Ibid. 15. For Jung, we are readily and inescapably conscious of the self. The focal point of this consciousness of the self is what we call ego (Carl G. Jung, *Psychological Types*, 445, 540). For Becker, man's ego is what makes him different from animals, a sense of absolute separateness from the environment, an acute sense of 'I', and an awareness of this 'I' as the control of behavior (Ernest Becker, *The Birth and Death of Meaning*, 25-7). However, Moore tries here to discover the forming of ego in his the psychological understanding of human development. He repeats this idea in the article "Jesus the Liberator of Desire: Reclaiming Ancient Images", *Cross Currents* 40/4 (1990), 477.

¹⁵ Sebastian Moore, *Jesus The Liberator of Desire*, 16.

¹⁶ Ibid. 15-6.

Loneliness, Moore suggested that man's desire for God, the ultimate mystery, has been with the human race from the beginning. It is fulfilled only in commitment to God.¹⁷ One can understand that because of desire for the pervading mystery, man should die to the existing ego-form so as to enter into union with that mystery. Thus, Moore sees that,

The growth of a person is the progressive liberation of desire. It is the process whereby desire finds ever more deeply its subject, whereby desire comes to be in one who can say, ever more deeply and wholly, 'I want.' This process comes from the first cry of infant desire to the final liberation of desire in union with God. We move from the oceanic unknowing bliss to oneness with the *mare pacifico* ("tranquil sea"), as Catherine of Siena calls the Godhead. Desire is fully liberated when a person comes to the deepest self, where identity is at one with the God in whom we 'live and move and have our being'.¹⁸

Accordingly, the real meaning of desire is a going beyond what is toward what could be. In Moore's view, at the crucial moments of desire's going beyond what is, the ego has to undergo death to accommodate the new reach of desire. The meaning of this process, from its infant beginnings to its consummation, is known when in his spiritual unboundedness one knows himself having 'the beyond' that is infinity.¹⁹

In addition, one can also detect desire in relation to the mystery in another way. Moore suggests that when one's explicit desire and consuming passion come up against the answer to the question 'why is there anything?', this desire envelops oneself in its incomprehensible mystery. However, in this envelopment, one can think of desire in relation to the mystery. For Moore, when one has experienced this envelopment, one would come to think of desire as an invitation from the incomprehensible mystery which

¹⁷ Sebastian Moore, *The Inner Loneliness*, 13.

¹⁸ Sebastian Moore, *Jesus The Liberator of Desire*, 17.

¹⁹ *Ibid.* 114.

seems to take the initiative. When he understands desire as an invitation or solicitation by the mystery in which human beings are, he understands that the fact that vital desire increases with satisfaction is only intelligible once desire is understood as a trustful relationship. “One can always be more trustful, more connected, which means more desirous.”²⁰ Here, the vital desire that grows with its fulfillment should be distinguished from the familiar phenomenon by which the more one gets money, for example, the more he wants, and from desires that cease once they are satisfied.

In Moore’s view, one can have an experiential knowledge of his orientation toward the infinite when the intellectual component of his all reaching is en-fleshed in the existential component. Then, he has a sense of the central thrust of desire: the desire to know and the desire to be in love. The healing of the dichotomy between knowing and loving is the work of the Holy Spirit who is love and wisdom and who consummates desire.²¹

If desire is understood as trust in the mystery of life, it underlies all that each one does. If the demand of readjustment is a fresh eruption of the oceanic, this eruption is a challenge to this trust. When the mystery appears thoroughly untrustworthy, the trusting relationship no longer exists. Then the oceanic, which is the mystery experienced as dark, challenges one’s trust in it. Accordingly, the crisis of growth is not undergone unless human beings are swallowed up by the oceanic. This is not destruction but the threshold

²⁰ Ibid. 11.

²¹ Ibid. 115.

of the life for which human beings are destined, the mysterious thing in relation between the finite and the infinite that is experienced as a rebirth out of death.²²

3. Liberation of desire

Indeed, one cannot deal with the growth crisis of desire without thinking of death that characterizes a severe crisis, and that is described as being swallowed up by the mystery, because through this kind of death, one can experience coming into fuller life. In Moore's view, if a person's growth is a progressive liberation of desire, and if the person's life moves toward death, then death should be regarded as the climax of this process. Thus, the liberation of desire means to end self-confinement to the space-time continuum.²³

For Moore, one should recognize the ultimate significance of the liberation of desire in the way in which the sense of death as a climax of liberation prevails in human experience. In that way, the human journey into divine union might be manifested to human beings through their somehow dying now and knowing now the abundant life that comes out of death. This recognition really took place in those who were destroyed by the final crisis of Jesus and brought to life by the sequel of that crisis.²⁴

In "The New Life", Moore suggests that the liberation of desire happens at the moment when a person knows a movement in himself toward the unknown, a movement that is awakened by the unknown. This movement is a response that is identical with a

²² Ibid. 20.

²³ Ibid. 22.

²⁴ Ibid. 23-4.

call of the unknown. Thus, the liberation of desire is the moment when a person can at last say that he was born for this call for which he has come into the world.²⁵

In the same line of thought, in *Jesus The Liberator of Desire*, Moore continues to develop his thought on the meaning of the liberation of desire. He proposes that if desire actuates the trusting relationship with the mystery, the enormous changes that this relationship undergoes will bring corresponding changes in desire. Moreover, in the relationship between the person and the mystery, these changes are related to the growth crises of life which bring about changes in desire. The process of change is one of desire coming ever closer to the actualization of relatedness to the ultimate reality that the person is. This process is the way in which the person is situated in the total mystery and thus it is the liberation of desire. However, Moore suggests that such a liberation of desire can only be brought about by Jesus in his death in love as experienced by the disciples who were awakened to this liberated state in the encounter with him in his glory of resurrection, in his fullness of divine life.²⁶

The desire Moore is talking about is not a certain kind of desire but a sort of concrete universal desire.²⁷ In "The New Life", he insists that nobody can answer the question "what is this reality that I call 'I'"? He explains that the reason why one cannot answer that question lies in all things from which he has had to separate himself in order to begin to be himself. His separate self is only half a self. The other half is his body, the others, the world and the universe. The state of being rejoined to the other half is the state

²⁵ Sebastian Moore, "The New Life" in *Lonergan Workshop V*, 160.

²⁶ Sebastian Moore, *Jesus The Liberator of Desire*, 12-3.

²⁷ *Ibid.* 13.

called cosmic consciousness, which is to know the mystery and to experience the love that God is. “Cosmic consciousness is the liberation of desire for the perfection of consciousness.”²⁸

In *Jesus The Liberator of Desire*, Moore develops the idea of being rejoined to the other half of the self that the trusting relationship with the mystery demands as it shapes a progressive change of what or who is desired and desiring. This change is the development of desire. The need for the process of this change to come to a full transformation stems not from the human being but from the intimacy of the mystery that initiates it. Moore explains that because human identity is in the mystery that all call God, for the finite human being to become one with the infinite mystery is a total transformation. The human being becomes who he is in the extent that the mystery is working on him and changing him. In the mystery, the self reveals itself as who he actually is.²⁹

If the growth of a person is the progressive liberation of desire, the self refers to ‘who’ he truly is, to the ultimate intentionality of the process that emerges from the progressive liberation of desire. The person does not get what he wants but comes to want to be ultimately who he is.³⁰ In Jung’s thought, the self is distinct from the ego.³¹ Moore realizes that the liberation of desire often meets with an obstacle, namely, fear of

²⁸ Sebastian Moore, “The New Life” in *Loneragan Workshop V*, 158-59.

²⁹ Sebastian Moore, *Jesus The Liberator of Desire*, 19.

³⁰ *Ibid.* 18.

³¹ In Chapter I, I mentioned Jung’s concept of the self as the subject of the totality of one’s psyche which embraces and includes the ego, which is only the subject of one’s consciousness (Carl G. Jung, *Psychological Types*, 540). Here, Moore uses this concept for his consideration of the liberation of desire.

changing the ego. This fear is the fear of the progressive unfolding of desire that is brought about in the process of liberation of desire. One fears the unknown, especially if this unknown becomes someone incomprehensible. Thus, Moore suggests that the desire liberated for this becoming comes into the perfect love that casts out fear.³² One should change the way in which his tension between the oceanic and the sense of separateness is currently lived. In other words, his present ego, which behaves as though it is who he is, needs to change,³³ needs to die to itself. By dying to his ego, one is entering into the progressive liberation of desire.

II. GOD, MAN'S DESIRE AND SIN

The understanding of desire in relation to the mystery, of desire as a going beyond the self toward the ultimate mystery, and of the liberation of desire into union with that mystery, raises the question about God. Moore first considers the mind of modern people in the realization of God, then examines the Greek and Hebrew notions of God, and finally with his thought on desire tries to answer the question about God.

1. God in the modern mind

In the mind of modern people, the mind is awakened that everything is dependent on God and everything is intelligible to mind, and thus, the mind can see the world as God sees it. Moore thinks that this discovery of the human mind is not new; it shows that everything can be understood through the light of the agent intellect which is a

³² Sebastian Moore, *Jesus The Liberator of Desire*, 18-19.

³³ *Ibid.* 19.

participation in the divine light. The new thing in that discovery is the Godlike stance of mind in relation to the universe.³⁴

However, in that discovery there is a dramatic intensity that distracts attention from the light within the mind that is the source of every discovery. For modern science, everything, even the most incomprehensible thing, about the universe is comprehensible. Moore suggests that what science finds awesome is the divine light experienced in the mind when one gave up the gods who were believed to be the ones who made things happen into a totally comprehensible universe. In a paradoxical way, the openness of everything to the inquiring mind reflects the subordination of everything to God, the unknown. Thus, with the scientific revolution, the Christian belief that the human being is the image of God achieves a new verification. However, because modern people do not attend to this crucial insight as an amazing opportunity to grow up in God and to know God as the light of the mind, they fall into the hubris of the distortion of science.³⁵

In the world of modern people, some Christian thinkers are impressed with the newly structured universe. For Michael Buckley, because of the extraordinary diversity and internal structure of the system of the universe, the argument from the existence of bodily things is transmuted into with the question: how can one account for the fact that bodily things exist and are dependent [on the mystery] for their substance? In attacking atheism, Christology or a mystagogy of experience is not formulated by theologians to present the sign and mark of the reality of God. Christology continually discusses the nature of Christ, the unity of his freedom and mission, the consciousness of his humanity

³⁴ Ibid. 110.

³⁵ Ibid. 110-12.

and the nature of his salvific acts, but does not bring to expression the reality of Jesus as the presence and witness of the reality of God in human history.³⁶

Moore considers this phenomenon and suggests that those Christian thinkers forget God as known in the Christian tradition of prayer, community and sacrament. When scientific thinkers come to see that there is no need for a God who is named the Great Mathematician, the Christian apologists find nowhere to stand. As a result, “atheism and academic respectability are synonymous, and the occasional believer on a philosophical faculty comes to feel like a devotee of the horoscope.”³⁷

One should realize that the scientific revolution is not merely a challenge but also an invitation to a further appropriation of the mystical tradition. The scientific renouncement of the gods is a chance to deepen the Christian insight into the one God whose image is the human being.³⁸ The question ‘who are we who know that the whole world is intelligible?’ indicates a disturbing intimacy to the drama of finite and infinite, the drama that is set on the discovery of the self.³⁹ One should go beyond the notion of himself as one to whom everything is intelligible, that is, to the infinite. This beyond means that the self is awakened to its power to understand all with new vividness. The

³⁶ Michael J. Buckley, *At the Origins of Modern Atheism*, (New Haven, CT: Yale University Press, 1987), 52-53, 66-67.

³⁷ Sebastian Moore, *Jesus The Liberator of Desire*, 112.

³⁸ *Ibid.* 113.

³⁹ *Ibid.* 110.

real beyond is infinite. Thus, God is not the explanation of anything but the explanation of explanation.⁴⁰

2. The Greek and Hebrew notions of God and God of desire

In the two cultures, the Greek and the Hebrew, the self was very early realized as being grounded in the ultimate mystery that all call God. The Greek realization took place by a kind of mental process. The Hebrew realization was an experience of the whole person as grounded in the ultimate mystery.

In the Greek view, the only access in the human mind to the mystery starts with the question ‘why is there anything?’ It is a question about questioning ‘why is there the why of things?’ This is a valid question because it presupposes an answer. The answer to this question is presupposed in all questions for all discoveries and provides the background of thinking. Because the answer belongs exclusively to the background, it is presupposed and taken for granted. One can only bring it into the foreground and try to understand it. Thus, this access is an immediate access that cannot be the subject of an insight issuing in a verifiable hypothesis. “Yet, it is known in an intuitive wordless way, the way the background of our knowing is known.”⁴¹

For the Hebrews, the realization of the self as grounded in the ultimate mystery was an experience of the whole person, of the spirit liberating humanity from its enslavement to gods. The self was not only realized as mind, but also as being free. Because of the

⁴⁰ Ibid. 113-14. In Lonergan’s notion of God, if God would be the conserver, his efficient causality would produce a universe and would be exercised as long as the universe or its parts existed. ‘A causes B’ is the reality in relation of dependence in B with respect to A. There is no change in A. But, B as emerging or existing or occurring is in intelligible dependence on A. If no contingent being is self-explanatory, every contingent being is in intelligible dependence on the self-explanatory (Bernard Lonergan, *Insight*, 663-64). Thus, one can say that God is self-explanatory.

⁴¹ Sebastian Moore, *Jesus The Liberator of Desire*, 3.

belief in the existence of the gods, there are areas of the world that human beings cannot understand. They ask questions about everything that is. The further consequence is that the underlying question about all questions cannot emerge. Under the power of the spirit, the Hebrews made this breakthrough and manifested it through their great prophets. Because of its totality, the experience of Israel demanded that the whole person must be faithful to the transcendent reality, which was understood as having a strong personal character. The Hebrew prophets were aware of the problem of how the transcendent and personal reality can be the utterly uncharacterizable reality that is beyond human understanding. However, they were deeply convinced that God could not be imagined. “The only image of God is we ourselves, consciousness, the meaning of which is the infinite, the indefinable, the ‘background’.”⁴²

These two Greek and Hebrew streams flowed into the Catholic Christian tradition which formulated God as Trinity. This formulation meant that God was not *a* person and suggested the idea of the transcendent as a mystery of three persons that was ineffable, a mystery into which human beings are drawn. Accordingly, the word ‘God’ has come to connote the ultimate incomprehensible ground of all treated as comprehensible, the self-contradictory description of the indescribable. It touches the intimate sense of ultimate mystery.⁴³

In *Let This Mind Be in You*, Moore suggested that desire is dependent on the total mystery of being, on goodness itself. The dependence of desire is the way in which desire is connected with goodness as a total embracing and supporting mystery. This connection

⁴² Ibid. 4-5.

⁴³ Ibid. 4-6.

with universal goodness comes about through the growth of desire into hope. Desire is thus hope in the hands of God experienced as the encompassing mystery.⁴⁴

With the concept of desire in essential relation to the mystery of God, in *Jesus The Liberator of Desire*, Moore tries to convince the reader that God in Jesus is the liberation of desire. For him, the desire for a full life stretches out to the infinite source of life in which human beings must become lost as they are lost in the incomprehensible mystery. While desiring to know the meaning of life, they are lost in the mystery. This loss is the lifelong process whereby their desire finds itself baffled by wanting something new that demands a change in themselves. Accordingly,

The meaning of this combination of new desire with breakdown in the desiring one is that surrender is the heart of our desirous relationship with the source of life.... The fulfillment, the full enactment of this combination of newly liberated desire with breakdown in the one who desires, is to be seen in the experience of the disciples of Jesus, men and women whom the God-in-man awoke to the full reach of desire, whom events brought to the final breakdown inherent in this dangerous growth, and proclaimed to an astonished world the birth of an age that will see no decline.⁴⁵

The disciples experienced themselves as being brought into a death that is described as being swallowed up by the mystery. Through this kind of death, they experienced coming into fuller life. Here, 'dying' is not simply a way of coming into a new life, but the process by which one becomes himself. It brings him to a death that is the condition of his development. This meaning of dying will only come to a focus in those who follow Jesus who brought the trust in the mystery to its fulfillment for them. The believers, who have experienced the crucifixion of the mystery with all its negative potential as the

⁴⁴ Sebastian Moore, *Let This Mind Be in You*, 29.

⁴⁵ Sebastian Moore, *Jesus The Liberator of Desire*, 7.

mystery of the growing soul, come out of Jesus' death into the fullness of desire in the encounter with him.⁴⁶

3. Original sin

The liberation of desire brings the human being into union with God. If this liberation is carried out by God, one may raise some questions: why does God do that? Does the human being need to be liberated? If so, why is he in need of that liberation? The answer to these questions would be 'because of sin'.

Christian tradition describes the spiritual inertia that is woven into the human condition over and above personal sin as original sin. Moore argues that the psychological theory of the growth of the infant can describe the human condition known theologically as original sin. For him, this theory describes a systematic societal repression of the true self in people, the true self that trusts life, wants to grow, and desires to desire more. It helps us to understand the reason why the desire to grow in desire is not the empirical norm.⁴⁷

In *Let This Mind Be in You*, Moore suggested that to understand the essence of sin, one should try to see the situation, which is the reduced sense of goodness that came with implanting adulthood in the child, that is, with the oedipal crisis. In that situation, in which sin arises and of which sin is the exploitation, one feels less the sense of total desirability. His love for life is repressed. From this repressed state, his stability is

⁴⁶ Ibid. 21.

⁴⁷ Ibid. 25-6. Also see: Sebastian Moore, "Jesus the Liberator of Desire", in *Cross Currents* 40/4 (1991), 481-82.

threatened.⁴⁸ Thus, he tends not to grow. In *Jesus The Liberator of Desire*, Moore realizes that saying ‘the human being tends not to grow’ is not enough for understanding of sin. He tries to offer the reason for that by using a psychological theory as a parable to describe the human condition known theologically as original sin.

According to the psychological theory of Alice Miller, through seeing itself in the mother, the infant is drawn into oneness with the mother. There is a balance of the ego between oneness and separateness in the infant’s growing sense of separate existence. Because of this sense of separateness, the infant is free to enjoy itself in the mirror of the mother without getting lost in it. If the mother holds the infant as a mirror to herself, the infant is not free to enjoy itself in her and thus, learns to crush the self not only in itself but also in people it would meet in later life.⁴⁹

Moore suggests that the insight of Alice Miller⁵⁰ offers a psychoanalytic parable of original sin, a more potent one than the view of oedipal crisis as discussed in *Let This Mind Be In You*. It lays bare the worst human vice in its origins: “we do unto others what, long before we could do anything about it, was done unto us.”⁵¹ According to that theory of infant development, human beings are locked into a permanence of early ego. They use others as mirror to themselves and in the subtlest way do to others what was done to

⁴⁸ Sebastian Moore, *Let This Mind Be in You*, 84.

⁴⁹ Sebastian Moore, *Jesus The Liberator of Desire*, 26.

⁵⁰ Elizabeth Koehig sees that Alice Miller is one of those who influence on Moore’s thought, and suggests that for Miller in *Thou Shalt Not Be Aware: Society’s Betrayal of the Child* (translated by Hildegard and Hunter Hannum [New York, NY: Farrar-Straus-Giroux, 1984], 8), the subjectivity of a person is revealed in everything that person says, writes, does, dreams... What Miller calls “subjectivity includes the memory, awakened from the unconscious, of one’s own victimization as a child, with its accompanying desperate feelings of abandonment, isolation, and worthlessness” (Elizabeth Koenig, part II in “Three Perspectives on *Jesus the Liberator of Desire* by Sebastian Moore” in *Horizons* 18/1 [1991], footnote 2, 112).

⁵¹ Sebastian Moore, *Jesus The Liberator of Desire*, 26-7.

them in their beginning by parents. The permanence of early ego tends to be the social norm and takes many forms. This ego is still being built up as compulsively self-securing that makes the long journey of transformation seem quite unreal. “It is an imperviousness to what life is really about, and as such deserves the name of sin.”⁵²

With this understanding of original sin, later, in the article “Jesus the Liberator of Desire”, Moore thinks that one will see that the effect of Jesus on the disciples and the Church is not only transforming finitude by the infinite, but also reversing an inherited tendency to deny this transformation in reality and to identify ego with reality.⁵³

4. Sin and ego

With the above understanding of sin, Moore suggests that sin idolizes the ego at its present stage of development and declares this to be the reality of things. It is not just the reluctance to grow. While reluctance is experienced in face of a challenge to grow, sin systematically prevents the challenge from presenting itself. It does this for the individual in such a way that man has come to see himself and to be comfortable with who he is himself now: his tastes, his preferences in friends, his sense of gender identity. It does this for society in such a way that the homogeneity of a class, a race, a gender, in which there is nothing wrong per se, gets absolutized into elitism, racism, sexism, and the like. Further, what is being absolutized is the repression of self-love, the radical self-negation that is sin.⁵⁴

⁵² Ibid. 28-9.

⁵³ Sebastian Moore, “Jesus the Liberator of Desire” in *Cross Currents* 40/4, 483.

⁵⁴ Sebastian Moore, *Jesus The Liberator of Desire*, 33.

The comfortableness of settled forms of ego not only attaches the human being to elitism, racism and the like but also decides deeply against life. It is the choice of what is not really comfortable but a kind of evil that nobody can turn down. This kind of evil is not in anyone but is a depersonalizing force, an impersonal all-pervading climate. Thus, the relation between individual sin and sin in society is two-way. This state, the state of insecurity wedded to the early ego, is not the same as fear that one feels in talking about the transforming power that calls for dying to ego.⁵⁵

Moore views that the definition of fundamental attitude to the infinite by the insecure attachment (by sin) to the present ego is a crucial mistake, because it is defined rather by the chasm between finite and infinite and by the awesomeness of the transformation involved. "Finitude, creaturehood, is not sin. The fear that a creature feels at the call to transformation is not sin. Sin is the absence of that fear."⁵⁶ Moore distinguishes fear of the unknown from the assumption that the known is enough. This assumption is the pervasive sin of the world, the denial of desire. It is the arrogance of common sense and the opposition to change in a family, or in a class, or in a nation, or in a race, or in a gender group. Underlying this tendency is the fear of the unknown, of love. When this fear is recognized, change becomes possible. Thus Moore concludes: "A really sinful situation is without fear, except in the unconscious."⁵⁷

In *The Crucified Jesus Is No Stranger*, Moore suggested that sin is an exercise of man's independence in a way that injures another person or society. The relationship

⁵⁵ Ibid. 33.

⁵⁶ Ibid. 34.

⁵⁷ Ibid.

between sin and guilt consists in the present sense of being guilty that makes the sinful act come to man naturally.⁵⁸ Now in *Jesus The Liberator of Desire*, Moore holds that sin and guilt are connected with the ego. He thinks that when sin is seen as insensitivity to the transforming love, sorrow for sin is shame, not guilt, because guilt does not reach the perspective of transformation. “Guilt is awareness of sin as attachment to the ego, but is still within the perspective of the ego.”⁵⁹

Therefore, one can recall what Moore said in *The Crucified Jesus Is No Stranger* that the ego of a person is the crucifier with the inveterate euphoria of a victor, which is a great destroyer of life with its vast variety of tones and shades. The true situation between others and that person is crucified. The first target of ego is the self and the body which are the actual communications that go out to other persons. In Pauline thought, the flesh is the ego, which is the crucifier,⁶⁰ and which should be crucified with Jesus.

III. JESUS, THE LIBERATOR OF DESIRE

Jesus is the sinless one, the man of oneness. For Moore, Jesus’ self is uniquely free in oneness grounded in God. In the mystery of incarnation, he shows in his life and death the full meaning of what a person is who is truly who he is. From all of his events, especially in his death, he reveals a death to ego into a fuller life. In the resurrection, he manifests his glory and Godhead.

1. Jesus, the true self of humankind

⁵⁸ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 110.

⁵⁹ Sebastian Moore, *Jesus The Liberator of Desire*, 35.

⁶⁰ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 91-2.

Jesus is the self of humankind grounded in God and the self that is awakened by him in his disciples. Moore arrives at this view by understanding the mysterious incarnation and by considering the preaching of Jesus and that of the apostles.

In the experience of Jesus and in the experience of him by his intimates from which the Gospel has been proclaimed, Jesus in his being for others undergoes creative suffering for his disciples. How can one understand the psychology of Jesus as God-man? Moore suggests that the psychological theory of the structure of human being standing between oneness and separateness can help to answer that question through the consideration of the incarnation. For him, the incarnation has to be understood in the context of the essential character of the human person.⁶¹

In *The Inner Loneliness*, in speaking of Jesus' divinity, Moore suggested that the incarnation is the mysterious reality that sheds its light on the world, the self in the world and God responding to God. This mysterious reality is commonly called 'Word' of God. This Word of God, who is one in being with the all-originating reality, is God in the world for the spiritual creature to discover himself.⁶²

Moore develops that idea in *Jesus The Liberator of Desire* with his understanding of the psychological view of oneness and separateness in human development. For him, in the incarnation, one cannot think of human nature given simply as a reality understood essentially like any other animal nature, then think of this reality as subsumed (assumed) by the divine person of the Word. Rather, human nature is essentially opaque in the human being but with a consciousness between oneness and separateness that becomes

⁶¹ Sebastian Moore, *Jesus The Liberator of Desire*, 41.

⁶² Sebastian Moore, *The Inner Loneliness*, 106.

luminous, so that one feels “This is what God was about when he made our strange species and the whole universe that comes to consciousness in this species. This in effect is God’s word made manifest, no longer opaquely, as in us, but luminously”⁶³ in Jesus.

Moreover, on the one hand, one cannot think that the opacity arises from the universal tendency to interpret the person’s being in the mystery in terms of separateness which should be avoided. On the other hand, one cannot talk about the mystery side of the human, except obliquely. This confusion may lie at the root of all evil, which is the denial of creaturehood, the denial of participation in the mystery. Thus, the psychology of Jesus could be one in which that confusion was not made and in which the oneness with the divine ground was lived.⁶⁴ This interpretation is made with the understanding of the kenosis hymn in St. Paul’s letter to Philippians.⁶⁵

According to that hymn (Phil 2: 6-11), in becoming man, Jesus did not empty himself of divinity but of the status of glory which would be restored at his exaltation. He not only became a real man but also was like all other men without exceptional privilege. His external shape was that of a man. However, “He who made himself a ‘slave’ eventually became the Lord. He who was equal to God did not cease to be such on becoming man and abasing himself.”⁶⁶

⁶³ Sebastian Moore, *Jesus The Liberator of Desire*, 41-2.

⁶⁴ Here one can understand as Moore said in *The Crucified Jesus Is No Stranger* that in the mystery of the Incarnation, what is made visible in Christ, who is humankind’s way to the Father and also the Father’s way to them, is God’s touch in the innermost region of the soul, where sin qualifies the old man (Sebastian Moore, *The Crucified Jesus Is No Stranger*, 6).

⁶⁵ Sebastian Moore, *Jesus The Liberator of Desire*, 42.

⁶⁶ Joseph A. Fitzmeyer, “The Letter to The Philippians”, in *The Jerome Biblical Commentary II*, 251.

Moore understands the kenosis hymn that Jesus, being in the form of God, did not translate this being into being for himself as all humans do, but on the contrary took humanness on him in an extraordinary way, a true way of total self-dispossession, of freedom from ego. In such a way, Jesus made manifest the ultimate mystery that itself is poor for all, has no possession, and makes the ranking of human beings meaningless. This fact became fully manifest in Jesus who was raised from the dead and received the name beyond every name.⁶⁷

Moreover, considering the preaching of Jesus and that of the apostles indicates that the preaching was not only the essential mediation between Jesus and people. One should understand that there is a sense in which Jesus was the substance of his own teaching and that of the apostles' preaching. In Moore's understanding, this sense means that Jesus himself is the self of humankind grounded in God, the self that is uniquely free in oneness, the self that is awakened by Jesus in his followers.

In Moore's explanation of this idea, a person who lived in the oneness with the divine ground and called God intimately as Abba, dear Father, would have awakened in his intimates a self⁶⁸ that they never knew they had. In other words, that person would have awakened in them who they knew they were meant to be. Thus, the effect of the presence of that person in his intimates was to awaken desire in its original intention.

⁶⁷ Sebastian Moore, *Jesus The Liberator of Desire*, 42.

⁶⁸ In the article "Jesus the Liberator of Desire", Moore suggests that the center of Jesus' psychology documented by the gospels is "a sense of being the intimate of God that is unique in its continuousness, in its presumptiveness of divine presence, in its giving rise to a tone of authority often claimed for himself". This is the notion that Jesus had the beatific vision. This notion means anticipation of beatitude. Moore explains that by incarnating the new and normative humanity, Jesus could manifest this anticipatory quality to a unique degree. "He is the luminous anticipation of the omega-point of humankind" (Sebastian Moore, "Jesus the Liberator of Desire" in *Cross Currents* 40/4, 484). Thus, Moore says that Jesus is the self of humankind grounded in God.

Accordingly, in the disciples of Jesus, the true self is awakened. This true self can be received or denied.⁶⁹

2. The effect of Jesus on the disciples

Such an approach helps Moore to discover the effect that Jesus must have had on his disciples. In the previous books, Moore has used the term 'sinlessness' as a central point to discuss his Christology, especially the meaning of Jesus' passion and death. In doing so, he has not yet fully constructed the idea of Jesus' effect on the disciples. Thus, in *Jesus The Liberator of Desire*, he claims that the meaning of 'sinlessness' does not get that idea of Jesus' effect which loosens in the hearts of Jesus' followers a deep closedness to authentic being.⁷⁰

In *The Inner Loneliness*, Moore saw that the disciples lived with and had the influence of Jesus. In their experience, Jesus whose God is 'Abba' knows a God of desire. With the belief in the God of desire, the effect of the influence of Jesus is that the believer's desire has the experience of God moving him to fuller life, and that the God of desire becomes wholly believable.⁷¹ In *Let This Mind Be in You*, Moore continues the same line of thought that in the experience of disciples, during his lifetime, Jesus did not only love people, but also attracted them. He allowed God to show him to people as God's beloved, desirable, because he has been desired from all eternity as each human

⁶⁹ Sebastian Moore, *Jesus The Liberator of Desire*, 46-7.

⁷⁰ Ibid. 43.

⁷¹ Sebastian Moore, *The Inner Loneliness*, 86.

being is. He indirectly awakened others' sense of goodness as everyone does for each other.⁷²

“Jesus must have had an overwhelming effect on his disciples”⁷³, Moore insists in *Jesus The Liberator of Desire*. This insistence is based on the understanding of the Church's profession of faith in Jesus. The Council of Nicea professed that Jesus is one in being with the Father. With this formulation, one should realize that in the resurrection, Jesus revealed himself as the Lord. The Council of Nicea expressed this revelation with an understanding that Jesus had to be ‘Lord’ from the beginning of his life with human beings: ‘God from God, light from light.’ In this profession, Moore raises the question: “what was the impact of one whom divine faith now makes known to us as one in being with the Father?”⁷⁴

Moore understands that since the Church's belief springs from the effect of Jesus on his disciples, any separation between the Jesus of history and the Christ of faith ignores this effect and deprives the Church's belief of its foundation. One should say that there is the Jesus who gave rise to faith. This Jesus is the historical Christ proclaimed out of the encounter with him in the resurrection and the finding of the empty tomb. Thus, Moore seeks to answer the question he has raised above by indicating a connection that is unique in the history of religion between the divine identity of Jesus and the emphasis of the Gospel on discipleship. In this connection, the meaning of Jesus lies in who he was and

⁷² Sebastian Moore, *Let This Mind Be in You*, 46, 117.

⁷³ Sebastian Moore, *Jesus The Liberator of Desire*, 43.

⁷⁴ *Ibid.* 45.

the communication of that meaning was primarily through the encounter whereby the person becomes known to the person in awakening personhood.⁷⁵

Therefore, in faith one should acknowledge the effect of Jesus on the disciples which evoked in them belief and gave them power to proclaim the good news of salvation in Jesus. This effect of Jesus is that of his life, his suffering, his death and his resurrection.

3. Jesus' suffering

Jesus, being sinless, was exposed to his suffering with unique intensity. This is the suffering caused by human sin.⁷⁶ In *The Crucified Jesus is No Stranger*, Moore suggested that the suffering of Jesus is embraced by him as the necessary correlative of his sinlessness in a sinful world⁷⁷ “to condemn sin in the flesh” (Rom 8: 3). In *Jesus The Liberator of Desire*, Moore does not shift his thought on the suffering of Jesus but adds that it is entailed in the process of the transformation as described in the Servant Songs of Isaiah.⁷⁸

The suffering Servant represents the finest qualities of God's people. He is a ‘chosen one’ who is commissioned to bring forth justice, ratify and carry out the divine will. His words spread out to all nations. With the Spirit of God, he brings redemption to the entire world and accomplishes his mission quietly in transforming people interiorly. He brings out a message of both doom and happiness, of both suffering and purification.

⁷⁵ Ibid. 45-6.

⁷⁶ Ibid. 35.

⁷⁷ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 23.

⁷⁸ Sebastian Moore, *Jesus The Liberator of Desire*, 35.

As the solution of God to gather together all people, his mission is a mission to each sinful member of God's people. Through the suffering Servant, the Word of God is spoken. His willingness to open the messianic Kingdom to other nations is unacceptable to Israel. He remains one with all people in sorrow but distinct from each of them in innocence of life and total service of God. His suffering is expiatory suffering. The New Testament identifies Jesus as the suffering Servant at his baptism, in his miracles, and in his humility. This attribution is found in the hymns of the early Church (Phil 2: 7; 1Pet 2: 21-25).⁷⁹

Moore understands the suffering Servant as attributed to Jesus that,

Jesus, sinless, is the sufferer of the pain that our ego-fixatedness prevents us from suffering. He is the human being who suffers only God. In his baptism we see him undergoing ritually the death of ego into fuller life, of which Golgotha and Easter will be the consummation. In his baptism, where he sheds the ego of a good Jewish youth for a world-embracing self, we see conversion, not from sin but from innocence, and we see this as the real conversion to which we are called, beyond ego, which is not sin, into a Spirit-transformed life.⁸⁰

Thus, Moore claims that there is a muddle that reigns in religious thinking. This muddle connects all suffering with sin and holds on to this connection even in the case of Jesus by avoiding to say that he suffers our sin. For Moore, Jesus undergoes the suffering which inheres in finitude in the presence of the infinite, and which human beings are unable to undergo until they recognize their true self and its proper suffering in Jesus, until they have left the fortress of the abiding ego. With this view, one can realize that Jesus, who is the sufferer of the infinite, suffers empathically with suffering in human beings. The suffering in human beings that they are unable to suffer because of sin is the

⁷⁹ Carroll Stuhlmueller, "Deutero-Isaiah", in *The Jerome Biblical Commentary* I, 370, 376-78.

⁸⁰ Sebastian Moore, *Jesus The Liberator of Desire*, 37.

awareness that human beings should be suffered with Jesus, the awareness where sin prevents them from that suffering that causes sin to fall away.⁸¹

4. Jesus' death to ego

Jesus' life is described in the gospels as one continually dying to ego into fuller life. It carries to a new level the principle that by dying to ego, a person becomes progressively more in solidarity with others, more alive to the nerve of pain, desire and hope in others.⁸²

In *The Crucified Jesus Is No Stranger*, Moore suggested that the life of Jesus reveals its meaning on the cross as the identity of each of us.⁸³ His suffering is the passive component in our sinful condition. It is the suffering of the true self of man at the expense of the ego.⁸⁴ The death of Jesus at once is a return to the Father and the consummation which is the clearing of death of its ego-centered tragic quality.⁸⁵ In *Jesus The Liberator of Desire*, Moore extends that view to Jesus' life and his mission.

For Moore, the suffering of Jesus is inherent in living out the self's true being, being in oneness that challenges all the defensive barriers among human beings, all the basic relationships that institutionalize the normality and permanence of ego as a way of being. The gospels indicate the life of Jesus' dying to ego through his behavior and preaching. He has table friendship with disreputable people, and thus unmask all forms

⁸¹ Ibid. 35-6.

⁸² Ibid. 37.

⁸³ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 23.

⁸⁴ Ibid. 38.

⁸⁵ Ibid. 60. In *Let This Mind Be in You*, Moore suggested similarly that Jesus' death is the consummation of his passion for humankind (*Let This Mind Be in You*, 136).

of self-righteousness. He preaches the unpredicted behavior of the leading characters in the parables, the Sermon on the Mount, the image of the grain dying applied to himself. Thus, the continuous dying to ego in its divine ground is the suffering inherent in being human. The suffering of Jesus is not only the rejection by society that brings him to the cross, but also creative and transformative suffering. In the Garden of Gethsemane, the creature's reluctance for transformation took the form of 'dismay' with the urgent prayer that the chalice would be taken away. In Jesus, the death to ego is unimpeded by sin but accompanied with dread. Jesus dreaded the appalling pain, but far more, the abandonment by his Father. His death, which is a descent into hell, is a component of his final transformation. Moore sees this with the recognition that being exposed as finite to the infinite to live and to embody the demands of full humanity is to suffer at the hands of a society that is loath to leave its defensive citadels.⁸⁶

One often connects spiritual death with sin and equates dying to ego with dying to sin. Moore raises the question: how then can one speak of Jesus, the sinless one, who has to undergo a kind of death? For him, dying to ego is not the same as dying to sin. Dying to ego means to present consciousness as a consciousness of ego, a kind of consciousness that is indispensable to come a point at which sin tries to keep ego in its place, a point where growth demands that a person has to move beyond it. In this view, dying to ego is dying to the place of sin, to the pretext of sin. "The fully liberated human being is one in whom the death to ego, undeterred by sin, proceeds with far more vigor. The sinless person dies to ego a great deal more totally than we sinful people do."⁸⁷

⁸⁶ Sebastian Moore, *Jesus The Liberator of Desire*, 37-8.

⁸⁷ *Ibid.* 31-2.

Moore sees that Herbert McCabe makes a distinction between transformation and the overcoming of sin. In McCabe's analysis, the crucifixion of Jesus is the archetypal sin of humankind. It is the root and meaning of original sin which is the lack of grace and which is the moral weakness that human beings suffer by belonging to and originating in the sinfully human world. The cross of Jesus thus unmasks the sin of the world, and is the sign that Jesus is really the first one of humanity to live and die through love that overcomes sin. Through Jesus' death, the cross is also the sign that God accepts human beings unconditionally even though they are sinners. However, "because we are sinners, it begins in us the difficult and painful process of transforming us into saints".⁸⁸

Accordingly, Moore suggests that,

The crucifixion is the expression of his love for people, not in the loose sense that since he loved people he was presumably giving his life for them – and 'presumably' gives the show away. The crucifixion was the expression of Jesus' solidarity with people in that it was the result of that solidarity, it was that solidarity brought to its logical conclusion.⁸⁹

With that view, Moore realizes that dying to ego is often equated with Paul's thought of dying to sin, because one restricts his transformative thrust to inherited and ubiquitous sin and then, thinks of the removal of sin as releasing that thrust; one does not realize that the transformative thrust itself makes ascetic demands, but thinks that transformation is painful.⁹⁰ In the article "Jesus the Liberator of Desire", Moore says that

⁸⁸ Herbert McCabe, *God Matters*, (London: Geoffrey Chapman, 1987), 97-9.

⁸⁹ Sebastian Moore, *Jesus The Liberator of Desire*, 38.

⁹⁰ *Ibid.* 32.

“the death of ego in Jesus expands into death on the cross, releasing the true self to become the target of the will to non-being” which is sin.⁹¹

5. Jesus’ resurrection

Jesus who died to ego revealed the fullness of life out of his death. In *The Inner Loneliness*, Moore recognized that the resurrection of Jesus is God’s eternal happiness that comes through and shows that all human suffering conceals the healing joy of God. In the resurrection encounter, the disciples experienced the compassion of God in its blissful center and in its presence to suffering.⁹² Such understanding seems to be inadequate without looking at the gospels. Thus, in *Jesus The Liberator of Desire*, Moore tries to find more the meaning of the resurrection by considering the appearances of the risen Jesus and the discovery of the empty tomb.

For Moore, one does not know what the Resurrection is as one does not know what God is. The Resurrection thus imposes the condition of knowing about unknowing as does Godhead itself. But, one knows it by recognizing that through it everything is changed. The question ‘what is the resurrection?’ should be answered by the understanding that concentrates on the way the Resurrection became known. In Moore’s understanding, “the Resurrection became known through a conjunction of ‘seeing him’ (and being totally transformed) with finding the tomb empty.”⁹³

Moore agrees with Gerald O’Collins that most Christians think that the empty tomb is essential to the Resurrection. For O’Collins, in any case, a resurrection without an

⁹¹ Sebastian Moore, “Jesus the Liberator of Desire” in *Cross Currents* 40/4, 487.

⁹² Sebastian Moore, *The Inner Loneliness*, 32.

⁹³ Sebastian Moore, *Jesus The Liberator of Desire*, 64-5.

empty tomb would have been inconceivable. He raises the question ‘what are the factors that conspired to reveal and interpret the resurrection?’ and answers that the claim and the resurrection faith occurred in the disciples only because the risen Jesus appeared to them and his tomb was found empty. O’Collins suggests that “the appearances were the necessary condition for the rise of the Easter faith. Yet even the appearances cannot be regarded as the one and only cause of the Easter faith and claim”.⁹⁴ For Moore, many suggest that the empty tomb is essential to the resurrection, because they do not distinguish the mystery of Resurrection and its historical trace. The common Resurrection faith does not picture Jesus leaving the tomb but holds that the tomb was empty, that Jesus is present and that the believer prays through him and prays to him.⁹⁵

For Moore, the empty tomb expresses a mysterious concession of the mystery to the human way of responding to death. This means that the present exalted status of Jesus is discontinuous with human mundane habits of mind. A corpse of the dead person is incompatible with the statement that Jesus is alive when this statement means more than the statement of the belief in immortality. In Moore’s analysis, there is a difference between the tenor of the Easter story and the conviction of those whose leader is alive. While the content of the Easter story includes two experiences, the seeing of Jesus and the discovery of the empty tomb, the ground of this conviction lies in these two experiences between which the mystery of the Resurrection addresses believers.⁹⁶

⁹⁴ Gerald O’Collins, *Christology* (New York: Oxford University Press, 1995), 95.

⁹⁵ Sebastian Moore, *Jesus The Liberator of Desire*, 67-8.

⁹⁶ *Ibid.* 65-6.

Thus, Moore follows St. Thomas in understanding that the Resurrection was not witnessed and not witnessable. For St. Thomas, the Resurrection of Jesus transcended the common knowledge of humankind at the starting point when Jesus' soul returned from the underworld and his body from the sealed tomb and at the time when he attained the life of glory. The resurrection of Jesus therefore was not in a way that people might see.⁹⁷ With this understanding, Moore suggests that any attempt to bridge the seeing of Jesus alive and the empty tomb violates the mystery, the sacred space, in which the Resurrection becomes known. One cannot join the two poles, the seeing of Jesus and the empty tomb, except by learning that Jesus who was dead is now alive; and one cannot imagine the transition from the one to the other.⁹⁸ The empty tomb does not identify the Resurrection with what happened to the body but keeps the Resurrection identified by the glory and the Godhead of Jesus. The belief that the tomb was found empty invites one to distinguish between the mystery and its historical deposit.⁹⁹

The disappearance of the body, the empty tomb, was visible. It was not the Resurrection, but only its historical deposit. Moore sees that the mystery of the Resurrection may be explained by the transformative experience of the disciples and the discovery of the empty tomb. The experience of seeing Jesus is not the same as the experience of finding the empty tomb. These two experiences existed, each in its own right, enhanced each other and were necessary to the Gospel of how the Resurrection became known. The connection of these experiences was the mystery by which those

⁹⁷ Thomas Aquinas, *Summa Theologiae*, III, q. 55, a. 2.

⁹⁸ Sebastian Moore, *Jesus The Liberator of Desire*, 66.

⁹⁹ *Ibid.* 69.

who saw Jesus and those who found the tomb had to let themselves be worked upon. At first “they suffered a spiritual awakening that spilled over into the empirical world. They felt myth becoming history. They felt directly the action of God who joins soul and sense beyond our power to conceive or to undo.”¹⁰⁰

Our understanding of the Resurrection is both deepened and clarified if the method we employ is to re-create psychologically the experience of the people who first received it. This means to recover the Resurrection as revelation happening. The empty tomb told them that Jesus was not dead. The empty tomb told them that they were not ‘on a high’ with the experience of Jesus risen and the Holy Spirit. The empty tomb for them did not make things easier but harder, cutting off all retreat from the new age with its absolute demand.¹⁰¹

In addition, the disappearance of the body is imaginable but not the Resurrection. For Rowan Williams, the story of the empty tomb is the story that can indicate the disorientation of the disciples. The empty tomb does not create the resurrection faith, but guarantees that when the community of the disciples encounters the risen Lord, it interprets his resurrection in a certain way.¹⁰² With Williams’ view, Moore sees that the empty tomb which can be seen in the texts as a theme of puzzlement should be seen as a strange trace that is left by an ineffable mystery in the empirical world, a concession of the eternal to the primeval in the human being. The saying that the Resurrection is not the resuscitation of a corpse is true but easily leads to the saying that the Resurrection has nothing to do with the corpse.¹⁰³

¹⁰⁰ Ibid. 69-70.

¹⁰¹ Ibid. 70.

¹⁰² Rowan Williams, *Resurrection: Interpreting the Easter Gospel* (Cleveland, OH: The Pilgrim Press, 2002), 96-7.

¹⁰³ Sebastian Moore, *Jesus The Liberator of Desire*, 73.

The study of the New Testament indicates that the narratives of the Resurrection are complex. Moore sees that in the complex narratives there are two main elements that are discernible: the discovery of the empty tomb and the appearances of Jesus. The empty tomb did not mean that Jesus was raised, but it was surprising and shocking. The appearances of Jesus were seen by various people who were said to have seen him; he appeared to them. However, Moore discovers that the first community connected these two elements.

The tomb is discovered by the women, to their consternation and fear. Angels at the tomb announcing the Resurrection are a later addition. Then there are the encounters with Jesus, which have a transforming effect, bringing the devastation caused by the crucifixion into a new sense of utter security and peace and joy, drawing into this new unity the tangle of emotions – shame, guilt, fear, anger – released by the fate of Jesus. We might call this the ‘positive’ Resurrection experience, the empty tomb the ‘problematic’ Resurrection experience. This is the peace and joy of a death of ego brought to its transformative conclusion. The ego-death, the emotional chaos into which the disciples have been thrown, finds its meaning, and they are alive as never before.¹⁰⁴

There is still a question: what does the empty tomb mean to those who have met the risen Jesus? Moore realizes that the empty tomb implies the presence of Jesus in a new order. For him, the sight of the empty tomb brings the skeptical reaction to the belief in the resurrection to consciousness. The empty tomb is the sign of the discontinuity between the temporal order and the eternal order. It means that the new presence of Jesus as joy, forgiveness, liberation, is of another order, a supervening order. Indeed, the New Testament shows clearly two orders, two sorts of reality. The first is characterized by a discovery at the empty tomb; the second is characterized by shared spiritual transformation. This second dictates what is going on, gives a resonance to and makes the

¹⁰⁴ Ibid. 51-2.

first mean: “It’s him all right that we are encountering, but extraordinarily, in a way that takes us beyond ourselves into a new world.”¹⁰⁵

Thus, Moore poses the question: ‘what was the Resurrection, and how did it become known?’ In his view, to answer this question, one should consider the meaning of the empty tomb in the experience of the disciples who had seen him alive and been filled with the Spirit. For Moore, the empty tomb plays a real, original and unique role in the experience of the disciples. He agrees with R. Williams in disagreeing with those who say that the empty tomb is not necessary for the Resurrection faith.¹⁰⁶

According to Williams, the risen one, the exalted one, addresses the community from outside. The Gospels imply that the horizon of the disciples is forcibly opened up by a revelation that the disciples had to take a long time to understand and to proclaim Jesus’ resurrection.¹⁰⁷ With this view, Moore suggests that if the empty tomb is not necessary for the Resurrection faith, the disciples did not need to invent it. The two poles of Easter experience are not the empty tomb and a blinding vision, but the empty tomb and an enveloping re-creative experience, which are not in the same order. They complement each other, bring these two orders together, and burn the impression of the risen Jesus into the faithful soul.¹⁰⁸

¹⁰⁵ Ibid. 53-4.

¹⁰⁶ Later, Moore says about the empty tomb that shortly after Jesus’ death, “they [the disciples] had an experience of him as alive, in a way that neither the living nor the dead are thought of as alive: neither in the body as we know it, nor in the soul as we are taught to think about it. Rather, he was a presence that changed everything. He was, as St. Paul says, a life-giving spirit. And that this new life-giving presence was really he, was made known in the most amazing way: his tomb was empty!” (Sebastian Moore, *The Contagion of Jesus*, edited by Stephen McCarthy [New York: Orbis Books, 2007], 14-15).

¹⁰⁷ Rowan Williams, *Resurrection: Interpreting the Easter Gospel*, 96.

¹⁰⁸ Sebastian Moore, *Jesus The Liberator of Desire*, 74-6.

Moore agrees with Gary Habermas that the Resurrection is a unique event in history. For Habermas, the resurrection has its historicity. There are historical facts that are accepted in regard to the death and resurrection of Jesus. Jesus died by crucifying on the cross. He was buried. His death caused the disciples to despair and lose their hope. A few days later, the tomb in which Jesus was buried was found to be empty. At this time, the disciples had experienced seeing the risen Jesus. They were transformed from their doubt to identify themselves with Jesus and to proclaim his death and resurrection, even willing to die for their belief. This message was central in the preaching of the early Church. It was especially proclaimed in Jerusalem where Jesus had died shortly before. As a result of this message, the Church was born and grew. This Church used Sunday, the day of Jesus' resurrection, as the primary day of worship. Those who were skeptical were converted to the faith of that Church when they also believed they saw the risen Jesus (Paul).¹⁰⁹

These historical facts are crucial to the investigation of Jesus' resurrection. In these historical facts, the original experience of the disciples is the pivotal fact that cannot be explained by naturalistic theories. It is the key evidence for Jesus' resurrection which was the center of the apostolic message. This message was proclaimed in Jerusalem where it had confronted those who killed Jesus and now who could not disprove it.¹¹⁰ Moore

¹⁰⁹ Gary R. Habermas and Antony G. N. Flew, *Did Jesus Rise From The Dead?*, edited by Terry L. Miethe (San Francisco: Harper & Row Publisher, 1987), 19-20.

¹¹⁰ *Ibid.* 22.

suggests that the resurrection is a unique event, the voice of God in history, and brings history to its end.¹¹¹

The Resurrection does not mean the dead body of Jesus coming to life, which one can imagine. In Moore's view, the encounters with the risen Jesus that totally transform in their effect were confirmed by the discovery of the empty tomb. Moore suggests that this discovery should be regarded as speaking to an incredulity provoked naturally by the encounter. It did not say that Jesus is alive, and that the way to think about the Resurrection is to think of a body coming to life which is imaginable. Rather, the empty tomb confirms the faith born of seeing the risen Jesus.¹¹²

IV. THE REDEMPTIVE ENCOUNTER WITH JESUS

In his previous books, Moore focused upon the effect of Jesus on his disciples who experienced that effect, and who were transformed through the encounter with Jesus. In Moore's understanding, Christianity stems from the transformation of the disciples through a uniquely identified life of God, a correspondingly devastating death, and a final liberation of which discontinuity with time shows itself in an empty tomb. "All that tradition has subsequently had to say about Jesus comes out of that bloody theophany."¹¹³

1. The encounter with Jesus in his death and resurrection

The narratives of Jesus' passion and death emphasize the psychological crisis of disciples because of the crucifixion. In Moore's view, this crisis is presaged by the disciples when they feel uncomfortable that Jesus is wedded to the oncoming ordeal. This

¹¹¹ Sebastian Moore, *Jesus The Liberator of Desire*, 64.

¹¹² Ibid. 72-3.

¹¹³ Ibid. 77.

horrifies them. For Moore, Jesus is not attracted to the cross, but the cross is attracted to him as the consummation of a death in love, and as the destiny of the man of oneness in a broken world.¹¹⁴

The disciples were unable to manage this crisis as indicated by Peter's protest and Jesus' response at Caesarea Philippi (Mt 16: 22-23). After Jesus spoke about his passion and death, Peter began to rebuke him and said: "God forbid, Lord! This will not be so for you." This saying means: "May God be gracious to you, Lord!" Jesus' response indicates that those who deny Jesus' passion and death are on the side of Satan, and that a false interpretation of Jesus' messiahship is a temptation, which is 'Satan'.¹¹⁵ Moore understands that the responding words of Jesus to the disciples means that 'you will wish you had never known me'; and Jesus' words to Peter means that 'you will be the worst casualty of all. You will deny you ever knew me!' However, the disciples' response to the end of Jesus shows their involvement in that end. "They participate in it by being agents in it. In the end, there were only two sides to be on, two positions: the world and Jesus."¹¹⁶ All crises of this kind call for the final painful options, the world or Jesus.

In *The Crucified Jesus Is No Stranger*, Moore saw that the whole event centers on the agency of the human being in the crucifixion, and means that as the crucifier, the human being is destroying his true self on the cross.¹¹⁷ In *Jesus The Liberator of Desire*,

¹¹⁴ Ibid. 47-8.

¹¹⁵ Daniel J. Harrington, *The Gospel of Matthew*, 248-49.

¹¹⁶ Sebastian Moore, *Jesus The Liberator of Desire*, 48.

¹¹⁷ Sebastian Moore, *The Crucified Jesus Is No Stranger*, 30.

Moore develops that view according to the disciples' experience and accounts for the centrality of the cross event in two ways. He suggests that,

The disciples both brought on and suffered the end of Jesus. They have let him down and been let down by him. They have done what we all do, gone along with, let themselves be carried along by, the general consensus of the half-alive against the fully alive, the socially legitimated downing of our greatness, our true self. Through the contagion of Jesus, the true self was very much alive in them, so they were killing it in themselves in a far more suicidal way than were the other people.¹¹⁸

With that view, Moore can explain how the human evasion of transformation which is sin is brought into contact with the self. The self now is awakened to be in love. This is how human beings' evasion of life was taken into the shedding of life on the part of the true ego in its moment of final climax. Thus, the disciples were able to receive the revelation of Jesus in his final glory, a revelation of who they are and who they are to be. Moore uses the oneness-separateness idea to suggest that being intimate with Jesus, the man of oneness, enabled them to experience the oneness into which they were thrown with death, while being held in the balance of this life by his companionship that also flung them into death in life. In fact, the disciples' denial of Jesus that lets him down pertains to the healing dimension of the mystery; Jesus' letting down of them pertains to the transforming dimension.¹¹⁹

Accordingly, Moore suggests that there is no excuse for failing to recognize what has to die with sin in the believer, when he has seen it die in Jesus who is sinless. There is no excuse for confusing the reluctance for transformation, when he has seen that reluctance take the form of 'dismay' in the Garden, with the urgent prayer that the chalice

¹¹⁸ Sebastian Moore, *Jesus The Liberator of Desire*, 49.

¹¹⁹ *Ibid.* 49.

is to be taken away. In Jesus, the believer sees death to the ego unimpeded by sin.¹²⁰

“The death of Jesus brought his followers to a death of ego into the self itself denied by them in their solidarity with all humanity and in their betrayal and denial.”¹²¹

2. The liberation of desire through Jesus

The cross of Jesus reveals to humankind the liberation of their repressive mind which distrusts and suppresses desire. “The crucifixion of Jesus with its pneumatic sequel is the final liberation of desire into the divine union that all desire is groping toward.”¹²²

Moore seeks to understand how this deed comes about by considering the suffering of Jesus and the question “for what did Jesus suffer?”

For Moore, one should distinguish the suffering that humankind brings on themselves by sin (by the refusal to grow) and the suffering entailed by growth, though both are intertwined. Without this distinction, bearing the cross means bearing the suffering caused by sin, the suffering sinners deserve. In Moore’s analysis, because Jesus, the sinless one, does not deserve to suffer as other human beings do by reason of their sin, the suffering of Jesus means that he undergoes the suffering caused by sin, not deserved by him. This saying hardly makes sense but it is justified by the words of the penitent thief to the other thief ¹²³: “Have you no fear of God at all? You got the same sentence as he did, but in our case, we deserved it: we are paying for what we did. But this man has done nothing wrong” (Lk 23: 40-41). This statement of the penitent thief is a

¹²⁰ Ibid. 37.

¹²¹ Sebastian Moore, “Jesus the Liberator of Desire” in *Cross Currents* 40/4, 494.

¹²² Sebastian Moore, *Jesus The Liberator of Desire*, 89.

¹²³ Ibid. 89.

call to the acceptance of his own destiny; and the same time, it is a declaration of Jesus' innocence made by the penitent thief who contrasts his own deeds and the lack of wrongdoing in Jesus.¹²⁴

Moore understands that the suffering Jesus undergoes is the suffering that human beings are unable to undergo until they recognize their true self in Jesus. This means that if the concept of the liberation of desire is supremely applicable to the life of Jesus, this concept shows that if human beings are to appropriate it, the unique life of Jesus as a magnet draws human beings into eternal birth passively to the savior. If sin deadens the nerve of creaturehood, Jesus who suffers with suffering in human beings awakens that nerve to pain, so that the deadening of sin is dissolved. When Jesus suffers this forgotten pain of human beings in their presence, the real self is put by the ego beyond the reach of suffering that transforms that pain. Moore explains that human beings have to be led beyond the suffering they bring on themselves through their present ego to the suffering of the liberation of desire. The disciples of Jesus had undergone this suffering. They were exposed by Jesus to a transformative suffering that was hideous in its incomprehensibility but which turned out to be the beatifying incomprehensibility of God.¹²⁵

According to the commonsense way of thinking, Jesus suffers not according to his desire but to fulfill the will of God. However, in Moore's view, the truth of the cross shows that Jesus does suffer by following his desire,¹²⁶ because his desire that is totally

¹²⁴ Luke Timothy Johnson, *The Gospel of Luke* (Collegeville, MN: The Liturgical Press, 1991), 378.

¹²⁵ Sebastian Moore, *Jesus The Liberator of Desire*, 36.

¹²⁶ Later Moore says that he has come to think that Jesus knew God directly as the object of all desire, the object that was the most certain reality. He knew all desire in himself and dreamed a society ruled by desire as he knew it (Sebastian Moore, *Contagion of Jesus*, 121).

liberated toward union with God and totally resonant with God's will draws the rejection of an unliberated and fearful world upon him. This is the way of liberated desire in an unliberated world that Jesus draws human beings to follow him through his crucifixion.¹²⁷

With that view, Moore suggests that on the one hand, one should not deny desires or push them down but attend to them. He explains that real desire is "desire whose origin and end is God, whose liberation is of God's grace made manifest in the life, teaching, crucifixion, and resurrection of Jesus Christ."¹²⁸ On the other hand, one should question desires to learn from the cross of Jesus the difference between the desire of ego, the compulsive, unfree, addictive movements, and the desire that wants to want more. The latter itself leads one to suffer with Jesus. Thus, there is a difference between liberation from desire and liberation of desire from the chains of the customary way of being oneself. Moore claims that to see the cross this way is difficult, but the naked and abandoned figure on the cross and the statements of St. Paul talk about it:¹²⁹ "Those who belong to Christ [Jesus] have crucified the flesh and its passions and desires" (Gal 5: 24). This statement means that those who belong to Jesus Christ are participated in his life, because they have crucified their flesh and its works with him.¹³⁰

¹²⁷ Sebastian Moore, *Jesus The Liberator of Desire*, 90.

¹²⁸ Ibid. 106. In the article "Jesus the Liberator of Desire", Moore sees that desire in essence is infinite, but its objects are finite. Life is desire becoming itself. It is the progressive liberation of desire. Jesus awakens in his disciples their desire in its infinity. This desire was channeled into the finite Jesus who is its awakener. On the cross, the channel is destroyed to produce a death of ego. With the risen Jesus, desire becomes infinite. It is liberated and becomes itself. Thus, the resurrection is the liberation of desire (Sebastian Moore, "Jesus the Liberator of Desire" in *Cross Currents* 40/4, 497).

¹²⁹ Sebastian Moore, *Jesus The Liberator of Desire*, 91.

¹³⁰ Frank J. Matera, *Galatians*, 204.

In *Let This Mind Be in You*, Moore suggested that in each person, there is a tension between radical desire to grow and an inertial tendency. Under the pressure of God's Spirit, the former is what St. Paul means by being led by the spirit. The latter is what is led by the flesh. 'The flesh' is a partial view of the whole human nature, a whole philosophy of life that ignores a larger view of life to which one is drawn by the Spirit.¹³¹ Thus, one can say that through the liberation of desire, those who belong to Jesus Christ are led by the Spirit. They choose to follow the prompting of the Spirit.¹³²

For Moore, the identification of the crucifixion with the negation of desire, of creative desire and of the *élan vital* is ruinous, whereas the crucifixion of Jesus is the liberation of those things into the eternal life that is the heart of the universe. The identification of the cross with repression stems from the error of thinking about suffering from the standpoint of the ego. The cross without transformation, without grace, without resurrection, is a moralistic cross. Moore thinks that because one equates desire with egoism, one sees the cross of Jesus as opposed to desire. The cross empowers real desire, which is to be more and more oneself in the mystery in which human beings exist, and which is love permeating all the universe and trying to happen. It brings the human being to the death that the liberation of real desire entails. This death is the death of the present ego whose work poses as desire.¹³³

3. The effect of the encounter with Jesus: The new life

¹³¹ Sebastian Moore, *Let This Mind Be in You*, 97-9.

¹³² Frank J. Matera, *Galatians*, 207.

¹³³ Sebastian Moore, *Jesus The Liberator of Desire*, 92-3.

In the experience of the disciples, the ego that resists transformation is brought to death fully in the event of Jesus. The effect of Jesus on his disciples and on the Church includes the transformation of finitude by the infinite and the reversal of inherited resistance to this transformation. Moreover, Moore sees that salvation has two dimensions, transformation and healing. In the resurrection of Jesus, the healing dimension is forgiveness of the disciples for letting him down. The transformation dimension is that they understand the reason why Jesus had to let them down is to bring them to the fullness of ego-death that involves the final transformation.¹³⁴

a. Transformation by the effect of Jesus

The story about the effect of Jesus on his disciples is the story of a radical transformation of the people in a community and as a community. The New Testament presents the growth of crisis, which consists in the breakdown of the existing form of the ego and in the person's present way that finds his sense of oneness within the sense of separateness. This crisis leads to the radical transformation of which the meaning and end is union with God, or deification. The resolution of this process was the Resurrection.¹³⁵

In the disciples' experience, the discovery of the empty tomb gave an extraordinary message to their psyche destroyed by the death of Jesus, the death of ego that extends to death, and brought it to new life by the encounter with the risen Jesus. This experience grounds 'realized eschatology' as asserted confidently by St. Paul: "You have died, and your life is hidden with Christ in God" (Col 3:3).¹³⁶ This statement of Paul refers to dying

¹³⁴ Ibid. 29.

¹³⁵ Ibid. 51.

¹³⁶ Ibid. 54.

and rising with Jesus Christ which means a radical change of identity. The true identity is invisible and ultimate reality viewed as hidden in the heavenly realm. The believers who have died and given up physical security find a new life hidden with Christ. They are caught up with the divine power that shapes the universe.¹³⁷

The doctrine of baptism as being dead and buried with Christ refers to deep psychological roots and means to undergo with Christ the liberation of desire which death expedites. Accordingly,

It looks as though ‘Dying, you destroyed our death’ misses it – he did not destroy our death. He restored it! He made it work. He took it out of the bushes along the way, stuck it right up in front of us, and took us through it. ‘Dying, you brought us to death: Risen, you are our life.’¹³⁸

In Moore’s understanding, the psychological theory of the human condition indicates the self in its thrust toward transformation into the infinite and in the massive inhibition of this thrust through familial and social repression. In the confrontation with this human condition, the Christian fact reveals the end and meaning of human transformation by the effect of Jesus on his disciples, restores the transformative dimension to its normative status and sweeps out sin by transformation.¹³⁹

b. The new life

The transformation or the deification of man by God in the person of Jesus who is God is affirmed by the Christian faith. This deification is the work of the Holy Spirit. It is the liberation of desire in which heart and mind are identical. Moore suggests that desire

¹³⁷ Margaret Y. MacDonald, *Colossians and Ephesians*, 128.

¹³⁸ Sebastian Moore, *Jesus The Liberator of Desire*, 58.

¹³⁹ *Ibid.* 29-30.

liberated is the desire to look upon the face of the beloved without splitting heart and mind.¹⁴⁰

The human eros seeks meaning in the whole world of our archetypes and stretches beyond that world into incomprehensible mystery via the discovered incompetence of reason in that domain. It is all one eros, as there is one Holy Spirit that transforms it.¹⁴¹

Seen eschatologically, the image of the empty tomb implies that the transformative experience of the disciples is the beginning of the last age. It “makes visible the discontinuity between our world in which Jesus is crucified and the world to come of which he is the center and the life.”¹⁴² The encounters with the risen Jesus and the growing experience of the new community in the Spirit give to the empty tomb its meaning which is a turn of this world into bewilderment that Jesus turned the world upside down. The disciples were made to suffer the death of Jesus and to know its consummating sequel. They were able to embrace, in the death of ego, or daily dying, the death that lies ahead of all humankind. For them, life is no longer under the shadow of death. Physical death is anticipated by dying to ego. Eternal life has entered into the human bloodstream forever. Therefore, “to believe in Jesus, to be in love with him, that is, to allow his death to be in us as death to ego, is to live with death behind us.”¹⁴³ This is the birth of the new life into the community, a radical transformation of the believers into a community and as a community

¹⁴⁰ Ibid. 58.

¹⁴¹ Ibid. 116.

¹⁴² Ibid. 54-6.

¹⁴³ Ibid. 57.

Moore considers the forming of the synoptic gospels and finds there an agony of the birth of the new life out of the Jewish matrix, the birth of a new community. For him, this agony is clearly and strongly reflected in the progression of the synoptic gospels in order of time in the study of Bernard Orchard: Matthew, Luke, and Mark.¹⁴⁴ For Orchard, some years after Pentecost, before the Church was ready to pass from its homeland to set up and monitor churches abroad, the Gospel of Matthew came about for the Jerusalem church in these earliest years. It came to be regarded as the principal source for the logia of Jesus, the doctrinal norm for the first stage of apostolic evangelization. Only this Gospel provides the continuity between the Old and the New Testament, between the time of preparation and the time of fulfillment, between the Law of Moses and the Law of Jesus. The Gospel of Matthew did not answer new questions from the people of Greek culture as did the Gospel of Luke. The consideration of the Gospel of Luke shows that Luke had in his mind at least five principles while writing the Gospel. The first was to make a few changes in Matthew's order. The second was to compose a Gospel as far as possible in the contemporary Greek biographical style. The third was to include everything of importance found in Matthew that was interesting to Greek churches. The fourth was to retain only necessary references to the Law for educated Greeks to appreciate the Jewish background of Jesus. The fifth was to emphasize that Jesus was also the Savior of the Gentiles. Achievement of all these principles required Luke's great

¹⁴⁴ Most biblical scholars, Catholics and Protestants, accept Mark as a source of Matthew and Luke. For them, there is a dependence of Matthew and Luke on Mark; and Mark is regarded as the oldest of the Gospels in Greek. However, the origin of the Synoptics is difficult to perceive. The question of the synoptic order is difficult to gain a completely satisfactory answer. One can say that though each attempt to consider that question contributes some insight that is closer to the answer, the problem will never be totally solved and the challenge still remains (Frederick Gast, "Synoptic Problem", in *The Jerome Biblical Commentary* II, 6).

editorial skill. According to Clement of Alexandria (150-215), the Gospel of Mark came after the two gospels with genealogies, Matthew and Luke. It originated from public preaching given by Peter to a Roman audience. Mark was not the author of the Gospel but the agent that reported Peter's words about what Jesus had said and done. The Gospel of Mark is a reconstruction of Peter's lectures in Rome. It shows how Peter had collated the Jewish Gospel of Matthew with the gentile Gospel of Luke in order to show them as one Gospel, thereby to discharge the reconciliatory charism that is central to the Petrine office.¹⁴⁵

Moore sees that this progression of the synoptic gospels is like the progression of an infant discovered by Margaret Mahler. For Mahler, the behavioral phenomena of the infant seem to indicate the first subphase of separation-individuation. In this period, the infant begins to have the first sense of being individual. It recognizes the face of the mother, the faces and gestalt of others, compares and checks the features of the stranger's face with its mother's face in relation to other new interesting experiences. The first subphase is overlapped by the practicing period, namely the second subphase. This second subphase is the earliest ability of the infant to move away physically from its mother. In this period, the child begins with his free and upright functions to concentrate on practicing and mastering his own skill and autonomous capacities. In the third subphase, the infant becomes a toddler, becomes more and more aware of his physical separateness. As the toddler's awareness of separateness grows, he seems to have an increased need for his mother to share with him his new skills and experiences, and a

¹⁴⁵ Bernard Orchard and Harold Riley, *The Order of The Synoptics: Why Three Synoptic Gospels?* (Macon, GA: Mercer University Press, 1987), 242, 248-250, 263-264, 272.

great need for the object's love as well. This third subphase is called the phase of rapprochement with the mother after which is consolidation.¹⁴⁶ Moore adds that "there is Hegel, with his thesis, antithesis, and synthesis. In short, there is life, pulsing before us in these records of our beginning as eternally alive."¹⁴⁷

With that view, Moore suggests that the synoptic gospels not only tell of the new birth of the community in Jesus Christ but also show it in dealing with Christian consciousness of new identity (Matthew), independence of Christianity (Luke), and reconciliation of the new born, of Christianity, and the mother, the Judaism (Mark). In these records of the Christian beginning, there is life that begins as eternal life¹⁴⁸ in which the believer is born in conformity with Jesus' suffering to live a new life in the new identity, freedom and communion.

V. CONCLUSION

Human beings are born into the solicitation of an unfathomable mystery that is the primary meaning of their desire. In *Jesus The Liberator of Desire*, Moore tries to construct an anthropology of man and desire, a Christology focused on Jesus who is the Liberator of desire, and the redemptive encounter with Jesus through which as experienced by the disciples, the liberation of desire takes place and brings the human being into divine union.

1. Anthropology

¹⁴⁶ Margaret S. Mahler, *The Psychological Birth of The Human Infant* (New York: Basic Books, Inc., Publishers, 1975), 52-108.

¹⁴⁷ Sebastian Moore, *Jesus The Liberator of Desire*, 82.

¹⁴⁸ *Ibid.* 82.

A person is a total relatedness with the surrounding world in which he seeks to actualize more his relatedness. His self-awareness is a reality of itself in which it is self-affirming, self-believing, and self-loving. As suggested in *Let This Mind Be In You* that self-awareness is a first simple knowledge, a contact-point with the infinite mystery of God, Moore develops the idea in *Jesus The Liberator of Desire* that self-awareness is in relatedness to the mystery of being. Self-love is a state of trust and accentuates the feeling of dependence. The self-love trusting in the mystery is the essential act of living which is desire.

Moore described as the function of desire in *Let This Mind Be in You* that desire is the feeling good as exposed to others, and thus, is the extension of a sense of being desirable. In *Jesus The Liberator of Desire*, from the view of self-awareness in relatedness to the mystery of being, Moore attains a definition of desire: desire is the essential act of self-love living that trusts in the mystery of being as the reality of a total relatedness in which the human being is known. Such desire is a sort of concrete universal desire for actualizing relatedness. It draws human beings into who they are in a relationship with the mystery of being.

According to a psychological view, human growth undergoes two phases of oneness and separateness in a tension that exists until death. For Moore, while ego is formed from this tension, the mutual enhancement of oneness and separateness is desire which is able to go beyond oneself toward the ultimate mystery. In *The Inner Loneliness*, Moore suggested that desire for God, the ultimate mystery, is fulfilled only through commitment to God. In *Jesus The Liberator of Desire*, Moore seems to recognize that dying to ego is a commitment to God. For him, if a person continues to grow, he has to

undergo many reassertions of the tension which demand that he die to the form of the existing ego into a fuller selfhood, into reconciliation between being himself and being one with the mystery, so that his desire goes beyond himself toward the ultimate mystery to accommodate the new reach of desire. Accordingly, the growth of a person is the progressive liberation of desire in union with God.

Such an understanding of desire and of the liberation of desire indicates an intimacy between finite and infinite, the ultimate mystery that all call God. In *Let This Mind Be in You*, Moore suggested that in essential relation to the mystery of God, desire depends on the mystery of being for a full life, on the mystery of goodness. In *Jesus The Liberator of Desire*, Moore develops that idea that the desire for a full life stretches out to the infinite source of life. In their experience, the disciples were brought into a death as being swallowed up by the mystery; but through this kind of death, they experienced coming into fuller life. By this 'dying', they have become more themselves.

Accordingly, human beings should undergo such a death to be liberated from sin, the spiritual inertia that is called original sin woven into the human condition. Because of original sin, they are locked into a permanence of ego which is built up as the compulsive self-securing that prevents them from transformation of themselves.

In *Let This Mind Be in You*, Moore suggested that in the sinful condition, one feels less the sense of desirability; his love for life is repressed; his stability is threatened; and he tends not to grow. In *Jesus The Liberator of Desire*, Moore suggests further that sin absolutizes the repression of self-love and the radical self-negation. It idolizes the ego and pervades the world in the denial of desire.

As Moore discussed in *The Crucified Jesus Is No Stranger*, the ego of a person is a great destroyer of life, the crucifier of Jesus. The first target of ego is the self and the body to prevent man from going out to other persons. Thus, the ego should be crucified with Jesus. In *Jesus The Liberator of Desire*, Moore sees that in the sense of death, the human journey into divine union might be manifested to human beings through dying now to ego and knowing now the abundant life out of death in Jesus.

b. Christology: Jesus the Liberator of desire

Jesus is the sinless one, the man of oneness. His self is uniquely free in oneness grounded in God. In the mystery of incarnation, he shows in his life and death the full meaning of what a person is truly. In his death, he reveals a death to ego into a fuller life. In the resurrection, he manifests his glory and Godhead.

In *The Inner Loneliness*, Moore suggested that the incarnation is the mysterious reality of the Word of God in the world for the spiritual creature to discover himself. It means that the true self comes into the world and that this true self is God responding to God. In *Jesus The Liberator of Desire*, Moore develops that Jesus is the self of humankind grounded in God and the self that is awakened by him in his disciples. Being in the form of God, he did not translate this being into being for himself, but took humanness on himself in an extraordinary way of total self-dispossession, of freedom from ego. In that way, Jesus made manifest the ultimate mystery that itself is poor for all, and the true self for others.

In the experience of the disciples, Jesus, in his being for others, undergoes suffering for his disciples. The suffering of Jesus was the suffering caused by human sin. For Moore in *The Crucified Jesus is No Stranger*, the suffering of Jesus is embraced by him

as the necessary correlative of his sinlessness in a sinful world “to condemn sin in the flesh” (Rom 8: 3). In *Jesus The Liberator of Desire*, Moore explores the view that Jesus undergoes the suffering which inheres in finitude in the presence of the infinite. His suffering is inherent in living out the self’s true being in oneness. It is not only the rejection by society that brings him to the cross, but also a creative and transformative suffering.

Moore suggested in *The Crucified Jesus Is No Stranger* that Jesus’ life reveals its meaning on the cross as the identity of each of us. His suffering is the suffering of the true self of man at the expense of the ego. In *Jesus The Liberator of Desire*, Moore develops that the gospels describe Jesus’ life as one of continual dying to ego into fuller life through his behavior and preaching. Jesus’ life thus brings about the principle that by dying to ego, a person becomes more progressive in solidarity with others, more alive to desire and to hope in others. In Jesus, the death to ego is unimpeded by sin. His death is a component of his final transformation. It is the expression of his love for people and his solidarity with people.

Jesus who died to ego revealed the fullness of life out of his death when he rose from the dead. In *The Inner Loneliness*, Moore understood that the resurrection of Jesus is God’s eternal happiness that comes through and reveals the compassion of God to human suffering. This understanding of the resurrection seems to be inadequate. In *Jesus The Liberator of Desire*, Moore shifts his focus to the Easter narratives to search for the meaning of the resurrection. For him, the resurrection became known through a conjunction of ‘seeing him’ and being totally transformed with finding the tomb empty.

The transformative experience of the disciples and their experience in the discovery of the empty tomb enhanced each other and were necessary to the Gospel of how the Resurrection became known. The encounters with the risen Jesus that totally transform the disciples were confirmed by the discovery of the empty tomb which plays a unique role in the experience of the disciples. The empty tomb confirms the faith born of the encounter with the risen Jesus.

c. The redemptive encounter with Jesus the Liberator of desire

The disciples who experienced the effect of Jesus were transformed through the encounter with him. In Moore's understanding, Christianity stems from the transformation of the disciples through a unique life of God, a correspondingly devastating death, and a final liberation of which discontinuity with time shows itself in an empty tomb.

In the encounter with Jesus crucified, sin is brought into contact with the self which is evaded. The self now is awakened to be in love. In Jesus, the evasive life of human beings is taken into the shedding of life by the true ego on the cross and thus, is able to receive the revelation of Jesus in his final glory as who they are to be. Being intimate with Jesus, believers are able to experience the oneness into which they were thrown with Jesus' death.

Jesus does suffer for following his desire, because his desire that is totally liberated into union with God and totally resonant with God's will draws the rejection of a sinful world upon him. This is the way of liberated desire, that Jesus draws human beings to follow him through his crucifixion. In *Let This Mind Be in You*, Moore suggested that through Jesus, desire focused in Jesus is stretched to the infinity of the other world. He

continues that idea in *Jesus The Liberator of Desire*; the real desire is desire whose origin and end is God, whose liberation is God's grace made manifest in the life, teaching, crucifixion, and resurrection of Jesus Christ. The cross empowers real desire, which is to be more and more oneself in the mystery in which the human beings exist, and which is love permeating all the universe and trying to happen. It brings the human being to the death that the liberation of real desire entails. This death is the death of present ego, the death to the place of sin.

In the experience of the disciples, the ego is brought fully to death in the death of Jesus. In *Let This Mind Be in You*, Moore suggested that being in the place of the cross, believers recognize that Jesus himself receives his death in love for them. They let themselves be crucified with Jesus. In the resurrection encounter, Jesus gets behind the offence of sin, grants them the forgiveness of their sin, and shapes them into the new life. In this new life the love of the risen Jesus makes them one. They are desirable because of being desired by God. Through the Holy Spirit, this sense of being desirable draws them together into a community. In *Jesus The Liberator of Desire*, Moore continues that in the resurrection of Jesus, the disciples are forgiven to be finally transformed into communion with God in Jesus. This radical transformation of the disciples in a community and as a community is the experience of the new presence of Jesus as joy, forgiveness, liberation, and peace in a new order. Eschatologically, the transformative experience of the disciples is the beginning of the last age of which Jesus is the center and the life. For them, physical death is anticipated by dying to ego. The eternal life has entered into the human bloodstream for ever.

In *Jesus The Liberator of Desire*, Moore indicates that while real desire is the essential act of living self-love that trusts in the ultimate mystery that calls God, sin absolutizes ego and locks human beings into the permanence of ego in the denial of desire. In the sinful condition, what the human beings need is the liberation of desire, so that their liberated desire goes beyond themselves toward the ultimate mystery of God in whom they become more themselves. Such liberation of desire can only happen through Jesus, who on the cross empowers real desire and brings human beings to the death of ego, the death to the place of sin, and who in his resurrection transforms them into a community of the new life, of new humanity with the new identity, freedom and communion.

With these discoveries of Moore in *Jesus The Liberator of Desire*, one can see that Moore continues to develop his previous thought on desire and on Christology to recognize the final meaning of salvation in Jesus. In doing so, Moore completes his soteriology that he began from *The Crucified Jesus Is No Stranger* with the true self, the true self through a desire to be for another, desire for fuller life, and desire to be liberated in the encounter with Jesus.

CONCLUDING CHAPTER

MOORE'S SOTERIOLOGY

The soteriology of Moore is born in the context of the transposition of contemporary theology into the realm of human interiority, into an interdisciplinary theology founded in spirituality. It tries to understand the relationship between Jesus and his crucifiers and the dynamics of healing and transformation in the person who accepts the crucified into his life.¹ Moore's soteriology tries to understand how salvation happens in the encounter between humankind and Jesus.

I. ANTHROPOLOGY

The encounter with Jesus shows that in the event of salvation God comes to the human world, touches the interior of human beings, grants them forgiveness, transforms them and gives them life. In this encounter, on the one hand, one can recognize the relationship of God to man, the relationship that is initiated by God in Jesus who is sent by God for this encounter. On the other hand, one can realize that God is in the Man crucified on the cross and destroyed by man. On the cross, Jesus is the victim of sin and the symbol of the true self. His death reveals that man's identity, his freedom for God and his true self are destroyed by man. Thus, in the encounter with the crucified, man

¹ Stephen J. Duffy suggests that Moore has worked fruitfully "on an axial problem: How are we to understand the relationship between Jesus and his crucifiers? How are we to understand the dynamics of healing and transformation in the person who admits the crucified into his or her life?" (Stephen J. Duffy, "Ego Transcendence and Transformation", in *Jesus Crucified and Risen*, edited by William P. Loewe and Vernon J. Gregson [Collegeville, MN: The Liturgical Press, 1998], 31).

discovers that the relationship of God to man is broken by human sin. Without the crucified Jesus, one cannot recognize sin and receive forgiveness. This recognition is basic for Moore's anthropology in his five books on soteriology.

1. Man's reality in the sinful condition

Moore constructs in *The Crucified Jesus Is No Stranger* the reality of man in the sinful condition as a general view from which he will develop his thought on man in successive books. Moore sees that man's refusal to love God and to love one another is sin. Because of his refusal, man's relationship to God is broken and thus, he loses identity, freedom and true self, and lives in the world of sin and death.

As the consequence of sin, man does not believe in himself. He has an inner chaos in himself that forces him to live in the sinful condition. In relation to others, man wants reality to follow his own manner, and wants others to follow his own way. Thus, Moore uses Ernest Becker's concept of narcissism to indicate man's reality in the sinful condition: man is hopelessly absorbed with himself. For Moore, in his self-absorption, man chooses an ultimate solitude, which is death, and in which sin reigns over all, manifests itself as a force of radical selfishness, and dominates human existence. All human lives are in the solidarity of sinfulness. In this reality, man is engulfed and lost.

In *The Fire and The Rose Are One*, Moore reconsiders the meaning of self-absorption in the human condition to understand more deeply the sinful reality of man. For him, because self-absorption is generated from man's unknowing of his origin and of the reason for his existence, it finds its meaning when man feels significant for someone else and its ultimate meaning when he feels he is significant for the unknown reality of

his origin, namely, the mystery of the unknown other. This arouses the sense of self-worth.

The relationship of man to the mystery of the unknown other is the secret of the sense of self-worth, which draws man toward the mystery that gives him being. In this relationship, man might behave towards that mystery of God in the way one behaves toward his lover. In this way just as one is in love dependent on his beloved who knows him for a new leap of life, man is dependent for his meaning on that mystery of God who is the beloved that knows him. This dependence is pre-religious and universal, and it shapes the desire of the human being to be himself for another as an essential need of the human being.

However, because of sin, man's relationship to God becomes negative. The sense of self-worth in man 'denies' the sense of total dependence on the mystery, and thus man refuses his relationship with the mystery of God. The self withdraws from the ultimate mystery into an isolated selfhood without connecting with others. This withdrawing of the self is the original sin in which man feels worthless.

In *The Inner Loneliness*, Moore recasts the notion of the sense of self-worth; by it, man is aware of himself and his life as special and unique. Man's self-awareness means his being with oneself, which is the primary act of existing. The life of self-awareness generates self-love. In the encounter with the other, self-awareness that shows itself to the other is self-exposure. Just as self-awareness is self-exposure, self-love is self-gift; self-love and self-gift are one. For Moore, self-awareness and self-love constitutes a central desire to be for another.

In *The Fire and The Rose Are One*, Moore suggested that the desire to be for another is an essential need of the human being. In *The Inner Loneliness*, Moore reverses this idea and realizes that the reason why man desires to be for another is the inner loneliness in man. In the inner loneliness, man desires to have a partner to overcome his ultimate loneliness, a desired other who is intimate to him. Because, however, everybody shares this loneliness and partakes of it, no human being can relieve the inner loneliness.

Moore works from the inner loneliness to “the living idea of being” which he describes as a ‘one’ who is the only reliever of the inner loneliness, a ‘one’ that is a subsisting thought of all, and that all being craves for. This ‘one’ is the home of oneself, the home that is what all call God, the ultimate mystery. For Moore, if the ultimate mystery is the being looked for, this mystery is man’s very reason for existing. It knows man from within, and is the infinite other for whom man exists. These characteristics of the ultimate mystery indicate the existence of man’s desire for God.

The lonely person seeks an ‘I am’ who arouses the ‘I am’ of himself, a God who enjoys himself and wants man to join him. The God whom man wants is a companion in whom ‘being’ and ‘being-for-me’ are identical. This God is the happiness of every being that exists, a God of compassion for being that is not happy. He is the one who alone ends man’s inner loneliness.

Man however, does not realize the radical oneness of self-love and self-gift, because he distrusts happiness and freedom. This distrust is a major obstacle to believing in God and in human goodness. Man does not believe that his desire is to make another happy. This disbelief hollows the assertion that God is love.

In *Let This Mind Be in You*, Moore develops his thought on desire through the concept of self-awareness. He identifies man's self-awareness as primal knowledge, a simple knowingness of nothing in particular and thus, the contact-point with the infinite, the nothing-in-particular that is God. On Moore's analysis, man's self-awareness means his being with himself; and because of his being with himself, man must believe in himself. This is the ground of the desire by which man lives.

In *The Inner Loneliness*, Moore proposed that man desires to have a partner able to overcome his ultimate loneliness. Now, Moore proposes that if man desires to have a desired person, he desires to be desired by that person. Thus, desire awakens the sense of one's own worth and is itself the extension of a basic sense of being desirable. In this sense of oneself, desire is not only for ending man's inner loneliness, but also grows toward a fullness of life and comes into interdependent relationship between persons.

In the condition of interdependent relationship, the sense of one's goodness awakened in a movement of desire that puts him in the power of another's goodness and beauty. In coming under that power, one experiences a power that unites human beings in love and awakens the movement toward communion. His desire is fulfilled. In Moore's view, the desire directed toward absolute goodness is the original desire, which is the desire for the ultimate mystery of being. This desire is a 'longing', a luminous sense of self as a destiny that is chosen by the mystery beyond the mind's reach. With the awareness of being chosen, self-awareness, the sense of being becomes the sense of being desirable. Thus, the object of one's 'longing' is a reality that desires and intends the human being and will fulfill all the desires that stem from the sense of self. For Moore,

God desires human beings before they desire God. By his touch which is grace, God's desire makes them desirable.

Yet, as he already suggested in *The Crucified Jesus Is No Stranger*, Moore recognizes that man hardly believes in himself. He often has a poor idea of himself, a poor self-image, even self-hatred which is sin in its essence.

In *Let This Mind Be in You* Moore described desire as the extension of a sense of being desirable. In *Jesus The Liberator of Desire*, Moore again seeks to define desire. He begins by developing his understanding of self-awareness. For Moore, a person is a total relatedness with the surrounding world which he tries to actualize, and this situation reveals a self-awareness, self-affirming, self-believing, and self-loving in relatedness to the mystery of being. If self-love is a state of trust and accentuates the feeling of dependence, and if self-awareness is a first simple knowledge, a contact-point with the infinite mystery of God, the self-love trusting in the mystery is the essential act of living which is desire.

From this view of self-awareness in relatedness to the mystery of being, Moore defines desire as the essential act of self-love that trusts in the mystery of being as the reality of a total relatedness in which the human being is known. Such a desire is a sort of concrete universal desire for actualizing relatedness. It draws human beings into who they are in a relationship with the mystery of being.

Moore turns to a psychological view of human growth to explain the definition of desire and its liberation. On this psychological view, human growth proceeds from a tension between oneness and separateness. In Moore's view, from this tension, desire seeks the mutual enhancement of oneness and separateness and ego is formed. If a person

continues to grow, he has to undergo many reassertions of the tension which demand that he die to the existing form of the ego into a fuller selfhood, into reconciliation between being himself and being one with the mystery, so that his desire goes beyond himself toward the ultimate mystery to accommodate the new reach of desire. Accordingly, the growth of a person is the progressive liberation of desire in union with God.

Such an understanding of desire and of the liberation of desire indicates an intimacy between the finite and the infinite mystery that all call God. In *Let This Mind Be in You* Moore suggested that in essential relation to the mystery of God, desire depends on the mystery of being for a full life. In *Jesus The Liberator of Desire*, Moore shows how desire for a full life stretches out to the infinite source of life. Because of sin, however, human beings are locked into a permanence of ego which is built up as a compulsive self-securing that prevents them from transformation of themselves.

2. Sin

In man, sin is a fundamental revolt against God; it controls man's existence, and establishes an essential conflict in him between his will and what he does not will. In *The Crucified Jesus Is No Stranger*, Moore suggests that sin is the unreality of God and of life that is pervasive and elusive in man. It makes death the ultimate victor over meaning and confers on death its heavy somber symbolism.

In the mystery of the cross, sin can be seen as self-hatred in its essence; man hates himself as he sees himself in the crucified. For Moore, because of sin, the self which is the subject of the totality of one's psyche and embraces ego becomes an object of sin that offends God. It is kept in a state of self-absorption, in which the evil in man diffuses

through the whole human situation and sets him against the order in which man is called to wholeness. Sin is the suppression of the self. Thus, the self is the victim of sin.

In *The Fire and The Rose Are One*, Moore sees the self as interdependent in relation to others, and dependent on the unknown other for his existence and meaning. The self is truly itself through a desire to be oneself for another. In this book, as Moore shifted his thought to discern the meaning of self-absorption, he finds that in the sinful condition, the first action of evil is the separation of oneself from the other. Man is out of harmony with his desire to be himself for the other and invents an external cause to justify himself. This generates a sense of failing in oneself, of failing the other, and ultimately, of failing God. This sense is generic guilt or original sin by which man no longer desires to be himself for the other. The self is thus ruled by sin.

Moore continues to develop the notion of sin with the concept that self-love and self-gift are one in *The Inner Loneliness*. For Moore, the split between self-love and self-gift causes self-love to be repressed. Repressed self-love generates an insecurity which hides self-love from others and from oneself and in turn, seeks power over others to dominate others in selfish behavior. The split between self-love and self-gift thus arouses the sense of guilt and leads to the choice of self against the other.

The repressed self-love turns into self-hatred that is sin. In Moore's view, sin hides itself and prolongs itself in guilt. Guilt appears ugly to one and makes him see the other as ugly. If the notion of sin is related to a sense of worthlessness, of meaninglessness and of isolation, the sinful sense of unworth indicates that the sinner is lonely.

Moore suggested in *The Crucified Jesus Is No Stranger* that self-hatred is sin in its essence. In *Let This Mind Be in You*, he tries to answer the question of the essence of sin

in light of the sense of being desirable and good. In Moore's analysis, original sin is the denial of communion with God and with one another. Prior to this denial of communion is the profound change in feeling that motivates the denial. The good self is the only true self, but if man does not feel himself as truly desirable, oriented to go out to others and to be good for others, he goes against and denies his sense of himself as good. If man does not experience his own goodness, he does not do what is good. Thus, sin arises in the situation of reducing the sense of goodness.

In sin, one decreases the sense of total desirability. His love for life is repressed. One confines himself to a half-life, and is compelled to live out the biases of that half-life. He is held by original sin, being led by the flesh, a kind of universal arrested development; and thus, he tends not grow. The repression of the sense of being desirable leaves death ambiguous. The denial of their common fate makes people strangers to one another and puts them in competition, conflict, and destruction. In *Jesus The Liberator of Desire*, Moore suggests further that sin absolutizes the repression of self-love and the radical self-negation. It idolizes the ego and pervades the world in the denial of desire.

However, in the mystery of Jesus contemplated in faith, sinful man is plunged in the true self, Jesus Christ. There, he is accepted and finds identity and freedom when he identifies with the crucified part, with the truth and one's self in Jesus. Man is freed from the generic guilt by a radical transformation through the encounter with Jesus. In this encounter, the sinner is forgiven and his inner loneliness is relieved. One will experience oneself as he is, as desired by God. This experience is called grace, which is the presence of Creator to creature that happens in the person who is renewed and finds his fullness in Jesus.

II. CHRISTOLOGY

Jesus Christ is our way to God. Through him, human beings go to the Father. Moore suggests that because Jesus Christ is the way, through him God's love comes to meet man's evil. That love is declared for man in the crucifixion and death of Jesus Christ. On the cross, Christ laid bare the roots of evil. In his death for man in the form of a sinner, the truth is revealed with his appearance as God's sign of acceptance of sinful man. In this sense, Moore's Christology has the cross of Jesus as its center, from which Jesus himself, his incarnation, death and resurrection are recognized.

1. Incarnation

Jesus' incarnation means "the Word made flesh". In Moore's view in *The Crucified Jesus Is No Stranger*, the mystery of the incarnation comes upon humankind as a being of God in them. In this mystery and also in that of Jesus' death and resurrection, what is made visible in Christ is man's way to the Father and also the Father's way to man, a touch of God in the place of sin that qualifies man. This manifests the divinity of Christ. Thus, if the incarnation is recognized in light of his death and resurrection, Christ becomes Jesus on the cross, that is, the Son of God reveals himself as truly man on the cross.

Contrary to the human self that is ruled by sin and confined in self-absorption, the New Testament shows that Jesus is the relational self which experiences life grounded in the divine Mystery, experiences itself united with the source of meaning, and experiences wholeness. This self is constituted through his relationship to the Father and to the human. Thus, Moore suggests that on the cross, Jesus is the symbol of the true self destroyed by man.

In *The Fire and The Rose Are One*, Moore moves his attention to Jesus' sinlessness. For Moore, the meaning of Jesus' sinlessness corresponds to the meaning of sin as the universal negation-tendency in man. It means that when man recognizes the universally sinful reality in his life, he can recognize in Jesus his true self totally freed from sin.

To avoid seeing Jesus as a mere symbol, in *The Fire and The Rose Are One*, Moore shifts his focus to the disciples' experience of Jesus. In the disciples' experience, Jesus, the sinless one, is the 'Yes of the Beloved' in a total intimacy with God, without guilt in his relationship to others. He is conscious of himself as the beloved of the mystery and of the mystery as Father. God's will is his fulfillment. His self is open to others' selves. He sees his life bringing about the new and eternal age of fellowship between God and humankind.

Jesus is God-man, the Word of God. This being of God enters the world in order that man can discover himself. In *The Inner Loneliness*, Moore develops the idea that Jesus is the way to God in so far as he is the awakener of desire. Jesus is the divine center that is God in response to God. In him, the response of the human being to God becomes fully explicit. Jesus is the true way of the true self to God. He is the transcendent center, the center of love with which the transcendent God is identical.

Jesus is the beginning of a new humanity, human being without the split between self-love and self-gift. He experiences an intimacy with God. His God is connected with human beings and desires the fulfillment of human desire. He is the person for whom the God of desire is absolutely to be trusted. In Jesus, one realizes a new accessibility of the God of desire and life.

In the previous book, Moore discussed the disciples' experience through the encounter with Jesus. Now, he attends to the desire that Jesus awakened in the disciples, who had caught his contagion. Moore sees that through his life and ministry, Jesus is the awakener and focus of the desire for God. His self is the unsplit self. In his humanity, Jesus knows himself deeply to be special in God's sight and embraces the whole world in his love. He enjoyed the company of people and treated them equally. Because he had an unrepressed attitude to death as to life, Jesus moved towards his death as to a destiny.

Earlier, Moore discussed the effect of Jesus as experienced by the disciples. In *Let This Mind Be in You*, to deepen the effect of Jesus, he shifts to the mind of Jesus who awakened the sense of being desirable in the disciples. For Moore, the disciples experienced and lived through Jesus' passion, death and resurrection. Beyond these events is the mind of Jesus in which he embraced a horrible death, a mind that should be in believers. The mind of Jesus opened human eyes to the compassionate God. His desire is powered by an unimpeded sense of his own goodness. He sees death as the gateway to new life for desire, and hence as the process to which desire wants to surrender. In the consciousness of Jesus, death consummates a passion for humankind.

Now, Moore realizes that Jesus awakens in the desire of the disciples the sense of being desirable and goodness. His allure is an entirely new hope for human existence. In the experience of the disciples, during his lifetime, Jesus not only loved people but also attracted them. He allowed God to show him to people as God's beloved, desirable, because he has been desired from all eternity.

With the view that self-love and self-gift are one, in *Jesus The Liberator of Desire*, Moore sees that because Jesus is the sinless one, he is the man of oneness. His self is

uniquely free in oneness grounded in God, the self of humankind, and the self awakened by him in his disciples. Being in the form of God, he took humanness on himself in an extraordinary way of total self-dispossession, of freedom from ego. In that way, Jesus made manifest the ultimate mystery that itself is poor for all, and the true self for others. In his life, he shows the full meaning of a person who is truly as he is.

2. Suffering

In the event of the crucified Jesus, the truth of God is exactly and painfully shaped and recognized. In *The Crucified Jesus Is No Stranger*, Moore recognizes that on the cross, Jesus' life reveals its meaning as the identity of each man. Jesus freely embraces suffering as the necessary correlative of his sinlessness in a sinful world to 'condemn sin in the flesh'. This is the suffering of the true self of man that expresses itself fully and symbolically in the crucifixion at the expense of the ego.

In the experience of the disciples, Jesus, in his being for others, undergoes suffering for his disciples. In *Jesus The Liberator of Desire*, Moore continues to develop his thought on Jesus' suffering. For him, Jesus undergoes the suffering which inheres in finitude in the presence of the infinite. His suffering that is inherent in living out the self's true being in oneness was the suffering caused by human sin. It is the rejection by society that brings him to the cross.

3. Death

Moore sees in Jesus' death a new obedience, an appearance of the total man amidst human chaos. In this new context, the obedient man has to be crucified by the evil that pervades the human, so that God's love may prevail over evil which is unmasked as the crucifier of the true man. Thus, in *The Crucified Jesus Is No Stranger*, Moore suggests

that Jesus' blood must be poured out on the cross, so that man's root evil may be laid bare. It streams into those who open onto the new fullness of being.

Though Jesus' death is a human death, it is also a return to the Father. It can be experienced by believers as a deculturalization of death, a lifting of its somber symbolism, a cleansing of sin. The symbolism of death is broken open in Jesus' death. This is the meaning of "by dying you destroyed our death", the death which is what man has made death into. Jesus' death is the Father's gift and love in action. It is glorious with the glory of the real world of God.

In *The Fire and The Rose*, Moore continues to discuss Jesus' death, but in light of the desire to be for another. For him, in the self-awareness of Jesus, the immediacy of God gives him a sense of his life for others. He came to know that his death as an act of love for humankind is given by God for others; and it brings about a new state of affair for the disciples, namely the death of God. On the cross, death that has no place in Jesus' life is lifted into the sphere of pure obedience to the God as the instrument of God's saving design. In the event of the cross, the sinlessness of Jesus is brought into the final conflict with the power of sin that leaves the disciples in a void to be filled by his resurrection.

In regard to the desire Jesus awakens in the disciples, in *The Inner Loneliness*, Moore suggests that the disciples had the experience of liberated desire that was fullest in Jesus, who was 'a place to be' for their desire beyond ordinary desire. Thus, in the death of Jesus, their desire was to come into the crisis of death when Jesus, who was the center and the meaning of their desire, was killed. In their experience of Jesus' death, the

disciples underwent a crisis of the soul and thus experienced a dying while they were yet alive.

Jesus' relationship to all other persons is unique. In *Let This Mind Be in You*, Moore develops the meaning of Jesus' death in that unique relationship. Moore suggests that Jesus chose death out of love in a unique act of solidarity. In this choice, the mystery of the crucified that puts him in relationship to human beings is experienced in a spiritually awakening as an overwhelming love.

Jesus, who embraces alienated humans, embraces death as the consummation of his life for humankind. His death is a human dimension of a mystery of God's self-identification with the suffering of his creatures. Jesus' death is a death not merely by sin but for sin. In the collision of love and sin, the love is seen as 'for sin' in its crucifixion which in its consequence is the absolution of sin by which the human being is healed. The experience of Jesus' death as his choice out of love is recognized in the resurrection encounter in which God is recognized to identify with the crucified.

In *Jesus The Liberator of Desire*, Moore develops his thought on Jesus' death in regard to the ego. He reads the gospels as describing Jesus' life as one of continual dying to ego into fuller life through his behavior and preaching. Jesus' life thus brings about the principle that by dying to ego, a person progresses in solidarity with others and becomes more alive to desire and to hope in others. In Jesus, the death to ego is unimpeded by sin. His death is a component of his final transformation. It is the expression of his love for people and his solidarity with people.

4. Resurrection

Jesus' death is subsumed into the resurrection. In *The Crucified Jesus Is No Stranger*, Jesus' resurrection indicates that dying into wholeness is the law of the new world, and that death itself is the final dying into the whole. The resurrection of Jesus is understood as flowing immediately out of his conquest of sin and as the full radiation of his overcoming sin; at the same time, it means that the risen Christ is not among our dead as sinners (Lk 24: 5). Because Jesus achieved the victory over the old world of sin, the risen Christ is the new world revealed in power and glory.

In *The Fire and The Rose Are One*, Moore shifts to the experience of the disciples who encountered Jesus alive as a reappearance of God. In their experience, God revealed his love for humankind in raising Jesus who was crucified from dead. In the risen Jesus, the new divine life shone and thus was elicited a psychological displacement of divinity from God to Jesus, experienced as an extension of divinity from God into Jesus.

The disciples experienced the event of Jesus in which they had been transformed to become a new people of God. For Moore, their confession 'Jesus is Lord' is an expression of a new religious consciousness of God as love and as life-giving. In the event of the cross, the disciples experienced the humanity of Jesus as an emptiness that was filled by his resurrection. Only God could fill this emptiness. Because Jesus filled it, he is God. He was the touch of God returning and pouring out his Spirit into his followers. The resurrection of Jesus is the manifestation of the life of God who died out of love and prepares a deathless world for his final triumph. It is the beginning of a new age in which man experiences himself as a new creation in the encounter with the risen Jesus.

In *The Inner Loneliness* Moore focuses on how Jesus fills the emptiness of the disciples' soul caused by Jesus' death. For Moore, Jesus died to bring man to death and lives to bring man to life. His death brings the disciples to 'the other side', which is empty, formless and helpless, the dead soul. There, the dead soul is quickened by the living Jesus, the infinite emptiness of the soul is filled by his life-giving-Spirit. In the experience of the disciples, their desire was lost through 'the death of God' to experience an infinite emptiness, a desolation of the soul that needs to be filled. In the resurrection, Jesus is life in the emptiness, shines on the dead, fills the emptiness, and makes the emptiness living with God.

Jesus who died to ego revealed the fullness of life out of his death when he rose from the dead. In *Jesus The Liberator of Desire*, Moore shifts his focus to the Easter narratives to search for the meaning of the resurrection. The transformative experience of the disciples and their experience in the discovery of the empty tomb enhanced each other and were necessary to the Gospel of how the Resurrection became known. The encounters with the risen Jesus that totally transform the disciples were confirmed by the discovery of the empty tomb which plays a unique role in the experience of the disciples. The empty tomb confirms the faith born of the encounter with the risen Jesus.

III. ENCOUNTER WITH JESUS

The crucifixion of Jesus raises to consciousness the elusive reality of evil which causes the death of Jesus. As a process, Jesus' death caused by sin effects salvation through the dynamic of confrontation, consciousness raising, sorrow, healing and self-discovery. In the encounter with Jesus, man enters into a new world through the power of the Holy Spirit.

1. The encounter with Jesus

The cross of Jesus stands for a meeting between God and evil, the conflict between life and the fear of life. It shows man an abundant life and “declares” that all humankind is under sin. On the cross, Jesus frees man from what puts him there. He becomes a symbol of the self, the wholeness, of the crucifier.

In *The Crucified Jesus Is No Stranger*, Moore contends that without Jesus Christ crucified, man cannot see sin and forgiveness. In the crucified Jesus, evil is unmasked as the crucifier of the true man and confronts the love of God, which prevails over evil.

In the encounter with Jesus crucified, there is a process of experience in man from the conviction of God’s love for him as revealed on the cross, to the experience of the evil reality in himself, to the experience of God’s acceptance of that reality, to the recognition of himself as a crucifier, to the identification with the crucified, and to the experience that God loves him and accepts him. In this process, one recognizes himself as a sinner brought to consciousness and sorrow as the crucifier of the self symbolized by Jesus on the cross, and experiences that love overpowers evil. Once man discovers his true self in the crucified, he recognizes that only Jesus’ self, the identity, is crucified by ego. He is taken by Jesus’ death into the experience of forgiveness. In forgiveness, the ego is drawn into the center where Jesus is experienced as the center of man’s universe, the place of transcendence and of surrender to the infinite power.

In order to ground this analysis, in *The Fire and The Rose Are One* Moore moves his thought to the disciples’ experience. The disciples experienced the failure of Jesus’ movement and his execution, psychologically as the death of God. With the reappearance of Jesus alive in power, they experienced him as a living reality in which God’s love set

them free, and into which they were drawn as into the Spirit of God who raised Jesus from death. In the encounter with Jesus crucified and risen, they experienced the reality of an all-transcending self towards God. Jesus shows them who they really are, awakes them to a new identity in him.

This encounter caused in them a psychological displacement of divinity from the old God to the new Man, the extension of divinity into Jesus. The Holy Spirit is experienced by them to be the divine vitality that conjoins the infinite mystery with that divine Man. The God they encountered is Jesus as a power greater than death.

In *The Inner Loneliness*, with the view of desire for relieving inner loneliness in his mind, Moore sees that in the encounter with Jesus on the cross, one can experience in this event a sense of the fullness of truth which is life. The heart of Jesus is the place of all desire; in the heart of Jesus, the human desire for limitless life is stored; and the human heart knows that the storehouse, the heart of Jesus, is broken open to yield the inexhaustible torrent of salvation.

For Moore, in the event of Jesus alone, the disciples are thrown out of their limitless desire into a uniquely potent fear of death focused on the death of Jesus, which means the end of our hold on the goal of desire. If man thus undergoes a loosening of desire from 'this world', he will experience the infinite emptiness which is the state of death, of disconnection and of losing all hold on things. This emptiness is then filled by the risen Jesus.

As he develops the notion of desire in *Let This Mind Be in You* through reflection on the sense of being desirable, Moore suggests that the encounter with the risen Jesus convinced the disciples that the transformation has really been occurring, that human

beings are now able to live in a new age. In the disciples' experience, the new possibility for human living awakened by Jesus in their community had collapsed with his death. In the resurrection encounter, the disciples experienced that they were directly awakened to a sense of being desirable in themselves. Through the experience of Jesus as Spirit-giving, they experienced a new fullness of life that came out of death. From that moment, transformation and eternal life stood as a newly living reality that has been accomplished in and through Jesus Christ.

Moore defined desire and returned to the notion of ego to discuss the death of Jesus in *Jesus The Liberator of Desire*. For Moore, the origin and end of desire is God. The cross empowers this real desire to be more and more itself in the mystery in which human beings exist. It brings human beings to the death that the liberation of real desire entails. This death is the death of present ego, death to the place of sin. Moore explains that in the encounter with Jesus crucified, sin is brought into contact with the self which is evaded by sin. The self now is awakened to love. The evasive life of human beings is taken into the shedding of life of the true ego on the cross. Thus, human beings are able to receive the revelation of Jesus in his final glory as who they are to be in a new life.

2. Transformation

What happens to man in the encounter with Jesus crucified and risen is the transformation of man into a new life in Jesus. In this new existence, man is plunged into death with Jesus to be raised in him to a new life, a new community, the Body of Christ. One is reborn in the identity that he has been crucifying. The way into this identity is the way of dying to be anew. One transcends his sinful reality in the infinite love of God.

In *The Crucified Jesus Is No Stranger*, Moore reflects that when man meets God's love in the crucified, this love transforms him who recognizes the self that he hates in a man abandoned and nailed on the cross. He is the sinful man forgiven by God's love in Jesus, who demonstrated divine forgiveness in himself on the cross. Once man takes part of the crucifier, he experiences that the mystery of the crucified Jesus transforms evil into sin. He then becomes aware of another self, his true self in Jesus crucified by him. If he acknowledges this other self as his own, he yields to sorrow: sin is transformed into sorrow. In turn, sorrow opens this person to receive the forgiveness that Jesus offers, and thus to reconcile him to his true self in Jesus. He sees Jesus in his death returning to the Father, and experiences God as Father. Thus, in the encounter with Jesus, man is liberated and freed from alienation of the conscious ego from the total self and redeemed from slavery.

With the shift to the experience of the disciples in *The Fire and The Rose Are One*, Moore suggests that in the disciples' experience, the encounter with the risen Jesus is the paradigmatic moment of God telling man that man is God's beloved. Through this communication, man receives new life from Jesus. This new life in the self is the life of oneself tending towards God, a reality one recognizes in the event of Jesus.

In focusing on the inner loneliness as a reason for desire, in *The Inner Loneliness* Moore proposes that in the encounter with Jesus in his death and resurrection, the desire awakened by Jesus is brought into a mortal crisis in which the ego dies to be transcended, in which the believer experiences total desolation and emptiness of soul and through this crisis is transformed into the new life. Accordingly, the believer undergoes an essential progression and experiences himself as centered in Jesus who is the transcendent center.

In crucifying his relationship with the world, the believer dies to his own self. Then, the believer experiences that he is filled with the influx of God to live a new life in Jesus. His inner loneliness is relieved in and through Jesus. His desire meets the experience of God moving him to fuller life. Thus, the believer is no longer lonely, knowing himself to be significant for God and for others.

Moore deepens the notion of desire in *Let This Mind Be in You* when he considers that desire to be for another entails the desire to be desired and registers as a sense of being desirable. The desire to be for another is the desire for the fullness of life. In light of this sense, Moore sees that in his death, Jesus brings his followers to death of the soul, and there, in his resurrection, brings them into the fullness of life. The encounter with Jesus is the encounter with an incomprehensible love. This love shows itself in the embrace of the death that human beings reject in horror. It invites the believer to 'let that mind be in you which also was in Christ Jesus', which implies a process of transformation of desire in the believer. Through Jesus, desire is stretched to the infinity of the other world. In the encounter with the risen Lord through the Holy Spirit, the believer experiences and tastes the new age. The believer lets himself be crucified for, lets God love him, and lets Jesus be in him to live in the fullness of life.

As discussed in *Jesus The Liberator of Desire* Jesus' death is a death to ego. Moore suggests that in the experience of the disciples, the ego is brought fully to death in the death of Jesus. In the resurrection of Jesus, the disciples are forgiven to be finally transformed into communion with God in Jesus. This radical transformation of the disciples brings the experience of the new presence of Jesus as joy, forgiveness, liberation, and peace in a new order. Eschatologically, the transformative experience of

the disciples is the beginning of the last age of which Jesus is the center and the life. For them, physical death is anticipated by dying to ego. Eternal life has entered into the human bloodstream for ever.

3. Living in community

In *The Crucified Jesus Is No Stranger*, Moore did not discuss the life of a new human community in Jesus. In *The Fire and The Rose Are One*, Moore develops that idea in light of an understanding of community as a human work of self-expression that lives out the redemptive revelation of God in Jesus. For Moore, the center of this community is the consciousness of Jesus and the communication of this consciousness. The receivers of that communication know as individuals and as a community that they are received into 'the Word made flesh', the mystical Body of Christ.

When he develops his thought on the sense of self-worth with the reflection that the human self is truly itself through desire to be oneself for another, Moore suggests that through the encounter with Jesus, man is reconciled to his true self in Jesus and freed from sin to love the infinite God. As a beloved of God, the self is now conscious of love for God and for others. With the true sense of self-worth, freed man feels significant for God and for others and is empowered to live out his desire to be himself for another. His life becomes the inauguration of a new fellowship of men and women on this earth.

In Moore's view, recognizing Jesus as God is effective in oneself, leading one to grasp that the presence of God as love dissolves guilt and releases in oneself the love that constitutes the new community. In the Body of Christ, the oneness of the Father and Jesus experienced as the divine love delivers believers into mutual love in community. The principle of this mutual love is the Holy Spirit who is the personality of the oneness

of the Father and the Son. Through the Holy Spirit the oneness of the Father and Jesus moves in man as a life. In the encounter with Jesus, the Holy Spirit helps believers to recognize that in Jesus the life of God embraces a new people. The Holy Spirit is the life that this people receives and knows to be their own.

In *Let This Mind Be in You*, Moore analyzed the sinful condition in which the self refuses to grow and thus, lacks the sense of being desirable in a condition of arrested development. Correspondingly, Moore suggests that the new life can be seen as a result of the release of arrested development by Jesus. In this released condition, human beings know themselves as coming from the hand of God. They are desirable because of being desired by God. They know themselves in a new existence as the mysterious Body of Christ. In the sense of this one body, they experience a new existence in Jesus who draws them to himself in the fullness of life.

This is the work of the Holy Spirit in the believers. Through the Holy Spirit, the sense of self in people as desirable draws them together. In the community of faith, each member can discern that God makes space for God in him/herself, and then, senses the same in other people. This space of God in oneself and in others forms a unity. Each one's desirableness is known as the desirableness of God becomes the place of the unity in which the infinite one knows all members in the unity of the community.

Moore indicates that while real desire is the essential act of living self-love that trusts in the ultimate mystery called God, sin absolutizes ego and locks human beings into the permanence of ego in the denial of desire. In *Jesus The Liberator of Desire*, Moore shows that in the sinful condition, human beings need the liberation of desire, so that their liberated desire goes beyond themselves toward the ultimate mystery of God in

whom they become more themselves. Such liberation of desire can only happen through Jesus, who on the cross empowers real desire and brings human beings to the death of ego, a death to the place of sin, and who in his resurrection transforms them into a community of new life, of new humanity with the new identity, freedom and communion.

Thus one can see in this series of books that Moore continually shifts his reflection in order to correct and deepen his thought. Each book represents a rethinking of the anthropology and Christology that determine Moore's grasp of the meaning of salvation in Christ.

IV. CONCLUSION

The soteriology of Moore is an exploration of how God's salvation in Jesus happens to man in terms of the subject. It turns to the realm of human interiority, and its foundation lies clearly in Moore's religious experience. The data of consciousness are relevant to the world of interiority, and "the data on the saving power of the cross lie in the process of healing, liberating and transforming which the encounter with the crucified effects in one's own consciousness."²

In Moore's analysis of human subjectivity, the Christian mystery of redemption is disclosed as a dynamic verified in human interiority. Moore is concerned with the redemptive story of Jesus as it affects the disciples' subjective transformation and the emergence of the believer as a self. By way of an intentional psychology, Moore attempts to open the intelligibility of that story. Moore's soteriology urges a need for self-awareness, an exercise in self-appropriation to discover oneself in oneself. It challenges

² William P. Loewe, "Encountering the Crucified God: The Soteriology of Sebastian Moore", *Horizons* 9, 223-24.

the believer to taste and see in his own experience the liberating and transforming power of the crucified.³

“While Moore’s work focuses on the individual and the conversion experience in which the ‘will-not-to-be’ is overcome, he also recognizes that the individual exists within a larger ‘order of being’”,⁴ then, in a new community, the Body of Christ, with new identity in freedom and communion. However, because of its focus on the subject, Moore’s soteriology has its limitations. If one understands that where the cross on which Jesus is crucified is operative, where active sacrificial love and ego-transcendence are realized, there the divine process of redemption is at work, then one would suggest that Moore’s soteriological work can be explored in relation to other religions and to non-religious persons.⁵ In addition, if individual identity is always mediated by the social order, if psychological events are always conditioned by and the condition for one’s experience of the world, the soteriology of Moore should be complemented by a view of the dialectical interdependence of the psychological and the social to discover intelligibility in the “the distortions of the economic, social, political, and cultural orders which condition, mediate, and objectivize the individual’s experience of sin and guilt.”⁶

Despite its limitation, one can say that the soteriology of Moore has a socio-political component. One of its emphases is ‘dying to ego’ by which a person grows in solidarity

³ Stephen J. Duffy, “Ego Transcendence and Transformation” in *Jesus Crucified and Risen*, 40-41.

⁴ William P. Loewe, “Encountering the Crucified God”, 235.

⁵ Stephen J. Duffy, “Ego Transcendence and Transformation”, in *Jesus Crucified and Risen*, 43.

⁶ William P. Loewe, “Encountering the Crucified God”, 235.

with others, shatters the defensive barriers among them, and challenges all the relationships that institutionalize individual and group ego as a way of being.⁷

In my opinion, Moore's soteriology should be developed by exploring the realms of the economic, social, political, and cultural orders in order to promote evangelization and inculturation. In this development, the social aspect of sin which human beings generate, the sufferings that they engender on each other and the mutual influence in a sinful world on each other, should be taken into account. In doing so, soteriology will develop with a view of the individual in the sinful world and of the sinful world in each person. However, only as each individual dies to ego to live a new life with new identity in communion with God and with others, he/she can contribute to the redemptive transformation of the world and of various orders in the world.

⁷ Stephen J. Duffy, "Ego Transcendence and Transformation", in *Jesus Crucified and Risen*, 43-4.

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