

FOUNDATIONS: CHAPTER TEN

- INTRODUCTION: <sup>267</sup>
- 1) 2nd phase (Mediated Theology)-more personal stance
  - 2) 'foundations - not of the whole of Theology but of the 3 last specialties (doctrines, systematics and communications)
  - 3) not the whole foundation of these specialties but the added foundation needed to move from indirect discourse to direct.

1. Foundational Reality <sup>267</sup>

1. Foundational reality, as distinct from its expression, is conversion: religious, moral and intellectual.
2. Conversion may be operative in mediating Theology but not as an explicit, established, universally recognized criterion of proper procedure
3. foundations occur on the fourth level - deliberation, evaluation, decision
4. not arbitrary (inauthentic): conversion - to authentic demands of human spirit
5. not an act of will but of conscience
6. deliberate decision is a high achievement - drift
7. personal but not private
8. more than a change of horizon
9. distinct from doctrines (how group is constituted, its founder, services)

2. The Sufficiency of the Foundational Reality

Two conceptions of Foundations: <sup>268</sup>

1. simple - as a set of premisses (logically first propositions)
2. complex - as what is first in any ordered set - for an on-going, developing process: control via conversions of Theologian

not new premisses  
but new reality,  
in the development  
1st phase

3. Pluralism in Expression <sup>211</sup>

not vs important of process philosophy  
moral vs laws  
dog vs qualitative coming of soul

- a. The manifestation of conversion in deeds and in words will vary with the manner in which consciousness is undifferentiated or differentiated.  
Result - pluralism in expression of some fundamental stance (multiplicity of Theologies)
- b. Recall four realms of meaning: common sense, theory, interiority, transcendence.
- c. Enumeration of possibilities: -
  - 1) Undifferentiated consciousness operates only in the realm of common sense (need to recognize limitations, e.g. ressentiment)
  - 2) religiously differentiated consciousness operates in the realm of common sense and the realm of transcendence (ascetic - mystic)
  - 3) Theoretically differentiated consciousness operates in the realm of common sense and the realm of theory (2 phases: philosophy - science; science emancipated from philosophy)
  - 4) interiorly differentiated consciousness operates in the realm of common sense and of interiority (modern philosophy - cassirer)
  - 5) religiously and theoretically differentiated consciousness operates in the three realms of common sense, transcendence and theory (Aquinas)

- 6) religiously and interiorly differentiated consciousness operates in the realms of common sense, transcendence and interiority (Augustine, Pascal, Newman)
  - 7) theoretically and interiorly differentiated consciousness operates in the realms of common sense, theory and interiority
  - 8) fully differentiated consciousness operates in the four realms of common sense, theory interiority and transcendence (goal of contemporary theologian)
- d. Each differentiation may be incept or mature or vanishing p. 11

4. Pluralism In Theology 276

- 1. Radical pluralism - presence or absence of conversions
- 2. Benign but confusing pluralism - results from the differentiation of consciousness, e.g.
  - a) symbolic theology - e.g. Judaeo - Christianity p. 12
  - b) mystical theology - mystical experience *has studied its foundation of theol. thought*
  - c) theoretical theology - e.g. Hellenism; thirteenth century (lectio - quaestio) *logical - metaphysical reconciliation*

6280  
Cappelen  
Caplan  
Damer  
Johnathan  
Lover  
Blument

Difficulties in history of theoretical theology:

from medievals - to fourteenth century - to reflection in the work of previous theologians - to Melchior Cano - to manuals

p. 15

- d) methodical theology - as an on-going process reflecting of the on-going process of an historical religion (basic terms and relations from the conscious operations and conscious dynamic relations of the subject); comprehensive

5. Categories 281

Med Cat Arist → Religiously + interiorly diff. consc.

- a) The transcendental notions make questions and answers possible; categories make them determinate
- b) theological categories - either general or special
- c) How categories are to be obtained:
  - 1. Christianity requires a transcultural base
  - 2. transcendental method as transcultural
  - 3. God's gift of his love has a transcultural aspect
- d) Validity to be expected in the derivation of categories:
  - 1. general categories - transcendental method: realities to which such formulation refers is transcultural
  - 2. special categories - distinguish being in love in an unrestricted manner as it is defined and as it is achieved
    - as defined - religious conversion its own justification (Cor 13)
    - as achieved - dialectical (bias, illusion, inauthenticity)
  - 3. Grounds for acceptance and employment of the categories: notion of model or ideal type (interlocking sets of terms and relations)
    - a) categories will form a set of interlocking terms & relations
    - b) models built up from basic terms & relations which refer to transcultural components in human living & operation
    - c) if more than models is a theological not methodological question

bias  
191-206 218-242

## 6. General Theological Categories

- a) Base theologian as subject and his operations as self-transcending
- b) Basic net of terms and relations can be differentiated in a number of manners
1. different kinds of conscious operation
  2. different patterns of experience *brod. insight intell. insight dream. practical*
  3. different qualities of consciousness *subject. object. rational. relational*
  4. different manners of proceeding towards goals *CS. see int. trans.*
  5. different realms of meaning and worlds
  6. diverse heuristic structures *... that point behind. integrated - front. spec.*
  7. contrast between differentiated and undifferentiated consciousness
  8. absence or presence of conversion
  9. positions and counter positions
- c) From that base to a developed account of the human good, values, beliefs, to carriers, elements, functions, realms and stages of meaning, to the question of God, of religious experience, its expressions and its dialectical development
- d) as a dynamic structure, various ways in which models change can be worked out (c.f. Insight - e.g. fire)

## 7. Special Theological Categories

- a) Model in theoretical theology of middle ages: contrast methodical and theoretical theologies on theology of grace (metaphysical psychology to state (purgative, illuminative, unitive)
- b) data on dynamic state of other-worldly love - process of conversion and development; inner determinants - God's gift of love and man's consent, outer determinants - share of experience and wisdom of a religious tradition e.f. Vergote; Rabut) p 290
- c) Conclusions:
- foundations derives first set of categories
1. from religious experience (studies, personal development)
  2. from subject to subjects (community)
  3. from our loving to the loving source of our love.
  4. from differentiation: authenticity and unauthenticity
  5. from progress, decline and redemption

Theologian to decide in detail (not methodologist)

## 8. Use of the Categories

1. Transcultural base: for general categories - authentic or unauthentic man  
for special categories - authentic or unauthentic Christian
2. Derivation of categories - subject's self-appropriation
3. purification of the categories is prepared by dialectic and effected through conversion (objectivity as self-transcending subjectivity)
4. general categories occur in any of the eight functional specialties
5. genesis of special categories (dialectic); explicit commitment (foundations) to categories only as models (hypothesis or description is in doctrine, systematics, communication)
6. special categories receive further specifications from the data; and data set up an exigence for further clarification of the categories and for their correction and development (scissors-movement)

Conclusion: foundations is concerned largely with the origins, genesis, present state, possible developments and adaptations of the categories of Christians