

(410) Chapter Twelve: Doctrines:

- Introd: 6th func. spec. is doctrines.
- a. Shall speak of: varieties of doctrines, their functs, their variations, of diff of consc & ongoing discovery of mind w consequent ongoing contexts, of devlpmt, perman, & historicity of dogma, cultural pluralism & unity of faith & of autonomy of func. sp. named doctrines.

1. Varieties:

• First step: disting. primary sources, chrch doctrs, theological doctrs, meth. doctrn, & applic. of a meth. doctr tht results in a f. sp named docs.

- 1. Common to all: taught.
- 2. Differ: teachers diff. in authority.

Quest

a. In primary sources: distinct. between doctr. of original message (e.g. I Cor 15; 3ff & Gal 1; 6ff) & doctrs. about doctr.

(411)

- 1. Doctrs about doctr: from stages in proclm & applic. of message:
 - a. Thus, revel through propets & thru Son (Heb 1; 1,2).
 - b. Chch decree in which decision of Xns same as Holy Sp. (Act 15, 28).
 - c. Apost. trads: Iren, Tert, Origen.
 - d. Inspir. of canonic scrips w more accessibl criterio when canon formed & hermen. principles explained.

Secondly

b. Church doctrs:

- 1. Antecedents both in New T confessions & in decis of assembled Xns which coincides w decis of Holy Sp (Act 15, 28). Not simple reaff. of scip or trad. Though see Pope Steph: "... nihil innovetur nisi quod traditum est..." (DS 110), new quests did arise.

(412)

a. Why new quests? Sections on variations of doctrs & diff of consc will give some answer. But see, eg., Denziger's Ench. Symbol. to observe how ea is prod of pl & tim, how ea meets quests of day.

3rdly

c. Theol. doctrs:

- 1. Etymol. theolgy means discourse about God. In Xn context, person's reflects. on revel given in & by Xt J.
 - a. Patrist period: mainly specif quest currently ventilated; towards end Jn Damascene's De fide orthodoxa
 - b. Med. schools: theolgy became methodical, collabor., ongoing.
 - 1. Research & caàssif: in bks of sents.
 - 2. Interp. in comments. on Old & New T, & eminent writers.
 - 3. Systematic thelgy sought order:
 - a. It began perhaps w. Sic et non of Abel. 158 props proved & disproved by scrip, trad, reason.
 - 1. Non became Videtur qd non of the questio; sic became Sed contra est. Princips. for solution or reconcil; finally princs applied. Solution to endless quests required syst. view, thus Arist.

(413)

4thly

d. Methodological Problems: end of 13th cent in controv of Augs. & Arists.; then opposit. of Thomists & Scots; Caths. & Prots; Jesuits & Doms; Prots among themselves.

- 1. Needed solution: to meet head basic issues in phil by a radical theol. method, expressed in 3 quests: What is one doing.... Why is that... What does one know...

(414)

a. Nec. but not enough: also must ask what one is doing when one is doing theolgy. Answer must envisage Xn encounter w Gd & historicity of Xn witness, diversity of cult, & diff of consc.

- 1. Methodgy reflects on theolgy & theols just as theolgy reflects on revel & chch doctrs. Tho method ~~reflects on theolgy~~ must mention revel & ch doctrs, does not attempt to determine content. Attempts to determine how theolgs shd operate.

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MT (Chap. Twelve, Doctrines, p. 2)

- e. 5th variety of doctrs: ones meant in title of chap. There are theol doctrs reached by method that distinguishes f. sps. & use the f. sp, foundations, to select doctrs from among the multiple choices presented by the f sp, dialectic.

2. Functions:

(415)

- a. Funcs of meaning: have distinguished comm, eff, const, cogn. In lecture on Religion, spoke of inner gr & outer wrd from Xt. Because of source, wrd is doctr. Because source is one, doctr will be common doctr. which fulfill comm, eff, const, cogn funcs proper to meaning.
1. Is eff: counsels & diseades.
 2. Is cogn: telss whence, whither, how.
 3. Is const. of community: doct'r is set of means. & vals commonly accptd.
 4. Is comm: from Xt to Aposts, to their succesors, etc.
- b. Normative func of doctrs:

(416)

1. The 3 convers. may be lacking. Lack of convers. can be conscious, or not apprehended.
 - a. Persons sociologically Cath or Prts.
 1. Language of grp taken; it is devaluated, thus also doctr. Terms, doctrs., & conclusions are victims. This is authenticity. It cn become a trad. Unauth. trad brken by authentic Xns.
 2. Result of discriminations of fal specs ~~fundations~~ & dialectics & fnd-tions is fal spec doctrines based on the 3 conversions.
 - a. Normativeness derived from 2 previous specs: dialectic & fndations.
 1. Normativeness results from a determ method.
 2. Normativeness distinct from ~~theologians~~ theologs.
 3. Normative. dist. from & dependent on the normativeness of refel, scrip. or chch doctr.

(417) 3. Variations

(418)

- a. Adaptation of Gosp. to be preached (Mt 28, 19) acc. to variety of human social arrangements, cultures, mentalities.

(419)

1. Xn doctr. introduced within culture in its developmt will exploit resources of culture (e.g. of Son & Sp. as angels in Judaic Xty).
2. Not only missionary must conceive cult. as various. Contemp notion of culture is empirical; vs. classicist view. Classicism claimed to be universalist in wrks of art, phil, laws & structs.
 - a. Classicist is not pluralist. Convinced circumstances are accidental & beyond accidents there is stable, fixed, immutable substance.
 1. Knowledge of species is know of many instances. Ture of human species & one faith th ru Xt & one charity thru Holy Sp. Therefore, no diversity in the one doctr; merely in its diverse dresses.
- b. Later will find doctrs named dogma permanent, but conclusion do not rest upon classicist assumptions.
 1. We are not relativists, therefore somethinn substantial. Not it eternally valid propositions, but open struct of human spirit, in the ever immanent ' operative tho unexpressed transc precepts: Be att, be int, be reas, be resp.
 - a. There is cumulative development; classicism itself was an example of such a cumulative development.

NEW DOCTRINES

4. Differentiations of consciousness

How is that developments are possible?

Because of the differentiation of consciousness.

1) The infant lives in a world of immediacy.

The child moves into a world mediated by meaning.

The adult never doubts that the real world is mediated by meaning, but he might not be able to objectify the criteria by which he knows reality.

2) Different worlds mediated by meaning according to different developments of human intelligence.

The world mediated by common sense meaning (the immediate, the concrete, the particular).

Different brands of common sense.

3) God's gift of his love gives human living an orientation to what is transcendent in levableness.

4) Symbols, arts, literature express human knowing and feelings.

5) Systematic meaning aims at an explanatory view of this or that realm of experience.

6) Post-systematic literature (Commonsense mode of thought influenced by systematic views in logic, science, philosophy).

7) Method: the transposition of systematic meaning from a static to a dynamic context.

8) Scholarship aims at coming to understand the common sense of another place and time.

9) Development of post-scientific and post-scholarly literature.

10) Exploration of interiority (to identify one's conscious and intentional acts and their dynamic interrelations)

5. The Ongoing Discovery of Mind: Part One

(425) Differentiation of human consciousness leads to successive stages in cultural development.

↳ earlier stage cannot foresee later

- This helpful in understanding development of doctrines insofar as these are meaningful in contexts, and the ongoing discovery of mind changes the contexts. Doctrines retain meaning within a new context only by being recast.

(426) Series of Developments:

1. Reinterpretation of Symbolic Apprehension

- 1) Symbolic appreh. of man and world expressed in myth, saga, legend, magic, cosmogony, apocalypse, typology. Sources in fact that prephilosophic and prescientific thought cannot evolve & express verbal, notional & real distinctions nor can it distinguish between legitimate and illegitimate uses of constitutive & effective functions of meaning.
- 2) Symbolic constructions not untrue; later notion of truth not yet developed.
 - Hebrew notion of truth as fidelity
 - Greek notion as aleitheia: what is conspicuous, unconcealed
- 3) Symbolic apprehension rejected false & approximated truth by reinterpreting symbolic constructions, using same material and giving new answers to the same questions through additions, eliminations, rearrangements.

(427) - O.T. used neighboring peoples' traditions but in story of creation and last day omitted primeval battle of gods, divine begetting of kings & elected people; no cult of stars & sexuality; no sacralizing of nature.
- N.T. used symbolic representations of late Jewry & Hellenic Gnosticism, but when these latter could not be subordinated to Christian purpose they were criticized & rejected (cf. K. Froer, Biblische Hermeneutik)

2. Philosophic Purification of Biblical Anthropomorphism

- 1) Xenophanes' remark on men making gods in their own image. Beginnings of long effort to conceive God on analogy of spirit and not of matter.
- 2) Clement of Alexandria: urged Christians to abstain from anthropomorphic conceptions of God even when these were found in the Bible.

(428)

3. Occasional Use of Systematic Meaning

1) Greek Councils began movement to employ systematic meaning in church doctrine.

- Athanasius' "eadem de Filio quae de Patre dicuntur excepto Patris nomine"
- Nicea's consubstantiality going beyond NT terminology

(429)

- Chalcedon's distinction in second paragraph of decree between nature and person. This distinction can occur, however, in different contexts:

2) Series of contexts:

- Logical context concerns propositions

- as with "consubstantial" in Nicea

- later Christological doctrine of communicatio idiomatum

(430)

- Incipient Metaphysical context. Byzantine theologians about 75 years after Chalcedon asking if one of the natures was personless. Enhypostasia and anhypostasia (cf. Evans, Leontius of Byzantium, An Origenist Christology)

- Full Metaphysical Context distinguishes verbal, notional, real distinctions; major and minor real distinctions; divides minor real distinctions into ordinary and analogical instance found in Incarnation. Here one seeks imperfect but fruitful understanding of mystery (Vat. I).

4. Systematic Theological Doctrine: The fully metaphysical context emerges only in a late and fully self-conscious Scholasticism, whose fundamental intention and style was a thorough-going effort to attain a coherent & orderly assimilation of the Christian tradition.

1) Enormous differences between Anselm & Aquinas due to century & a half of labors to assemble & classify data, understanding them in commentaries, digest them by proper questions & answers, & assure coherence by orderly solutions based on Aristotelian corpus as substructure.

(431)

2) Greater part of this work resembles Medieval anticipations of modern science. Transition from implicit to explicit was really transition from lesser to a fuller differentiation of consciousness. That consc. had been differentiated by a common sense, by religion, by an artistic & literary culture, & by slight dose of systematic meaning in Greek Councils. In medieval period strong dose of systematic meaning: terms defined, problems solved, what had been lived and spoken of in one way now became object of reflex thought that reorganized, correlated and explained.

- Peter Lombard & development of notion "Sacrament"

- From Augustine affirmation of grace and liberty (what was grace and what was liberty?). About 1230 Philip the Chancellor's distinction of two entitatively disproportionate orders: grace above nature, charity above human good will, faith above reason, merit from God above fellow

(432)

Doctrines (6)

men's estimation. This distinction made it possible to (1) discuss nature of grace without discussing liberty, (2) discuss liberty without discussing grace, (3) work out relations of grace & liberty.

3) Some reservations on medieval theol. development:

(433)

a) It is superseded today: middle ages needed systematic substructure & rightly turned to Aristotle. But emergence of systematic meaning in Aristotle:

- did not anticipate a method envisaging an ongoing succession of systems
- nor the emergence of a Philologie whose aim was historical reconstruction of the constructions of mankind
- nor the later ideal of philosophy as at once critical & historically minded, cutting to roots of philosophic disputes and grounding a view that embraced differentiations of human consciousness & epochs of history

b) Certain defects in Aristotle have become manifest: (1) ideal of science in necessity, (2) blurring of difference between common names developed by common sense and technical terms in explanatory science.

Both of these defects magnified in 14th & 15th cent. Scholasticism: (1) excessively rigorous ideal of sc led to skepticism and decadence, (2) blurred distinction between common names and technical terms led to verbalism

(434)

5. Church Doctrine dependent on Systematic Theological Doctrine (distinct but related)

1) They pertain to different contexts:

a) Contexts have different purposes:

- Church doct. are content of church's witness to Christ, they express a set of meanings & values informing individual & collective Xtian living
- + theol. doct. are part of academic discipline, concerned to understand & know Xtian ~~days~~ tradition & further its development.

b) Unequal extent of contexts:

- Theology handles many questions not in church doctrines
- Diverse theologians belong to same church
- In Roman Catholicism relation of theol schools to church doctrine carefully mapped out in "theological notes"

2) Yet contexts are related: from middle ages to Vat. II doctrines of Catholic church deriving from theology a precision, conciseness, precision not found in earlier times.

a) Meaning of doctrine not, however, systematic but commonly post-systematic. So one cannot infer what church doctrine must mean from one's theol knowl, although any exact interpretation presupposes a knowl of theol and stylus curiae

b) Resort to ~~research~~ & exegesis to know what church doctrines really do mean

Doctrines (7)

(435)

3) The legitimacy of this influence of theology on church doctrines is a question of theology and not methodology. Method can point to the different contexts in which the questions arose:

- (1) Prior to emergence of historical mindedness one had alternatives of anachronism (attribute to Bible & Fathers what schelastics discovered) or archaism (any doctrine not explicit in scripture or fathers was a corruption).
- (2) As historical knowl increased, varisous theories of development, more or less successful, were worked out & applied.
- (3) Third option contends there can be many kinds of developments, to know them one must study concrete hist processes while, to know their legitimacy, one has to turn to evaluational history & assign them their place in the dialectic of the presence & absence of intell, moral, & religious conversion.

6. Ongoing Context

436

44! The canon of the New Testament then is the material context of each of the books of the New Testament. The formal context is reached through investigation, by an accumulation of insights constituting a viewpoint. "Ongoing context arises when a succession of texts express the mind of a single historical community!" Ongoing context (It) can be divided into prior and subsequent stages, and this may be illustrated by considering the non-scriptural term introduced at Nicea. There emerges the ongoing context of church doctrines after 437.6 that. "It does state what resulted from Nicea and what came in fact 4! the context within which Nicea was to be understood". One ongoing context may be related to another in terms of derivation and interaction. Thus, the ongoing context that runs from Nicea to the 3rd council of constantinople derives from the doctrines of the first three centuries but differs in its post systematic mode of expression. 438 Again, the ongoing process can also be dialectical, distinguish between opposition in church and theological doctrines, ~~rather~~ ^{differ} on the latter, agree on the former. Interacting contexts are represented by the context of theological and church doctrines from the medieval period up to vatican II, in their interaction.

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438.9 7. The Ongoing Discovery of Mind: Part Two.

The Medieval synthesis set up a unified world view but did not 439 envisage the possibility that "unified world-views are subject to notable changes". Novel scientific traditions stemming from Copernicus, Newton, Darwin, Freud, Heisenberg have assaulted the earlier traditional Christian world view. de Chardin recognised the Christian's need for such a unified world view. The old notion of science as necessary knowledge had given way to science as probable. 440 Early 19th century Philologie set itself the goal of reconstructing the constructions of mankind and it has moved from classical studies into the fields of biblical, patristic and medieval studies. It involves

Doctrines (9)

large scale collaboration which relocates the dogmatic theologian in a team.

440.5

The modern generalized empirical science unlike that of Aristotle has to deal with the data of consciousness and the three basic questions, of cognitional theory, epistemology and metaphysics. The shift to interoirity came in various manners from Descartes and Kant but was followed by a shifr from knowledge to faith, will and consci^{ence}

441

The fourth level of intentional consciousness sublates the preceding levels. The old claim to the autonomy of speculative intellect has been replaced by a science that is under the guidance of method and

442

the appropriate method is selected by a decision. Such is a summary indication of a series of fundamental changes that have come about in the last 4½ centuries which have modified man's image of himself in his world, conception of science, ~~his~~ history and conception of history, philosophy and conception of philosophy. The three basic differentiations of consciousness involved are beyond the horizon of ancient Greece and medieval Europe.

442.9 Modern science is one thing, extra scientific opinions another. Deter-

443

minism excluded human freedom and responsibility. Modern history is one thing and the philosophic assumptions of historians antoether. Gadamer has examined the assumptions of Schleiermacher, Ranke, Droysen and Dilthey. Kurt Frör has outlined the influence of positivism on historians of the late 19th century. Barth and Bultman reacted against the pene-

443.5

tration of historicims into biblical studies. Both acknowledged the need for moral and religious conversion in one's study of the bible. Bultmann divides biblical study into the scientific that is independent of the religious, and the religious. In both Barth and Bultmann there is need for intellectual as well as religious conversion, to remedy Barths fideism and Bultman's secularist notion of exegesis. That

444.6 conversion has to be related to the issue of method.

8. The Development of Doctrines

Doctrines (10)

Doctrines develop not in a simple manner but in accordance with the intelligibility immanent in the historical process. One cluster of manners in which doctrines develop I have named the ongoing discovery
445.5 of mind. There is the movement from symbol to systematics, method. Again, the development can be dialectical, the truth is discovered because a contrary error has been asserted. Doctrines are constitutive of the Christian community, can unite or disrupt and develop in a concrete historical situation which it is well to understand. Finally,
446 as well as the doctrines of the councils there are "cultic" doctrines, the Immaculate Conception and so on. Is not human psychology and the refinement of human feelings the area to explore in coming to understand the development of Mariae doctrines.

DOCTRINES

9. The permanence of Dogmas

The permanence of the meaning of dogmas was taught in Vatican I (Dei Filius, last paragraph of the last chapter + canon).

The chapter was against rationalism. The council distinguished:

(1) The natural light of reason: the range of its object (God and some revealed truths are included)

(2) By faith we believe what God has revealed, because of the authority of God. Among the principal objects of faith are the mysteries hidden in God.

(3) Reason illuminated by faith can reach some fruitful understanding of the mysteries (analogy!). Such understanding seems to be ^{all} praised in the famous quotation from Vincent of Lerins.

(4) Reason operating beyond its competence.

Since the doctrine of faith has not been proposed as some sort of philosophic discovery to be perfected by human talent, there is to be no departure from the meaning declared by the church (dogmas) under the pretext of some profounder understanding.

The dogmas, from ~~wh~~ whose meaning there is no departure, seems to refer to the church's declarations of revealed mysteries, not just of revealed ~~tr~~ truths. In fact only the mysteries transcend the intelligence of human mind, and therefore stand beyond the status of the products of human history.

Note: Permanence/~~t~~ attaches to the meaning, not to the formula.

Moreover: better to speak of the permanence of the meaning of dogmas rather than of the immutability of the same meaning (better understanding is desired!)

Two grounds for affirming the permanence of the meaning of revealed mysteries:

- (a) Causa cognoscendi: the meaning that a truth possesses in its own context can never be denied truthfully: ~~the meaning of a truth is not a datum, but a truth (through which a mystery is revealed). Man cannot have the evidence that would enable him to substitute some other meaning.~~
- (b) Causa essendi: The meaning of a dogma is not a datum, but a truth (through which a supernatural mystery is revealed). Man cannot have the evidence that would enable him to substitute some other meaning.

10. The Historicity of Dogmas

The Constitution Dei Filius was occasioned by

- traditionalists,
- semi-rationalists (Günther, Frohschammer), who were concerned with the historicity of church doctrines. Vatican I selected one aspect of their views that was unacceptable, but did not deal with the underlying issue of the historicity of dogmas.

Can the doctrine of Vatican I on the permanence of the meaning of dogmas be reconciled with the historicity of man's thought and action?

Such historicity follows from the fact that human concepts, theories, affirmations, actions are expressions of human understanding, which develops over time, cumulatively, and differently in different places and times.

Distinguish:

- Fuller understanding of data leads to the rejection of previous theories,
- Fuller understanding of a truth: the same truth is more fully understood (e.g. 2+2).

Dogmas are permanent in their meaning: a better understanding is of the (same) revealed truth and not of something else.

This is not opposed to the historicity of the dogmas. For dogmas are statements. Statements have meaning only within their contexts, which are ongoing and multiple. New truths can be revealed, defined, understood, preached in different contexts (different differentiations of consciousness).

What is opposed to the historicity of the dogma is, not the permanence of ^{its} meaning, but the classicist assumption of one, universal, permanent culture.

11. Pluralism and the Unity of Faith.

(455) There are 3 sources of pluralism. First, linguistic, social and cultural differences give rise to different brands of common sense. Secondly, consciousness may be undifferentiated or it may be differentiated to deal expertly with some combination of such different realms as common sense, transcendence, beauty, system, method, scholarship and philosophic interiority. Thirdly, in any individual at any given time there may exist the abstract possibility, or the beginnings, or greater or less progress, or high development of intellectual, moral or religious conversion.

(456) Two ways of conceiving the unity of faith. On classicist assumptions there is just one culture not attained by the simple faithful. Careers, however are possible, e.g. one begins by learning Latin and Greek; one studies scholastic philosophy and theology, etc.

Such classicism was never more than the shabby shell of Catholicism. The real root and ground of unity is being in love with God. The acceptance of this gift of love constitutes religious conversion and leads to moral and even intellectual conversion.

Further, religious conversion, if it is Christian, is not just a state of mind and heart. Essential to it is the intersubjective component. Besides the gift of the Spirit within, there is the outward encounter with Christian witness.

Thirdly, the function of church doctrine lies within the function of Christian witness. For the witness is to the mysteries revealed by God and for Catholics, infallibly declared by the church. The contexts, however, in which such meanings are grasped vary as do their modes of expression.

(457) Such variation is familiar to us from the past. According to Vatican II revelation occurred not through words alone but through words and deeds. The apostolic preaching was addressed not only to Jews in their thought forms but also to Greeks. Scripture spoke more to the heart, the Christological councils to the mind. Scholastic theology in its recasting of Christian belief in an Aristotelian mould deserted neither revelation nor the councils. And if, ~~modern~~ modern theologians were to transpose medieval theory into the categories on interiority they would be doing for our age what the greater Scholastics did for theirs.

In the past there has existed a notable pluralism of expression. Classicist insistences are disappearing and a pluralism of manners, etc. is emerging. One must preach to every class in the appropriate mode.

In general such preaching will be to a consciousness that is little differentiated. The preaching will have to be as multiform as cultures, etc. The preacher will also have to keep in mind that when consciousness is only slightly differentiated, coming to know does not occur apart from acting.

(458) Further, an exact grasp of another's mentality is possible only if one attains the same differentiation and lack of differentiation. For each differentiation involves a certain remodelling of common sense. One's initial common sense is purged of its simplifications, metaphors, etc. With the attainment of full differentiation common sense is confined entirely to its proper realm of the immediate, the concrete.

(459) However, there are many routes to full attainment and many varieties of partial attainment. Preaching the Gospel to all means preaching it in the manner appropriate to each of the varieties of partial attainment and, no less, to full attainment. The ^{initial} systematic exigence required of Clement of Alexandria to deny the literal quality of scriptural anthropomorphisms. ^{Full} Systematic meaning required of Medieval Scholasticism that it seek a coherent account of all the truths of faith and reason. Contemporary scholarship ^{in its} exigence required of Vatican II to decree that the interpreter of Scripture determine the meaning intended by biblical writers by understanding literary conventions, etc.

The church, then, following the example of Paul becomes all things to all men. It communicates revelation in the appropriate manners and in accord with the almost endless brands of common sense.

(460) Still, becoming all to all, even though it involves no more than a pluralism of communications none the less is not without its difficulties. It requires development in those that teach and govern. It must cope with those with no taste for scholarship and its devices and with those who oppose the systematic on the grounds that it is better to feel compunction than to define it.

(460) Such difficulties suggest certain rules. First, appropriate modes of communicating revealed truth to every brand of common sense and to every differentiation of consciousness must be sought. Second, faith, of itself does not demand differentiation of consciousness. Faith does not oblige one to refrain from attaining ever more differentiated consciousness. Fourth, anyone may strive to express his faith in the manner appropriate to his differentiation of consciousness. Fifth, no one should judge what he does not understand or try to judge a differentiation of consciousness he does not possess.

(461) Such pluralism will have little appeal to persons with a propensity to oversimplification. The real menace, however, lies in the absence of intellectual moral or religious conversion. It is especially perilous in three manners: First, when the absence occurs in church officials or teachers. Second, when there is a movement forward from classicism as at present. Third, when system or method or scholarship or interiority are so extolled as to block advances in the others.

12. THE AUTONOMY OF THEOLOGY.

(462) What Rahner refers to as Denzingertheologie, the late Pierre Charles of Louvain named Christian positivism. For this positivism the function of the theologian is to be that of a propagandist for church doctrines. This theologian simply repeats, explains, makes no contribution of his own and hence has no claim to any autonomy.

Now theology is not a source of revelation nor an ~~inspired~~ addition to inspired scripture nor an authority that promulgates church doctrines. Also a Christian theologian should be an authentic human being and an authentic Christian and so will be second to none in his acceptance of revelation and church doctrine. Yet, this does not mean that the theologian is to be simply a parrot.

Now the history of theology makes clear that theologians treat many matters which church doctrines do not treat and that they have been the first to propound theological doctrines that, particularly in the Catholic church, provided the background of subsequent church councils. So it is that in our chapter on Functional Specialties we drew a distinction between religion and reflection on religion, identified such reflection with theology, and found theology so highly specialized that over and above field specialization and subject specialization we distinguished eight functional specialties.

Thus, the theologian has a specific contribution to make and possesses as a consequence a certain autonomy. Moreover, in our present account of method a criterion has been worked out to guide the theologian in his exercise of autonomy. For dialectic assemblies, analyzes, etc. the conflicting views of evaluators, historians, interpreters, researchers. Foundations determines which views are the positions that proceed from the presence of the conversions and the counterpositions that reveal the absence of the conversions.

(463) As autonomy calls for a criterion, so too it demands responsibility. Theologians should keep their own houses in order in view of their influence on the faithful and the influence theological doctrine may exert on church doctrine. It will be helpful for them to turn their thoughts to the topic of method and to adopt the best available.

It may be thought that one endangers the authority of church officials if one acknowledges that theologians have a contribution of their own to make

that they possess a certain autonomy, that they have at their disposal a strictly theological criterion, and that they have grave responsibilities, that will all the more effectively be fulfilled by adopting some method and working gradually towards improving it.

(464)

Moreover, the authority of church officials has nothing to lose and much to gain from the proposal. Clearly historical fact indicates that theology has a contribution to make. It is beneficial to recognize autonomy and ~~the~~ the responsibility it implies. For responsibility leads to method, and method if effective makes ~~practise~~ work superfluous.

There is a further aspect. Though a Roman Catholic with quite conservative views on religious and church doctrines, I have written a chapter on doctrines without subscribing to any but the doctrine about doctrine set forth in the first Vatican Council. This was deliberate. My purpose has been ecumenical. I desire it to be as simple as possible for theologians of different allegiance to adapt my method to their uses.

Finally, a distinction between dogmatic theology and doctrinal theology should be made. Dogmatic theology is classicist... In contrast, doctrinal theology is historically-minded. It knows that the meaning of propositions becomes determinate through contexts, that context vary, etc. Consequently it distinguishes between the religious apprehension of a doctrine and its theological apprehension. The religious apprehension is through context of One's own common sense, evolving culture, state of differentiation of consciousness and degree of conversion. In contrast, the theological apprehension of doctrines is historical and dialectical. It is historical as grasping the different contexts in which the same doctrine was expressed. It is dialectical as discerning various positions and counterpositions.

(465)