

(493) CHAPTER FOURTEEN: COMMUNICATIONS

it is a
 Introd: Theology is reflect. on relig, & differentiated & specialized reflect. After 7 previous f specs (enumerated), 8th f spec: Communications.

1. Final stage: theol reflect bears fruit.
 - a. Distinct. between methodologist & theologian:
 - Theol: carry out 8 specs. &
 - Meth: task of showing what tasks of theologian are; how ea presupps. & complemts.

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1. Eg. g of theols at wrk in 8th f spec: 5 vols. of Handbuch der Pastoraltheologie, ed Karl Rahner et al (Herder). 2652pp.

1. Meaning and Ontology

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- a. 4 functions of mean. have ontological aspect:
 1. Cogn: meant is real.
 2. Constit: of part ~~reality~~ of reality one means: horizon, etc.
 3. Communicative: induces hearer to share in cogn, constit, & effect. mean.
 4. Effective: persuades, controls, directs.
- b. Ontological aspects: in all carriers, stages, in cultural traits, differentiations of con^{sc}; & presence & absence of 3 conversions.

(495) 2. Common Meaning and Ontology

- a. Community: formal constituent is
 1. Common meaning:
 - a. Common field of exper--or, *else* persons out of touch.
 - b. Comm. ways of underst--or misunderstand.
 - c. Comm. jgmts--or different wrlds.
 - d. Comm. vals--or cross purposes.
 2. Comm mean. is doubly constitutive: in individual, as a member of a community; in grp, commty.:
 - a. Genesis of common mean.: in communication, where share same cogn, constit, & eff. meaning.

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1. Spontaneous basis is intersubjectivity w. common underst from which common language. *ision*
- b. Divergent meaning divides community: there is ~~diversity~~ *ision* of culture & stratification of individs; or serious division from absence of 3 convers; thus no self-transc; n o authenticity; thus alienation. *ology*

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1. Our interest: dialectic, not affecting theol opinions, but community, action, situation.
 - a. Divided community, their conflicting actions, messy situation are headed for disaster.

(498) 3. Society, State, Church

Introd: society studied by sociologists & social historians; chch by eccleliols. & hnrch hists; state by political theorists & pol hists.

a. What is studied by hists. id partly constituted by meaning.

1. Society: trad view: organized collaboration of individuals for the pursuit of a common aim or aims.
 - a. Kinds of socty: based on this general defint. there are 2 "perf" socs, chch & state. Not parts, but instances within larger class.
 1. But for sociologist & soc. historian: socty is togetherness of human beings;; socty must be conceived concretely.

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- a. This is not just material view; formal element, component is structure of human good.
 1. 1st level: needs & caps--cooperations--instances of partic good.
 2. 2nd level: plasticity & perfectability--roles & tasks--good of order.
 3. 3rd level: freedom & respnsibility--self-transc--terminal vals.

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- b. Social struct. or good: thru cooperation; then intensification of interdependence.
 1. Ideal basis of scty: community which this stands on;
 2. a. Moral principle: individual & collective responsible; basis of universal dialog.
 - b. Religious princ: Gd's love: basis of dialog between all religions.
 - c. Xn princ: inner gift of Gd's love & outer manifestation in Xt J; basis of Xian ecumenics.

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But

2. Community is imperfect: ignorance, incompetence, alienation, ideology, egoism. Thus social process is distorted.

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a. To cope w problem of imperf community: socty develops procedures & agencies. In democracies there are bodies pursuing ends from spontaneous - ities of human nature or differentiations of development.

1. These bodies: subject to sovereign states. when states ~~run~~ ^{run} well, then they promote good of order within socty.

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a. But since ideal basis of society is community, state & human socty cannot function without it. Must be, then, individuals & grps working for renewal of community by persuading people to the 3 conversions.

4. The Christian Community and its Contemporary Situation:

(502) Xtian community results from outer communication of Christ's message and from inner gift of God's love. Since God does bestow his grace, practical theology is concerned with the effective communication of Christ's message.

1. Meaning of Message: cognitive (what Xtians are to believe), constitutive (what they are to become, crystallizing inner gift of love into overt fellowship), effective (what they are to do, service to human society bringing about kingdom).

(503) 2. To communicate Xtian message presupposes:

- cognitive: that they know the message, at their service are 7 previous FS
- constitutive: they must live it, for without living it one does not possess it and one cannot lead another to share what one does not possess.
- effective: one must practice it, for action speaks louder than words.
- to communicate message to all nations preachers and teachers must enlarge their horizons to include accurate & intimate understanding of culture & language of people they address. Grasping virtual resources of culture so that message is not disruptive or superimposed but in a line of development within the culture.
- This demands basic distinction between preaching the gospel & preaching gospel as it has been developed in one's own culture. If one does latter, one preaches one's own culture along with gospel, so that in accepting gospel the audience must also renounce their own culture.

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- Classicist sees this as legitimate for he sees his culture as normative and true
Pluralist acknowledges multiplicity of cultures, each with various differentiations of consciousness. His task is not to promote differentiation of consciousness nor to ask people to renounce their own culture, but to seek ways for making their culture a vehicle for communicating the Xtian message.

3. Through communication community is constituted and, inversely, community constitutes itself & perfects itself through communication. So Xtian community is a process of self-constitution, a Selbstvollzug, occurring within worldwide human society. The substance of the process is the Xtian message conjoined with inner gift of Grace resulting in Xtian witness, fellowship, & service to mankind. This process is:

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a) structured: church trains personnel; distinguishes roles & assigns tasks; develops modes of cooperation; promotes good of order in which Xtian needs are met; facilitates spiritual & cultural development of members; transforms by charity their personal & group relations; rejoices in the terminal values that flow from their lives.

b) outgoing process: Church exists not just for itself but for mankind. Its aim is realization of Kingdom not only within itself and in the after-life but also within human society in this life.

c) redemptive process: Xtian message, incarnate in Xst dead & risen, tells not only of God's love but of man's sin. Sin is alienation from man's authentic being and justifies itself in ideology. Destructive of community. The redemptive process has to be exercised in church & society in their wholes and each of their parts. In each case:

- 6 priorities selected & determined
- resources surveyed &, when inadequate, plans for their increase made
- conditions must be studied under which resources deployed for attaining ends
- plans drawn up for optimal deployment
- several plans in the several areas must be coordinated.

4. In the foregoing fashion the Xtian church will become not only a process of self-constitution but also a fully conscious process of self-constitution. This calls for recognition that theology is not full science of man, so to become fully conscious process of self-constitution theology must unite itself with all other relevant branches of human studies. The possibility of each integration is a method parallel to method in theology.

a) FS of research, interpretation, history applicable to any scholarly human studies; as exper, understanding, judging, applicable to any sphere of human living to obtain classical laws or statistical trends of scientific human studies.

b) Dialectics: as in other studies, theologians do not always agree. Here, then, there is place for dialectic that assembles differences, classifies them, goes to their roots, & pushes them to extremes by developing alleged positions while reversing alleged counter positions. Theological foundations, which objectify the horizon implicit in the 3 conversions, may now be invoked to decide positions & counter-positions. Thus ideology filtered out.

1. A second role of Dialectic. It can be an instrument for the analysis of social process & the social situation. for the social historian who ferrets out ideology-
for the social scientist who traces its effects-
for the policy maker who will devise remedies.

a. The advantage of the 2nd use of dialectic is that the work of the historian & scientist leads to policy. And this policy sees the elimination of alienation & ideology to promote the good of society.

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1. Both use are necessary. For the 1st use gives social scientists and historians a first-hand acquaintance with alienation & ideology; the dialectic is applied to their own work. Similar to psychiatrist in his didactic learning about himself....

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b. Corresponding to doctrines, systematics, & communications to theol. method, integrated studies wd distinguish policy making, planning, & the execution of the plans.

--Policy: concerned w attitudes & ends.

--Planning; wrks out optimal use of existin; resource for attaining ends under given conditions.

-- Execution: generates feedback. The result of attention to feedback will be that policy & planning become processes continuously revised.

We have been indicating a method, parallel to the method of theology, for integrating theolog w scholarly & scientific human studies. The aim of such integration is to generate well-informed & continuously revised policies & plans for promoting good & undoing evil both in the church & in human society generally.

1. Such studies will have to occur on many levels. The principle of subsidiarity will be observed. Thus there are the tasks of collaboration & coordination between levels.

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5. I have been speaking mainly of the redemptive action of the church in the modern world. But no less important is its constructive action. The 2 are inseparable, for one cannot undo evil without bringing about the good. Constructive side of Xn action is larger than policies, planning, & execution. There is the arduous task

-- 1) of effecting an advance in scientific knowldg;

-- 2) of persuading eminent & influential people to consider the advance thoroughly & fairly;

-- 3) of having them persuade & influence practical policy makers & planners.

In conclusion let me say that such integrated studies correspond to a profound exigence in the contemporary situation, which is to apply the best available knowledge & the most efficient techniques to coordinated grp action. Meeting this contemporary exigence

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will set church on a course of continual renewal. Theologians, experts, scientists, scholars, policy makers & planners will be in close touch.

5. The Church and the Churches

1. I have been speaking vaguely of the Church. In fact, the church is divided, Different confessions of faith exist.

a. But there is a real & ideal unity:

--real unity: is the response to the 1 Lord in the 1 Spirit.

-- ideal unity is the fruit of Xt's pryaer "... may they all be 1..." (Jn 17, 21).

At the present time that fruit is ecumenism.

For conclusion, read the last paragraph on p. 510 & the paragraph on p. 511.