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1 Meaning of Horizon

Literally: line where earth and sky seem to meet (to horizon kuklos)
 recedes when we advance, closes in behind
 divides objects into visible and not now visible according to standpoint
 within horizon - now accessible to vision
 beyond horizon - not now visible

Metaphorical or analogical sense

As range of vision, so our interests and our knowledge are limited
 Within horizon, world of interests and knowledge, what we care for
 know about to some extent great or small
 Beyond horizon, what we know nothing about and care less

Comparison of horizons: complementary, genetic, dialectical

Complementary: different interest skills knowledge of workmen
 foremen supervisors technicians engineers managers doctors lawyers professor
 Each knows about the others - each recognizes need of others to
 constitute human viable human community - together they complement
 one another

Genetic: related to one another as successive stages in some process
 of development - later includes earlier but diverges from it, dropping
 some elements, changing others, adding still others

not complementary because not simultaneous - parts of same biography
 or of same history

Dialectical: each has some awareness of the others, but radically
 opposed - the inclusion is also rejection and condemnation

the other's position is ascribed to wishful thinking, the acceptance
 of myth, to ignorance or fallacy, to blindness or illusion, to
 backwardness or immaturity, to infidelity, bad will, a refusal of God's
 grace

rejection may be passionate, and then suggestion that one should
 cultivate openness makes one furious

but rejection may also have firmness of ice without any trace of
 passion, except perhaps a wan smile

both genocide and astrology may be beyond the pale, but the former
 is execrated, the latter is ignored or merely amuses

Differences of structure

Horizons are structured

Learning is not just an addition to already acquired store, but
 more like an organic growth out of it

hence importance of context: our intentions statements deeds all
 occur within contexts -- to contexts we appeal when we explain our
 deeds, clarify amplify qualify our statements - outline the reasons
 for our goals

Husserl - account of a single perception incomplete if no mention of
 comprehensive horizon of a world as its encompassing frame of reference

Regulative of our learning is our interest - we take the trouble
 to attend and learn in accord with the values we respect and the satisfactions
 we prize

but the values that are respected and the satisfactions that are
 prized can vary from age to age, group to group, man to man, and within
 one's own living

2 Method as Horizon

We have conceived theology ~~by~~ methodically, that is, our very conception of what theology is has been the conception of functionally interdependent set of normative patterns of related and recurrent operations

Method is fixing our horizon, and it will serve to clarify the point if we indicate the divergence

- a) between this position and that of Ar Posterior Analytics which from the thirteenth century provided the background from which the nature of theology has been discussed
- b) between this position and the series of more specifically theological positions that have characterized Catholic theology since the 13th century

Crucial difference from Post Anal

PA science is knowledge of the causal, the necessary, the immutable
Mod science is knowledge, not of intelligibility that must be, but of intelligibility of what can be : law of falling bodies

19th and early 20th: Ar notion still accepted in nat sc - ~~miracles~~
necessary laws of nature - miracles impossible -- iron laws of economics
breakdown: possibility of non-Euclidean geometry - use of non-Euclidean in Einstein's relativity - alternative probabilities predicted by Q Th --
limitations on deductive systems by theorems of Gödelian type
maths ; different schools - no one holds maths deduced from necessary self-evident principles -- most consent if axioms non contradictory
Polanyi

Ar position never more than an embarrassment to theology
God, necessary in himself, but need not have created, need not have destined us to spnt end, need not have redeemed sinners
drop Ar is to drop series of pseudo-problems -- mysteries cannot be demonstrated, not even maths is demonstrated in Ar sense --
drop Ar is to reveal real worth of systematic theology -- convenientia begins to acquire same status as theories in physics chemistry

Corollaries

Ar: science of necessary - opinion of contingent or of necessary not known in its necessity

Mod: scientific opinion - both regard the contingent

Ar. theory of the necessary - practice of contingent - theory necessarily non-practical -- what is necessary cannot be otherwise -- all one can do is contemplate it

Mod theory and practice two stages in consideration of same object -- theory is eminently practical -- nothing less practical than ignorance of theory

Ar. Wisdom of first ultimate causes -- prudence contingent affairs of men

Mod variant wants men in history to be not just prudent but wise, with a grasp of the significance of their historicity

Vehicle of Aristotle was the syllogism - sequence of syllogisms concluding the necessary properties of things from their essences

Presupposes self-evident first principles -- deductions - logical concept of science -- it's all in the conceptual verbal

De facto -- such principles do not exist - Description of their discovery in P A II 19 fits discovery not of necessary but of possibly relevant intelligibility

To accept method in theology is to drop this deductivist ideal with its necessary first principles and its necessary conclusions whether as realized in theology or as denied to theology

It is simply to regard it as irrelevant and to conceive theology as an open on-going process -- with continuity and without rigidity

Truth is contextual

But it makes a vast difference whether that context is conceived

- a) as a unique and fixed set of necessary and immutable truths
- b) as an on-going process that develops historically, that contains in a living unity knowledge and belief, certainties and probabilities

Ar himself, though the discoverer of logic as conceived in PrAn post An, consistently preached the doctrine that one should distinguish different subjects, different degrees of accuracy rigor coherence possible in different subjects, &c

But it is one thing to preach this and another to enable people to form some idea of what the actual context of statements ~~it~~ is

Controversialists might be defined as people who suppose that the context of statements is some logically formalized deductive system that enables them to demonstrate what one must have meant whether or not any such meaning ever entered ^{out's} his head

One of the advantages of transition from logic to method is that it facilitates an apprehension of the nature of context

Within the framework of method the function of logic is limited

- a) it consolidates what has been settled
- b) it reveals defects still to be overcome
- c) it presents an ideal towards which expression always strives
- d) but this ideal is never supposed to be an accomplished fact

the demand is not for clarity but for increasing clarity -- total clarity simply means that conceptual development has come to a dead end - to the sterility that soon will also be triviality

understanding is always expected to increase and, as it increases, concepts will become fuller more precise richer in implications

there is a demand for coherence - but it is a limited demand - it does not lead to the rejection of contrary statements each of which is backed some evidence and both of which may some day prove to be complementary aspects of a single truth

full respect is paid to logical rigor - but full respect is also given to subtler and richer procedures such as the moving viewpoint

Ivory tower vs existential subject

If science were the deduction of necessary conclusions from self-evident principles, then it can hardly be conceived that anyone ~~might~~ could fail to apprehend what is self-evident or to deduce its necessary implications.

The scientist, then, can be prescinded from -- his set of values, his choices, his way of life are a merely personal affair -- unless he goes out of his mind, any waywardness cannot interfere with his scientific activity.

Science then is the work of RIGHT REASON, the per se subject, the de iure scientist.

When method replaces the necessitarian notion, values and choices play a fundamental role * method regards operations and operations have motives and occur because of choices.

Moreover the more the several methods of the sciences are based on their root principles, Be attentive intelligent reasonable resp sible, the more the science is seen to depend on the authenticity of the existential subject.

Inversely, the clearer it is that science has the value of being one what in which the existential subject can realize his authentic being.

Habit in mind vs possession of community

Deductivist science suggests view it can be tucked in habit in the mind of the individual.

Method results in sciences so vast that no mathematician knows all maths, no physicist all physics.

similarly today there are no omniscient theologians - at least they are becoming very rare.

Modern discipline is not in single mind but distributed in the scientific community.

Not all of it is to be learnt by every one, but community should have some specialists in each of the many diverse fields.

Teaching theology a matter of initiation into general method, exercise in its various forms, selection of topics in accord with future work of student.

Horizons and Categories

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Old and New

Besides relating method to Aristotelian background of theology, it should also be related to certain main characteristics of theology as it has been

Seminal work, Peter Abaelard, Sic et Non, about 158 propositions, arguments pro and con from SScr PP Reason

Whence technique of quaestio: videtur quod non, sed contra est, principles of solution, specific solutions

Whence smaller collections of quaestiones, De Ver De Pot commentaries on the Sentences by way of quaestiones summae

Whence new problem of coherence -- all principles of response had to be coherent - else quaestio simpler replaced one incoherence with another

Significance of Aristotle -- offered coherent account of man and his world, basis of analogies for divine mysteries and economy of salvation

something like this inevitable -- Bultmann used Heidegger to write Theology of the New Testament, as Thomas used Aristotle to write his commentaries of SScr as well as his Summae

imposing edifice of medieval theology had one basic defect, namely, it dealt with sources thoroughly enough (Anselm to Aquinas enormous difference in information) but it sought only logical consistency -- it did not advert to fact that apparent contradictions in scripture fathers medieval reason might be due historical developments

renaissance classicism attacked scholasticism but was enamoured with eternal truths, unchanging laws, fixed ideals of perfection, had little sense of history

reformation was anti-scholastic, but soon developed a scholasticism of its own

Patavius, the founder of Catholic positive theology, knew that Justin Martyr did not talk the language of Nicaea but concluded that he was a heretic

Melchior Cano worked out a new approach to theology that made room for positive studies but did not think of historical development and did not provide for any development over scholastic theses

dogmatic theology as it has taken shape in the manuals was marked by the presupposition of semper idem: because the faith is always the same, one man can have no difficulty mastering scripture the fathers the scholastics and all subsequent theologians

~~with forerunners in the 19th century it has been the Catholic theologians of the 20th who have caught on to the historical studies~~

Now this long-standing resistance to the historical approach has gradually broken down. The catholic 19th century learnt about the development of dogma and this history of theology in the patristic and medieval periods. The 20th has seen these fields greatly developed and as well the breakdown of resistance to the historical approach in scripture studies

Moreover, despite the 19th century attempt to resurrect Thomism, at the present time Catholic theologians are drawing on such fresh sources as personalism phenomenology existentialism and historicism as necessary means for formulating the theology that is being born

The interest of the question of method in theology at the present time arises precisely from the enormous changes going forward and the need felt to direct and control change in the most fruitful manner possible

Categories

I have already mentioned the fact that medieval theology found its coherent conceptuality, its Begrifflichkeit, by the two steps of
(a) using Aristotle for its thinking about man and nature
(b) extending Aristotle by analogy for its thinking about God and the economy of grace

These two steps will have to be preserved

Now categories for a contemporary theology open to history have to be somehow transcultural -- they have to be such that one can use them in moving through the 2000 years of the church's history, in going back still further into OT times, in speaking to all cultures and classes in the modern world

The possibility of transcultural categories lies in connecting them somehow with transcendental method, for transcendental method, precisely because it escapes categorial limitations, has transcultural possibilities

Three observations are in order

First, there is a sense in which transcendental method is transcultural and there is a sense in which it is not

It is inasmuch as it is non-thematic, in actu exercito, transcendental notions, consequent operations, structure, objects specified as correlative to operations

But inasmuch as it is thematized, objectified, it obviously presupposes a somewhat notable cultural development and is open to still further development though not to radical revision

Secondly, the derivation of transcultural categories from TM may be merely sketched, and this is the Methodologist's task, or it may be worked in detail, and this will be the task of the theologian dealing with specific areas or problems

Thirdly, I would distinguish a general derivation and a special derivation -- this I understand in parallel fashion to the medieval distinction which used Aristotle when thinking of man and of nature but proceeded from Aristotle by analogy to think of God and grace

General Derivation

Complicate the basic structure
Turn to concrete instances of it
Fill it out
Differentiate it
Set it in motion

The basic structure is experiencing understanding judging deciding complicated

It is ~~filled out~~ in various ways: common sense; classical, statistical genetic, dialectical methods; metaphysics as integral heuristic structure.

I may add that functional specialties is a complication of basic structure, not only for theology, but also in any discipline in which the investigator is responding to the human past and setting forth grounds for future action or behavior

Concrete instances: from individual subject of conscious and intentional operations to many such subjects, to their grouping in society, to the historical succession of such groups

Fill out: from very general to more detailed account of the subject and his conscious intentional activities
Of Insight, of next two chapters on Human Good, Values, Beliefs, Meaning

Differentiate structure
biological esthetic intellectual dramatic practical patterns of experience
authentic subject; attentive intelligent reasonable responsible
unauthentic; fails in one or more positions of authentic, and counter-positions of unauthentic worlds of immediacy, common sense, theory, interiority, religion differentiated conscious that shifts with ease from pattern of experience, from one world, to another undifferentiated to which especially theory interiority alien

Set in motion
Basic structure is dynamic materially and formally, so various ways in which it can be set in motion
HS what is fire, person
Developments - from undifferentiation, through differentiation and specialization, to new complex integration
Theoretical developments -- succession of higher viewpoints
Universe involving both classical and statistical laws -- emergent probabilities
Authenticity progresses - unauthenticity declines - religion as redemption from unauthenticity and decline
Interpretation - universal viewpoint that moves over different levels and sequences of expression

Special Derivation

a Self-transcendence, *basic for self-transcendence*
To be worked out more fully in chapter six

Man achieves authenticity in self-transcendence

One has a horizon, lives in a world, in the measure that one is not locked up in oneself.

First step - our sensitivity - share with higher animals -- but while they live in a habitat, we live in a universe because we ask questions and our questioning is unrestricted

Questions for intelligence -- what why how what for -- answers unify and relate, construct and serialize, classify and generalize

Questions for reflection -- move beyond imagination and guess work, idea and hypothesis, theory and system, to ask whether or not this or that is really so

moves to what is independent of subject -- not what appears, not what I imagine, not what I think, now what I would be inclined to say, not what seems to me to be so -- but what is so

such self-transcendence is merely cognitive

Questions for deliberation -- self-transcendence becomes real it is in the order not merely of knowing but also of doing

ask whether or not this is worth while, not apparently but truly good -- one inquires not about pleasure or pain, not about comfort or ill ease, not about sensitive spontaneity, not about individual or group advantage, but about objective value

because we can ask such questions and live by the answers, we can effect in our living a real self-transcendence -- possibility of genuine benevolence and beneficence -- of real collaboration and of true love -- of ~~a~~ swinging completely out of habitat of an animal and of becoming a genuine person in human society

Real self-transcendence becomes a reality when one falls in love then one's being is a being-in-love

such being-in-love has its antecedents its causes its occasions but once it has blossomed forth, it takes over, it becomes the first principle. From it flow one's desires and fears, one's discernment of values, one's decisions and determined action

Being-in-love is of different kinds

There is the love of intimacy, of husband and wife, with its fruit in the family

There is the love of one's fellow men with its fruit in the achievement of welfare

There is the love of God with one's whole heart and one's whole soul, with all one's mind and all one's strength (Mk 12, 30)

It is the love of God poured forth in our hearts by the Holy Spirit that is given to us (Rom 5, 5)

It is the love that grounded St. Paul's conviction that "there is nothing in death or live, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths -- nothing in all creation that can separate us from the love of God in Christ Jesus our Lord" (Rom 8, 38 f.).

As the question of God is implicit in all our questioning -- a point that will be developed more fully in chapter six -- so being-in-love with God is the basic fulfilment of our conscious intentionality -- it fulfils it qua transcendental, qua unrestricted

that fulfilment brings a deep-set joy that can remain despite failure ~~humana~~ humiliation, privation pain

that fulfilment brings peace a radical peace, a peace that the world cannot give

that fulfilment bears fruit in a love of neighbor that brings about the kingdom of God on earth

on the other hand, when people trivialize human living -- or when they are fanatical in their pursuit of finite goals -- one can suspect perhaps a deviation of their capacity for loving God

hvmvavhvmtvum

We have been setting forth the basis for a special derivation of categories

We have placed that basis in infused love of God

Just as one has to labor -- and in this many fail -- to bring out into the open one's experience of one's conscious and intentional operations in general

so one has to labor to identify in one's inner life and its more outward fruits what is meant by the words, being in love with God

Just as one is not to conclude that one is non-intelligent because one has little or no success in identifying one's experience of insight

so a fortiori with respect to the exploration of one's spiritual life -- in fact, spiritual directors might deplore any such exploration from the viewpoint of spiritual progress on the ground that it was discouraging --

But just as there is an intellectual and moral self-appropriation that grounds transcendental method

so too that is a religious and Xtian self-appropriation that grounds the extension of transcendental method into theology

finally as our Xtianity commonly is more in aspiration than achievement, we have to have recourse to the Xtian community, its store of experience, its traditional wisdom, to awaken in us what is latent in us, to stir our feelings, even though our minds are only partly open, even though our wills are not yet ready

b the special derivation itself

complicate: of chapter two

turn to concrete instances: from subject in love with God, to subjects, their togetherness in community, the history of the salvation that is being in love with God, the function of this history in promoting the kingdom of God among men

Fill out: being in love with God is exceedingly simple, but it also is exceedingly rich

theology of Christian subjectivity -- of grade with special attention of phenomenology psychology history field-work -- blend in ascetical and mystical theology -- pastoral love is of God -- Father Son Spirit love of God is of neighbor

differentiate: just as one's humanity, so too one's Xtianity may be authentic or inauthentic

worse: when unauthentic, then unauthentic appears authentic again,

watering down: the unauthentic subject thinks himself in Xtian categories without living them; abuse of language; watering down of the Xtian meaning, the meaning of religious life

pathology of Xtianity

again different ways of being unauthentic -- divisions oppositins controversy denunciation bitterness hatred pathology of Xtianity

set in motion: human authenticity promotes progress: Xtian authenticity is a fuller and more effective self-transcendence -- it promotes progress more fully and more effectively

besides, it is self-sacrificing love, overcome evil with good, not with evil (Rom 12 21) -- the real way to combat corruption decline -- justice even handedly meets evil with evil

General and special derivation

a methodological indications b actual working out is part of theology especially foundations doctrines systematics

Use of the Categories

have been indicating possibility of deriving general and special categories ~~with~~ from transcendental method and so with some transcultural validity

the general base is the authentic or unauthentic man: attentive or inattentive, intelligent or unintelligent, critical or uncritical, responsible or irresponsible

the special base is the authentic or unauthentic Xtian, genuinely in love with God, or failing in that love, with a consequent Xtian or unchristian outlook and style of living

derivation of the categories is a matter of the human and Xtian subject effecting a self-appropriation and employing this heightened consciousness both as a basis for methodical control

and as a priori for understanding other men their social relations their history their religion their rituals their destiny

the use of the categories occurs within the functional specialties in research interpretation history dialectic foundations doctrines systematics communications

again, the use and the development of the categories occurs in interaction with data

they receive further specification from the data

at the same time they set up exigences for further clarification of the categories that have been worked out and for their correction and development

scissors movement -- downward from categories -- upward from data
 physics is not just observation and experiment -- and it is not just mathematics -- it is interaction between the two
 so theology is not purely a priori nor purely a posteriori but an on-going process of interaction

kernal of theology (? Rahner's Fundamentaltheologie) is perhaps an account of the origins, genesis, development, present state possible future adaptations and improvements in the categories in which Xtians understand the selves, communicate with one another, and announce the gospel to the world

Theologians and Scientists:

Medieval theology, by its baptism of Aristotle, not merely secured for itself the basis for a coherent conceptual structure, but also set itself in relation to the extensive group of scientific investigations contained in the Aristotelian corpus

Theology was at one with both philosophy and science because the one Aristotle represented both

While Aristotelian scientific investigations ~~represented~~ contained a mighty effort towards clarity precision coherence and, as well, the fruits of far-ranging inquiry and observation

they tended to be regarded not as a modest beginning to be completed and supplemented and extended but rather as a treasure to be preserved intact for all time

so the relations of theology and science have tended to be conceived by theologians as relations

between well-ordered collections of static results

relations fixed by formal objects that assign each discipline its own territory

relations controlled by logic that demands of each discipline its external as well as internal coherence

This

The notion of the relations between theol and sc has to be transformed in the contemporary context

theol and sc are on-going processes

they are ruled not by logic alone but by method

since method ultimately rests on transcendental method, on the authenticity of the existential ~~as~~ subject, the relations are concretely relations not of theol and sc but of theologians and scientists

A basic task: overcome the birth trauma of modern science

Mod sc comes out of medieval world, thrust of intelligence,

A N Whitehead, Science and the Modern World

But mod sc developed in opposition to Aristotle, to Aristotelians, to theologians, to ecclesiastical power

fierce resentment against any suggestion of any interference with scientists by theologians

Hence must be clear about possible differences between theol & sc
Six possibilities of conflict:

Either the theology or the science is insufficiently developed; fuller more accurate knowledge would end the conflict

Either the theologian or the scientist fails in human authenticity

Either the theologian or the scientist fails in Xtian authenticity

If the first pair, then the remedy is to encourage the needed development -- the remedy is not deducing scientific conclusions from theol premisses or theological conclusions from sc premisses

The remedy is dialogue rather than denunciation

If the third pair, lack of Xtian authenticity, then recourse to prayer -- God gives his grace to those that ask -- if you being evil know how to give good gifts to your children, how much more will your heavenly Father give the good Spirit to those that ask him

If the second pair, the remedy is transcendental method
 This will appear hopelessly idealistic, mere fantasy
 Tr Meth is difficult, and it cures a malady people do not know they have

But there are grounds for some hope

Theologians are afflicted with a problem of method -- some are ready to implement even a difficult solution -- in the measure they succeed, others can be expected to join them in time -- nothing succeeds like success

Scientists are not wholly complacent -- horror of nuclear weaponry has made scientists reflect on their vocation -- made future scientists doubt any vocation -- especially human scientists (some, third force in psychology) would welcome a line of solution

Human sciences suffer from same methodological problem as theology: they are thought to be scientific inasmuch as they resemble nat sc

But if they follow methods of nat sc strictly, they empty their investigations of everything specifically human

If they do not, then they become involved in the chaotic disarray of the philosophies

Neither alternative is acceptable to anyone genuinely human and genuinely scientific

The dilemma is not quite rigorous

Tr meth is not just another philosophy -- essentially it is an attempt to rise above the many philosophies

It is conceived on the analogy of science -- from the data of consciousness through inquiry understanding conception and judgment just as sc from data of sense through inquiry underst to conc & judgment
 Differs, inasmuch as it privileged area of data, data on the operations that produce sc phil theol and revise them

What tr brings to light is not simply extrinsic to sc

It is not alien to the scientist to know what what he is doing when he is doing science, why doing that is science, what is to be known by doing it

Not alien to scientist to free his mind from the cognitional myths that generate the chaotic disarray of the philosophies

Not alien to scientist to acknowledge the plain fact that he is deliberately pursuing the value, knowledge, that science, so far from being value-free, is grounded in the pursuit of a value

Nor need this fact disturb him -- truth is a case of value -- there is no conflict between truth and value, for both are fruits of the movement of human authenticity, the movement of self-transcend

So far from being alien -- especially relevant to human sciences

Tr metho is the existential subject treating the existential subject, his coming to self-appreciation -- it supplies the a priori not only on every human scientist but also on every object of human science

once that basis is reached human sc can cease imitating nat sc and set up shop for itself

I have been discussing relations of theol and sc in terms of possible areas of conflict -- I have stressed the concrete dynamic personal aspects of these relations -- where the old logical context could lead to the conclusions of the inquisition, the contemporary context of method recalls rather the parable of the cockle (Mt 13 24-30).

Besides possible conflicts - also possible uses

use of theol to scientist

to keep his religion on the level of his other cultural activity
to prevent his religion from appearing childish outworn antiquated irrelevant
to curb tendencies of sc to omniscience -- this results when
clear-headed and carefully controlled scientific knowledge is not
balanced by equally clear-headed and carefully controlled knowledge in
other fields -- then the non-scientific seems to be just idle opinion
the more the sc is acquainted with a first-rate theology, the
better is he equipped to join theologians in team work

use of sc to theology

necessary if theol to speak to contemporary man -- Fathers justified
their assimilation of Hellenistic culture by Israelites despoiling Egyptians
use itself is manifold
varies with phase and functional specialty -- not now
in general sciences, human sciences, science of religion offer theol
information, models of procedure, accounts of structures,
analyses of processes, with analogies that throw light on specifically
theological topics
borrowing from reputable sources - critical from viewpoint of
human and Xtian authenticity - to extend data and to make more determinate
his general and special categories

chapter 4 and 5 on Human Good, Values, Beliefs, Meaning

Pluralism

Knowledge of man is knowledge of many races peoples states cultures
religions histories

It is pluralist both in its subject and in its object
in its subject: known not by individual but only by very large
scientific community with diversity of horizons
in its object: for objects are many and in motion, set of
on-going processes developing declining recovering in different
ways at different rates in greater or lesser degrees of interdependence

such knowledge is under the sign of method
uses logic to consolidate gains, point up ambiguities and
inconsistencies
~~cannot~~ not use logic to construct ideal context so clear consistent
rigorous as to be immobile
still not mere multiplicity and diversity
common source attentive intelligent reasonable responsible
method ensures progressive and cumulative results

sharp contrast to classicist predecessor -- normative apprehension of
culture -- hence universally valid -- its ideals eternal verities --
its classics immortal works of art -- its philosophy philosophia perennis
educated and the people, natives, barbarians -- theolog and simplices fideles

pluralism broader in its interests, richer in its sympathies,
more zealous in its efforts to understand
recognizes that horizons are determined largely by values and choices
contemporary Church - ecumenism, non-Xtian religions

Method in Theology

I. The Hermeneutic Circle

1. Method
2. Functional Specialties
3. Horizons and Categories
4. The Human Good, Values, Beliefs
5. Meaning
6. Religion

II. The Expansion

7. Research
8. Interpretation
9. History
10. Dialectic
11. Foundations
12. Doctrines
13. Systematics
14. Communications