

Jan Walgrave OP, "The Essence of Modern Fundamental Theology 81-91

p 82 "The new mentality of today and a new look at the theological past have brought the Christian world to accept fairly generally that ~~if~~ it is in no sense the function of fundamental theology to prove the truth of the Christian message. All that is expected of it is that it should deal with the reasons which can justify the acceptance of the faith as a moral option for a serious conscience."

"The old apologetic rationalism only accepted arguments that were ^abased on undeniable facts and as such could be shown to be objective: miracles, fulfilment of prophecies, etc. The so-called internal arguments" based on the aspirations of the human soul were considered purely subjective and as such either rejected or tolerated as incidental considerations.

"Today the situation is rather the reverse. The historically based 'demonstration' is today often relegated to some intellectual limbo or allowed to appear on the fringe of the ~~real~~ 'real' demonstration as an incidental matter. The reason for this ^{change} lies mainly in the renewed theology of faith. Even more than was the ~~case~~ case with the Fathers of the Church, it is now stressed that as an existential event the faith contains all it needs for its certainty. But this event takes place nevertheless in the context of an existence which already understands itself in some way and ~~is~~ analyse^s this understanding by reflecting upon it. This self-understanding cannot by itself create the faith in us, but we can nevertheless establish a certain agreement between the two.

"M. Blondel, who ~~was~~ was the first to uphold the value of such a method based on immanence, subjected ~~in~~ the extrinsic approach of /83/ the old apologetics to devastating criticism. To believe, according to Blondel is a personal act, and in order to justify this act of mine I am presented with historical theses and arguments which can only be judged by scholars and which unbelieving scholars contradict with impressive/counter arguments. In this controversial situation I can only choose blindly: 'They pretend to base the religion which is said to be the only way to salvation on a knowledge which only few enjoy; they make the faith depend on proofs which I have no means of checking myself.'" [M blondel under pseudonym of François: Oeuvres de Laberthonnière. Critique du laïcisme, Paris 1948, p. 296.]

p83 NRT 1929 1930 aa by Przywara, PChaitrles, de Lubac

".. it is not learned ~~arguments~~ arguments but the Christian phenomenon itself which creates in man that disposition which normally precedes belief and accompanies it."

Blondel: the protagonists of extrinsic apologetics "based their arguments in reality, though unwittingly, on better reasons which influenced them vaguely, although they could not recognize them or make explicit use of them." [Blondel op cit p 296]

Walgrave: "It became therefore a matter of analyzing the reasons which are already operative in the spontaneous conscious life of man before he begins to reflect upon them."

Cardinal Dechamps: "there are only two facts to verify, one inside you and one outside you, and of both, you yourself are witness." V A Dechamps, Op omnia, I, pp 16 and 428.

p 84 "This leaves us then to confront the Christian message with the deepened self-understanding of man and the philosophy which analyzes the motives that live in that self-understanding. I wish to emphasize once again that this confrontation, which is to be analyzed by fundamental theology, is something existential, pre-reflective, and therefore already in being before reflection is applied."

pp 84-91 much good stuff

Joseph Cahill, "A Fundamental Theology for our Time" pp 93-101

p 93 "The initial failure of our present fundamental theology (its structure and contents go back to John Perrone's works published /p94/ from 1835 to 1842) sprang from the fact that the discipline attempted to do too much; it extended itself beyond its competence. Witness, for example, the naive and uncritical treatment of scripture in the fundamental theological textbooks...
... overly polemic tone ... parochialism... pre-ecumenical..
... obsolescent from growth of sciences

p 95 "Fundamental theology will escape its narrow parochial confines if it seeks to enucleate ~~it~~ when and where and how and with what necessity God is operative in the human community today. Criteria of discernment are neither easily nor mechanically available. Fundamental theology will, moreover, have to base ~~itself~~ itself on the large and sound theological principle that God wills all men to be saved. And if this is the case, then the

fundamental theologian cannot simply speak of a past and exclusive revelatory event but one that can and is taking place here and now."

p 95 "Moreover, it is very likely that God can operate effectively outside of what we would call organizational Churches or ecclesial communities.... Admittedly this leaves... the delicate task of explaining the relation of the Church to salvation^v and to the world."

p 96 "... limitations of time, training, and talent demand that the fundamental theologian work in concert^t with other disciplines. The task will not be easy because it demands reorganization not only of the theological enterprise but also of many of our institutions. The most evident place in which this intellectual investigation may take place is the community of interpretation which is supposed to be found in the university. A further presupposition of this procedure is the existence of dialogue in the sense given to it by Josiah Royce. The dialogue would be a mutual discussion in which something brand new, ~~something~~ something totally unforeseen, emerges. In this sense there is no substitute for the dialogue which is both the cause and the condition of new learning."

p 97 "Intellectual arguments about the papacy or the magisterium or the Church will be as effective as the goodness, righteousness, mercy and kindness that men can see in the Church and ecclesial communities. In this light it may be said that the fundamental theologian, in so far as possible, will exercise a role parallel to that of the prophets in the Hebrew scriptures.

p 99 "... fundamental theology is a by-product of a more general theological understanding... /100/ .. fundamental theology is a particular use of the more general habit of theology....

Karl Rahner, "Pluralism in Theology and the Oneness of the Church's Profession of Faith" p 103 ff.