

- 1 C: The great task facing the theologian today is to appropriate
p9 an adequate anthropology... Most forms of atheism arise from an
affirmation of man and a denial of God only as a consequence.
- 2 C: Even at the council it was obvious that the church 9s Western...
p10 The human vitality of the third world must begin to have its
counterpart in the world of religion.
- 3 D: The great danger as I see it is that the religious experience
p20 would become a purely personal thing -- a matter of the personal
conversion of a certain number of individuals, no longer a collective
reality, no longer a popular or mass reality.
- 4 D: Faith and Demythologizing. The Problem with ²r_Avelation is not,
p26 in the first place, to know if it is a question of knowledge of
the mysteries of God through revelation; but it is primarily con-
cerned with the prior problem of knowing whether human intelligence
is capable of understanding something of the metaphysical and
transcendent world.
- 5 D: At the very moment when we in the Western world are inclined
p38 to separate Western culture from Christianity, we are aware that
the main problem with other world cultures -- and here I am thinking
of China, of India, and of the Arab world -- is that of incarnating
Christianity in the culture.
- 6 Si: What is called for today is a new 'natural theology,' one that
p54 can show that speaking about God is possible not only from
revelation, but that it is already rooted in our secular human
life itself. If this is not possible, then I fear we have a
permanent split between the secularized world and religion, and
religion will be swept away as no longer relevant.
- 7 Si: In the former world view man's obligation to the past was
p57 primary: tradition was always the norm. Now the situation is

reversed and the future has become the norm, the future which man himself makes.

8 Si: A material repetition of ~~the~~ the past will necessarily be nonsense
p64 for the men of today... Every dogma stands open to the future;
it is a close-up of a movement which is continuing and within
which it functions.

9 Si: Should the church coalesce with the world, losing itself in an
intensified effort for the benefit of humanity?... Or can the
Church only exercise a prophetic function in the world by maintaining
her own way of life as a community of faith?

10 So: The Christian world of today is split between men who concentrate
p108 too exclusively on doctrine and doctrinal issues, and others who
react by opting for action... I think we would get much further
if in place of doctrine we would emphasize the message -- the Good
News.

11 So: The whole of Christology has been in an impasse for centuries
p126 now... Have we introduced a presupposition somewhere which makes
the struggle ~~impossible~~ insoluble? The insolubility is not --
as I formerly thought -- inherent to the mystery, but rather part
of our formulation of the mystery.

12 So: Church Life: The problem, it seems to me, is that many structures
p133 and relationships, which one can only call medieval or feudal,
continue to operate under the guise of pastoral ministry...
What is really painful though is that what one calls 'Rome'
seems to have learned so little thus far.

- 13 RM: The question whether we really live christianity or only
p102 speak cleverly about it, seems to me to be really the ultimate
question.
- 14 One of the greatest embarrassments of the believer and the
p148 Church today is.. how to give an answer to the world when this
'world' no longer seems to have any questions about the church and
the faith she offers.
- 15 The church's kerygma must emphasize more strongly the apologia
p151 ad intra. Preaching should not try to reserve the difficulties
158 of faith to those that stand afar
- 16 In the coming decades, genuinely unchristian heresies will
pp148f ~~xxxx~~ spring up in the Church, whose adherents do not want to
152f leave the church, and yet against which the Church must have
the courage to pronounce a completely old-fashioned and
unambiguous 'No'.