

Geffré

Meants of FT

integral part of T: a treatise on Word of God and its acceptance by m

potentialpart: the defensive and jsmtifying function

third function: critical examination of nature and function of T

an epsitemology and methodology of T

apology of the faith: 1 Pet 3 15

science of apologetics

18th century interdenominational disputes controversies

result of 1 reformation, rationalist enlightenment, atheism

Lutheran theology: emphasis on subjective x elements

Catholic, emphasis on objective

object of faith as presented by church is normativx (normata)

fact of revelation admits objective proof

demonstratio religiosa, christiana, catholica

Gardeil: credibility is a property of Cathomlic dogma

apologetics by object is theological

by method, exist3nce proved by natural reason

Garrigou-Lagrange: apol presupposes faith but appeals only to nat reas

Geffré:

takes as obvious distinction between fact & content of rev.

prescinds fromfact that God news of kerygma is that God is revealing

fails to connect rationally established credibility with actual

believing of people that take on faith fact of revelation

BL conceives revelation in primarily cognitional terms

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Today acknowledged that judgement of credibility cannot be

limited to mere natural reason; depends on a free x and

existential judgement made by some already involved morally

in a historical stiatuion (p 12)

Here Blondel most x fruitful; not rational but human credibility;

last 30 years/<sup>has been</sup>overcoming intellectualist and objectivist approach  
of neo-thomism

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if FT aims at justifying the faith in the eyes of both believer and unbeliever, it has to take into account the phil and cultural situation that conditions our minds

hence attend to changes that have affected human understanding since Kant: human historicity; age of criticism, rather of hermeneutics; this background of 'anthropocentric concern'

If FT defined as dealing with anthropocentric dimension of whole of T

This consideration of human viewpoint needed in all dogmatic T  
But FT provides critical vindication of dogmatic from vp of a transcendental analysis of man

Where traditional T sought objective intelligibility of mysteries  
current T seeks it in function of man subject people today  
Biblical T similar: B speaks of God in terms of what he does to for us

Vs rev as communication of spnt truths to human subject as passive receptacle

Meaningful activity of God's people becomes a constitutive element in revelation itself: rev already a tradition and even hermeneutical  
Take advantage of Bultmann's intuition: necessary preunderstanding when we attempt to ready the Xtian message; determination to provide all at once and inseparably interpretation of (1) God's Word and (2) man's existence. No revelation at all unless gift of God's word coincides with understanding of man to himself. Hence (Ricoeur) understanding of Christianity cannot be severed from reflection on man as mysterious opening up, a seeking and longing for meaning and direction

Bouillard follows this line but Geffré prefers to discuss Rahner  
Rahner: theology as transcendental anthropology

Balthasar, Geffré concerned with idealist deduction of revealed

Geffré: FT is the critical and hermeneutical function of theology  
(critical)  
Function is to let a priori condition of faith and a posteriori historical condition illuminate each other

Hermeneutical function: to disentangle the lasting significance of the statements of faith in their various forms (Scr CC TT) through man's understanding of himself and of his relation to world

TA (trans anthrop) puts transc subjectivity before man as historical and political being; so overcomes idealism only in appearance  
God reduced to meaning he can have for men of today

Mézt Moltmann: secularization necessitates a new understanding of world, man in world; existential subjectivity not enough. Hence FT will ~~be~~ increasingly become platform for dialogue between theology and human sciences; not merely between faith and philosophy as in the past.

World no longer an object of contemplation; <sup>it is</sup> man's workshop in which man is defined by his boundless capacity to build a world that is always new.

The world is nothing but an immense field of potentiality waiting for the free creativity of man striving toward the future with his whole being. In this age of secularization the only theology that can account for both the Christian hope and the hope of the earth simultaneously is neither a theology of the cosmos, nor a transcendental theology of man's existence, but a political theology, i.e. a theology which takes the social and political dimension of man seriously, in the way that man understands himself today. Two parts: critique of attitudes of theologians; creation of a new kind of relationship between religion and society.