

Less talk more discussion when book available

Plow 435

The topic will be Method in Theology

The procedure will be: An outline of some basic topic followed by discussion

The discussion basically will be: first students then professors putting questions to me then questions to one another

A rule governing the discussion: call out your name before you begin to speak  
it will help us to get to know one another  
without the name, consciousness does not properly apprehend  
the person (helen Keller)

The book, Method in Theology, has been available in London since the middle of April  
Herder & Herder have been announcing its appearance in NY but have yet produced it  
For their tardiness I apologize

By Butler, Auxiliary of Westminster, has sent me a copy of a review article he will  
contribute to the Clergy Review in August

Therein he advises prospective readers that have not mastered Insight to get down  
to that task first

He is right. Insight began as a work on Method in Theology, a preliminary survey  
of methods in other fields

The first chapter of Method is an attempt to repeat the guts of Insight

The question in Method in Theology is What are you doing when doing theology

To put that question is to reject the question, What is (the nature of) theology?

To reject the latter question is to reject the Aristotelian notion of science  
the notion of science that correctly or incorrectly has been derived from Posterior Analytics  
there are self-evident first principles  
there are conclusions that follow necessarily from the first principles  
wisdom is a matter of discerning the self-evident necessary first principles  
science is a matter of drawing the necessary conclusions

Up to the nineteenth Century, mathematicians thought that they inferred  
necessary conclusions from self-evident and necessary premisses

The break came with the discovery of non-Euclidean Geometry

It was reinforced with the discovery that Euclid was not rigorous

equilateral triangle -- external angle greater than interior opposite (problem, theorem)

A second break came with Quantum Theory: the necessary laws of nature were no more  
classical laws hold other things being equal, other things are equal statistically  
the deductions of Laplace's demon are no more

The radical break was Kant's Critique of Practical Reason vs Pure Reason

German absolute idealism (Fichte Schelling Hegel)

an enormous and valuable extension of the field of philosophy  
but basically a reactionary attempt to reestablish speculative reason

Subsequent movement: Kierkegaard faith, Schopenhauer Die Welt als Wille und Vorstellung,

Newman conscience, Dilthey Lebensphilosophie, Nietzsche the will to power,

Blondel philosophie de l'action, Ricoeur philosophie de la volonté,

personalists pragmatists existentialists

Science is certain knowledge of things through their causes

science is not certain: in what it positively teaches; the best available opinion

it is not knowledge: it is hypothesis theory system in an ongoing process

it does not grasp truth but moves asymptotically towards it

its causes are not end agent matter form; it reaches correlations serializations

What the modern scientist puts his trust in  
 is not a matter of principles and conclusions  
 but a matter of method that directs his efforts from one set of prin & conc to another  
 Modern science is ongoing, and its control is method  
 Method is a matter, not of demonstration but of deliberation evaluation decision

### Three approaches

One learns method in the seminar the laboratory  
 one watches, one inquires, one comes to understand every step the master takes  
 it remains the one way in which the finer points of method are learnt

One picks the successful science of one's day, one analyses it, one makes  
 it the norm of what is science properly so called  
 one extends the name to other disciplines in so far as they are analogous to the norm  
 Aristotle, mathematics  
 in contemporary English usage, physics

This approach is ok for the top disciplines the successful disciplines  
 but the more other disciplines differ from them, the less help they get  
 they are automatically condemned to mediocrity, if not desuetude and decay

### The alternative to method by analogy is transcendental method

this is worked out in three steps  
 first, from the current successful discipline one obtains a provisional definition of method  
 secondly, from intentionality analysis one gets the method of the human mind  
 thirdly, from the method of the human mind (ie transcendental) one moves to the set  
 of operations appropriate in the theology of one's time and place

### Provisional definition

A method is a normative set of related and recurrent operations with cumulative and  
 progressive results pp 4 f.

### Transcendental Method

not categorial: limited to some particular field  
 condition of the possibility of any categorial method

### Intentionality analysis

as distinct from faculty psychology: essence potencies habits acts objects  
 operations and their relations: both given in consciousness

Operators = questions for intelligence, for reflection,, for deliberation

Level of external experience, imagination, speaking, writing  
 Level of understanding conceiving, forming hypotheses, theories, systems  
 Level of reflecting, marshalling and weighing the evidence, judging  
 Level of deliberating, evaluating, deciding

### Sublation

Operations as intentional: seeing and seen  
 Operations as conscious :x presence of the one seeing and his seeing to himself

### Presence of spectacle, of spectator

as intending, as intended - whole attention to object does not interfere with consciousness

### Introspection : not taking an inward look

an inquiry in which one produces one's conscious operations and goes on to  
 identify name distinguish relate them: easy seeing, difficult insights