

Dialectic reveals the presence and/or absence of int mor rel conversion  
in res int hist dialectic

Foundational reality is the presence of int mor & rel conversion  
it is simply that presence: not reflection on it, description of it, etc

Foundational reality added to dialectic is a principle of selection  
dialectic does not take sides: it exhibits differences at their roots  
foundations does take sides: it select~~ions~~ms a horizon; it adheres to  
positions and rejects counter-positions

While conversion becomes an explicit principle only in Foundations  
it will be an implicit principle in res interpr hist dial  
whenever the theologian opperrating in those specialties is converted  
it will facilitate the distinction between positions and c-p  
it will set the horizon within wh9ch the historian seeks to understand the past  
it will ground the understanding of oneself that is basic to one's unders of others

To make conversion the principle that selects one's horizon is high achievement  
for the most part people drift into horizons  
they do not advert to their multiplicity  
they do not exercise the vertical liberty that removes them from an inherited  
horizon into another they have foind to be better

Although conversion is intensely personal , it is not purely private

Individuals contribute elements to horizons  
only in social groups do elements accumulate  
only in century-old traditions do notable developments occur

To know that conversion is int mor rel  
to discern between authentic and unauthentic conversion  
to recognize the difference in their fruits -- by their fruits you shll know them  
all call for a high seriousness and a mature wisdom that social groups  
do not easily attain or maintain

It follows that conversion means more than a change of horizon  
it may mean that one begins to belong to a different social group  
it may mean that one begins to belong to the same group but in a new way

The group will bear witness to its founder or founders whence  
originated the high seriousness and the matrue wisdom

The witness will bb efficavious in the measure the group is devoted not to its own  
inteeests but to the welfare of mankind

But who are the founder or founders, how the group is constituted, what  
are the services it renders to mankind -- doctrines

Conversion is a principle of selection

Principle: first in an ordered set

logical principle: premiss from which conclusions may be deduced

real principle: foundational reality

if logical principle: then static

of general form: one must believe and accept whatever the bible or the true church or both believe and accept

but the bible or the true church or both believe and accept

a, b, c, d,....

therefore

if real principle is conversion, development may occur

and it will occur along lines of conversion

and it will not occur along lines of deviation

corruption

decay

### Pluralism in Expression

Differentiations of consciousness

Learning to speak: multiple languages, varieties of common sense

Religious differentiation; Artistic differentiation

Practical inventions: food gatherers, gardeners, hunters, large-scale agriculture

Literary development: epics to philosophy

Movement into systematic thinking: Greek philosophy; medieval thought

simplification: humanism

Movement into methodical investigation: modern science

Scholarship

interiority

Single differentiation, double, triple, quadruple; different combinations

### Pluralism in Religious Language

Symbolic narrative: reworking earlier work to conform to higher religion

Using some of the techniques of a philosophically modified culture

Athanasius: eadem de Filio quae de Patre dicuntur excepto Patris nomine

Moving into systematic thinking: ~~xxxx~~ medieval theology

Moving into context of contemporary science scholarship philosophy

Mutual influence: theology on church doctrines and church doctrines on theology

Categories

General: common to theology and other fields (natural)

Special: proper to theology (supernatural)

Medieval general: metaphysics

special: de ente supernaturali

Modern general: cognitional and moral ~~operations~~ conscious operations

conscious relations between these operations

extension to objects of the operations

Modern special: being in love with God with one's whole heart soul mind strength

the term of that love

the self-manifestation of that term

the historical consequences of that self-manifestation

Re modern general

The explicit formulation of these categories is historically conditioned

It develops over time as new types of cognition and new understanding of morality occur

But it is transcultural in its underlying reality of experience under the judge's decision

Re modern special

Being in love with God

as defined it is the habitual actuation of man's capacity for self-transcendence

it is the religious conversion that grounds both moral and intellectual conversion

it provides the real criterion by which all else is to be judged

one has only to experience it in oneself or witness it in others to

discover its justification

as actually achieved it is authenticity as withdrawal from unauthenticity

the withdrawal is always precarious and never perfect

the greatest of saints have not only their oddities but also defects

DB 230 all of us pray not in humility but in truth forgive us our trespasses

no need to justify critically the charity praised by Paul in 1 Cor 13

greatest need for everyone to examine his conscience, to listen to criticism protest

Both modern general and modern special

have an inner core that is transcultural

an outer expression that is historically conditioned

outer expression, as it occurs in Foundations, is a model

neither a description of reality nor a hypothesis about reality

but a set of terms and relations useful to have to hand when it comes to

framing descriptions or hypotheses

outer expression as it occurs in doctrines, systematics

then affirmed or supposed

### The Use of the Categories

I have been indicating how general and special categories can be derived from a transcultural base

For general categories the base is the authentic or unauthentic man attentive or inattentive, intelligent or slow-witted, reasonable or silly, responsible or irresponsible with the consequent positions and counter-positions

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

The derivation of the categories is the matter of the human and xtian subject effecting self-appropriation and employing this heightened self-consciousness both as a basis for methodical control in doing theology and as an a priori whence he can understand /their destiny & other men, their social relations, their history, their religion, their rituals

The purification of the categories is prepared by the functional specialty, dialectic it is attained in the measure that theologians attain authenticity through intellectual moral and religious conversion

Nor may one expect the discovery of some "objective" criterion or control that meaning of the word, objective, is just delusion

Genuine objectivity is the fruit of authentic subjectivity

To seek or employ some alternative prop or crutch invariably leads to some measure of reductionism

The use of the general theological categories occurs in any of the 8 func spec

The genesis of the special categories occurs seminally in dialectic and with explicit commitment in foundations

The commitment however in foundations is to the categories as models as interlocking sets of terms and relations

The use and acceptance of the <sup>special</sup> categories as hypotheses about or description of r occurs in doctrines systematics communications

It is to be stressed that this use of the special categories occurs in interaction with data

They receive further specification from data

They undergo an exigence for a fuller clarification because of data

In this fashion there is set up; a scissors-like movement

upper-blade = the categories + lower blade = data

cf physics not just math and not just data but interaction

Theology as ongoing process; foundations concerned with history of categories corrections and developments needed for Xtians understand themselves/preach to all / communicate with one another