

Fr Buckley has suggested that I address you on the topic of communications  
The topic is enormous. Its problems can be resolved only in the concrete,  
in a person meeting persons

I can do no more than indicate its complexity and again in a sense its simplicity

The first and perhaps the most fundamental of differentiations of human beings  
is the transition from infancy, from inability to speak, to mastery of language

By that transition one moves out of the world of the nursery into the vast  
world that is mediated by meaning and hopely motivated by values

The world of common sense, of literature and art, of science philosophy history,  
of religion and even theology

It is an ambiguous and ambivalent world: besides knowledge there is fiction,  
besides science there is magic and myth, besides truth there is falsehood deceit

A few words on the notion of meaning may not be out of place

Meaning is of many kinds

There is potential meaning: meaning and meant are not yet distinguished  
the sensible in act is the sense in act

the intelligible in act is understanding in act

There is formal meaning: definitions hypotheses theories systems

the meaning has been objectified but the status of the object is not yet determined

There is actual meaning: judgements of fact and possibility and probability

the meaning has been objectified and its status has been determined

Besides the paper thin world as mediated by meaning

there is mass and momentum of our living in feelings

feelings of many kinds

non intentional: effects (fatigue, ill-humor) trends (hunger)

intersubjectivity: community of feeling

Scheler 57 f.

fellow feeling

psychic contagion (grin when others laugh)

emotional identification

intentional: satisfactions dissatisfactions

values: x vital social cultural personal religious

Meanings and feelings come together on the fourth level of conscious operations

Deliberation, evaluation, decision

Meaning becomes effective: decide what you are to do

constitutive: implicitly decide what kind of a person you are to be

Cognitive effective constitutive meaning may be individual (loner genius)

common

Common meaning is constitutive of community

Community achieved by education, socialization, acculturation, communication

It falls apart

when no common field of experience (out of touch)

failure to understand: misunderstanding mistrust fear hatred violence

failure to reach common judgements (live in different worlds)

failure to have common goals (work at cross purposes)

Ongoing common meaning and common motivations: ~~the~~ history of community

historicity of individuals in community

Classicist and Modern Concepts of Culture

classicist: normative: one right set of common meanings and values

immortal works of art and literature, perennial phil, laws & structures

modern: empirical concept

the set of meanings and values that inform a way of life

indefinite number of such sets: each has its good points and its defects

religious significance: preach the gospel to all nations

and give them the benefit of classicist culture for good measure (Asia Africa)

transpose the gospel message into their culture + develop their culture's

potentialities for carrying the gospel message

Pluralism

differentiations of consciousness

varieties of common sense

religious differentiation

artistic differentiation

practical inventions

literary development Bruno Snell

systematic thinking: Gk sc phil; medieval theology

modern science: not truth but better understanding

modern scholarship

interiority

religious language

oneself as "being in the world"

reworking symbolic narratives (symbolic apprehension of world to constitute

incidental use of philosophic techniques

systematic use of philosophic techniques

ongoing mutual influence of church doctrines on theology and vice versa

moving into context of contemporary science scholarship philosophy

Pluralism

presence or absense of intellectual moral religious conversion (eight possibilities)  
absence of intellectual: Tertullian, Origen

Problem of communications is this triple pluralism

It is the problem of the apostle moving out of his inherited horizon and into  
the horizon of the person  $x$  to whom he would speak

There is no one simple formula about these  $x$  other horixzons

there are nine different types of differentiation of consciousness

there are  $N$  different combinations of different differentiations of consciousness

so many two at a time, three at a time four at a time, etc. etc

There is one solid rock on which one can build

God's gift of his grace: Grace and Freedom, Gratia operans in Aquinas Augustine

It has to be filled out with a religious psychology

with an account of the many different manners in which people repsond to grace

with more details than the distinction between the pirlgative illuminative unitive wa

The function of the apostle is to tap God's grace in the individual

and relate to the manifestation of God's love in Xt Jesus

When that happens the Xtian message is communicated

the methodologist on communications can only

point ouxt the problems, the complexxities

indicate the strong points