

SUMMER SCHOOL  
GEORGETOWN UNIVERSITY  
WASHINGTON, D. C. 20007



A FIVE-DAY INSTITUTE  
**the method  
in  
theology**

JULY 13-17, 1964

conducted by

REV. BERNARD J. F. LONERGAN, S.J.,  
S. T. D.  
of the Gregorian University

A GEORGETOWN UNIVERSITY  
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The Summer School  
Georgetown University  
Washington, D. C., 20007

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These 16 pages of notes on Father Lonergan's Georgetown U. lectures (on method in theology), July 13-17, 1964, were made by Sister Mary St. Rose (Sisters of Notre Dame de Namur - Provincial House is at 701 E. Columbia Ave., Reading, Cincinnati 15 - or was in 1964).\*

This is the first carbon; the original went to Bernard Cooke; Sister Mary St. Rose kept a second carbon herself.

The 1-page index of these notes seems to have been made by myself soon after receiving them.

But the 3 pages in my handwriting must have been made from Father Lonergan's own lecture notes at around the same time.

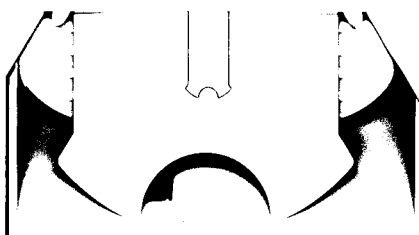
Others attending this lecture series (of which I have been unable to discover tapes):

—Austin Johnston, Germain Grisez, Avery Dulles,  
Ray Noll, John Donahue (last 3 of Woodstock College)

Feb. 14, 1973

*TE Crowe*

\* The notes were selective - omitting the philosophy generally and choosing the theology.



TIME: Monday, July 13, through Friday, July 17, 1964. The working day, with breaks, will run from about 9 a.m. to 5 p.m.

PLACE: Main Campus, Georgetown University, 37th and O Streets, N.W., Washington, D.C. All sessions will be held in an air-conditioned classroom.

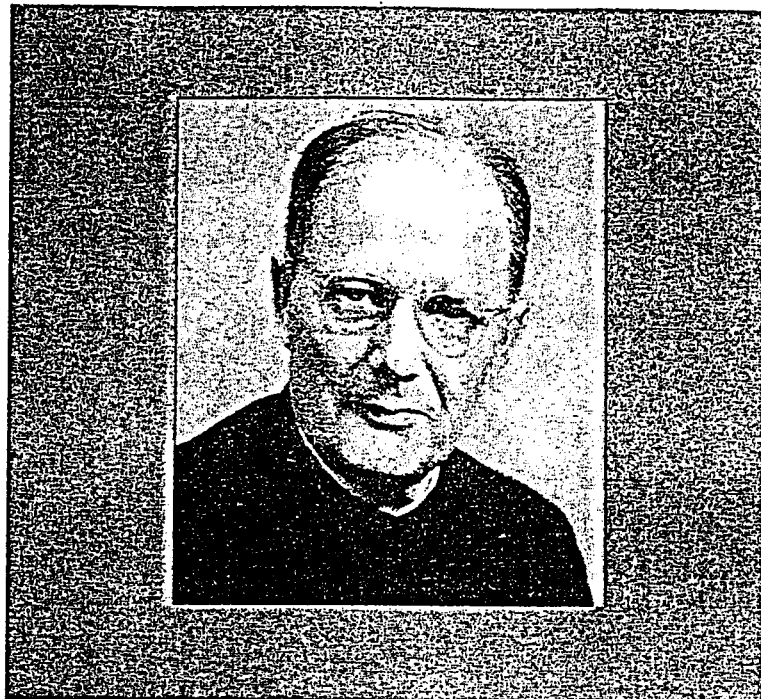
TUITION: \$30.00

LODGING: For those who desire on-campus lodging, the charge is \$15.00 for the entire session. Those who will not be living on campus will, of course, be able to participate in all the lectures and discussions of the Institute.

MEALS: Meals may be purchased at the University dining hall, New South Dormitory Building. Special tables will be reserved for the participants.

ALTARS: Altars will be assigned by Rev. John Ryan, S.J., local chairman.

REGISTRATION: Please register early. The available rooms will be distributed on a first-come, first-served basis. A \$5.00 deposit is requested with each registration, whether it involves lodging or not. Address all correspondence to Dogma Institute, The Summer School, Georgetown University, Washington, D. C., 20007.



Reverend Bernard J. F. Lonergan, S.J., S. T. D.

Professor of Dogma at the Gregorian University in Rome, author of *Insight*, the well known work on method in philosophy, and of many books and articles on the Trinity and the Incarnation.

*Titles of the Lectures on*

METHOD IN THEOLOGY

- July 13: The Contemporary Problem  
A. M. Factors External to Theology  
P. M. The Internal Situation
- July 14: Reason Illumined by Faith  
A. M. Human Knowing as Operational Structure  
P. M. Transformation of the Structure by Faith
- July 15: Differentiation of Methods, I  
A. M. Foundations  
P. M. Positive Theology
- July 16: Differentiation of Methods, II  
A. M. Dogmatic Theology  
P. M. Systematic Theology
- July 17: Special Questions  
A. M. The Development of Dogma  
P. M. The Argument from Scripture

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- I. Factors External to Theology.
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  - C. Development of historical consciousness.
  - D. Emergence of philosophies coherent but lacking a structural element of knowing.
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  - A. Positive theology carries into theology modern trends in science.
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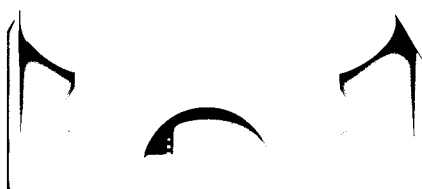
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THE METHOD IN THEOLOGY: AN INSTITUTE CONDUCTED JULY 13-17, 1964  
AT GEORGETOWN UNIVERSITY, WASHINGTON, D.C.  
BY REVEREND BERNARD J.F. LONERGAN, S.J., S.T.D., GREGORIAN UNIVERSITY

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THE CONTEMPORARY PROBLEM

I. Factors external to Theology:

- (A. Shift from medieval meaning of science
- (B. Development of empirical human sciences: study of man concretely
- (C. Development of historical consciousness
- (D. Emergence of philosophies which are coherent
- A. Shift from medieval meaning of science:
  - 1. Analysis of shift from the meaning which satisfied the Greek ideal, e.g. in Posterior Analytics, etc.

Greek

is concerned with  
a. the necessary

b. the eternal

c. the universal

d. the per se rather than  
the per accidens

e. the formal object, ratio  
sub qua

f. conformity to logic

g. the essence, ground of  
per-se-ness

h. causes (the four)

i. certainty

j. individualist conception  
and a personal habit, ex-  
pressed in classic treat-  
ises, "great books" of  
lasting value

Modern

is concerned with

a. de facto intelligibility: there-  
fore, necessity becomes of  
peripheral concern

b. the continuum: intelligibility  
resides in the becoming, the  
changing

c. concrete universe: things in  
the concrete

d. statistics to find trends,  
causes of change

e. the field, a region in the con-  
crete; therefore, a method

f. use of method, a set of opera-  
tions, a circular operation:  
data, hypotheses, experiments,  
conclusions, more data, more  
hypotheses, etc.

g. pluralism: things are too rich  
to be compressed into a single  
concept or a single method, e.g.  
modern mathematical approach to  
reality

h. complete explanation of all  
phenomena

i. best available opinion at the  
present

j. collectivist conception and a  
process, lying ahead as the goal  
of achievement. No man can mas-  
ter all sciences or even one.  
Science exists distributively  
among many in many books of  
ephemeral nature.

- 2. Application: Theologians have no choice: they must think in contemporary terms.

3. Key idea running through the course: meaning

a. Definition:

- 1) finality is in existents
- 2) conscious finality is intention
- 3) determinate intention is meaning

b. Kinds:

1) formulated:

- a) linguistics everyday, technical, literary, artistic

2) unformulated:

- b) intersubjective: results from encounter: incarnate spirits reveal themselves to each other by every slightest movement, e.g. the potency of a smile for revealing meaning.

(Max Scheler, Forms of Sympathy)

(Buytendijk, Phenomenology of the Encounter, 1952)

Symbolic meaning is a form of intersubjective meaning.

(M. Eliade, Myths, Dreams, and Mysteries: Introduction has a good criticism of Hume.)

(Durand, The Anthropological Structures of the Imaginable, Grenoble, 1960)

Examples:

- (1) St. George and the Dragon: the affirmation of man as dominating evil

- (2) Jonah and the Whale: related to the act of swallowing, a not too painful process: evil can be encountered and survived.

- c) incarnate meaning: meaning of a life, a man, a character, e.g. Christ's passion, death, and resurrection.

(G. Morel, The Meaning of Existence in St. John of the Cross)

- a) linguistic (developed more fully):

- (1) technical meaning: omits all feeling, all intersubjectivity; moves to a second power when it studies grammar, logic, etc.

(Jaspers, Origin and End of History)

( ? , Order and History)

( ? , The Primitive World)

Plato's early dialogues move from everyday to technical language. Phenomenology attempts to express unformulated everyday meaning in technical language.

- (2) literary meaning: is not technical meaning; it attempts to replace unformulated meaning from encounter, e.g. from negation to overcoming, etc.

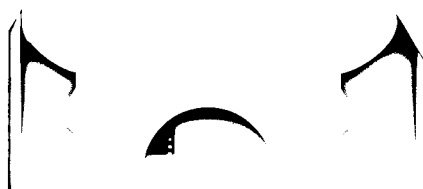
(Suzanne Langer,  ? and Meaning)

Evolution of meaning requires evolution of subjects: meanings develop, e.g. classicism vs. romanticism. Human nature is the same; differences emerge when man is awake. Meaning takes over: meaning is constitutive of that world of men awake.

- (3) artistic meaning:

(Suzanne Langer,  ? and Meaning)

(Hughe,  ?)



QUESTIONS (actually noteworthy comments in response to questions):

1. Where does a man end? at his skin? Feeling precedes meaning. Theoretical conceptions must underpin a treatise, e.g. on the Trinity.
2. Greek idea of science must be kept, but the modern idea is more useful for theological development.
- 3.

THEORY (terms

COMMUNITY (intersubjectivity

INTERIORITY (given in consciousness)

Differentiation of consciousness causes these to develop differently, for there are

- a. different subjects
- b. different apprehensions
- c. different languages
- d. different methods of inquiry

4. Newman, Grammar of Assent ) They knew what they  
Plato, Dialogues ) were talking about.

5. Human knowing runs on levels:

Judgment → )

Insight → )

Experience → )

One cannot safely bracket these from one another or ignore one of them, e.g. myth is imaginative insight.

- B. Development of Empirical Human Sciences: study of man concretely: The meaning of the individual at his various levels of self-expression underlies the meaning of community: community of experience, of knowledge, of commitments, etc.

Constitutive aspect of meaning: e.g. world:

1. for infant: totality of objects: immediate sensitive apprehension
2. for child: a world mediated by meaning, i.e. liberal education
3. for adult: a world constituted by meaning, e.g. family, state

- C. Development of Historical Consciousness: Modern man

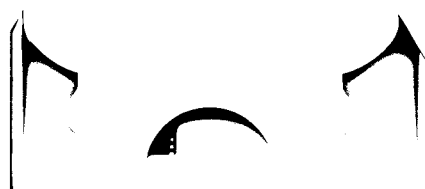
1. has made his modern world: language, political patterns, sciences
2. has investigated other worlds, other cultures of the past as well as of the present
3. confronts the problem of his historicity: man is responsible. What used to be done is no longer his norm. Some "isms" have no consciousness of themselves; others have become self-conscious. Every "ism" tries to organize the universe.

- D. Emergence of Philosophies which are coherent but lack one of the structural elements of knowing.

II. The Internal Situation: Method is concerned with operations, not with subject matter.

- A. Positive theology carries into theology the modern trends in science.

(B. Xiberta, Introduction to Theology  
(Altraner, Patrologie



Today, the problem - formerly acute - of getting positive theology going is solved.

(McGraw, The Consecration of Learning, 1962)

- B. Some of the recent work of positive theology has been incorporated into dogmatic or systematic and has caused confusion, e.g. person: 1. tag; 2. definition; 3. metaphysical evaluation; 4. phenomenological attempt; 5. existentialist view. These developments produce traps. Historical investigation takes away from the presentation of dogma. As a result, all kinds of areas have been brought into dogma courses. Yet, the historical character of Catholicism requires contribution of positive theology.

- C. The problem of method in theology: it lies hidden under the impact of studies in positive theology.

(E. Husserl, Phenomenology, Hague, 1954)

Up to 1900, history was largely according to Von Ranke.

(Gadamer, Wahrheit V. Methode, 1962)

(K. Heuss, Christus Historismus)

In hermeneutics and in history, epistemology is being applied, thus upsetting the positive theologians in turn.

#### QUESTIONS:

1. Meaning is conscious finality.
2. Husserl does not reach the absolute character of judgment, for he is caught in the idealist's trap. Matter vs. form vs. existence: all are constitutive causes.

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#### REASON ILLUMINED BY FAITH

#### I. Human Knowing as Operational Structure:

A. Object: mysteries hidden in God

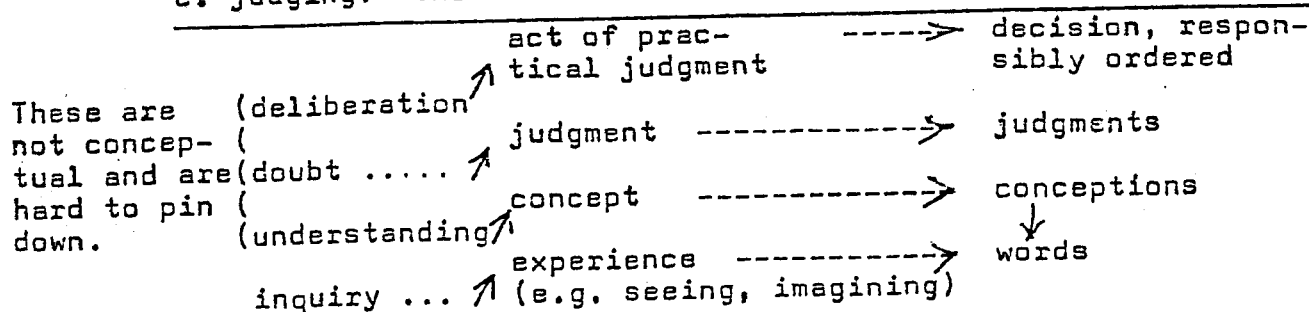
B. Principle: light of faith mated with light of reason

C. Methodological or Operational Point of View of This Mating: For the view of St. Thomas on abstraction, see S.T., I, 5, 3. He prefaces his explanation with the statement of the impossibility of types of abstraction. The notion of structure is intelligible relative to the whole; abstracting one part eliminates intelligibility of structure, e.g. prime matter + form + contingent existence = thing. Three other examples are:

- (1. human knowing
- (2. objectivity of human knowing
- (3. human consciousness

1. Human Knowing: any cognitional activity. To experience without understanding is not knowing. Three activities are required for real knowing:

- a. seeking, i.e. experience
- b. understanding
- c. judging: the ultimate in knowing





Geometrical examples may help us understand this scheme.

Example 1: In a circle with two diameters at right angles, let P be a point on the circle such that OP is a radius of the circle. Drop perpendiculars, AP and BP, from P to the two diameters. What is the length of AB? One quickly sees that AB and OP are diagonals in a rectangle and that, therefore, AB = the radius of the circle. The grasp of necessity and impossibility grounds understanding.

Example 2: to see connection between understanding and concept: Insights without conceptual expression are illustrated in Euclid's first proposition. Through insight one sees that radii AE and BC, which are equal to AB, will intersect, but adequate assumptions are not given to ground the insight. See Insight, X. Human knowing is a structure of operations: experiencing, understanding, and judgment.

## 2. Objectivity of Human Knowing:

- a. Experiential: presentation of data: evidence lies on the level of senses. It is not the whole of objectivity; it is an element.
- b. Normative: intelligible coherence: it extends over the whole field; any failure along the line, any contradiction refutes the objectivity.
- c. Absolute: matter of fact, a contingent, what is so, a matter of certitude about the contingent in the field of data.

These three are relative to knowing:

- |                      |   |          |   |                        |
|----------------------|---|----------|---|------------------------|
| a. data              | ) | three    | ( | Different philosophies |
| b. conceptualization | ) | elements | ( | result from using only |
| c. judging           | ) |          | ( | one or two of these.   |

Objectivity is structured just as knowing is.

## 3. Human Consciousness:

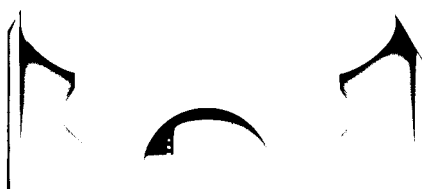
- |                                       |   |  |   |  |
|---------------------------------------|---|--|---|--|
| a. of experiencing                    | ) | Apply 1.<br>above to<br>conscious-<br>ness | ( |  |
| b. of understanding                   | ) |  |   |  |
| c. of judging                         | ) |  |   |  |
| d. of deciding, making acts of choice | ) |  |   |  |

D. The modern type of philosophy ignores to a large extent the Greek sharp distinction between theory and practice, necessity and contingency, wisdom and prudence, etc. Discontinuity tends to disappear. Such a philosophy concerns itself not with the realm of necessity, but with contingency, i.e. with the critical foundation for science and philosophy. Modern philosophy exhibits tendencies of its own:

1. Shrinking of realm of necessity: Euclid's is only one of possible geometries.

(Godel, ?  
(Ladriere, ?, Louvain  
(Roure, ?, Lyons, 1957  
(S. Breton, ?, Desclee, 1960, pp. 117-206

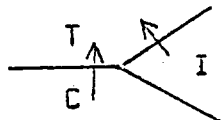
For the Christian, creation, men's choices, gratuitous redemption inject contingency into the world.



2. Theory penetrating practice: Though incredibly theoretical, it steps right into practice. Science aims at de facto intelligibility of universe.
3. Breakdown of naive realism and its replacement by complexity of knowing, etc. Piaget's work shows process of development of insight.
4. Away from logic to the subject (*operari sequitur esse*) through method. It shifts to operations, chiefly conditional and unpleasantly existential.
5. From *per se*, *de jure* subject to *per accidens*, *de facto* subject. It is concerned with the men that exist. The three levels of immediacy, mediation by meaning, and constitutive of meaning must be taken into account. A critical problem is at the basis of all disputed questions. Theology is torn by this impasse. This problem must be faced.

#### QUESTIONS:

1. Expansion of knowing to community consciousness.
2. In the differentiation of consciousness, there are two types of development of understanding:
  - a. accumulation of insights without formulation, added to a nucleus developed over a lifetime. See Insight, VI.
  - b. spontaneous: adjustment to situations: e.g. interpersonal relations: no formulation except in concrete actions.
 Prior to differentiated, there is undifferentiated consciousness.

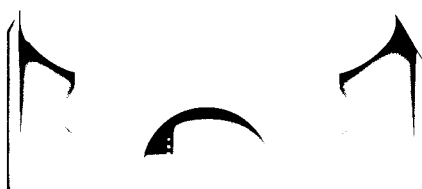


3. Being:
 

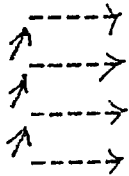
a. God	)	We reach the unconditioned within
b. contingent beings	)	each sphere.
c. merely mathematical	)	
d. merely logical	)	The unconditioned is always related
e. merely hypothetical	)	to <i>esse</i> , but sometimes by negation.

#### II. Transformation of Structure by Faith, i.e. of data, understanding, and judgment.

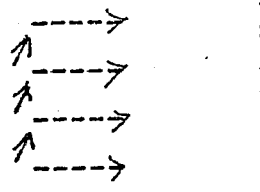
- A. Data: In natural science, data are what is given; in human science, there is an addition of meanings to data.  
(W. Dilthey, \_\_\_\_\_ ?)  
In theology, data are the word of God: the given + meanings + salvific pertinence. There is no contradicting the divine data. *Locus theologiae* are Holy Scripture, Magisterium, Fathers, etc. Hence, there is an element of truth beyond the meaning. Literature has meaning, but not necessarily truth.
- B. Human Understanding: It is not the measure of the intelligibility of the data, the realm of mystery. Though this is true, yet reason, enlightened by faith, can attain some understanding of divine mysteries.
- C. Divine Sociology of Knowledge: Revelation has been entrusted to the Church, not to theologians, not to individuals. Theology is a particular science; it leans on certain aspects of other sciences.



Natural +  
Human Sciences



Theology



-----> Aim is being:  
the  
transcendental

Data -----> Positive theology  
Understanding -----> Systematic theology  
Judgment -----> Dogmatic theology  
All three -----> Foundations

D. How are these related? Mediation is the key term. Hegel used the term Niel. Aristotle spoke of the middle term which makes the predicate belong in the subject. We want to generalize the notion of mediation, to secure a tool with a capacity to obtain all the meanings required.

1. Self-mediation: e.g.

- a. Man: physical parts, consciousness, self-consciousness
- b. Watch: constant movement from two principles: mainspring (movement) and balance wheel (constancy)

2. Mutual mediation: e.g.

- a. Fresh oxygen is immediate in the lungs; mediated in the rest of the body.
- b. Blood is immediate in the heart; mediated in the rest of the body.
- c. Intelligence is immediate; mediated in other activities.
- d. In theology, there is mutual mediation.

Intentionality differentiates the animal from the human. From self-mediation man moves to mediation to the community.

E. Definition of Theology: Theology is thematized knowledge of God mediated by Christ. Thematization involves stepping out of the main stream and reflecting upon it. A diary thematizes living. We move from life lived to life reflected upon. Being conscious is one thing and knowing oneself is another. Thematized knowledge passes from a component of living to reflection upon living: to articulated, rounded knowledge. That process is the passing on of Christian truth. In so far as one is a Christian, one has the inspiration of the Holy Spirit.

QUESTIONS:

1. Any element influences understanding, e.g. knowledge of medicine mediates a man's grasp of history. Mediation is a sufficiently loose term to handle non-logical dependence.
2. Mediation is any form of dependence: mediate vs. immediate
3. "Illumination" of the intellect: the metaphor needs to be transcended.

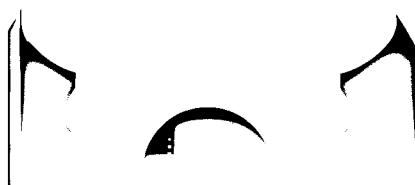
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#### DIFFERENTIATION OF METHODS I

Various methods are contradictory; hence they cannot be used simultaneously.

I. Foundations: not Fundamental Theology.

Foundations ( -----> Dogmatic Theology  
( -----> Systematic Theology  
( -----> Positive Theology



The key word of this treatment is horizon: a bounding circle, a limit of the field of visibility.

A. In viewing a formal object, we consider pole and field as correlatives. Pole is the subject; field is the whole area, the totality of objects. The scholastic concept focuses on the object.

B. Different horizons: different totalities of different objects:

1. What is beyond the horizon cannot be seen: umbra: things beyond the horizon have no interest for the man concerned.
2. What is on the horizon can scarcely be seen: penumbra: things on the horizon lie on the periphery of interest.
3. What is near: luminous circle: things fully in a luminous circle: mastery.

Our horizon is our world.

C. Absolute vs. relative horizon: one draws the line somewhere.

1. An absolute horizon is where the line is drawn. Everyone draws such a line, no matter how open-minded he may be. Illusions, blindness to the truth, etc., follow.
2. A relative horizon is that of others, e.g. the doctor respects the lawyer's world. We acknowledge relative differences in horizon. Relative horizon is a matter of development, of the forces forming a man.
3. Conversion turns the world upside down: it is intellectual, moral, or religious. It changes the basic orientation of a man, alters his absolute horizon.

D. Relative Horizons: These differ psychologically, sociologically, and historically in different places and at different times.

1. Psychological Differences:

(J. Piaget: his analysis complements Aristotle's.

(Flavel: he develops psychology of Piaget.

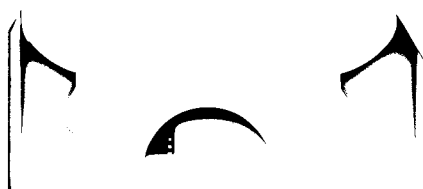
(J. McV. Hunt, Experience and Intelligence

In S.I., II, II, habits are catalogued according to powers. Piaget studies the unity of the operator and his operations. His theory is that one starts from basic habits. Development occurs in so far as operations are not efficient, but through adjustment become facile specialized habits. These operations combine to perform specialized skills, e.g. playing a musical instrument. Piaget holds that any operation involves two elements: assimilation and accommodation. The one has differentiated certain natural capacities; the other adds adaptations. St. Thomas is probably speaking in terms of what are really sets.

a. Levels of development of operations:

- 1) infant: immediate operations
- 2) child: operations mediated (by imagination, language, etc.) for meaning
- 3) adult: operations mediated with respect to the mediator (control of imagination, language, etc.)

b. Relative horizons can be viewed according to the level of operations psychologically, sociologically, and historically:



INDIVIDUAL		SOCIAL	FINAL
1) capacity: need	operation	cooperation	particular good: relative to individual
2) plasticity: perfectibility	habit (St.T.); group of operations, a totality (Piaget)	institution	good of order: social goods the interconnections between individuals: formal good is the <u>order</u> itself that is operation
3) liberty	orientation: conversion	personal relations	terminal values: justification of institutions: they are the hedonistic values arrived at.

## NOTE:

- 1) Habits : individual = institutions : society
- 2) Operation : individual = order : society
- 3) Children fight about particular goods; adults, about order.

2. Sociological Differences: Social horizon is concerned with the possible here and now.

3. Historical Differences: Examples of  
a. undifferentiated consciousness:

Greeks: T (theory)  
P (practice)

India: I (interiority)  
M (illusion)

b. differentiated consciousness:

T (theory) } I (interiority)  
C (community)

E. Absolute Horizon: Relative points:

1. Normative subject: Our luminousness of being forces us to take for granted our own understanding, judging, etc.
2. Deviations from absolute horizon: Man is always present, conscious, but not always attended to. Hence,
  - a. Extrinsicism of proof: The fallacy is that truth is out there, instead of in God's mind or in the mind of the believer.
  - b. Tendencies to extrinsicism: the desire for palpable criteria; the assumption that the intelligence, etc., of a man are irrelevant. The attempt of this type of mind is to escape from the responsibility of the subject.
3. Truncated subject: from a 3-level to a 2-level subject by omission of judgment; hence, idealism, materialism, essentialism, etc.
4. Actual subject: During the period of development I am (1) doing, (2) deciding, (3) finding out more for myself. The critical moment is the self-consciousness of my own contribution to my development by operations.

5. Existential subject: He chooses what to do to make himself and reiterates the choice again and again. It is the subject in his interiority. The existential decision may be authentic or not. The authenticity will appear in the operations. Judgment of operations is foundation of criticism. The concrete theologian is the foundation of theology.

QUESTIONS:

1. In so far as you have a normative subject, you can distinguish positions and counter-positions. You can set up a contradiction between Kant's statements and Kant himself but not within his work.
2. The normative subject: invariants are present in every human being.
3. The contrast between what a person is and what he thinks he is:
  - a. obnubilation (Jaspers): unconscious inauthenticity.
  - b. rationalization: everything is made to fit the procrustean bed of one's own conceptions.
4. Differences between (1) intellectual, (2) moral, and (3) religious conversion:
  - a. Notions of reality, objectivity, and knowing of childhood give way to adult notions.
  - b. Man as center of world yields to man as center of his own psyche.
  - c. Man as center yields to God.
5. Transcendentals were objects for scholastics.

II. Positive Theology:

- A. Causes of positive theology:
1. Christianity is a historical language: basic text, tradition, developing explicitness of Church's teaching.
  2. Invention of printing made possible dissemination of texts.
  3. Decadence of scholasticism.
- B. Positive theology has been placed as
1. an alternative to scholastic theology. Dogmatic theology pre-scinded from disputed questions.  
(D. Chadwick,     ?
  2. a corrective of scholasticism
  3. a weapon of controversy, e.g. Church vs. State, phenomenology ...
- C. Positive theology is a specific method: the accurate presentation of Christian thought, whether by saint or heretic. It finds out what someone really taught. It provides information about facts of revelation and its transmission. Its value is on the level of existential (S.I., II,II,132) relevance. It gives accurate knowledge of what is really held. It is theologia obliqua; it is a functional part. It does not explain, but it affects the explanation. There is a set of meanings, of intellectual content, in writings. Mistakes will show up. These are sometimes self-correcting, e.g. example of St. Thomas's development. Relative autonomy of properly understood texts. Contrast between natural science's formulation of laws and the study of texts. In contrast, dogmatic theology aims at stating what the Church teaches and what the common doctrines are, the doctrines to be held by all. Questions

are different from those in positive theology. The two types of theologians must ask the relevant questions.

D. Positive theology has these functions in particular:

1. Get the text: critical editions: author, interpolations or not, historical questions, etc.
2. Interpretation: hermeneutics gives principles; exegesis applies them. Hermeneutics deals with types of blocking in the interpretation of texts. At present it is a most complicated subject because of the great variety of philosophical positions, of emergence of historical positions, of modern man's freeing himself from earlier Christian views.
3. Operation of interpretation: exegesis:

a. understanding the text:

- 1) understanding the object spoken of in the text: the epistemological problem. This step rejects the principle of the empty head, the completely a priori approach. Rather, the previous development of the interpreter is all to the good. The empty head technique wipes out all previous knowledge of the interpreter.
- 2) understanding the words, getting the meaning of the author. Here the hermeneutic problem is the interlocking dependence of word, sentence, chapter, work, works, milieu, etc. The meaning of the text is an intentional unity: the parts are determined by the whole, the parts are ordered to the whole. This is a spiraling-in process on the author's meaning. Rules exist to help understand the text, but do not guarantee the intelligence of the interpreter.
- 3) understanding the author: reading and rereading to reduce the puzzles. Understanding the text may shift to understanding the author at the level of common sense insights: one acquires a set of habitual understanding. Winkelman, Schlermacher, etc., contributed to the development of romantic hermeneutics: the text is the expression of the author; empathy helps one penetrate and then express oneself similarly. This concept of hermeneutics gets down to details, conceives the text as expression of unformulated meanings. Its oversight is the component of truth that may be missing. The weakness of the method is that it brings you to the author's mind and leaves you there. You cannot get out and express the meaning in another context, another culture. Truth is transcendent: it can be transposed from expression in one culture to that in another. Catholicism is universal: truth is transposed from one to another culture.
- 4) The interpreter must then push forward to the correction of himself and his own insights: the existential problem of hermeneutics. This radical revolution is only the first step. After the breakthrough, he must "mop up."
- 5) Moreover, the classics produce a milieu, a culture in which their readers are formed. Such a tradition may be genuine, fresh for each age. On the other hand, the tradition may be inauthentic and watered down. The "Enlightenment" destroyed the tradition by which the sources could be understood.

(Gadamer, Wirkungsgeschichte

- b. judgment: Judging the correctness of one's understanding is the next step. See Insight, X. Does it answer all relevant questions, etc.? The hermeneutic circle: the meaning of the parts is relevant to the whole.
- c. expression of the judgment: Statement of the meaning of the text.

(Descamps, ?, p. 142

- 1) There is an area of statements free from problems of hermeneutics. There is no hermeneutic problem about Euclidean geometry. Similarly, the dogmas of the Church. There is no doubt about what is meant.
- 2) There are divisions which exclude expression. Different absolute horizons have different meanings for statements. The idealist and the realist have no direct communication; their positions are incommensurable. No absolute horizon can be demonstrated.
- 3) There is an area where hermeneutic problems are minimal: human operations, e.g. sitting, etc.; maximal: in the literary area, transcendental objects, etc. Transcendental objects require technical language, e.g. of philosophy or theology.
- 5) There is a non-hermeneutic problem. The religious literary area, in so far as it expresses the religious ideas, will give rise to movements which are divisive. History works out the solution through the interplay of divided movements.

#### QUESTIONS:

1. Positive theologian, e.g. Scriptural exegete, submits to the Church. Problems arise which may remain problems because there is no definitive pronouncement of the Magisterium.
2. Matthew vs. John:
  - a. development of doctrine
  - b. history:
    - 1) events
    - 2) occurrence of further possibilities
    - 3) historical writer writes by hindsight. The Gospels represent different stages of Christian development.
    - 4) Existential history vs. scientific history: difficulties are related to understanding; doubt is related to judgment.

7/16

#### DIFFERENTIATION OF METHODS II

- I. Dogmatic Theology: The issues become explicit within dogmatic theology. Dogmatic theology is concerned with showing how the dogmas are contained within the sources in the sense defined.

##### A. Errors to be avoided:

1. Dogmas are not in the sources anachronistically: the link is not a simple-minded deduction.
2. The sources are not to be interpreted by romantic hermeneutics: only truth can be transposed.
3. Dogmas are not in the sources as interpreted by naive realism.
4. They are not in the sources as objects of positive study or positive method which aims at eventual complete understanding of the text. Dogmatic theology aims at results that at present are attainable.
5. Dogmatic theology is concerned with the minimal certainties of the text. It has its extrinsic questions not arising from the text. What are the dogmas? defined or capable of defini-





tion? not the isolated dogmas but the set which have an inner relationship, an inner logic? It requires considerable ingenuity to line up the dogmas in a pattern.

B. Link between sources and dogmas:

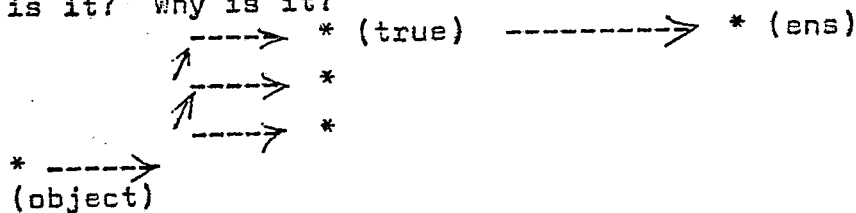
1. History of dogma and dogma are interrelated. The doctrine is not a set of propositions; it is answers to problems that arose. Understanding the history is not endless knowledge of details. It is discovering the key moments in the development of a doctrine, the blocks and their overcoming.  
(Butterfield, History of Science, 1300 - 1800)
2. Question of identity of dogma and the statement of the source:
  - a. implicit -----> explicit
  - b. one pattern of experience -----> another pattern  
(mode of expression changes  
(but truth remains
  - c. implicit -----> explicit by way of deduction

QUESTIONS:

1. Modes of transposition:
  - a. conceptual language
  - b. fundamental meaning, basically simple, centered on strategic issues, e.g. Man-God Jesus.
2. Dogmatic theology is highest, for it is truth.

II. Systematic Theology: Charter: Vatican I: "reason illumined by faith ..."

- A. Aim: Understanding of the mysteries: dogmatic theology generates questions about the mysteries. Systematic theology is "faith seeking understanding," act of understanding answering: What is it? Why is it?



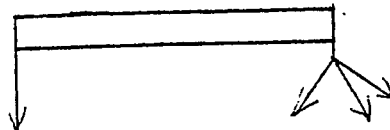
B. Characteristics of the act of understanding:

1. imperfect
2. analogous because of finiteness of act
3. obscure
4. temporal: in process
5. synthetic
6. most fruitful: understanding gives and advantage.

- C. The Systematic Problem: Human inquiry anticipates the end and, so, asks questions, e.g. Anselm's, Abelard's Sic et Non which assembled Scriptural texts for and against each dogma, Peter Lombard's which became the basis of teaching for centuries. The problem: presume a set of questions. The wise man must pick out the chief questions.

1. Sapientia gives order: questions in order.
2. Scientia reaches conclusions in the sense of operation. There may be intrinsic growth in understanding; on the other hand, sets of different misunderstandings may arise.

intrinsic  
growth in  
understanding



sets of different  
misunderstandings

Inadequate understanding of a problem generates pseudo-problems, especially in less gifted minds. This can happen in several ways, in several sets of pseudo-problems. The result is decadence. The solutions are for those who do not understand too well. A morass of confusion results. The people who come after view all the systems as so much nonsense. Then, finally, the facts are denied.

- D. Analogies employed: of nature, of essence, etc.
1. common principles: these regard the fundamentals, the transcendental, that recur because of the human mental structure: the invariants of human knowing.
  2. proper principles: understanding required in particular sciences. Analogies must be based on an accurate knowledge of natural being, e.g. consciousness as the basis of studying the consciousness of Christ. At the present time analogies can be new and enriching and can be assimilated to the old.
- E. After understanding, the question of truth arises: Is it true?
1. It has to be understanding of the truth, of the mystery as revealed:
    - a. derived from dogmas
    - b. derived from revelation, e.g. redemption
  2. It has to be correct understanding.
- Criteria: Assertion of best available opinion; it may be a hypothesis. Does it answer other questions? Does it have some unsatisfactory corollaries? More reflex procedure is needed.

#### QUESTIONS:

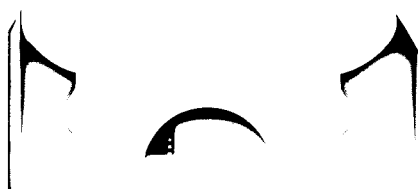
1. Foundations: have critical function of examining counter-positions; they exclude naive realism; they imply dogmatic or critical realism. They are present in any theological endeavor because the theologian is using his mind; they supply critique on historical work, etc.
2. Philosophy, e.g. epistemology, metaphysics of proportional being, is conditional theory. Integrate your metaphysics, e.g. in moral questions.
3. Theology is a sublation of philosophy:
  - a. it takes over the primacy
  - b. it retains philosophy whole and entire
  - c. it transforms philosophy with different 1) data; 2) understanding; 3) judgment; e.g. Quid sit Deus = understanding of God:

* (phantasm)	□ (separate substances)						
# (insight)	<table border="0"> <tr> <td>God</td> <td>angels</td> </tr> <tr> <td>unlimited</td> <td>limited</td> </tr> <tr> <td>understanding</td> <td>understanding</td> </tr> </table>	God	angels	unlimited	limited	understanding	understanding
God	angels						
unlimited	limited						
understanding	understanding						

Theological understanding is a blind spot, the focal point which the beatific vision will give. By analogy we move all around the blind spot:

x      □ (God) x  
 x      x  
 x      x  
 x      x      x

Foundational methods eliminate false problems. They include philosophy a transformation of philosophy.



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## SPECIAL METHODS

I. The Development of Dogma: Relative to our previous discussion, note that the four methods must not be confused. Understanding and certainty are reached by different processes.

Evolution of Dogma: There are certain general features; we shall use the analogy of universals:

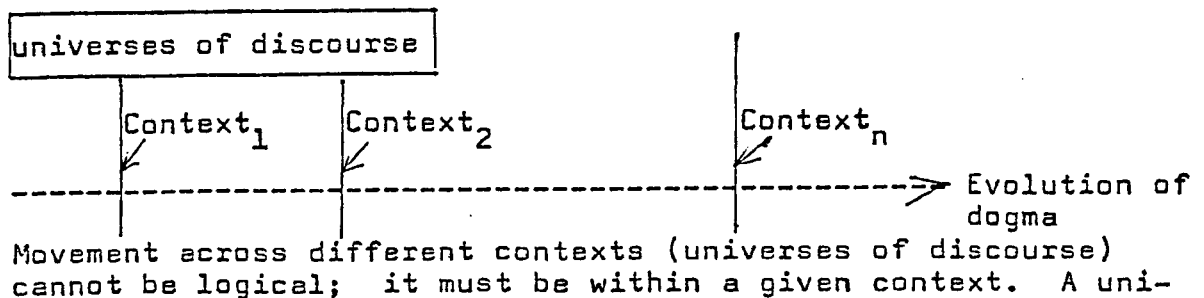
Unum multis communi ( 1. in re )  
 ( 2. in mente ) not by abstraction  
 ( 3. reflexum )

A. In re: Something singular in Christ's mind was diffused by communication: it became common in mente.

B. In mente: There are differences in the apprehension of Matthew, Mark, Luke, John, Jews, Gentiles, etc. Modes of apprehension differed and there emerged different modes of expression. Christian doctrine does not lie in the differences; what is common is the doctrine, is the object of Catholic faith.

C. Reflexum:

1. Then the common object is stated after reflection. Unity of Christians implied a common object. When the common object emerges in consciousness, then dogmas get defined. Excommunication was imposed on those who held doctrines other than the common object. Nicea is the first effort to define in terms not Scriptural necessarily, not by abstraction but by diffusion in the Christian community.
2. Moreover, the problems passed beyond simple problems of hermeneutics, and beyond literary expression. Transcendent objects can hardly be adequately expressed in literary language; technical language has to be developed.
3. On the objective side, the dogma is not simply a statement reproducing Scripture; there is a unification to form a unified object.
4. In the subjective development, a differentiation in consciousness occurs, e.g. a man becomes fully involved ordinarily in the concrete object, overcoming obstacles, using means to overcome obstacles, etc. On the contrary, in pursuing a dogma, a man's imagination is reduced; his affects are quieted; his will is at the service of the intellect pursuing the truth under consideration. The situation is almost fully intellectual.
5. It is not a choice between Scripture and dogma. Both can be used and are used easily by people who cannot differentiate consciousness.
6. The value of dogmas: Are they true? Are they religious? No, not for people of undifferentiated consciousness. Religion must be differentiated as consciousness differentiates. Intellectual acceptance is essential.
7. Context is invoked to make a judgment. It is the set of statements which clarify the statement. Contexts differ.



verse of discourse is limited to one context. Dogmas do not develop logically. There is no evidence of implicitness in the texts of later formulations. The multiplicity of universes of discourse is the important key to understanding evolution of dogma. Compare transformations in mathematics.

8. The relationships between different contexts:

- a. History of dogma and dogma are interrelated, i.e. historical narrative. There is a certain inevitability in the course of events which emerges. The Holy Spirit guides the process.
- b. Difficulties arose from flaws in foundations: in so far as there was an incomplete grasp. Stoics were materialists, naive realists. The Fathers from Clement of Rome to Clement of Alexandria were influenced by Stoics in the expressions of truths. Their philosophic block prevented accurate formulation of the truth: the naive realism gives a distortion. Origen's work is distorted by his Platonism. An analysis must go into details.

II. Arguments from Scripture: These are not all the same as dogma develops. The wrong type of argument gives rise to difficulties. There are three types of arguments: in Scripture; from; according to :

A. In Scripture: In setting up theses:

1. What is in Scripture: principles from which to start. We are looking for what is explicitly in Scripture. Positive theologians must look for the question of concern to the author. The aim is understanding of the author's statements. The dogmatic theologian wants the common faith about the common object.
2. Anachronism reads later questions into earlier texts. Archaism states that what is not in the earlier cannot be in the later except by aberration. Both errors presuppose that there is no possibility of development from one context to another. A theologian should concede, in practice, everything that the biblical scholar wants; one scrupulously avoids reading more into texts than they offer.
3. Schema: a concrete mode of apprehension; a sensible presentation, not a concept; e.g. Logos sarx vs. Homo-Deus; "Son of Man" texts. Because the schema is determinate, one can solve difficulties, for different schemata make different predications about e.g. Christ: four schemata: filius Dei, "Son of Man," Dominus, Pre-existent Son.
4. Collect passages for a treatise, e.g. for the Incarnation: texts showing:
 

a. Christ as man	e. that "Son of God" became "Son"
b. Christ more than a man	f. that "Father God" " " "Father"
c. Christ's titles	g. Paul's preaching to Jews vs.
d. that Christ is not the Father but comparable	to Gentiles

B. From Scripture through the dogmas: historical contrast, e.g. Apollinaris, i.e. the dogmatic context: "one and the same" = person. It involves dialectic movement of evolution of dogma through various universes of discourse.

C. According to Scripture after the treatise exists: e.g. Christ's knowledge: it presupposes one person and two natures. One rounds out the dogmatic context not to be found in Scripture in a way that is consonant with Scripture. It would be anachronistic to expect interests of a later context to be in Scripture. Take an analogy from physics, e.g. wave motion: the scientist measures the boundary conditions and uses a general formula:  $Z = f(x + at) + f(x - at)$ . A higher logical context is reached through concrete facts. This type of argument is necessary as a treatise develops details.