in man's surmise but last in his knowledge. For he knows by
raising questions and answering them. He knows his world when
he has answered all the questions he can raise. But before he
can reach that goal, he has to be. His being is a being-in-the-
world. From the start he needs some notion, some surmise, some
inkling however incomplete of the world in which his being is
a being-in.

in man's surmise or guess but last in man's knowledge. For man

is not just in a place, like a mineral, not just in a vegetal

matrix, like a plant, not just in a habitat, like an animal.

His being is conscious, intelligent, reasonable, responsible;

it is being-in-a-world; it is a being that specifically is

constituted by meaning, by a subject that means and by a sum

of all that is meant. To be a subject it is not enough to mean

where nothing is meant. To be a/subject and mean no more than
                                    human

some one unchanging thing, is to be the most fragile of/subjects
                                                         human

and the least developed. To be a human subject is an enormous

process of becoming. Operationally, it is Piaget's differentiation

of operations, and combination of differentiated operations,

and group of combinations, and rising hierarchy of grouping

groups

Foundational Methodology of Religious Studies

1. A Changed Situation

a)   In the late fifties. Henry Duméry in a series of works
undertook a philosophic account and a critique of Christian
religion. A number of his works were put on the Index. He
retired from the priesthood.

b)   Grounds of the condemnation. In the actual world order
religious truth pertains to an order of faith quite distinct
from the knowledge attainable in science and/or philosophy.

c)   Sources of these grounds: remote and non-technical; proximate
and technical.

Remote: salvation is by God's free gift through Christ Jesus
accepted by the grace of faith

Technical: medieval task of systematic reconciliation of
scriptural, conciliar, patristic doctrines; blocked by oppositions
between grace and nature, faith and reason, charity and good will,
merit before God and the esteem of men; solution from distinction
between two entitatively distinct orders, named, natural and
supernatural.

Medieval distinction between philosophy and theology;
from Descartes, separation of theology and philosophy (latter
                                  distinction &
acqurred its own basis); later (Newton)/separation of
philosophy and science.

maximum information at the top, has