

## Myth and Theology

1. Butterfield: modern science: an event that outshines everything since the advent of Xtianity

In comparison, renaissance and reformation episodes within medieval Xtianity

2. Origins: 17th century; sufficiently large organized body of doctrine to have its own presuppositions and so avoid incoherence (refutation) arising from more or less unconscious Aristotelian presuppositions

3. Complete break from Aristotelian presuppositions only possible in this XXth century

a) Necessary laws of nature, iron laws of economics  
Possibility and validity of non-Euclidean geometries (Riemann);  
Einstein's use of them in physics

b) Laplace's demon: given sufficient information on state of universe at any given time; sufficient knowledge and skill in maths; and any previous or subsequent state of universe deductible.

Statistical probabilities: Quantum theory; physical chemistry; reformulation of evolution in terms of probability schedules of emergence (chance variation) and survival (survival of fittest).

c) Positivist take-over of German historical school.

Critiques of positivism: Becker, Collingwood, Marrou, Karl Heussi

Problem in Theology: Jesus of History, Christ of Faith  
Harnack, Barth, Bultmann; Pannenberg, Moltmann (Meeks);  
my own solution in terms of Selbstverständnis, indeterminacy  
in research, interpretation, history, resolved via dialectic  
judged by converted

4.

## Myth and Theology: The Issue

1. Voegelin: compact consciousness, pneumatic (Hebraic) and noetic (Plato, Aristotle) differentiations of consciousness, deformations of consciousness (Cicero on religion)
2. Lonergan: differentiations  
religious (ascetical and mystical hermits communities schools)  
systematic (Aristotle, Aquinas: system true and so permanent)  
scientific (Butterfield  
scholarly (Maurists, Bollandists, von Ranke & seminars)  
literary (Bruno Snell  
  
undifferentiated = compact  
post-systematic = deformations = compact plus spill from differentiated
3. I shall speak of the  
"compact" which is positive, rather than/negative "undifferentiated"  
  
I shall divide "differentiated"  
"composite" where the differentiations are maintained  
"confused" where the differentiations are imperfectly assimilated  
emergence from compact imperfect  
regression from differentiated to compact
4. The pastoral problem: preach to all nations  
to all classes and cultures, not from out of one  
standardized, classicist culture, but to each on its own  
terms (creative use of its resources)  
an understanding of compact consciousness, of its resources,  
of what can be expected of it, of what cannot be expected
5. The problem of theological orientation
  - a) the breakdown of the "systematic" differentiation of conscious
  - b) the slow clarification of the "scientific" differentiation  
Riemann 19th, Einstein and Heisenberg 20th
  - c) the slow clarification of the "scholarly" differentiation  
of consciousness: Ranke's "wie es eigentlich gewesen" understood  
as positivism
  - d) Outler's question (loose-leaf "History")
  - e) The many voices of phenomenology
  - f) The challenge to dogma, religious truth, and the attraction  
of regression to compact consciousness.

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Mircea Eliade, The Sacred and the Profane

Antoine Vergote, Interprétation du langage religieux

J. A. Stewart, The Myths of Plato

Eric Voegelin, Order and History: VI. The Ecumenic Age

Gilles Quispel, Gnostic Studies, I

Bernard Lonergan, "The Origins of Christian Realism," 2nd Coll.

"Aquinas Today: Tradition and Innovation", Journal of Religion, April 1975.

"Christology Today: Methodical Reflections,"  
Colloque de Christologie