

Questions for Symbol and Analogy Seminar 1/27/67

1. How does the structure of consciousness become a heuristic structure for dealing with religious questions? The intent of this question is to get behind the concepts. For example, a periodic table is a heuristic structure, and into it can be fit all elements which are known or can be known. One can easily picture this structure as a chart of the periodic table hanging on the wall of a chemistry lab. But it is not so much this chart which is the heuristic structure but that which the chart symbolizes, the conception of elements as explicable by the number and arrangement of atomic particles. Likewise, one can draw up a schema of the levels of operations and the operators in human consciousness. But not this schema but rather the discernable structure of consciousness itself becomes the heuristic structure for understanding religious questions. Now the question is, How does human consciousness, articulatable to some extent in a schematic structure, serve as a heuristic structure for understanding religious questions?
2. John S. Smith, The Analogy of Experience, pp. 2-3, 14-15, notes that by the high Middle Ages, i.e., about the time of Albert and Thomas, a clear distinction between faith and reason was needed and arose. (In Aquinas "the living tension between reason and faith was dissolved by the clear delineation of the two spheres, and the assigning of exclusive realms to each.") What is the historically accurate intent of this comment? For in view of 17th-18th C. antipathy of faith and reason, the medieval distinction must certainly not be an unnuanced affair. Comment please on the medieval distinction in comparison to the later Enlightenment problem of faith vs. reason and to the contemporary state of this question as an inheritance of the Enlightenment.
3. In his Introduction, pp. xix-xx, and in Chapter I, p. 7 (re. Augustine and De Trinitate where Augustine does not seek to prove the truth of the Trinity but finds analogues in human experiences from which he can show the meaningfulness of Trinity, i.e., he begins with beliefs and tries to find some understanding of them) Smith insists that theology is to show the meaningfulness of doctrine. But there is the further question of the truth or reasonableness or consistency of a doctrine and so of its claim and insistence that it be accepted. Where does the level of truth come in, the question of the critical judgment of doctrines of faith? For it must not be enough just to try to understand the doctrines; one must also decide if one will accept them: are they true? And reason must have a role to play here. Is the most we can hope for only to show that a doctrine "makes so much sense," is so relevant and meaningful, that one is led to accept it as true? And thus does meaningfulness become the crucial issue and in the end the criterion of truth?

I believe that these last two questions would be better left until after the presentation on Smith, as they pertain to his material.

DAH.

1/27 #16/76

E. U. I. D.

Marxists as structure for reg. 99.

E<sub>1</sub> as whole structure of consciousness (asleep : substance / awake : subject)

E<sub>2</sub> as primitive component - not, etc.

E<sub>3</sub> as some date of consciousness - date in which structure discovered / verified

Analysis

E<sub>3</sub> as polyphony

reflexion → perception

E<sub>1</sub>

E<sub>3</sub> : as supra-structure

Ref: utilization of RE / Power - social

asetic mystic / prophet / prophet / prophet / prophet

R Commitment

Love vs drifting

Laurel

then we join

MR 12 28 - Oct 4 49 - 1 C 13

Beiler 2nd Collection, Method

Dialectic

Dialectic authenticity

Liberal progress / Marxist critique of alienation of capital

partial authentic

partial inauthentic

evaluation of language meaning

generalization of revolution

authentic realization of inauthentic tradition

alienation

bias of individual egoism

group egoism

general : common sense

chap VII

moral importance

is intelligibility limited to ut in in this world : Marx, Fe. / Royal Society

chap XVIII

H.S. for solution to problem of evil

chap XIX / XX

see Construction

This world / Beginning / Beyond

1/27/76

2. Distinction "faith" + "reason"

occasion - Averroes - 2 truths  
"Commentator"

Bacconi: Isidore  
Philosophus

origin ① transition from creation as symbol  
to creation as nature

Y. Congar "Theology" etc

Benedictine

Trans. Guethrie "History of Theology"

B. McGinn The Golden Chain

Isaac, Stella

Catholic Studies

② what is grace? what is not (only) bestowed by God?

honey of  
honey

Organ geschichte der Fröhenzeit  
Gott - Frieden I

Philip

grace  
nature

faith  
reason

charity  
pure prayer

best by God  
return of man

natural  
operational

division with experience

③ technique of QD

elimination of oppositions  
reconciliation

how reconcile the reconciliation  
when a common system

system

words (Ar)

Y keyum between faith + reason

contradiction in Averroes

both | humans | between  
rational | " |

faith = rational reason

faith + reason illuminated by faith

varius per se

faith + pure reason

incongruous  
in being able = necessary  
convergence  
argument the two not prove

○  
○

○ ○

# Enlightenment

①

Medieval ~~philosophy~~ - classical  
rise of the bourgeoisie  
renaissance

Other Med - Kant Med & phil  
Descartes - Eschweiler 1926  
Die zwei Wege der  
Philosophie

②

Av science as logical whole  
general formal objects implications  
hierarchy transmission of not categories

impossibility of empir. sc. developing its own  
basic terms relations  
empirical laws - relations between basic terms

Med. Sc.

Science: mathematical nature  
Bacon: practical utility of New Organon  
Royal Soc.: to do what is possible by the  
method  
this world only

3

Av faculty of  
intellect <sup>spec</sup> <sub>pract</sub> will  
dense approach ~~more opposite~~

intellectual analysis  
discipline  
Judgment  
Under  
Experience

Vernunft: basis for unification of spheres  
Kant: Verstand faculty of judgment  
Muten: hypotheses on things  
cf. Unterscheidung - faculty of separating hypotheses - insight

unrelated / verifiable possibility  
necessity - Post A - I, 2; II 19 - necessary

Enlightenment

1 27 '76

Q 2 mid

3

Reason

Differences: encompassing

Quaest	conclusion	truth	truth
PCid did	λόγος /	proof, necessity /	new values
vous	no. principles	Éléments	
2 <sup>ème</sup> 17 <sup>ème</sup> / 18 <sup>ème</sup>	draw conclusions	dist	truth + intellect
Topid	select right form	in which	principles exist

An Post I, 2, 4, 6, 8 & 19

Hearsh & sc. transmission of non formal categories, implications

Rock to new empirical sc - its own basic terms + relations empirically established

Buttfield Origins late 17<sup>th</sup> revealed whole capable of standing on its own feet

Enlightenment

medieval culture: clerically dominated | lazy work, grammar, handwriting

① lay art, liter. humanism Renaissance "lay sciences" sonnet, sonnet, ...

② lay philosophy Descartes | whatly distinct but apparent Spinoza, Hobbes, Locke, Hume

③ new science: Franc Bacon - practical side of New Organon  
Galileo - method method  
Royal Soc. - only 99 idend empiric.  
18. 10. 17. 99.

alternation from medieval ly part of fundamental system source of religion was broken of Aristotelianism | Voltaire, Rousseau

Hegel

Kier

Intat. And

④ Reason - making of necessary knowledge  
| Newton - hypotheses non frigo  
| Kant - Verstand faculties judgment. ( insight empiric )

OVER

④

5 Learning about Truths cannot not be  
entirely rational

Keat practical over pure reason (no proof of God's ex  
region in limits  
of man's reason)

Hegel reason over pure reason

18. ideas of completeness

Deleuze/Guattari, Kierkegaard, Heidegger, Nietzsche  
Traditionalists: Murdoch, Ricoeur, Scheler

I  
world  
God

Faith line  
Judgments of value

practical

US individualism Sociology of Knowledge  
Gadamer  
Kuhn

deception Bahá'í

xx

2-4 Coll

"Reason" must have a role to play here

Q. 3

REASON

Reason  
Logic  
Aesthetic  
Foundations

Reconstruction

religious conversion /  
event

495-4918

45 Quincy Cambridge MA

1/27/76

Q. 3

5

Augustine De Trin.

I-III first part arg - Hericat  
C. Gent IV 3-9 pp. 10-14  
15-18 pp. 19-23

suppressing faith  
cultural exemplar

Sanctus Spiritus  
Sanctus Spiritus  
Sanctus Spiritus

1 Dist in relations

vs Heronimus  
Cyprianus  
9/1/76

1 Reason joined in procession

1 Procession understood via analogies

C. Gent. IV 3-9

heronimus de Trinico

I per se agnoscitur

II per relationem

Method

chap 12 doctrinalis

chap 13 mysticis

Pöschner

Der Glaube vor dem Anspruch der Wissenschaft

pp 372-392

Augustine & Abelard: Pater dicit: sedo eni residi et caetera san -

In mihi reserwas: pater est opinio

quested faith old logical process

not there  
regions, man  
q. of true religion  
class for take a hand

must how it happens: sociology of knowledge 98% of what a person

= real's process: love, signs of love, values  
diversity

mediates to believe  
reason for believing