

Questions for Symbol & Analogy seminar, 3/30/76:

- 1a. Please criticize the accuracy of the following statement:

To speak of a "wholly other" or of a reality existing "outside of my world" or of a "non-worldly" reality is only a mythic way of saying what is thematically/theoretically named "the pre-reflexively given horizon of my world," "the condition for the possibility of the world." If one takes the mythic phrases literally, one then has the unsolvable problem of trying to express thematically what in the world—or out of it!—they could possibly be talking about.

- 1b. Method in Theology, p. 342, speaks to this same issue. The first paragraph there reads:

On what I have called the primary and fundamental meaning of the name, God, God is not an object. For that meaning is the term of an orientation to transcendent mystery. Such an orientation, while it is the climax of the self-transcending process of raising questions, none the less is not properly a matter of raising and answering questions. So far from lying within the world mediated by meaning, it is the principle that can draw people out of that world and into the cloud of unknowing.

Is the formulation, "the principle that can draw people out of that world and into the cloud of unknowing," a parallel to formulations like "the pre-reflexively given horizon of the world mediated by meaning" or "the condition for the possibility of the world mediated by meaning"? or does this phrase from Method say more than the others, i.e., does it, so to speak, intend to point to a "horizon beyond the horizon"?

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Symbol and Analogy

1. b. God is not an object

Aquinas, 5 ways, conclusion to each

"and that is what everyone means by God"

what is that meaning that everyone knows?

not derived via 5 ways
not necessarily by anyone of 5 ways
" " " by any discursive process

A

God as meant - God is object
source of that meaning - my transcending process as such

φιλόσοφος → φιλόσοφος

man in the galaxy, περὶ τὴν
function of existence
"beginning" "beyond"

V

"the principle that can draw people out of the world
mediated by meaning and into the cloud of unknowing"

the same sup-transcending process that originates off. vac.

also is the principle that can be drawn out

when attracted by non-eg. source enters cloud

an principle $\begin{cases} \rightarrow \text{meanings} \\ \rightarrow \text{clear} \end{cases}$ different attractions

J

horizon beyond horizon
= limit

ὁ ἔπι τῶν ὁρίων

limit beyond limit - only in sense
that some can be limited
that others

differentiated and consciousness - multiple horizons
discontinuity

CS
art
mystic
renewal

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Symbol and Analogy

1.a. "wholly other"

a unique experience
what is it like being with God
is not like anything else

a negation of possible analogy

Analogy

≡ Letter III DS 806 AD 1215

... quia inter creaturam et creatorem non potest
similitudo ubi non quia maior deus in se
intelligitur.

for every likeness of creature to creator a still greater
unlikeness is to be recognized

Negation of analogy

then there is any likeness of any kind whatever

Is it "mythic"? obvious, always exactly what myth is

ordinary language - common form procedures

stretching of ord. lang. - manifestatio
elementary

logically coherent speech manifestatio
advanced

intention
parable, proverb,
apocalyptic

the is one God, but F is God, the S is God, the S is with the F

subordinationism - different parental positions of F, S.

F above S

S with S, vision

trinitarianism - the Son is the same as the Father

Historic diff

generalizing Nicaea, Cappadocians
sources for logically coherent speech - Abba Land
12th 13th

Scientific diff

modern understanding the whole process
historically minded theology

Historic diff