

Method, Chapter III

Carriers of Meaning

Intersubjectivity

Art

Symbols

Language

Incarnate

Elements of Meaning

Sources

Acts: potential, formal, fully constitutive & effective, instrument- /al

Terms of potential, formal, full

full terms

realist spheres of being: real, logical, math, hypothetical,  
virtually unconditioned, but different conditions fulfilled

empiricist: already-out-there-now

idealist: insists on constructive component in knowledge

but does not dispute empiricist notion of reality

Functions of meaning

cognitive: world mediated by meaning

data from sense and from consciousness

structure from understanding and formulation

actuality from judgment

efficient: the idea becomes the reality

constitutive

in language: otherwise gibberish

in human person: without meaning a dolt

neither attentive nor intelligent nor reasonable nor responsible

communicative

what one man is and knows and esteems is communicated

intersubjectively artistically symbolically linguistically

or incarnately

as constitutive and communicative

the emergence of community

of existence: socialization acculturation education

authentic and unauthentic

of history: constitutive and communicative

are ongoing cumulative

Realms of meaning

systematic exigence CS knows what it means but cannot define  
endeavor to define results in system  
system yields a very different apprehension  
of the world: Eddington's two tables  
of Plato: aistheta, noeta

Aristotle: priora quoad se, quoad nos  
critical exigence: who two? is one real or both? how both?  
led into interiority: self-appropriation  
leads to method:

knowing what one is doing in CS sc phil theol  
transcendent exigence? question of God,  
man's authentic being is being symbol of God

Stages of meaning: ie construct for history of cultures

prior to systematic exigence: primitive languages  
literary development

emergence of philosophy math sc logic its tool  
system considered the attainment of truth  
truth necessary eternal -- classicism

emergence of modernity  
system regarded as advance in understanding,  
as approximation towards truth

critical exigence from conflict of CS and sc: Cassirer Erkenntnispr  
discovery of interiority subjectivity transcen method

Problem of method in theology

sc and historical revolutions are ongoing sources of fresh  
information on the nature and procedures of human knowledge  
as the information expands, methods develop  
problem of method is to find the base whence the development  
proceeds, the manner in which adjustments are being made

Method, Introduction, 2nd last paragraph, p. xii

Ch. I, p. 7, 1st #.

Heuristic structure of theology - Method in theology

answering the questions = theology of some period, place  
on the level of an age, a place, a time

our age: Claude Geffré, Un nouvel âge de la théologie

The Thomist

29 1975 437-470

Anthony Kelly

Theological Digest

24 1976 173-178

Question for Insight & Method Seminar, 10/28/76:

Granted the dynamism of human consciousness: Where does this dynamism come from? What is its nature? Why are we constituted in this way? What is operating to provide the dynamic thrust? All these questions are asking about the same thing. But a further query arises: Does it make sense to ask these questions? Can they be answered?

Question 10/28/76

Granted the dynamism! Why? See Insight pp. 330-32.

Does it make sense to ask these questions?

a What does not make sense is to require an answer to the questions before any question can be considered or answered. Cf. I . p. 332 on pragmatic engagement

but a  
simultaneo

The sceptic is mistaken, not a priori, not by absolute necessity, but only by hypothetical necessity, viz., if he uses human cogitional process to deny its validity.

b Distinguish different meanings of the questions and so the possibility of different answers

causa cognoscendi et causa essendi: sphericity and phases of moon

causa cognoscendi: pragmatic, a simultaneo

causa essendi: material formal efficient final

material: unconscious and preconscious: physics chemistry biology

formal: being attentive intelligent reasonable responsible

efficient objects, moving objects:

sensible objects to senses: colors to sight, sounds to hearing

intelligible patterns in images

evidence in the data

in the process from data to judgment, <sup>feelings to</sup> evaluation

in the potentialities of the situation

for new courses of action

for further realizations of value

final: man's being in his world and acting on/with his world

man's being a symbol of God

Georges Morel: L'existence chez saint Jean de la Croix

c Cf. Method, P. 101. The question of God, chap IV, #1.

d Heidegger: ti pote to on esti

already-out-there-now-real; animal faith; das Vorhandenes

Heidegger's unfinished speculation

what is intended in questions and known by true answers

world mediated by meaning -- vs world of immediacy

Being as already out there now real

sense in which Western metaphysics an aberration

the onto-theo-logical

in fact Western metaphysics not quite clear and much not at all clear

real distinction between essence and existence, criterion