

Questions for Insight & Method seminar, 12/9/76:

1. If one holds that an authentically self-transcending response to the prior word of God is sufficient for salvation, can one maintain the indispensability of the historical Incarnation for redemption? of the Church? J.D.
2. Is the outer word one's articulation of one's understanding and affirmation of the given prior word, or is it the content of what is preached to us by the carriers of tradition? J.D.
3. If one is deprived of or rejects the outer word, to what extent could one arrive at the truth of revealed religion through reflection on and an authentic response to the prior word? How likely is this? J.D.
4. What are the implications, as you see them, of your theory of religion for the nature of Christianity's missionary work directed to adherents of non-Christian religions? J.D.
5. For the theologian doing theology or the economist doing economics, the transcendental precepts can serve a valuable function by correcting mistaken theories about what it is to work in either field, theories that would otherwise interfere with the performance of the inquirer. Besides serving this valuable therapeutic function, what positive guidance can the transcendental precepts offer the practitioner at work? J.D.

if it really were "necessary knowledge of necessity"

Then the intrusion of other values would be wrong-headed

value-judgments would be confined to applied science
technology
engineering

Since it attains least knowledge of necessity but increasing complexity

Value-judgments will influence the climate in which
increasing understanding is sought

Technocratic ideal is value-free science in full charge
society & culture adapt to its products

B. Human Studies

Man as animal: methods of physical sciences
Man as in world mediated by meaning + motivated by
values

Max Weber: value choices, decisions, private affairs

Possible choices - at 99 what would happen if -

Frankfurt School of Sociology

/ Marxist Humanism

TLS June 5, 1969

From Historicism to

TLS March 12, 1970

Dialectical Methodology

Lawson "The Human Good"

progress, decline, redemption

Insight 7, 18, 20

Lawson

workshops or other papers not yet published

3

VARIATIONS

From Europe to all nations

A = many nations → languages, cultures, classes

= not simply one's own culture, language

3 not simply in language of unconverted

4 but by a creative use of language of unconverted

B Once people successfully introduced in a cultural milieu

its subsequent development will reflect traces of that culture

Davison: Theology of Jewish-Christianity

Crises - Roman world

Down through the iconoclasms of local & national churches

Once known unadorned

was bound to unity of faith

but struggling to its vitality

Religion is

with you last week Smith

"All religions are new religions, every morning. For religions do not exist in the sky somewhere, elaborated, finished, static; they exist in men's hearts."

C Two notions of culture

classical: immortal works of art, perennial philosophy, laws & customs

imperialist: set of meanings & values informing a way of life

current crisis in Catholic church

delayed understanding of distinction

of transition from

classical idealism to open historicity

4 Differentiation of Consciousness

1 in process of growing up - $\left\{ \begin{array}{l} \text{in world of immediacy} \\ \text{in world mediated by meaning} \end{array} \right.$
if distinction not recognized, each distorts the other

in direction of materialism empiricism positivism
or " " of rationalism, idealism,

2 in differentiation of social, cultural, political

common sense - accumulation of insights regarding
commonly recurrent situations
but commonly recurrent situations are vast & varied set
hence endless variety of instances of common sense

3 in religious differentiation

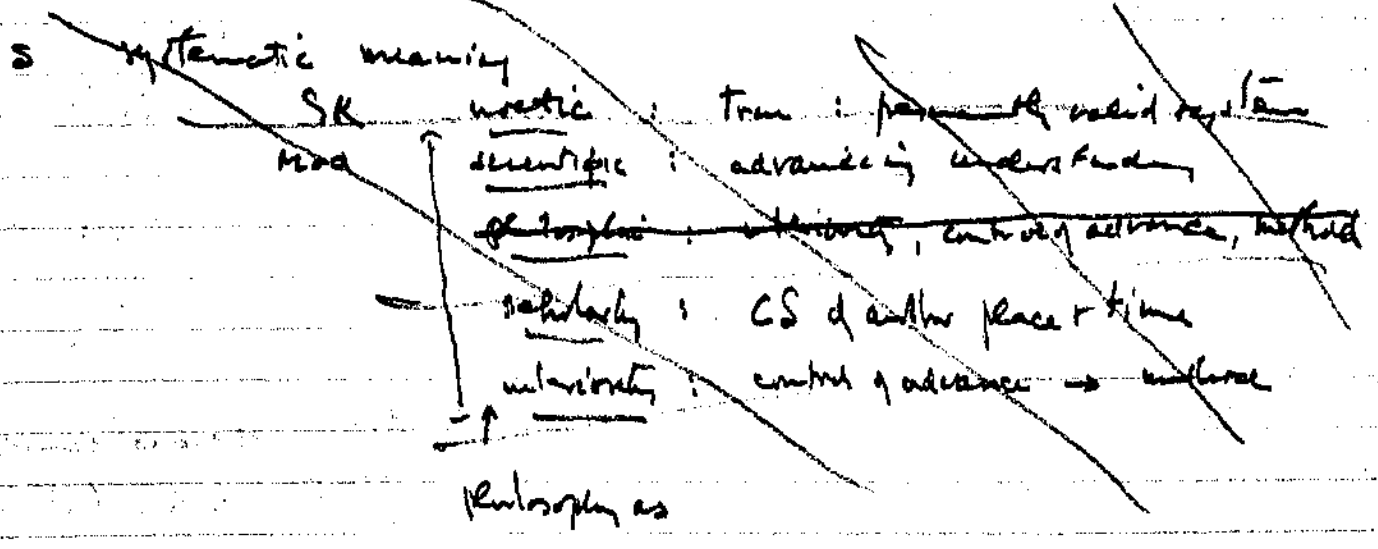
Voegelin: Israel "pneumatic differentiation of cult."

For East: ascetic & mystical differentiation

preliterate societies, agricultural, ancient high civliza.

4 human knowing is fully incomplete without expression

expressed \rightarrow unexpressed
development of symbols, arts, structures



Differentiation of Consciousness

5 systematic meaning

derived from Aristotle via BASIC
basic | implicit exp.
empirical verification

ancient world: systematic expression of truth

Philosophy + science: single block

Phil: max generality
sc: all particulars
his: ut systematic

modern world: systematic expression of advancing understanding

natural science: phys, chem, hist, animal &
celestial: humankind

philosophy: via interiority, control of advancing
understanding, method

5

p 305

THE ONGOING DEVELOPMENT OF MIND

1. Reinterpretation & symbolic apprehension

easy: spatial specific natural human
108 intense: temporal precise internal divine → symbolic apprehension

myths, magic, saga legend, cosmogony, apocalypse, typology

2. Philosophical purification of pagan (xenophanes) biblical (Gen Abx) anthropo-
mythical

3. Movement towards employing systematic meaning in R/L councils

explain technical term by saying how it is used
Athens: ecumen de Filio qua de Patre - liturgy: Quia ca men
Formula uniois: communicatio idionatum
in gloria

divine essence Eusebius (reaction Arian) Greg Nazian, Chrys

6th Century Byzantine Theol In Anhypostasia

4 Fully metaphysical context

developed at height of 13th c. Aquinas

promptly fell apart in Aug. - Amst. quarrel anathemas

revealed need for critical philosophy

Replaced by

De auxiliis
Scientific Revolution
Historical Revolution

Main Philosophy Div of Conc

1st Phase Galileo & K's First Cr

2nd Phase K's 2nd to late 17th c

1st Phase Rationalism vs Empiricism

2nd Phase Idealism vs Positivism

4 Fully metaphysical context

Within method

Aristotle: Theoretical issues
Averroes: 'sic et non'

Some Aristotle /
Platonic /
Vigen Aristotle /
Orick
wt
straw

Gilbert of Poitiers

Teach anyone of Q

Coherence of solutions - accept / Aristotle
adopt

Research: Glosses, Collations, Commentaries, Bks of sentences

Understanding

upper class: baptized Aristotle
lower class: w/ Aristotle

Ongoing multiplication of questions, solutions, increasing depth
of medical anticipation of modern science

Breakdown

Aristotle a pagan - just quote Augustine

comprehension - accept Aristotle's logic, idea of $\epsilon\pi\iota\theta\epsilon\tau\eta\varsigma$

in practice: syllogism as proof
but not insight

Rossetti Michalaki to philosophic an XIVth fields

~~Yp~~ 1125 Congar & History of Theology

ET of DTC articles

6 Ongoing Contexts

1. context | material - the relevant sources documents books
 | formal - an interlocking set of QQ + AA interwoven

2. organ's context : a discussion of texts across the mind of a single historical community

3. Elvadia Original Council Doct Nicea
 Jesus, ouravior, was not just a man and he was not just some other creature

i.e. X'tian expression is a relationship to God himself a response to God's expression of his love to his gift of Hisself to us

Hellenistic King (Newswick) Ante-proposition
 it rejected this essential truth of our divinity
 Ennominous to separate Avins seemed knowledge a divine grace
 Goy 1 ysa Ante Eucommision
 Chrys De incomprehensibili

Conf I Conf II
 eadem de Filio quem de Patre - Athanas. quatu Personae + F
 quod unum esse una gloria veritate coeternitas
 KATBOD YATHWEH
 Ag - non genit ut, sed quod unum sit

Conf I same of a Holy spirit

Ephesus is the one born of Father the same as the one born of Mary
 Notaria she immortal is not mortal
 Cyril not two lords, two Sons

Chalcedon two what?

Conf II both Cyril + Chalcedon

Conf III two questions + two wills

4 Ongwan's context of theological doctrines

p. 314

dist. Xf as God
Xf as Man

- asked could Xf as man sin?
- did he feel consciousness?
- was he in any way ignorant?
- did he know sanctify by grace?
- did he have immediate knowledge of God?
- did he know everything pertaining to his mission
- did he have freedom of choice?

Medieval expansion

envisaged the whole of SSer + Trad
 Ongwan not collaborative methodical dialectical
 included opposed schools of thought
 distinguished between differences in religion
 + " - theology

5 Interacting Ongwan's contexts

- A context of church doctrines
- B context of their doctrines

B reflects on A: mediates between A + culture
 A derives from B: precision considers organization

7 Ongoing Discovery of Mind II 314-318

Two revolutions

scientific 17th
 in form of Ar. necessity deduction

20th Riemann Einstein Heisenberg
 Eddington Newton Lyell

historical 19th

20th positivists: Heidegger
 positivists: Bealer, Wittgenstein, Merleau-Ponty

Philosophy

from deductive method to analysis of fact which exhibit tension → dialectic

intensity - qualitative analysis / vs quantitative

not most general content of all sciences

but transcendental core of all methods: deliberate procedures: spontaneous

general interdisciplinary

Theology like other human studies: interpretative reconstruction of the content distinct from other human studies:

HS → human condition, problem
 Theology → God's solution

related to other studies

philosophy interdisciplinary

related to philosophy

general categories of method

ultimate solution to human, phil, sc, problems

Method: not philosophic

intellectuality + its opposite: not just necessarily

THE DEVELOPMENT OF DOCTRINES

- not to be treated by some abstract theory
- an object of historical discovery + investigation
 - 1 what changes occurred
 - 2 how did they come about
 - 3 were they the work of int. mor. or by conviction or the opposite
- mainly a matter of transposition from one to another interpretation

THE PERMANENCE OF DOGMAS

- 1 what cannot be known apart from divine revelation cannot be changed by human resources
- 2 development is just transposition from one stage to another in differentiation of consciousness

THE HISTORICITY OF DOGMAS

- just part of contemporary practice
- symbolic apparatus in N.T.
- beginnings of technical expression in CC
- use of metaphors to clarify definitions
- transition to historical thinking

PLURALISM + THE UNITY OF FAITH

difficulties of CS - of symbolization
 stages in differentiation of sense
 variatio in combination + differentiations

THE AUTONOMY OF THEOLOGY

if the application of a method, then an academic discipline
 problem of eccl. when theology develops | old methods applied in new setting

3 Variations p. 300

Anthropological + historical research

Horton + Finnegan *Modern Thought* *Farrar* 1973

preach the gospel to all nations
as many varieties of CS as cultures & classes

Classical view of culture -
Xth - 14th
Renaissance

Historical 19th

4 Ongoing discovery of mind

FIRST PARAGRAPH

306 Symbolic expressions

not untrue - like metaphors
re-interpretation - option to one's own truth

Phenomenic re-interpretation *Yewphans*
Clem Alex

unsubstantiated - *Herbert* *Berwat* ? *King*
not metaphors
but linguistic analysis

κοινωνία τῶν ἰδιωτικῶν 131 AD

uniphenic metaphors - *Byzantine* *substantiation*
many metaphors

↓
Const II uses both *rule*

logical vs
hypr soc

↓
coherence of solutions to apparent contradiction

DOCTRINES

Dec 9 '76

1

1 Varieties

different senses in which word, doctrine, may be employed

what is taught

in the bible / ^{aspects} / doctrine canon

in missionary, homiletic, catechetical work

in creeds, councils

in theology

in methodology

2 FUNCTIONS

Pen Catech

chap 3

of meaning

communication: Xt speaks pater rock
cognitive: whence, whether, how
constitutive: set of meanings & values informing way of life
affective: counsels, exhortations, commands, prohibitions

Spe Catech

chap 4

inner grace
outer word

normative: dove went out to sow his seed: seed = word
as received in not merely asserted

if not converted + fully coherent: rejection of, professing form, word

if not converted + not fully coherent

1. keep using language of human doctrine

2. to express a way of life that falls short of doctrine

3. watering down of meaning of doctrine

4. in individuals 5. in groups

doctrines & pharisees

6. counter-revolutionary tradition emerged when in joyful path