

I have several related questions which raise issues concerning:
a.) the nature of the course and b.) the nature of the class presentations we are each asked to make. On the one hand, The Way to Nicea is a work on the level of dialectic: "...we do not propose to add to erudition by research, or to clarify interpretation by study, or to enrich history with fresh information. Such functional specialties we presuppose. Our purpose is to move on to a fourth, to a dialectic that, like an X-ray, sets certain key issues in high relief to concentrate on their oppositions and their interplay." (p.viii) Consonant with this is our course title "Dialectic in Theological Development."

On the other hand, at our last session Fr. Lonergan indicated that it is our task in this course to catch hold of what was going on in the writers considered, to enter their denkform, to use an historical approach to grasp their mentality. It is at a later stage that we may ask: were they right?

The second description of our task sounds as if we are limited, in this course and in our class presentations, to the functional specialty called history. Why then is The Way to Nicea a work of dialectic? Why does our course have the title it does? Granted that the work of dialectic presupposes, sublates, and requires work in research, interpretation, and history, why limit ourselves in our class presentations to the level of history? When will it be appropriate as we proceed to address the question of horizon that dialectic reveals?

J.P.

The question is how did the Church proceed from the Hebraic piety of the Gospels to the legalistic and apparently metaphysical definition at Nicea.

Harnack, History of Dogma, It ~~was~~ was a transplanting of the seed of the gospel from the religious soil of Palestine to the metaphysical concerns of Greek philosophy.

Wolfe, October 19th, Was Nicea the beginning of Heidegger's forgetfulness of being?

Leslie Dewart, The Future of Belief: Theism in a World Come of Age, (argues for a Dehellenization of Dogma
Review by BL, Theol Stud 28 (1967) 330-357
Reprinted, A Second Collection, pp. 11-32.

The classical view: Gal 1. 8f

Vincent of Lerins, Commonitorium primum, 23, (Altaner 540 ODCC 1422)
"... quod semper, quod ubique, quod ab omnibus..."

The historical view:

Owen Chadwick, From Bossuet to Newman: The Idea of Doctrinal Development, Cambridge 1957

17th Bossuet: St Paul did not use the word, homoousion, but he understood exactly what it meant; just as an Englishman might go into a shop in the US and ask for a pair of braces; he would know exactly what he wanted, something to keep his pants up, but he would not know the US word, which is suspenders.

19th Newman: just before his change to Catholicism, he wrote a book on the development of Christian doctrines, which he conceived on the analogy of growth

20th Method: one investigates the facts and sees just what was going forward: research, interpretation, history, dialectic

Method in Theology, p. 249

assemble the materials: 21st Tert., 28th Orig. Arians, Oct 5 Homoous
develop positions, reverse counterpositions Oct 10 Structure of ante
Nicene movement

The development of doctrine is the involvement of doctrine
in an on-going differentiation of consciousness

Patristic Using propositions as objects, tools, for clarification
Piaget: a boy of twelve can operate on propositions

Medieval Organizing clarifications by adopting and adapting Aristotle

Contemporary Assimilating techniques of modern science, history, philosophy

The development of doctrine differs from the transcultural
diffusion of doctrine

Jewish Christianity

as a Denkform: rethinging the gospel in OT terms

as heresy: a partial acceptance and partial rejection of Xtianity

Christianity vs Gnosticism

Christians made the OT the foreshadowing of Xtianity

Gnostics alienated from the cosmos what ed an anticOsmic divinity,
regarded Yaxhweh Elohim as a tribal deity

JND Kelly, Early Xtian doctrines, pp. 83-87: One God the Creator

Iren., Adv haer IV 6, argues from Mt 11 25-27 that the Father

is unknown yet revealed by the Son to those whom the Son chooses

Agnostos theos, Voegelin, Jesus and Man's Hope, pp 84 ff.