

Affinity → Transfer into <sup>real + wider</sup> context

Assimilation of alien techniques

- | Aristotle
- | Imagination (Aristotelian)
- | History

Existential Affinity 1. Ven spiriti dei agens, "in fili dei"

2. Invenio spiritus

3. pulli + counter-pulls

regard of significance | life death

Doctrinal Difference (provinces of heaven)

Symbolic

Meaning "Sacrifice"

Problems of Meaning of "Sacrifice"  
Nica Eph Chal Cont III

of Chance Pelagianism: Golden Age, Method

Pelagianism: Decline + Decadence

Problems of New Methods — Natural to  
Human Studies

- | Science
- | Hermeneutics
- | History

fact I have argued for the possibility of some thirty-one distinct differentiations of human consciousness. Nor have I any hesitation in acknowledging that in the councils there comes into play a differentiation of consciousness that one hardly finds in biblical writings.

On the other hand, I would contend that the term, static, admits a series of distinct interpretations, that a disregard of these distinctions gives a prima facie plausibility to the opinion that Nicea and subsequent councils represent not so much a differentiation as a deformation of consciousness, but that the real issue is to settle which approaches to reality, which horizons of being, are genuine differentiations of consciousness and which are unfortunate deformations. That real issue, in my opinion, is met only by the individual theologian, only in a moment or period of radical existential concern, only in the travail of coming to understand and grant what hitherto has not been understood <sup>and not been granted.</sup> // It is the sort of issue that makes theology a praxis.

First, then, when is a doctrine static? I would say that a doctrine is actually static when it satisfies the requirements prescribed by Aristotle for science (*epistēmē*). I would say that it is pursuing a static ideal when it not only aims at clarity in its terms, coherence in its propositions, rigor in all its inferences and, as well, assumes that this ideal not merely is a solvent for ridding thought of its imperfect creations but defines what really is to be achieved.

world's work to do: they judge the work done outside their domain as superfluous, inconclusive, obscure

DDT, I, 63<sup>44</sup>  $\zeta_{\alpha} = 0^{\circ}$   $\frac{2}{\text{wr}}$

87<sup>45</sup>

Att. Tom ad Antiochen

MG 26, 796 ss  
804 ss

DDT, I, 153

↓  
DDT, I, 192 : Tom ad Antioch J+6  
MG 26, 801

Lonergan, Horizons and Transpositions and the Greek councils, 11  
and the Greek Councils

world's work to do, and what that work is they learn from what in fact they do and have been doing. Some kinds of work, no doubt, occur within a horizon open to expansion; and expansion can and does occur. But it is rare that openness is built into living and working, rare that its fruit is esteemed by many, rare that much significance is attached to the meanings and values that would change customary ways of life.