

## 45000DTE060 New theology, human sciences translated.

RD: What follows is not a translation, since the Latin is in places difficult to decipher. I have made the best effort I could to comprehend the meaning.

[Page 1] Is this an issue of a new theology?

1 There was a dispute around 1947 involving Xiberta and Colombo, but this is not the issue. [See cwl 23, 668-71].

2 The issue has to do with the newness that penetrates all of theology in the twentieth century. Compare the contemporary manuals with those of the nineteenth century, when there did not exist DTC, DBS, LTHK, etc., nor the extensive periodical literature, nor the biblical, patristic (Altaner), and medieval (Landgraf) movements.

3 The issue has to do with existence itself, with life, with dogmatic theology. A theology that prescind from this literature is despised as a place of ignorance. But if one enters into this sphere with its own method, [not sure of Latin words here]

[page 2] Human sciences and existential philosophy

1 They consider man not in accord with an eternal, immutable, necessary, and universal essence but concretely [?] as he has existed, exists now, and will exist. Man in the concrete exists in a fallen and restored nature. He has original sin, and he receives and needs sufficient grace. It is about such a human being in the supernatural order that they deal with natural human reason.

2 The old schema of the division and orientation of the sciences is abandoned: theology -> philosophy -> Aristotelian natural science. Philosophy is existential. The orientation of the human sciences is empirical.

3 You have heard much about the supernatural. Protestants, Baius, and Jansenius, rationalists, idealists. The same problem recurs but in a different mode. The empirical human sciences do not deny the existence of the supernatural order. They treat everything with the light of natural reason, which does not discern divine things but investigates scientific facts.

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4 The extension of the problem is enormous. (1) Every human discipline can be a vehicle by which there is expressed openly and consciously a judgment of value, or there is inculcated unconsciously a Weltanschauung. Thus in human letters; in history, general or special (technical, economic, political cultural, educational, scientific, philosophical, religious; in depth psychology anthropology, pedagogy. (2) This possibility is systematically realized by liberalism with its doctrine of automatic progress; by Marxism, which conceives, teaches, propagandizes everything in a historical and Marxist mode; sociology wants to be queen of the human sciences.

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5 It would not be true if one were to say that the church is doing nothing. (1) The Catholic encyclicals of the popes; (2) expositions and disputations regarding the meaning, the mind, of the Encyclicals; (3) Catholic schools, colleges, universities, in which the perversion is avoided openly and consciously.

6 But what is desired is an idea, system, theology of history, which itself by an intrinsic force scientifically develops itself, which itself is disseminated by its own intelligibility, which spontaneously suggests applications. Keynes: in the last analysis, ideas rule the world. If this happens, there is illumination of intellect and inspiration of will.

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(a) What sort of thing would this idea, system, theology of history be? It might consist of principles that if they are valid have a foundation in essences that are necessary, immobile, universal, and therefore prescind from the whole of the contingent concrete process, with its movable parts.

(b) But this omits two things. (1) The movements themselves have their own intelligibility. If the economic process is to be followed, the dictates of natural reason have to guide the way, not one's own desires or greed. Not even moral individuals are enough. There is something normative in the process itself. (2) The movement by which the empirical human sciences are developed has its own nature, its own intelligibility.

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7 What this means is illustrated from the way in which Heidegger's philosophy influences Bultmann and many other works, and through this the theology of the New Testament. Other exegetes proceed without a conscious philosophy or with an unconscious philosophy. What Bultmann did consciously but erroneously, what others have done unconsciously or sometimes consciously, opens up a field of possible investigation by which there can be determined from intrinsic reasons what these matters ought to be. The intrinsic reasons include investigations of history and of historical and critical methods. How what Bultmann called *Vorverständnis* has influenced biblical studies. That is, the concrete process itself can be understood and is to be understood as a dialectical process naturally correcting itself or sometimes being corrected only supernaturally.

8 This means a change in the division and ordering of the human sciences. Foundations and doctrine are distinguished but related to each other, and both involve phenomenology and history. There are philosophical and theological foundations, and both are found in intentionality. Philosophical foundations are found in the theory of knowledge with its transcendental consequences for metaphysics and many other things. Theological foundations are found in faith. We are dealing with changeable, mobile realities. The foundations provide the basis for dialectical analysis, while history terminates at doctrine. There is the movement from the New Testament to Nicea and Constantinople I, the movement from Nicea to Ephesus, Chalcedon, and Constantinople III, and the movement from Augustine's dealings with the Pelagians to the theorem of the supernatural.