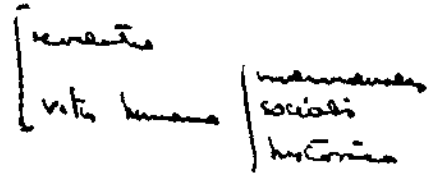






Axiologia

axis inferior : determinatensis particularis



axis superior :

in intellectu universali

①

no sci

philosophia

- metaphysica
- epistemo.
- metaphysica
- psychologia
- ethica
- theologia

evolutio et  
dialectica

philosophia

②

cum alia

socialis  
culturalis

historia

- prognosis
- mythos

③

crumdas

religio secun. variis statib.

- soo
- cult
- hist

④

categoriae ethicae

historia culturalis

Sapientia

① intelligentia hypoboscium praevidentium

② grupos successivi : p ante q

ut p cognovitio vivens + actus  
ethi q non dum determinatis

Scientia: concluditur.

Quaestio: introducitur.

1. Finis erat quaedam ignorantiae notitia. Consideravimus sex quae communiter asseruntur vel potius assumuntur. Omnia veritatem quamdam habent, et omnia qualificationem, reservationem quamdam [postulare videntur] complementum quoddam.

2. Attamen hactenus non consideravimus nisi ignorantiam genericam: ut problema nostrum plenius cognoscamus, etiam ignorantiam specificam considerare debemus. Quare, agemus

a de notione quaestionis

b de quaestionibus quae ex doctrina NT oriuntur.

c de quaestionibus quibusdam particularibus a PP consideratis

d de generali quaestionum consideratione in medio aevo

e de problematibus quae ex medio aevo supersunt et etiam hodie radicalem solutionem seu methodolicam vix acceperunt

29

## De Notione Quaestionis.

1. Existit quaestio ubi adesse videntur rationes cogentes tam ad affirmandam quam ad negandam unam eandemque propositionem.

Ita Gilbertus Porreta, cf alios <sup>apud</sup> Congar DTC 29 371.

Etiam dici potest existere quaestio, ~~in~~ ubi ex una parte habetur fides certissima, et tamen ex alia parte habentur rationes insolutae ex ipsis fidei fontibus haustae.

2. Quaestio ita intellecta re vera est quaestionum quaedam series, neque resolvitur nisi per seriem quamdam responsionum.

Non enim sufficit dicere, Est, est, Non, non; sed nisi rationes solvantur, conciliantur, quaestio manet; fides quaerit intellectum, etiam quando credit. Mt 5 37

Historice in ecclesia semper fuerunt qui respondere quaestionibus noluerunt; tollitur haec dubitatio per concilium Vaticanum, DB 1796, in quantum rationabilis est vel pia.

3. Quod valet de prima quaestione, non minus valere solet de quaestionum serie;

qui incipit quaestionibus respondere, vel sibi vel posteris quaestionum multitudinem parat; quare, verbum Dei scriptum et traditum "tot tantosque continet thesauros veritatis, ut numquam reapse exhaustiatur" AAS XLII (1950), 568

4. Responsa inter se ordinata distinguuntur inter terminos primitivos et derivatos, inter propositiones primitivas et derivatas. Technicam quamdam adhibet derivationis: definitio ut <sup>positives</sup> termini ex primitivis derivantur; deductio ut <sup>positives</sup> propositiones ex primitivis derivantur.

Systema = primitivi termini, primitivae prop., technica derivat

5. Responsa inter se cohaerent quatenus, ~~in~~ ubi existit p?, non pari ratione affirmari possunt et p et  $\bar{p}$ .

6. Responsorum totalitas aut est clausa aut aperta.

Clausura est, si pro qualibet p?, aut concluditur p, aut concluditur  $\bar{p}$ . Scilicet, sine ulteriori distinctione, semper applicari potest principium medi exclusi.

Aperta est si non excluduntur distinctiones superiores forte necessariae. Quo in casu ipsa responsorum totalitas revisioni cuidam subesse potest.

7. Responsorum totalitas habet sensum realem, ~~in~~ ubi ~~non~~ modo fundato distinguuntur entia realia et entia rationis, distinctiones reales et distinctiones rationis.

Semantica, metaphysica.

Secus, nihil refert utrum affirmetur p vel  $\bar{p}$ .

740 abundantia est  
a minus est  
in- inter fides. C  
by fides fuit int. N

De quaestionibus quibusdam particularibus a PP consideratis.

1. Quam primum ponitur vel unica quaestio, logice iam implicatur totum illud quod de notione quaestionis exposuimus. Attamen, nisi tempore longiore, hoc totum non perspicitur: apud PP generatim, ponuntur quaestiones particulares, quibus solutis oriuntur ulteriores et particulares  
Neque ante medium aevum, neque in ipso medio aevo sine labore et maximo et diuturno, ad totalitatem quandam quaestionum considerandam perventum est (sunt sane initia quaedam, uti Ioan Dam, de fide orthodoxa).

2. Quaestio recurrens: an sunt duo dei.

Iust., Dial 58

Tert., adv. Prax.

Hipp., contra haer. Noeti

Orig., In Ioan., II 2

Dion. Rom., DB 48-51

Arius

Euseb. Caes.

Athan., de decr Nic syn, necessarium erat relinquere verba SScr conciliabula ariana vel minus orthodoxa

*Thom., non in legendis sed in intelligendis — Euseb. diligens. ubi dicitur ad destinationem, 20/15*

3. Quaestiones subintrantes: an Spiritus sanctus sit Deus?  
An verbum Dei etiam sit homo? An habeat duas naturas, duas voluntates, duas operationes, duas scientias, libertatem humanam?  
An Spiritus etiam de Filio procedit?

4. Pelagianismus: tota series quaestionum; omnia quae respiciunt ordinem supernaturalem, methodum theologiam, libertatem, divinam providentiam, praedestinationem, reprobationem

Nisi in medio aevo non sunt inventae distinctiones systematicae evolutae inter habitum et actum, naturale et supernaturale  
Gratiaoperans Theol Stud 1941, 1942

Novatianus

De generali quaestionum consideratione in medio aevo.

1. M. J. Congar DTC 29 distinguit tria stadia theologiae mediaevalis.

- a) sub regimine grammaticae: ab Alcuin, col. 360 ss.
- b) sub regimine dialecticae: ab Abaelardo, col. 364 ss.
- c) sub regimine metaphysicae: col 374 ss.  
ultimum incipit cum Gulielmo Altissiodorensi, Philippo Cancellario; perficitur cum Alberto Magno et maxime Aquinate.

Aquinas

- uelitur cum Sac. PP. trad. per procuram hystoriam pp. quibus respondit et Sac. Operans

- sapienter pp. ordentur neque respondit  
in sequens omnia ostendit [per procuram hystoriam / per consequens iudicial]  
quocumque et ista sapientia et alia quae ostendit ex ratione per fidem elaborata  
dum obicit per oculos procedit

igitur de h non est hystorialis  
sed aliter procedit hystoriam [PP / MM]

¶ illa quae sibi accumit sententiam  
et philosophum Dr. sanque transformat  
velut significatio sapientia caelestium

quo ordens  
→ ordo inventionis  
→ ordo completiois  
→ ordo doctrinae

quod singuli Petr. MM. respondunt

alia praesentelligenda sunt  
ut alia intelligi possint

speculatio compositio | ordo inuent |  
| ordo doct |

claus et aliteris inuentis

inuent inuenit a fontibus → sapientiam

doct. inuenit a sapientia → fontis intellectus

q. hystoriam

quae constructio, et quae, sapientia caelestium

¶ hinc ut quod dicetur --

¶ Qualiter ad reuerentiam habetur, inuenitur fontibus

I pp. 27. f3 ordem constructiois [fontibus / quod inuenit]

sapientia operans in dehincendo, ordem cum caelestis, indicando  
ut singulis pp. operatur → non machina calculatoria [quod clausum]  
→ sed ita sapientia [quod uolat aperta]



Quaestiones ultimas aristotele

1° Es pro qua qd. respondetur, occurrentes ultimas

Nobis commendata sunt non omnia, sed fundamentalia  
 quae ipsam provisionem questionis praeclaro et clari respiciunt.

2° Quaerendi sunt qd. de categoriis quales sint

Es ipso quod qd. cum talis respondetur, occurrentes novae  
 categoriae quae in fontibus originalibus desunt, quod non minus  
 est singulare

Quae respiciunt  
ipsam doctrinam: ουνοουσις ουνοουσις ουνοουσις ουνοουσις ουνοουσις

επιστημολογία  
 [super naturalis, actualis, habitus] naturalis / sacramentalis  
 signum, officium, in qua operatio,  
 sacrificium, subiectum, actum.

Logica respondendi

[termini primitivi derivati - duplicati  
 propositiones " " - adiecta]

systema clausum, apertum

metaphysica

utrum p vel p̄ habet sensum reale

metaphysica

Critica fontium, per modum  
 P, Q, sitz am leben, Urgemeinde

de his non minus illi  
 sed sua et quodlibet

hermeneutica

compendia inter veteres + novas categoriae

epistemologica

hominis neque necessariis non sapientis  
 neque ad sapientiam acquistandam  
 capi posse neque illi dicere & licet  
 tota e sapientia paucis per clonem

3° quæstiones ~~de categoriis aduersis consequentibus~~ quæ categoriis aduersis consequentibus

d nam prout multiplicatiua categoriis

1) alia est VT et NT, et longe alia est catechismus

alia est <sup>apologiasis</sup> ~~VT et NT~~ VT et NT, etc

2) alia est apprehensio fidei in simplicibus, et alia in doctis

3) sic magnum est chosma ubi in prout doctis

inter ipsam artem vitam religioam

et vitam eorum Philosophia, speculatio

p unde prout chosma investigati

historia religionum, critica biblica, historia dogmatum, historia Philosophia

pullulat secus Phil. scholast. Philosophia proutera quæ Philosophiarum

quæ multipliciter dividitur et subdividitur

biblica  $\left\{ \begin{array}{l} VT \\ NT \end{array} \right.$  subd. secundum singulos auctores  
qui utrumque in multis lasserunt

patristica  $\left\{ \begin{array}{l} Græcica \\ Latina \end{array} \right.$  subd. secundum paucos auctores

conciliaris - subd. secundum concilia  
secundum assensum definitum  
in universis conciliis

inquisitoria - de utro Philosophia  
ad liberum ausum

fundamentalis  
controversiarum  
apologiarum subd. inter advocatos in  
negliis subdivisionibus  
SS I 704 124

quæ omnia sunt scientificæ

i.e. non modo scholasticæ

utrum proutistica non est classica



De multiplicatione ordinationum.

1. In genere, systema non est nisi ideale quoddam logicum in quod mens tendit sponte et natura sed ad illud adipiscendum non pervenit antequam novum quid inveniat; quo invento, non ad systema prius intentum sed ad aliud iam tenditur.

2. In cuius intelligentiam notate sequentia:

a Propositio quaedam,  $p$ , dicitur systematis si constat ex terminis systematis sive primitivis sive legitime derivatis.

b Ubi  $p$  est propositio systematis,  $\text{KX}$  existit  $Qp$ .

c Principium medi exclusi exigit  $\text{K}$   $EpNp$ .

d Ubi existit  $\text{KX}$   $Qp$  et admittitur  $EpNp$ , oritur problema decisionis.

e Solvitur problema decisionis intra systema, si per solam technicam derivationis determinari potest  $p$  (aut  $Np$ ).

f De problemate decisionis multa determinaverunt logici recentiores:

I. Bochenski, Bibliographische Einführung

J. Ladrière, Les limitations internes des formalismes, Louvain 1957.

Brevi dici potest triviale esse systema in quo solvi potest problema decisionis  $\text{KX}$  pro omni  $\text{KX}$   $Qp$ .

g Scholastici communiter reducunt principium medi exclusi ad ideale quoddam logicum.

Valet  $EpNp$ , modo non occurrat distinctio conveniens, ~~XXXXXXXXXXXXXXXXXXXX~~ neque exigitur ut distinctio iam contineatur in terminis primitivis.

Allis verbis, distinctionum inventio efficit transitum  $\text{K}$  ex uno systemate in aliud.

3. Apertum dicitur systema ubi non sine qualificatione admittitur principium medi exclusi.

Evolvi dicitur positio ubi transitur ~~XXXX~~ ex systemate  $A$  in systema  $B$  ut habeatur solutio cuiusdam insoluti problematis decisionis.

Devolvi dicitur positio ubi transitur ex systemate  $B$  in systema  $A$  ut problema in  $B$  solutum fiat in  $A$  insolutum.

Bifurcari dicitur positio ubi ex systemate  $A$  in systemata et  $B$  et  $C$  ab aliis transitur ut diversimode habeatur solutio problematis decisionis in  $A$  insoluti.

Florescentia et decadentia positionis dicitur secundum quod, progrediente tempore, positio evolvitur vel devolvitur.

Positio est quod evolvitur, devolvitur, bifurcatur, florescit, vel decadentiam subit.

## De Intellectu et Methodo.

1. Methodus est mediorum in finem ordinatio quam aptissima.

Unde concludes: ~~qui~~ quo quis melius finem cognoscit, eo aptius et efficacius media in finem attingendum ordinare potest.

2. Methodus scientifica est mediorum in scientiam inveniendam ordinatio quam aptissima.

Agitur de scientia invenienda, non de inventa apte docenda.  
Agitur ergo de fine ignoto: qui enim scientiam iam habet, methodo non indiget; qui autem scientiam non habet, finem quem quaerit ignorat.

3. Quae ignorantia aut specifica est aut generica.

Specifica est ~~qui~~ in eo qui scientiam particularem vel incipere vel augere intendit.

Generica est inquantum ipsa scientiae ratio ignoratur.

4. Agitur de praesenti non de ignorantia specifica sed de ignorantia generica.

Generica ignorantia potest concipi vel tanquam totalis vel tanquam partialis; et partialis subdividitur pro ipso profectu scientiae, pro temporum saeculorumque decursu.

5. Totalis ignorantia generica non datur.

In lumine intellectus agentis omnis scientia virtualiter est nobis indita: ponimus quaestiones; iudicare<sup>t</sup> possumus utrum responsa quaestionibus satisfaciant necne.

Quod tamen intellectus agentis lumen ne in populis quidem quam maxime barbaris deest.

6. Partialis quaedam ignorantia generica manebit donec omnis scientia homini possibilis acquiratur.

Scimus enim exacte quaenam sit scientiae ratio cum claritate atque certitudine, non ex theoria quadam methodologica, sed ex fructibus: sicut in caeteris etiam hic valet illud? Ex fructibus eorum cognoscetis eos.

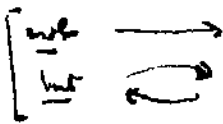
7. Minor potest esse haec partialis ignorantia generica hodie quam in saec. XIX., in saec. XIX quam in saec. XVI, in saec. XVI quam in saec. XIII vel apud antiquissimos graecos.

Sed quod potest esse, non ideo est. Finis ergo huius cursus est quaedam potentiae actuatio.

Cumque primus gressus ad ignorantiam deponendam est ipsius ignorantiae notitia, ad hanc notitiam acquirendam imprimis procedemus.

The categories of general method have their basis in the subject [philosophy]

" Analytical " believe [epistemology]

The method includes a return to the message 

Return to historical figures (x) is through theory & history

When Believer is answers returns

the categories of the answers are categories of the believer's response to the message

4° To raise questions about the X<sup>th</sup> message take one out of the category of the message

not only logical Metaphysical Epistemic Logical  
but also historical, historical issues  
partly (theology & life; theology & science; theology/history → philosophy a world-view)

5° A satisfactory historical method must include a principle

of reversibility : it must not →  
it must ←

10  
10

of S.T. Iq 27-43

To reach to find X<sup>th</sup> can occur only in so far as a historical method involves a reversal history

its categories must be such that distinctions consequently

the categories relate to the inquiry subject  
that at the time of the inquiry the subject is  
confronted to the message

6° a satisfactory theology must have a proper content  
it is not just method [if a philosophy can = method]

De veritate humana,

1) veritas humana, argumentum per impossibile

propositionem / anathemam -  
propositio

decedit de veris, si termini, admodum  
diffinitio, non correspondent  
decedit de veris loquendi  
si tale definitio accipiatur  
sic loquendum est

2) Sapientia processus intellectus

I-II, 66, 5, 4m

3) pro sapientia → deum dicitur  
→ prima philosophia Aristotelis

- pro quibus terminis transmittitur
- et forte ut postea aliquid ambigendum inveniant.

4) verum est semper verum de facto  
semper minus altitudo in indicium sapientis  
quis est ille sapiens?

5) veritas alterum

si propositio est vera, contradictio non potest <sup>fact</sup> <sub>est</sub> vera

sed mens humana non est alterum

veritas scit sapientia

veritas sapientia habet nisi contingit

responsibility of the subject

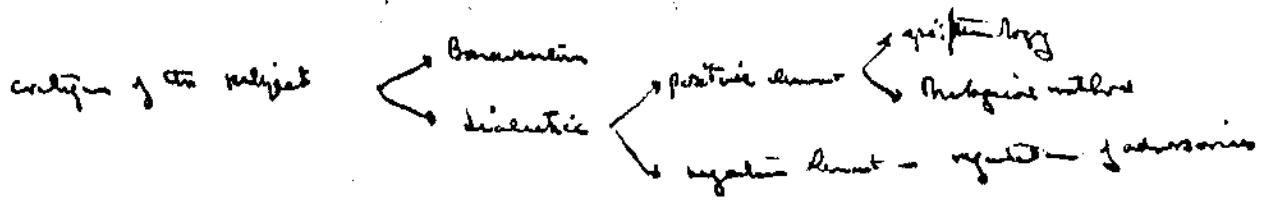
vs flight



The history of ideas

the process of logic

success of subjects



understanding → concept → system  
 developing understanding →

philosophical method  
 dialectical method  
 method of science → philosophical method

Steps in Theology

A. towards discovery of a distinct subject

a. Taking over Hebrew biblical cultural heritage:

Prophets  
Apocryphals  
Exegetical schools / Alexandria / Antioch

was in greek but in unlabeled Hebrew  
not Arms script all is Scripture

History

Pliny's

B. distinct subject as science

a. fills understanding

systematic conception

technical language

of concepts via bookkeepers concepts

physicists

descriptive / explanatory

b. incorporated in Thomas st. biological

systematic in Aquinas & transposition of Aristotle

of Thomas More

systematic conception in theology  
Christian view of natural order the sc.

C.

science equipped with an adequate criteriology

what is? what is not some theology?

• intelligentia fidei

• fills understanding

concern is what is true (faith, describes pro faith)

what is said is authority

• Aug. Aug.

• Papal decisions  
conc.



Quantic Differentiation

1 What is understanding

multa per unum

unum : whomot comprehensive illuminating

multa : abstract detailed accurate

2 What is developing understanding

pro eo to esse

→ a. d. a.  
→ a. d. a.

3 How is developing understanding manifested

gradus uno → gradus se

systematic conception

Trinity

3 persons, one substance

Xrlogy

1 person, 2 natures

Grace

nature supernatural → act

Sacrament

signum officii gratiae

development in systematic conception

4 What causes developing understanding

suppresses emergent development of understanding

intellectus / ratio / primum / intellectus

5 What is intrinsic of developing understanding

identity in reality understood = no substitution for efficient cause  
addition of further details

intention of all that was ordered by power of development

fuller intelligibility attained = more a. d. a.  
a. d. a.

forms simplicity, elegance, richness, explanatory

Differentiated genres

Analyses differ in the	
<u>concepts</u>	they employ
<u>elements</u>	they make
<u>reasons</u>	they assign
<u>criteria</u>	they invoke
<u>values</u>	they emphasize

grasp of the differences has to appeal to pre-conceptual  
developing understanding  
 which involves  
 | new concepts  
 | responses to  
developing reflection  
 which articulates  
 | new elements | criteria

Jesus not by object (subject) of theology

Principal, central

God as revealed through Xb + this world

secondary integral

the man + his world as related to God

id Xb + his world

id Xb + this world

Thales 1) was a Platonic Idea - even if Aristotle  
was insistent that people subsist

2) but the many species [ not the individuals  
except as types  
or derivative principle

3) was a practically & dialectically differentiated genus

Hyac 1) variants of powers  
2) differentiated of powers

# The Categories of the Answer

- 1) Aquinas transformed Aristotle
- 2) The form of the transformation was a strictly logical v-p
- 3) The function of the str. that v.p. was to provide categories for questions, answers  
 such that if did not respond [at least] indefinitely
- 4) The system to Thomas was that it did provide categories necessary to dialectical approach

not sharp distinct

← 5) intra  
inter  
intra  
inter  
intra  
inter

- 5) The total effect of Thomas was a building array of various schools

of responses for Thomas  
Reformation

- 6) language thought has been struggling with the paper problems since he at about explicitly by Thomas

α the Power of the system - epistemology

β the historical dimension → in technology  
 → in logic  
 → in historical evolution

- α' in all thinking
- β' in theological thinking
- γ' in religious religious
- δ' in the evidence → see theology  
 → see [inherent] [practical] [moral]



## Corollaries

Reject 1<sup>o</sup> negative : questions shouldn't be asked, much less answered  
rethink right

2<sup>o</sup> naive : quest. can be met in biblical texts  
just do not expand  
system of categories is superfluous

3<sup>o</sup> naive : Evangelical  
Specialization

Affirm 1<sup>o</sup> answers must be relevant to Q's

Caution not association - : hermeneutics are more made for  
the silent to the message

2<sup>o</sup> answers are not concerned primarily

to degeneration of new truth  
but to accumulation of known truth

perhaps more accurate more adequate more direct group

intelligentia fidei

3<sup>o</sup> generality of problem

problems do not vanish by proposing a different method

to the. medicinal - ontological

Historico-critical, essential - same med. category  
just a non-biblical  
a positiv. epistemol.

1. The pure logic of the quæstio

2. The Christian message given rise to quæstionis

3. a. De Xto Qua  $\left\{ \begin{array}{l} \text{Divisions of spirit} \rightarrow \text{processes of the spirit} \\ \text{two nature; two wills or operations} \end{array} \right.$

b. Is God's self-communication to man  $\left\{ \begin{array}{l} \text{the transcendence of the self} \\ \text{the freedom of the self} \end{array} \right.$

γ. grasping the logic of the quæstio

α. grammar

β. dialectic

γ. metaphysics

4. Thomson

a. the legitimacy of using a system in making theological questions

1. Augustinian - Aristotelian controversy (Roger Moorton)

2. splintering into schools

3. the dominance of the superficial

b. the relation between the system and  $\left\{ \begin{array}{l} \text{revelation} \\ \text{dogma} \\ \text{beliefs} \end{array} \right.$

1. difference from Bonaventura - critique of subject  
+ in so

2. Reformation - back to the Gospel  
Controversy

β. Kontroversialtheologie

3. Dogmengeschichte  $\pm$  Practical Criticism

4. Theology today - a collection of disparate oddments

Theological Method

- 1 The X'tian message poses new questions
  - d The message is expressed in terms that are in process of development
  - p The terms that are developing occur only in a particular & ancient culture & tradition
  - s The message is universalist - all nations - all things with the consciousness of the world
  - s Its significance is permanent - part of great price - that which will not, shall be condemned
  - s Its demands are radical & comprehensive - 2 Cor 5:15

2 The questions cannot be put exclusively in the categories of the original message

- d q. General Method
- p g'os ou'vros h'ousa - diversity of H'g's - Historicism, Monophysites
- s Semiotics
- s Historians of Religion, Biblical critics

Catholic  $\left\{ \begin{array}{l} \text{catholic} - \text{all} \\ \text{eg} \end{array} \right.$

3 What are the proper categories of theology

- d proper vs. neutralis mundus, there occur the problems & categories of any answer
- p X'tian answers should be orderly, satisfactory, significant, effective
- s This occur questions of logic, metaphysics, epistemology, Hist. Theology, "human subjects"
- p The subject is not any subject: he is a believer: a subject transformed by accepting & living the X'tian message
- s yet in need of hearing new implications of Apologetics / Systematic / Documents / Theology
- s The questions are not any questions - not q's of fact - Is it so? - faith assumed
- s but q's of understanding / philosophical / intelligibility
- s The proper categories of the answers are not private criteria - they arise in the historical process of the life of the Church
- s Arianism - h'io'p'os - Creator or creature is a tremendously significant difference
- s not hollowing the Gospel, but forcing the Gk mind into conformity
- s Platonicism - supernatural the problem of God's self-communication to man
- s Neoplatonism - truth vs experience

# Problem of Method in Contemporary Catholic Theology

Logic = destination *telum* major + minor premises - Thomistic

β distinct functions of syllogism

α convey understanding - *ἐπιπροσώπων*

β judicial - virtually unconditional

γ δ deductivism - notes on premises

δ principles may well be less known quod ad nos

β Russell: begin from the evident  
which imply the evident

γ Aquinas - wisdom above understanding

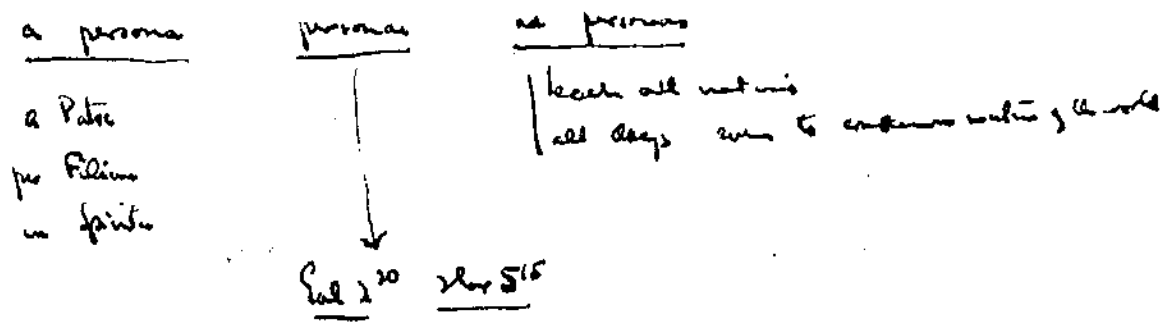
δ Induction of  $\left\{ \begin{array}{l} \text{via inventionis} \\ \text{via doctrinae} \end{array} \right.$

δ Boolean Limitation Theorem

of  $p$ ? then not both  $p$  and  $\bar{p}$  otherwise  
incomplete  
then either  $p$  or  $\bar{p}$

If limitation theorem is  $\beta F$   
then too LF either inconsistent or incomplete  
unless transitive induction

1 Messian - of Son - of Spirit - of Apostles



2 Message : εὐαγγέλιον - κήρυγμα - διδασκαλία - διέκδοσις τοῦ λόγου

logos, anathema

comes crediti

Rom 10<sup>9</sup> Quia si confitearis in ore tuo Dominum Jesum

et in corde tuo credideris quia Dominum suscitantem mortuos

salvum eris

martyr, testimony, witness

not according to principles established by Plato's Terms. final question

- 1 message of Mt. in terms that are developing within N.T.
- 2 X<sup>5</sup> Acts 2 : 1-2 Cor ; Heb, Gal ; 1 Cor 3 ; 2 Tim 2
- 3 development occurring upon background of ancient, particular tradition
- 4 these categories are bound strained to breaking point by the message
- 5 disting : universal : all nations -- all days -- Fundamental
- 6 moment : absolute, goal of grand finale : hadn't believed yet, where in
- 7 implications : radical comprehension 2 Cor 5<sup>15</sup>

hence ~~orthodoxy~~ ~~heresy~~ ~~dogma~~ ~~synthesis~~

1° development of doctrine → development of dogma

2° orthodoxy heresy

3° mechanism - par. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

## Problems Theologians

- 1) Logic of Aquinas
- 2) Achievement of Aquinas -
  - i) envisaged an overall totality of questions
  - ii) worked out categories in which they could be answered
  - iii) worked out answers
  - iv) pronounced it all strong
- 3) Achievement lies within the logic of the questions, but not in the logic of method

A-A controversy  
real issue: should there be any system, any set of categories in which questions & answers are formulated  
 Should the set be created, on analogy of pagan author, philosopher

accession  
results: Aquinas treated of in 5th  
 note Bonaventura's gradual enlightenment of polytheistic subject

mult less splintering into schools, decade of 14th 15th centuries

Vignaux DTC

Ehrle Z.f. Kath. Theol.

Solution by Canon law, Holy Office, Encyclicals

## A Reformation, Basili, Tanquerius

What is relation of system to NT, OT, Fathers

## B History of Religions, Biblical Criticism, History of Dogma

same problem in fuller form

There is in Thomism a de facto relationship to Fathers  
 it meets questions raised in 11th-13th centuries by Fathers

Thomism is not a historicism  
sec magis theologiam, so means scripturistics, patristics  
 built in reversal not explicit  
 Still, historical perspective, historical theory not integral part of Thomism

## C Totality of questions not envisaged

- a' question of subject, polytheism, system scholastic
- b' question of method, historical De Ecclesia, Logica Mystica, Reception  
in Thomism

Method: The Logic of the Quaestio and Theology.

1. The Xtian message gives rise to questions. De facto.
  - a Conflict with orthodoxy Jewry: St. Paul; Council of Jerusalem
  - b Conflict with heterodox Jewry: Ebionites, Elkaisites (Daniélou)
  - c Gnosticism, Montanism, Patripassianism, Adoptionism, Sabellianism
  - d Arians, Pelagians, Nestorians, Monophysites, Eastern Schism
  - e Reformation, <sup>Reformation,</sup> Liberalism, Modernism
  
2. The Xtian message gives rise to questions. De iure.
  - a Selbstverständlichkeiten: Platonic Forms; fixed species: overlook the intrinsic historicity of ideas
  - b The message is expressed in terms that are in process of development:  
Xt: Acts 2; 1 & 2 Cor; Phil & Col; Hebr 1; John 1.
  - c The development occurs within an ancient and particular culture and tradition; it involved a break from that tradition and culture; the new wine was bursting the old bottles of thought
  - d The message is universalist: all nations.. all days..
  - e The message is radical: pearl of great price; he that believeth not, shall be condemned.
  - f The message is comprehensive: 2 Cor 5 15
  
3. To attempt to answer the questions involves one in the logic of the quaestio  
In some sense answers should be orderly, satisfactory, significant, and effective  
But in the measure that they are, they move away from the categories of the initial message, for that initial message was not a treatise on logic, metaphysics, epistemology, the history of ideas, or on hermeneutics  
They involve a transposition of the original message into other terms and propositions and a problem of establishing the precise relationship between the new system and the original expression
  
4. The logic of the questions raised by the Xtian message has provided the under-tow, the ever-pressing if unnoticed vector, in the development of Xtian thought.
  - a There is the recurrent refusal to answer: scientia inflat; quod abundantius est, a malo est (Mt 5 37)
  - b There are naive answers: questions can be met in biblical terms; questions do not expand; system of categories is excessive
  - c There are evasive answers: Eunomius (his answer in biblical terms; his refutation of Semiarians (words=reality)); specialization (Kierkegaard: Non-scientific postscript)
  - d There are contradictory answers (cf 1 above).

Method: The Problem of Method in Theology.

1. The Era of Particular Questions.

Is Christ God? Justin, Dial 58; Tert, adv Prax; Hipp. Elenchos  
Contra haeres Noeti; Orig; Dionysius Rom Alex; Arius, Euseb Caes...

Athan., de decr Nic syn (forcing Hebrew <sup>name of</sup> God into Gk categories  
Basil Ancyrae, George Laodicaeae: ws ouk wv alnthws uios  
Hilary: non in legendo sed in intelligendo  
Arian symbols: not two three Gods

Is Holy Spirit God? Is Xt man? (phusis: not in sense of PP)

Pelagianism

2. The Mediaeval Effort to meet the Totality of Questions.

Congar: Grammatical (Alcuin 29 360 ff)  
Dialectical (Abelard 29 364 ff)  
Metaphysical (William Auxerre, Philip Chancellor,  
Albert Great, Aquinas: 29 374 ff)

3. The Achievement and Limitations of Aquinas.

a envisages a totality of questions, and takes the steps  
needed to answer them

b he has a set of ultimate categories for dealing with the  
world qua extra-theological

c he has a transposition of Aristotelian categories for  
dealing with theological thought

d he is [from [free] methodical errors; i.e., he can be  
included within a later, more developed position

e his thinking is within the logic of the quaestio; it does  
not envisage the transposition involved in the notion of method

f he built up a system and used it brilliantly; he did not  
establish the necessity, legitimacy, of some system; he did not  
justify his choice of Aristotle, his transformation of Aristotle

Hence, Augustinian-Aristotelian controversy; splintering  
into schools; the success of the superficial view

AA controversy: real issues not grasped by participants;  
what was needed was discussion of system as such; and that discussion  
beyond the horizon of the quaestio

g a' he did not relate system to believer, revelation, dogma  
treats questions in se; not Bonaventure's more concrete  
progress of darkened human mind towards light; both, polymorphic subject

b' system is brilliantly related to revelation; but the relation  
is not effectively presented: via invent, via doctrinae

Hence, Reformation, Catholic controversialists; an appendage  
to theology; fundamental, apologetic; De ecclesia

objections considered and met: ineffective because treated  
from within system, when it is the system itself that is in question

c' he did not think historically: interrelations of revelation,  
theology, dogma in dynamic interdependence; cannot integrate  
biblical criticism, Dogmengeschichte.