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A470

Problema probationis positivae

Maxime est ubi adest methodorum confusio

Scilicet quaeritur indiscriminate ab omnibus fontibus probatio singularum thesium
scdm statum quaestionis generatim alienum
id quod nisi implicite in ff generatim non tractatur
unde oritur impressio
si probatio invenitur: dogmaticos textus male intelligere
torquere
vel si historice scdm perspectivam historicam regulas exegeseos procedatur: theologiam
esse castellum in aere fundatum
evangelium esse hellenismo/mediaevalismo adulteratum

evitatur tota difficultas si distinguuntur

- (1) ordo historicus quo qq. oriuntur
- (2) ordo doctrinae quo qq. systematice solvuntur

(1) in positive

α in singulis qq. legitime scdm perspectivam historicam supponi potest id quod in
praecedentibus datis ? est

β in singulis ff id unice quaeritur quod ibi explicite tractatum est

γ in serie qq (1) pedetentim formatur contextus tractatus systematice

(2) elucet non evangelium aliena mente adulterari

sed evangelium culturae humanae proprias categorias imposuisse.

[page 2]

Meth. Theol.

via doctrinae

speculativa quae preconcipi debeant uti sequentia concipi possint

- | | |
|-------|------------------------|
| 27 | anal psyc processiones |
| 28 | relationes |
| 29 | persona |
| 30-32 | personae |
| 33-38 | nomina personalia |
| 39 | nomina essentialia |
| 40 | proprietates |
| 41 | actus notionales |
| 42 | personae inter se |
| 43 | personae ad nos |

adsunt distinctiones – ratione docendi 27-41
28-40

multa sunt corollaria ex prioribus omnia fere post 27, 28

27, 28 prout concipiuntur a S Thoma valde implicita in fontibus

Si fit investigatio fontium scdm hanc ordinem

imponitur ff status quaest alicuius	negligatur stat q proprius
quaeritur quod non explicite in ff invenitur	negligatur id quod explicite invenitur
conclusio videtur dubia	negligatur id quod praeter omnia
parum scientifica	? est

in parte positiva ordinandae sunt qq eo ordine quo historice sunt ortae

- (1) ut in singulis praesupponatur id quod a praecedentibus
historice praesupponi potest
- (2) ut a singulis ff quaeretur id quod explicite ibi tractatur – soluto facillimo
- (3) ut in toto eluceat contextus, theologiae (dogmatis) evolutio legitima
ne credatur hellenismo mediaevalismo evangelium adulteratum
ubi de facto doctrina evangelica inventionem novarum categoriarum
hellenesticis medieavalibus imposuit

ktisma
? – vs rationalism

[page 3]

Methodus acies inferior: determinationes particulares revelatio
vita humana: individualis
socialis
historica

acies superior:

ex subiecto concreto

(1) in se philosophia

? ex scientiis
epistem.
metaphys
psychol
ethics
theol nat

evolutio et
dialectica

philosophiae

(2) cum aliis sociale historia: progressus

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

[Handwritten in margin: quod abundantius est a malo est; inq. contra fidem, C., inq. fides quaerit int., N.]

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 exhauriatur' AAS XLII (1950) 568.

4 Responsa inter se *ordinata* distinguunt inter terminos primitivos et derivatos, inter propositiones primitivas et derivatas. Technicam quandam adhibet derivationis: definitio ut posteriores termini ex primitivis derivantur; deductio ut propositiones posteriores ex primitivis derivantur.

Systema = primitivi termini, primitivae prop., technica deriv.

5 Responsa inter se *cohaerent* quatenus, ubi existit p?, non pari ratione affirmari possunt et p et p̄. [RD: Lonergan has second 'p' with a line *above* it.]

6 Responsorum totalitas aut est *clausa* aut *aperta*.

Clausam est, si pro qualibet p?, aut concluditur p, aut concluditur p̄. Scilicet, sine ulteriori distinctione, semper applicari potest principium medii exclusi.

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

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

Semantica, metaphysica.

Secus, nihil refert utrum affirmatur p vel p̄.

[page 6: typed]

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

Novatianus

Dion. Rom., DB 48-51

Arius

Euseb. Caes.

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

[Handwritten:] Hilary: non in legendo sed in intelligendo – Eunomius: in legendo, intellectus ad distinctionem oppositas partes

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 theologicam, libertatem, divinam providentiam, praedestinationem, reprobationem

Nisi in medio aevo non sunt inventae distinctiones systematicae evolutae inter habitum et actum, naturale et supernaturale

Gratia operans Theol Stud 1941, 1942

[page 7: typed]

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.

[page 8]

Aquinas

-- nectitur cum Sscr. PP. trad. per praevidiam historiam qq. quibus respondit

-- sapienter qq. ordinat usque respondit

in genere sapiens omnia ordinat per prius distinxit

per consequens iudicat

quaenam est ista sapientia α illa quae oritur ex ratione per fidem illustrata

dum sobrie pie sedulo quaerit

systema clausum, apertum

metaphysica utrum p vel ꝑ habet sensum reale

exegetica critica fontium, formarum de iis non minus ?

P, Q, Sitz im Leben, Urgemeinde Sscr quam de homoousion

hermeneutica correspondentia inter veteres et novas categorias

epistemologica homines neque necessario esse sapientes
neque ad sapientiam acquirendam
cogi posse neque iis dicere licere
eos a sapientia paulisper abesse

[page 10]

(3) quaestiones quae categorias admissas consequuntur

α nam positis multiplicatisque categoriis

(1) aliud est VT et NT, et longe aliud est catechismus

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

(3) sed magnum est chasma in ipsis doctis

inter ipsam eorum vitam religiosam

et vitam eorundem theologicam, specializatam

β unde ipsum chasma investigatur

historia religionum, critica biblica, historia dogmatum, historia theologiae

pullulat secus theol. scholast. theologia positiva genus theologiarum

quae multipliciter dividitur et subdividitur

biblica VT subd. scdm singulos auctores

NT qui interdum in multos ?

patristica Orientalis

Graeca subd scdm periodos/auctores

Latina

conciliaria subd. scdm concilia

scdm sessiones distinctas

eiusdem concilii

inquisitoria de notis theologicis

ad librorum censuram

fundamentalis

controversiarum - intra adversarios in

apologetarum singulis subdivisionibus

quae omnia fiunt scientifice i.e. not modo scholastico

utrum posit? – non tam est clarum

[page 11]

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 pro omni Qp.

(g) Scholastici communiter reducunt principium medii exclusi ad ideale quoddam logicum.

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

Aliis verbis, distinctionum inventio efficit transitum ex uno systemate in aliud.

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

Evolvi dicitur *positio* ubi transitur 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.

[page 13: typed]

De Intellectu et Methodo

1 Methodus est mediorum in finem ordinatio quam aptissima.

Unde concludes: 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 in eo qui scientiam particularem vel incipere vel augere intendit.

Generica est in quantum ipsa scientiae ratio ignoratur.

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

Generica ignorantia potest concipi vel tamquam totalis vel tamquam 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 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 quatenam 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 in primis procedemus.

[page 14, handwritten]

The categories of general method have their basis in the subject [polymorphic]
The categories of theological method have their basis in the believer [polymorphic]

The method includes a return to the message: not -->
but -->
<--

Return to historical figure (XT) is through theory of history

When believer w answers returns
the categories of the answers are categories of the believer's response to the message.

[page 15m handwritten – but what does it follow?]

(4) To raise questions about the Xtian message takes one out of the categories of the message.
not only Logicae Metaphysicae Epistemologicae
but also hermeneutical, historical issues

further (theology & life; theology & science; theology & history --> a world-view/
philosophy

(5) A satisfactory theological method must include a principle of return/\?

it must not ----->

it must ----->

<-----

α

cf S.T. I q 27-43

β To revert to Jesus Xt can occur only insofar as a theological method involves a vision of history

Its categories must be such that
the categories reduce to the inquiring subject
& so at the term of the inquiry the subject is
confronted with the message

- (6) a satisfactory theology must have a proper content
it is not just method [eg a philosophy can \equiv method]

[page 16, handwritten]

De veritatibus necessariis

- (1) cognitis terminis, cognoscuntur principia

principium		decernit de rebus, si termini, eo sensu quo
	analyticum	definiuntur, rebus correspondent
propositio		decernit de modo loquendi
		si totae definitiones accipiuntur
		sic loquendum est

- (2) sapientia praeced intellectui
I-II, 66, 5 4m

RD addition: 'Ad quartum dicendum quod veritas et cognitio principiorum indemonstrabilium dependet ex ratione terminorum, cognito enim quid est totum et quid pars, statim cognoscitur quod omne totum est maius sua parte. Cognoscere autem rationem entis et non entis, et totius et partis, et aliorum quae consequuntur ad ens, ex quibus sicut ex terminis constituuntur principia indemonstrabilia, pertinet ad sapientiam, quia ens commune est proprius effectus causae altissimae, scilicet Dei. Et ideo sapientia non solum utitur principiis indemonstrabilibus, quorum est intellectus, concludendo ex eis, sicut aliae scientiae; sed etiam iudicando de eis, et disputando contra negantes. Unde sequitur quod sapientia sit maior virtus quam intellectus.'

- (3) ipsa sapientia: donum SpSi
prima philosophia Aristotelis
quam ipse Aquinas transmavit
et forte ? aliquid ??

- (4) verum est semper verum de facto
semper reducitur ultimatim in iudicium sapientis
quis est ille sapiens?

- (5) veritas aeterna
si propositio est vera, contradictoria numquam fuit/est/erit vera

sed mens humana non est aeterna
neque scit sine sapientia
neque sapientiam habet nisi contingenter
→ responsibility of the subject vs flight

[page 17, handwritten]

The historicity of ideas & the permanence of dogma

||

succession of subjects

critique of the subject Bonaventure
dialectic: positive element --> epistemology
theological method
negative element – refutation of adversaries

understanding --> concepts --> system primitive terms propositions

developing understanding --> technique of derived terms propositions
definition deduction

[page 18]

Stages in Theology (6) RD: note that six pages appear here in reverse order

A Towards discovery of a distinct subject

α taking over Hebraic literary cultural heritage

Testimonia

Apologists

Exegetical schools: Alexandria/Antioch

β non in legendo sed in intelligendo – Hilary

most Arians accepted all in scripture

Xtology

Pelagians

B distinct subject as science

α fuller understanding: systematic conception/technical language

cf economist using bookkeeping concepts

physicists descriptive/explanatory conjugates

β incidental in Trinitarian Xtological

systematic in Aquinas: transposition of Aristotle

cf. Thomas Marston ↓→systematic conception in theology

Xtian view of natural order: phil/sc

C science equipped with an adequate criteriology
what is? what is not sound theology? = intelligentia fidei
≡ fuller understanding

compare w what is true (faith, deducible from faith)
what is said w authority: Aug. Aq.
Papal decisions/conciliar decisions

[page 19, handwritten]

Dialectical Differentiations (5: note that L's page numbers here are reversed)

≡ erroneous theologies as significant because
α they reveal, can be traced to, inadequacy in theology itself
β they are means towards correction of the inadequacy

Radical α partial or total negation of faith itself [removal of theology's object]
β partial or total negation of theology's goal: intelligentia fidei
anti-intellectualism [tension between theology and life]
γ influence of philosophic counterpositions
theology prolongs a philosophy

Ambivalent developments
specialization: without integration/ inevitable: problems precede solutions
w totalitarian aspirations

β Refusal of fuller understanding

denial of recent developments

Eusebius Caes
Severus Antioch
Med Augustinians Thomas Marston

denial of past developments

16th century Humanists Reformers Baius
17th Jansenists

denial of current/future
developments

'dogmatic' theology Congar DTC 29 432
citing Noel Alexander

Logic of Problem

Solution lies in discovery of some basic but unformulated idea

Augustine --> 12th century: Grace
Method Supernatural

De auxiliis – critical

[page 20, handwritten]

Genetic differentiations (4)

1 what is understanding multa per unum
unum: coherent comprehensive illuminating
multa: articulate detailed accurate

2 what is developing understanding from less to more: c. ??
a.d.a

3 How is developing understanding manifested

quoad nos --> quoad se	systematic conception
Trinity	3 persons, one substance
Xtology	1 person, 2 natures
Grace	natural & supernatural act/habit
Sacrament	signum efficax gratiae

development in systematic conceptions
expresses consequent development of understanding

4 what causes developing understanding remotely problems
proximately intelligence

5 What is criterion of developing understanding
identity in reality understood – not substitution of a different object
addition of further objects
retention of all that was ordered prior to development
fuller intelligibility attained \equiv move c.c.i
a.d.a.

greater simplicity, elegance, neatness, ex?ness

[page 21, handwritten]

Differentiated genus (3)

Theologies differ in the
concepts they employ
statements they make
reasons they assign
criteria they invoke
values they emphasize

grasp of the differences has to appeal to preconceptual

developing understanding
which originates
new concepts
viewpoints
developing reflection
which articulates
more adequate
more relevant criteria

[page 22, handwritten]

Genus set by object (subject) of theology

principal, central	God as revealed through Xt ? Church
secondary integral	man & his world as related to God α Xt and His world β Xtians and their world

[page 23, handwritten]

(1)

Theology (1) not a Platonic Idea – autē hē theologia
one immutable eternal perfect subsistent

(2) but the many species [not the individuals
except as types
as dominating ?

Hence α invariants of process
 β differentials of process

[page 24, handwritten]

The Categories of the Answer

- (1) Aquinas transformed Aristotle
- (2) The term of the transposition was a strictly theological v-p
- (3) The function of the str. theol v.p. was to provide categories
for questions, answers
such that qq did not expand at haphazard/indefinitely
- (4) The objection to Thomism was that it did provide categories
reversion to dialectical approach
- (5) The total effect of Thomism was a bewildering array of non communicating schools
unprepared for Renaissance/Reformation

not sharp distinct
utrum
quid
via invent
via doctr

(6) Subsequent thought has been struggling with the problems raised but not solved explicitly by Thomas

α the basis of the system in epistemology
 β the historical dimensions
 α' in all thinking
 β' in theological thinking
 γ' in revelation & dogma
 δ' in the audience of the theologian/of the catechist, preacher, ?

[page 24, handwritten]

Corollaries

Reject (1) negative: questions should not be asked, much less answered
scientia insight
(2) naive: quest. can be met in biblical terms
? to not expand
system of categories is superfluous
(3) evasive: Eunomius
Specialization

Affirm (1) answers must be relevant to qq.
not ? in a theology ever more remote from
less relevant to Xtian message

Exigencies

(2) answers are not concerned primarily
w discovery of new truth
but w assimilation of known truth
fuller more accurate more adequate more coherent grasp
intelligentia fidei
(3) generality of problems
problems do not vanish by preferring a different method
Gk & mediaeval – ontological
Historico-critical, existential – some need of categories
just as non-biblical
as physis ?

[page 25, handwritten]

1 The pure logic of the quaestio

2 The Xtian message gives rise to quaestiones

3 α Is Xt God --> divinity of Spirit --> procession of the Spirit

--> two natures; two wills & operations

β In God's self-communication to man the transcendence of the gift
the freedom of the giver

γ grasping the logic of the quaestio

α grammar

β dialectic

γ metaphysic

4 Thomism

α the legitimacy of using a system in meeting theological questions

1 Augustinian-Aristotelian controversy (Roger Marston)

2 splintering into schools

3 the dominance of the superficial

β the relation between the system and revelation/dogma/believer

1 difference from Bonaventure – critique of subject
& in se

2 α Reformation – back to the gospel
controversies

β Konklusionstheologie

3 β Dogmengeschichte α Biblical Criticism

4 Theology today – a collection of disparate odds & ends

[page 26, handwritten]

B Theological Method

(1) The Xtian message gives rise to questions

α the message is expressed in terms that are in process of development

β the terms that are developing belong to a particular & ancient culture & tradition

γ the message is universalist – all nations – all days until the consummation of the world

δ Its significance is paramount – pearl of great price – He that believeth not, shall be
condemned

ϵ Its demands are radical and comprehensive 2 cor 5.15 [‘And he died for all, so that those
who live might live no longer for themselves, but for him who died and was raised for them.’]

(2) The questions cannot be met exclusively in the categories of the original message.

α cfr. General Method

β homoousios – Nicaea – divinity of H Gh – Nestorians Monophysites

γ Scholastics

δ Historians of Religion, Biblical critics

Catholic as Catholic. all qq

(3) what are the proper categories of theology

α proper i.e. mutatis mutandis, there recur the problems & categories of any answer
Xtian answers should be orderly, satisfactory, significant, effective

There recur questions of Logic, Metaphysics, Epistemology, Hist. Dialectic,
human subjects

β The subject is not any subject: he is a believer: a subject transformed by accepting &
living the Xtian message yet in need of knowing ? of implications cf. A Dialectic

Apologetics Fundamental
Systematic dogmatic Theology

γ The questions are not any questions – not qq of fact – Is it so? – faith assumes
but qq of understanding: fides q. int.
intelligentia fidei

δ The proper categories of the answers are not private creations – they arise in the
historical process of the life of the Church.

Arianism - ktisma – Creator or Creature is a tremendously significant difference
not Hellenizing the Gospel, but forcing the Gk mind into conformity[?]

Pelagianism supernatural – the transcendence of the self that communicates the freedom
of God's self-communication to man

Modernism – truth vs experience

[page 27, handwritten]

Problem of Method in Contemporary Catholic Theology

Logic α distinction between major & minor premises – Morin-Sola [?]

β distinct functions of syllogism

α' convey understanding – epistemonikos

β' judicial – virtually unconditioned

γ deductivism – rests on principles

α principles may well be less known *quoad nos*

β Russell: begin from less evident

which imply the evident

γ Aquinas – Wisdom above Understanding

δ Inversion of *via inventionis/via doctrinae*

δ Gödelian Limitation Theorems

if p?, then not both p and \bar{p} coherence

Hence either p or \bar{p} completeness

if limitation theorem in AF

then LF either incoherent or incomplete

unless[?] transfinite induction

[page 28, handwritten]

1 Mission of Son of spirit of Apostles

a persona personae ad personas

a Patre teach all nations

per Filium all days even to consummation of the world

in Spiritu

Gal 2.20

2 Cor 5.15

2 α Message: evangelion – kerygma – didaskalia – diakonia tou logou

Rom 10.9: Qui si confitearis in ore tuo Dominum Iesum
et in corde tuo credideris quod Deus illum suscitavit a mortuis
salvus eris
martyr, testimony, witness

β not according to preconceptions illustrated by Platonic Forms, fixed species

- (1) message of NT in terms that are developing within NT
Xt Acts 2; 1&2 Cor; Phil, Col; Hebr 1; John 1
- (2) development occurring upon background of ancient, particular authors/traditions
whose categories are strained to breaking point by the message
- (3) ?: universal: all nations ... all days ...
- (4) moment: absolute, pearl of great price: He that believeth not, shall be condemned
- (5) implications: radical comprehensive 2 Cor 5.15

γ hence

- (1) development of doctrine: development of dogma/development of theology
- (2) orthodoxy & heresy
- (3) machinery – priests, bishops, popes, councils, theologians, schools, seminaries, books,
reviews

[page 29, handwritten]

Problema theologicum

- (1) Logic of Quaestio
- (2) Achievement of Aquinas – (i) envisaged an orderly totality of questions
(ii) worked out categories in which they could be answered
(iii) worked out answers
(iv) pronounced it all straw
- (3) Achievement lies within the logic of the quaestio, does not envisage problem of method

α A-A controversy

real issue: should there be any system, any set of categories in which
questions and answers are formulated

should the set be created, on analogy of pagan author, philosopher

occasion: Aquinas treated qq in se

not Bonaventure's gradual enlightenment of polymorphic subject

result: splintering into schools, debacle of 14th and 15th centuries

Vigneau DTC

Ehrle Z f. Kath Theol

Solution by Canon Law, Holy Office, Encyclicals

β α' Reformation, Baius, Jansenius

What is relation of system to NT, OT, Fathers

β' History of Religions, Biblical Criticism, History of Dogma

Same problem in fuller form

There is in Thomism a de facto relationship to Fontes

it meets questions raised in 11th-13th century by Fontes

Thomism is not a Konklusionstheologie

quo magis theologicum, eo minus scripturisticum, patristicum

build in reversal: not ----->

but -----

<-----

Still, historical perspective, historical theory not integral part of explicit Thomism

γ Totality of questions not envisaged

α' question of subject, polymorphism, system & dialectic

β' question of concrete, historical: De Ecclesia, Corpore Mystico, Redemption in History

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Method: The Logic of the Quaestio and Theology

1 The Xtian message gives rise to questions. De facto.

a Conflict with orthodox 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, Rationalism, 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 7 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 undertow, 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).

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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 haeresis Noeti; Orig; Dionysius Rom Alex; Arius, Euseb Caes ...

Athan., de decr Nic syn (forcing Hebrew notion of God into Gk Categories)

Basil Ancyrae, George Laodicaeae: *ws ouk wn alnthws uios*

Hilary: *non in legendo sed in intelligendo*

Arian symbols: not two three Gods

Is Holy Spirit God? Is Xt man? (physis: 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 free from 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 present: 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*.