

A474 (47400DTE060) is a set of 18 pages rather loosely organized, some handwritten and some typed, and dealing with problems related to method.

They read as follows:

[page 1, handwritten]

1 Theological Operations

2 Operational Specializations

Theology	3-6 Research
as	4-5 Interpretation: Meaning & Understanding
Openness	5-4 Historical Methods
	6-3 Horizon, Development, Conversion/ Undiff & Diff Consciousness
	Patterns of experience
	Worlds, <i>Weltanschauungen</i>

Theology	7 Categories
as Action	8 Doctrines
	9 Theories
	10 Communication - Explanation - Meaning
	11 Mutual Mediation
	12 Logic & Method
	Transcendental & Special Methods
	Science & Value (HCF vs Dialectic)
	Two Notions of Science
	Classicism & Historical Consciousness
	Deductivist & Methodical Philosophies
	The Contemporary Crisis in Philosophy

[page 2, handwritten]

Theological Operations
Operational Specializations

1 Research: general/special

3 Interpretation

5 History: comparative, organistic, genetic, dialectical

7 Conversion: Horizon, development, conversion; diff & undiff consc; patterns of experience
 8 Foundations: categories, roots of recurrent qq
 6 Doctrines
 4 Theories: *intelligentia imperfecta analogica fructuosissima* – qq.
 2 Communication Explanation = Theory in symbols (affect-laden images) Meaning
 Partial object
 Special Audience
 General Audience
 Order of Exposition of Specializations
 Scientific Age of Specialization – Where is the weak point
 The formation of professional theologians
 The formation of the clergy: cultural
 The theological education of the cultured laity
 Theology & the faithful

[page 3, handwritten]

The Teaching of Theology

H.M. Nebreda	pre-evangelization evangelization catechesis	kerygma-conversion-foundations
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Division
 Special skills

Theology --> Xtian culture
 --> Spiritual life
 --> Pastoral Missionary Activity

Theology Xtianity – *Wendung zur Idee*

[page 4, handwritten]

Departments = unifications resulting from application of OS [operational specialization]

History	Theoretical	Key procedures e.g. critical solutions to problems
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Conversion	Doctrines - related related	Xtology	key analogies metaphysical analysis blocking images
Fields	demanding special skills areas to be investigated	linguistic accumulated knowledge	
Problems	scriptural images	cultural differences changing times	
Tasks	teaching preaching catechetics		

[page 5, handwritten]

Method

- 1 What is it?
 - α simple
 - β specialization & mediation

- 2 How is method discovered?
 - α not means to end
 - β reflection on successful performance
 - γ avoidance of philosophic issues: practical/positivism
 - i.e. use of logic method common sense - heuristic structures

- 3 Foundations of method i.e. the prior ground
 - also an open pattern of recurrent & related operations - made thematic
 - human knowing: a compound of conscious & intentional operations
 - subject to immanent norms
 - be attentive: outer/inner experience: data, given distinguished
 - classified, described
 - understood: defined/explained

- 4 Method - as HCF
 - science is value-free
 - as grounded science is not value-less

intellectual pattern of experience

scientific pursuit is of a value, a good

5 Method & Logic

[page 6, handwritten]

1 Research: general/special

2 Hermeneutics

3 History

4 Horizon, development, conversion

5 Categories, recurrent qq in their roots

6 Doctrines

7 Theories pure

8 Explanations in current symbols - use of current literature

Meaning

Mediation

Logic & Method

Transcendental & Special Methods

Theology as Science

Theology & Historical Consciousness

Theology & Philosophy

Theology & Culture

Teaching of Theology

Differentiated & Undifferentiated Consciousness

Patterns of Experience

Science & Values

Weltanschauung

Worlds

[page 7, typed]

Doing theology & using theology

As a Greek-type science, theology was a habit that existed completely in each mind that claimed to know theology.

10 Theory	Systematic
11 Explanation [Communication]	Pastoral

[page 9, typed – quotations from Aquinas]

Theology Sum. theol., I, q. 1.

- a. 1: ‘Necessarium ergo fuit praeter philosophicas scientias, quae per rationem investigantur, sacram doctrinam per revelationem haberi.’
- a. 2: ‘Videtur quod sacra doctrina non sit scientia.’
 c.: ‘Unde sicut musica credit principia sibi tradita ab arithmetico, ita sacra doctrina credit principia revelata sibi a Deo.’
 ad 2m: ‘... singularia traduntur in sacra doctrina, non quia de eis principaliter tractetur: sed introducuntur tum in exemplum vitae, sicut in scientiis moralibus; tum etiam ad declarandum auctoritatem virorum per quos ad nos revelatio divina processit, super quam fundatur sacra scriptura seu doctrina.’
- a.3 : ‘Videtur quod sacra doctrina non sit una scientia.’
 c. : ‘... omnia quaecumque sunt divinitus revelabilia communicant in una ratione formali objecti huius scientiae.’
 ad 1m: ‘... de Deo principaliter, et de creaturis secundum quod referuntur ad Deum.’
 ad 2m: ‘Et similiter ea quae in diversis scientiis philosophicis tractantur, potest sacra doctrina, una existens, considerare sub una ratione, inquantum scilicet sunt divinitus revelabilia: ut sic sacra doctrina sit velut quaedam impressio divinae scientiae, quae est una et simplex omnium.’
- a. 4: ‘Videtur quod sacra doctrina sit scientia practica.’
 c.: ‘Unde licet in scientiis philosophicis alia sit speculativa et alia practica, sacra tamen doctrina comprehendit sub se utramque; sicut et Deus eadem scientia se cognoscit et ea quae facit.’
- a. 6: ‘Praeterea, ad sapientiam pertinet probare principia aliarum scientiarum: unde ut caput dicitur scientiarum, ut VI Ethic. patet (c. 7, 1141a 19; lect. 6, n. 1184). Sed haec doctrina non probat principia aliarum scientiarum. Ergo non est sapientia.’

‘Ad secundum dicendum quod aliarum scientiarum principia vel sunt per se nota et probari non possunt; vel per aliquam rationem naturalem probantur in aliqua alia scientia ... non pertinet ad eam (quae est per revelationem) probare principia aliarum scientiarum sed solum iudicare de eis.’

a. 7: ‘Omnia autem pertractantur in sacra doctrina sub ratione Dei, vel quia sunt ipse Deus, vel quia habent ordinem ad Deum ut ad principium et finem.’

‘Quidam vero attendentes ad ea quae in ista scientia tractantur, et non secundum rationem secundum quam considerantur, assignaverunt aliter subiectum huius scientiae: vel res et signa (Lombardus), vel opera reparationis (Hugo a S. Victore), vel totum Christum, id est caput et membra (Robert of Melun). De omnibus enim istis tractatur in ista scientia, sed secundum ordinem ad Deum. Quod etiam manifestum fit ex principiis huius scientiae, quae sunt articuli fidei, quae est de Deo: idem autem est subiectum principiorum et totius scientiae, cum tota scientia virtute contineatur in principiis.’

[page 10, typed]

Communication

Communication supposes, springs from, develops community.

Community: common field of experience

common and complementary understanding

common judgments

common commitments

Communication: speaking and listening

dialogue, rapid alternation

teaching and learning, long-term transmission of learned behavior

active and passive communicating

Active

non-linguistic: intersubjective, symbolic, incarnate, artistic meaning

linguistic: everyday speech, literary language, technical language

differentiation as trap: B. Snell, philosophy death of tragedy,

later Gk poetry, classical theology as preaching vs devotions,

significance of historically minded theology

communicating: specialized knowledge, professional level

cor ad cor loquitur, apostolic level

Passive

patterns of experience

development = Sum [of] adaptations; adaptation = assimilation + adjustment

assimilation: anachronism (cf archaism)

obnubilation

block and rationalization

[page 11, typed]

Theological Operations

Four levels: experience understanding judgment decision

Method: recurrent related in open pattern cumulative normative

Data: as given (natural science), as possessing meaning (human science), as conveying truth and inviting to personal decision and commitment (theology)

privileged areas: (a) revelation (scripture tradition)

(b) transmission of revelation

(c) development

total area: Christian culture and its opposites

Understanding: theology is concerned with mystery, beyond human understanding
 not a negation of understanding, inverse insight, methodical significance
 God not immediately known in this life, analogy from naturally known
 no attempt at understanding, undifferentiated consciousness,
 rejection of development, contradicts Xtn practice, Vatican I

Judgment: proportionate judge is God

is a judgment, personal commitment, constitutive of theologian

not as individual (philosophy) but as a Christian, Catholic

sociology of knowledge

can a non-Xtian be a Xtian theologian? he cannot judge as one

science as Greek abstraction (per se subject re universal and necessary)

method as HCF H Butterfield Royal Society, positivism, scientism

(Voegelin)

method as dialectic (values) (science if value-free is not valueless)

Decision:

conversion

religious: cradle catholic must move towards 'subject in Christ' prayer

moral: swing from animal in habitat (competing egoisms) to person among persons

intellectual: two views on knowing reality objectivity

[page 12, typed]

Operational specialization in theology

division:

research what was said, done (general special) repeated over whole field

interpretation: what was meant, repeated over whole field

History: sequence of ideas and doctrines

comparative organistic genetic dialectical methods

moves towards synthesis of interpretations

dialectic sets fundamental alternatives of judgment

conversion: my encounter with history, religious moral intellectual

foundations: conversion made thematic, categories, recurrent questions

doctrines: functional relation: understanding history of doctrine, understanding doctrine

plus conversion and deployment in foundations

synthesis in a doctrine about history, role of Church as continuing redemption

theories: interpretation (*intelligere verba, intelligere rem*)

solutions to doctrinal problems

developed conceptualization for doctrines, of foundational categories

synthesis in a theory of history

communications: historical action, handing on tradition effectively

in accord with cultural differences, changes, with individual and group needs and exigences

Explanation = intelligibility immanent in affect-laden images

Ground of Division

A. Theology as openness (research interpretation history conversion)

B. Theology as action (foundations doctrines theories communication)

A to B: mediating to mediated object, moving to terminal object

hearing to saying, *lectio* to *quaestio*, learning to teaching

Christ and Church to God and all in relation to God

historical positive apologetic resources to fundamental dogmatic systematic pastoral

oratio obliqua to oratio recta, no confusion Paul and me, Aquinas and me

clear distinction from there is to be learnt and my responsible addition vital

[page 13, typed]

Operational Specializations (con'd)

Ground of Subdivisions

four levels of operation, repeated in theology as openness, as action
all four employed towards partial object of each successively

research - what are the data

interpretation - what do they mean

history - development in sapientia intelligentia scientia - heading to judgment

conversion - existential interpersonal decision

foundations - decision made thematic positions and counterpositions

doctrines - judgment as mine within Church - a doctrine on history

theories - understanding of doctrines - a theory of history

communications - historical action - data as produced

Integration of Specializations

A and B: theologian as moment in history: resuming past and pointing to future
from Son in Spirit to Father; from Xt and Church to God

1 : 2 : 3 : 4 :: experience : understanding : judgment : decision

though stated, relation is not logical but prelogical (mediation)

5 : 6 : 4 : 8 :: as before

from comprehensive through historical determinations and understanding
to fully concrete action in history

interdependence:

development of categories from doctrine and theory and communication

development of doctrine from other three

development of theory from other three

development of communications from concrete situations

[page 14, typed]

Theology as Openness

Research: general, special

proportionate to field of action

if end foundational, doctrinal, theoretical, communication

in last case, field, Fr Wulf, reconstitution of Xtian culture of past

Interpretation: interdependent with research

area where no problem of interpretation (need study learn)

logically controlled exposition, Euclid (not Aq, operational theory)

area in which problem of interpretation soluble by straight

interpretative methods - common sense (immediate practical) +

symbols

area in which problem of interpretation soluble only via history

conversion (understanding author, self)

action of interpretation

understanding thing, words, author, self

judge how much certain, permanent, highly probable, in need of further

investig

relevance for doctrinal theology

expression: problem of categories, leap over i history

History: meaning as constitutive of human reality
 meaning develops and goes astray

process: *die Wendung zur Idee*, specialization, integration
 Bruno Snell, Homer, lyric, tragedy, philosophy, pastoral
 literature ceases to be sole vehicle of profounder ideas
 risks becoming vehicle of only superficial
 same issue wherever specialization without subsequent integration
 types of history: narrative, critical, critique of critical

methods: comparative, organistic, genetic, dialectical

Conversion:

encounter with history, interpersonal, existential, values
 horizons, relative (development), absolute (conversion)

religious, God

moral, values vs egoism

intellectual: know real objective, includes truth about God and values

positions and counterpositions regarding rel/mor/int conversion = foundations

[page 15, typed]

Foundations

A' vécu (real operative foundation, preconceptual)

A" thématique (objectification of A')

B' initial (A' as in all cases, conditions of possibility)

B" developed (A' as differentiated specialized integrated over time)

C' theology as openness (to intelligibility, truth, being, the Good)

C" theology as action (unconditional commitment to New Being in Christ)

D' A' and A" as expression of conversion, positions and counterpositions (ditto re B'
 B")

D" A" as expression of method (foundations as foundations of method)

Logic and Method

Transcendental and Special Methods

Specialization and Mediation

Science and Value (HCF vs Dialectic)

[page 16, handwritten]

Method

1 The General Notion of Method

2 The Ground of Method

3 Some Properties of Grounded Method

4 The Function of Method - Its Place in Living and Knowing

5 The Study of Method

1 Definition: method makes explicit a normative open pattern of recurrent and related operations.

Illustration

2 Ground: history/ moving means to end, adapting method to object - unknown human knowing is activated through a normative pattern of related and recurrent operations

[marginal:] mythical views on knowing
analogy of (1) knowing (2) objectivity

--> patterns of experience

levels

exp data

und hypothesis

of operating, of intentionality, of consciousness, of objectivity

jud scientific openness partial object α self-knowledge the philosophic myth
total β norms components of objectivity

dec present [?] of science

operators inquiry
 reflection
 deliberation at least, judgment re value of science, knowledge
 decision to know, to collaborate in advance of kn
 empirical science: originating values accepted/
 originating terminal values not discussed

precepts = conditions of possibility be perceptive
 = spontaneity of spirit intelligent
 reasonable
 responsible

3 Properties of Grounded Method not conventional, stupid, blind, fragmentary,
 slogans
 foundational: no revolutionary revision
 critical: do not say what you cannot know
 transcendental: based on conditions of possibility, structure of operations -> any
 object
 capital: vs special methods
 systematic: givenness of basic terms & relations
 isomorphism to object (proportionate)
 analogy to transcendent objects
 dialectical: positions & cp
 capital: the head of special methods

[page 17 - handwritten]

4 The function of method: know what you are doing when you are doing:
 science/phil/history/theology
 α world of immediacy: infants retarded children
 relation to nature
 β World mediated by meaning
 to be known through meaning - CS, nat's sci, phil, hist, theology
 transformed - applied sc, technology, industry ?/?
 constituted - social-cultural, historical - animal politicum
 γ Second level mediation: hand on tools of meaning
 study of language, Ar. logic [norms as incorporated in linguistic ? struct]
 study of math, modern logic [norms as incorporated in math struct &
 procedures]

δ Third level mediation: used on operations in which meaning originates
by which meaning is constituted

some operations – foundational logic	
all relevant operations – method	includes foundational logic
& their immanent norms	is broader, more complete

5 The Study of Method

α mutual mediation

know the science to know method in its reality

[page 18 - handwritten]

5 The Study of Method

α Methods: transcendental – any object – trans. structure of procedures = cognitional theory, epistemology, metaphysics

special – adapted to particular fields & tasks

variants on basic structure of procedures

β in both cases the study of method is a posteriori

transcendental method from study of cognitional operations & structures
generally

special method from study of what is done in part. fields

γ the ground of method (=cognitional operations & basic structure) is a priori

when you know you are using these whether you want to or not

δ an exposition of method (trans & special)

(1) proceeds from trans structure to their variants in special fields

(2) the variants: are set forth as variants i.e. in terms of basic structure

are not set forth in descriptions of what was done by a, b, c, ...

when a, b, c are repeated ? with no explicit exact apprehension of method

are arrived at by convergence of possible variants/active performance

successful

ε prerequisite

method as transcendental <-- cognitional theory <-- common sense

scientific knowledge

from which (1) c.t. (cognitional theory) (2) method

method as special knowledge of the science and its history

either as whole prior to whole

or as part prior to part

