



REGIS COLLEGE

3425 Bayview Avenue - Willowdale, Ontario

*This seems to be Bl's own typescript
(given to the typist in the summer
of '70, or. P. M.)*

FEC. Feb. 27/73

Method in Theology

Author's typescript

Typed

Chapters	Pages	Headings
I.	5-36	Method ——— 5- 37.
II.	37-84	The HUman Good
III.	85-149	Meaning
IV.	150-180	Religion
V.	181-211	Functional Specialties
VI.	212-214	Research
VII.	215-243	Interpretation
VIII.	244-275	History
IX.	276-330	History and H,storians
X.	331-374	Dialectic
XI.	375-410	Foundations
XII.	411-463	Doctrines
XIII.	464-488	Systematics
XIV.	489-506	Communications

CONTENTS

Preface

Introduction

Part One: Background

- I. Method
 - 1. A Preliminary Notion
 - 2. The Basic Pattern of Operations
 - 3. Transcendental Method
 - 4. The Functions of Transcendental Method
- II. The Human Good
 - 1. Skills
 - 2. Feelings
 - 3. The Notion of Value
 - 4. Judgements of Value
 - 5. Beliefs
 - 6. The Structure of the Human Good
 - 7. Progress and Decline
- III. Meaning
 - 1. Intersubjectivity
 - 2. Intersubjective Meaning
 - 3. Art
 - 4. Symbols
 - 5. Linguistic Meaning
 - 6. Incarnate Meaning
 - 7. Elements of Meaning
 - 8. Functions of Meaning
 - 9. Realms of Meaning
 - 10. Stages of Meaning
- IV. Religion
 - 1. The Question of God
 - 2. Self-Transcendence
 - 3. Religious Experience
 - 4. Expressions of Religious Experience
 - 5. Religious Development Dialectical
 - 6. The Word
 - 7. Faith
 - 8. Religious Belief

- V. Functional Specialties
 - 1. Three Types of Specialization
 - 2. An Eightfold Division
 - 3. Grounds of the Division
 - 4. The Need for the Division
 - 5. A Dynamic Unity

XIX

Part Two: Foreground

- VI. Research
- VII. Interpretation
 - 1. Basic Exegetical Operations
 - 2. Understanding the Object
 - 3. Understanding the Words
 - 4. Understanding the Author
 - 5. Understanding Oneself
 - 6. Judging the Correctness of an Interpretation
 - 7. A Clarification
 - 8. Stating the Meaning of a X Text
- VIII. XXX History
 - 1. Nature and History
 - 2. Historical Experience and Historical Knowledge
 - 3. Critical History
- IX. History and Historians
 - 1. Three Handbooks
 - 2. Data and Facts
 - 3. Three Historians
 - 4. Verstehen
 - 5. Perspectivism
 - 6. Horizons
 - 7. Heuristic Structures
 - 8. Science and Scholarship

- X. Dialectic
 - 1. Horizons
 - 2. Conversions and Breakdowns
 - 3. X Dialectic: The Issue
 - 4. Dialectic: The Problem
 - 5. Dialectic: The Structure
 - 6. Dialectic as Method
 - 7. The Dialectic of Methods: Part One
 - 8. The Dialectic of Methods: Part Two
 - 9. The Dialectic of Methods: Part Three
 - 10. A Supplementary Note
- XI. XXX Foundations
 - 1. Foundational Reality
 - 2. The Sufficiency of the Foundational Reality
 - 3. Pluralism in Expression
 - 4. Pluralism in Theology
 - 5. Categories
 - 6. General Theological Categories
 - 7. Special Theological Categories
 - 8. Use of the Categories
- XII. Doctrines
 - 1. Varieties
 - 2. Functions
 - 3. Variations
 - 4. Differentiations of Consciousness
 - 5. The Ongoing Discovery of Mind: Part One
 - 6. Ongoing Contexts
 - 7. The Ongoing Discovery of Mind: Part Two
 - 8. The Development of Doctrines
 - 9. The Permanence of Dogmas
 - 10. The Historicity of Dogmas
 - 11. Pluralism and the Unity of Faith
 - 12. The Autonomy of Theology

MM

- XIII. Systematics
1. The Function of Systematics
 2. Closed Options
 3. Mystery and Problem
 4. Understanding and Truth
 5. Continuity, Development, Revision
- XIV. Communications
1. Meaning and Ontology
 2. Common Meaning and Ontology
 3. Society, State, Church
 4. The Christian Church and its Contemporary Situation
 5. The Church and the Churches

MiT

^f
Pre~~face~~

This book has been long in the making. The development of
studied
my investigation up to 1965 has been ~~sixty-fourth~~ by David Tracy
in his Achievement of Bernard Lonergan. In that year for
reasons of health I retired from the Gregorian University
~~in Rome~~ and, since then, I have enjoyed the hospitality
~~and~~ and
of Regis College which has met all my needs. I left me free to
think and write without asking any service in return.
To Regis College, then, and to the good fellowship of its
staff and students during the past six years my profound
gratitude.

Bernard Lonergan

March 24, 1971
Regis College,
Willowdale, Ontario
Canada

Introduction

A theology mediates between a cultural matrix and the significance and role of a religion in that matrix. The classicist notion of culture was normative: at least de iure there was but one culture that was both universal and permanent; to its norms and ideals might aspire the ~~uncultured~~ uncultured, whether they were the young or the people or the natives or the barbarians. Besides the classicist, there also is the empirical notion of culture. It is the set of meanings and values that informs a way of life. It may remain~~ing~~ unchanged for ages. It may be in process of slow development or rapid dissolution.

When the classicist notion ~~is~~ of culture prevails, theology is conceived as a permanent achievement, and then one discourses on its nature. When culture is conceived empirically, theology is known to be an ongoing process, and then one writes ^{or} its method.

Method is not a set of rules to be followed meticulously by a dolt. It is a framework for ^{collaborative} creativity. It would outline the various clusters of operations to be performed by theologians when they go about their various tasks. A contemporary method would conceive those tasks in the context of modern science, modern scholarship, modern philosophy, of historicity, collective practicality, and coresponsibility.

dynamic structure is the condition of the possibility of any revision. Moreover, subsequent chapters are in the main prolongations of the first. They presuppose it. They complement it, indeed, but they do so by drawing attention to further aspects or fuller implications or added ^{as} implications. However, just as each one has to find in himself the dynamic structure indicated in the first chapter, so too he has to satisfy himself about the validity of the further additions in the subsequent chapters. As already I have said, method offers not rules to be ~~firmly~~ followed blindly but a framework for creativity.

If I hope, ^{meaning} readers will find in themselves the dynamic structure of which I write, others perhaps will not. Let me beg them not to be scandalized because I quote scripture, the ecumenical councils, papal encyclicals so rarely and sparingly, ^{, other theologians} I am writing not theology but method in theology. I am concerned not with the objects that theologians expound but with the operations that theologians perform.

The method I indicate is, I think, relevant to more than Roman Catholic theologians. ~~But what additions or modifications need to be made for it to be suitable to those of other communions will have to be decided by them.~~

But I must leave it to members of other communions to decide ~~just how helpful they may find the present method~~ upon the extent to which they may employ the present method.