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Problematik

(Transcription by R. Doran of 86600DTE060)

Problematik

1 Merely an introduction, a statement of where, in my opinion, the issues lie

As the enunciation of a thesis, the explanation of its terms, the history of the questions raised, are prior to proof of the thesis,

so still more so is the *problematik*, which is concerned with locating, ordering, the types of questions to be raised

2 There exists a dogmatico-theological context

(a) context [a remainder-concept]

the group of definitions, assumptions, matters of fact, conclusions
any of which may be called upon to qualify, complement, explain, justify
what is asserted in any given proposition

(b) dogmatico-theological

what is taken for granted among Catholics

what is taught and learnt in seminaries, in theological schools

analogia fidei [Rom 12, 5; DB 2146]

eo sensu quo definitum est, DB 2314, i.e., eo sensu quem intelligunt omnes
catholici

sensus ecclesiae, sensus fidelium, consensus PP, consensus TT

consulat probatos auctores

qui ab haereticis praetermittitur

(c) that initially was kerygma, euaggelion, didakhe, paradosis

initial events and a movement in the world of community

NT, apostolic Fathers, apologists, scriptural studies at Alexandria Antioch

that became dogmatic in the CC of the patristic era

Sit sermo venter, Est est, Non non – anathema sit

Trinitarian, Christological, Pelagian, Semi-Pelagian controversies, decisions

that became theological in the mediaeval period

Latin and Greek Fathers (theologia, oekonomia): incidental qq

after Chalcedon, distinction between hypostasis & physis, Byzantine

Scholasticism

but universal questioning moving to system (*die Wendung zur Idee*)

Abaelard, *Sic et Non*

Gilbert de la Porrée, definition of a question

Lombard & others, *Libri sententiarum*

Commentaries on Sentences -- new basis: *Summae*

spontaneous process, proceeding from positive basis (auctoritates), motivated by contradictions (real or apparent), seeking solutions in logical distinctions, driven to systematic *Begrifflichkeit* to prevent distinctions from being merely a transposition of initial problem

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(d) this spontaneous process contained non-thematically, implicitly, a method, a way of doing things

this way of doing things is what produced mediaeval theology

the *quaestio*, *liber sententiarum*, commentary, *summa* are characteristic and indigenous products of the mediaeval period

as broad and deep as the Catholic fact

spontaneously arising from that fact in the mediaeval milieu and

spontaneously developing in accordance with the inner exigences of that fact

all knowledge, science, wisdom is the realization of an ideal; the ideal is immanent and operative in the process towards the goal; it is naturally known and normative; it desires, guides, corrects, approves and disapproves

but this spontaneous theological method was not reflected on, thematized, objectified, systematized

mediaeval writers did not write or reflect on *Die Geschichte der scholastischen Methode*: Grabmann wrote it [Freiburg 1909]; Congar reflected on it [DTC]

nor could one expect them to do so: first there has to be the scientific achievement; only after its unfolding is the reflective, thematizing, objectifying, systematizing activity possible

Theology mediates by theory the Catholic fact

Method mediates by the subject both the Catholic fact and theology

Aquinas wrote commentaries on SScr Aristotle ps-Dionysius Lombard *Liber de Causis*; but he did not write to tell us what he did when he wrote commentaries

He wrote QQ. DD., *Contra Gentiles*, *Summa theologiae*: he raised and answered magnificently ordered arrays of questions; but he did not write on how to write a Q.D., how to write a *Summa theologiae*

M D Chenu, *Introduction à l'étude de saint Thomas d'Aquin*, Paris-Montreal 1950, tells how he did it – how to do it, is a further q.

The result of the implicit character of scholastic method was that, while (1) methodical questions were raised and (2) methodical discoveries were made still their methodological aspect was not explicit: method was discussed the way the Greek Fathers discussed metaphysics, i.e., implicitly, with no idea that that was what they were doing, while explicitly they were doing something else

methodical discoveries were made: nature, supernature, implies distinction between naturally known philosophy and supernaturally known theology – it is the basic methodological discovery in theology

as applied to goals, fields, objects, it separates philosophy and theology
as applied to operations, it makes the union of philosophy and theology as inevitable as is the fact that the theologian has a human intellect and uses it
the specifically methodological point of the distinction tended to be overlooked, even today: people want theology that has no dependence on and no use of philosophy

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methodological questions were raised: the Aristotelian-Augustinian controversy raised the question whether the development of theology as science involved a proper and specific theological *Begrifflichkeit*, coherent and complete conceptualization of a scientific (non-traditional) character

Aquinas implicitly answered this question affirmatively: he took over Aristotle's science and philosophy, adapted them, and proceeded by analogy towards fundamental theological concepts

Roger Marston, OFM, *Quaestiones disputatae*, Quaracchi 1932, attempted to do theology at the end of XIIIth century (ob. ? 1303) on the basis of Augustinian rhetorical usage

The Scotist tendency was to accept Aristotle's logic but not the pagan's science or philosophy; *valuable*, for the Catholic Church has been kept free from total identification with Aristotle's mistaken science; *disastrous*, attention to logic was attention to end-products, to concepts, propositions, inferences; it was not attention to operations leading up to end-products, and so method shouldered out of the picture

The Dominican School (Capreolus, Cajetan, Bañez, John of St Thomas, Gonet, Billuart) according to Congar (DTC) developed ever further the application of the Aristotelian concept of science in theology

but it was a concept of science in terms of the end-product

it was not the method implicit in the spontaneous mediaeval development that started from documentary facts (*Sic et Non*, *Sententiae*) and proceeded by the technique of the *Quaestio* on the basis of the facts

theology guided by an end-product idea of science

guided by a Greek ideal of science (eternal necessary)

headed towards isolated theory

instead of continuing to be the mediaeval *Wendung zur Idee*, the spontaneous arising of theory from the factual - the vital communication between the theoretical and the factual

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(f) [note: there is no (e)] The basic antithesis has been illustrated in various manners by the centuries that have intervened since the Aristotelian-Augustinian controversy

a' its isolating and sterilizing tendency in XIV and XV century decadence

b' the need for broader integration which Melchior Cano's *De locis theologicis* attempted to meet

Bibl. p. 76

assumes theology to be static, DB 2314; 1800

neglects distinction between bishop and theologian: both expound and defend the faith; Hebrew and Greek meanings of 'Docere'

assimilates new learning of renaissance by giving theologian ten loci from which to 'prove' theses derived from mediaeval determinations

c' the need for broader integration met by adding new theologies

Congar, DTC 29 423 ss.

theologia mystica, spiritualis, ascetica, affectiva

theologia moralis

theologia positiva

ut stylus litterarius: theologia Augustini, Hieronymi, Gregorii

ut defensio continuitatis Catholicae adv. Protestantas

apologetica, adv. rationalistas, liberales

fundamental to reasonableness of faith, of believing

is fundamental theology the method of theology?

d' the reaction against such syncretism and a new emphasis on systematic thought in the XIXth century

rejection of traditionalism and fideism

rejection of semi-rationalism

Vatican's *De fide et ratione*

Leo XIII's *Aeterni Patris*, Back to Aquinas

e' while this reaction provides the basis on which a solution must be sought, the problem of scientific integration is still with us

positive theology, quietly gaining ground from the days of Petavius, leaped forward under the influence of XIXth *Zeitgeist* with its interest in history

[handwritten: E. Rothacker *Einleitung in die Geisteswissenschaften*]

won considerable attention in demands for reform of ecclesiastical studies from 1900 on [Bibl. Xiberta, pp. 44 ss]

gained an official position with *Deus scientiarum Dominus* and *Divino afflante Spiritu*

spreads out into biblical theology, patristic theology, mediaeval theology, conciliar theology, [world of monographs, encyclopaedias, review articles in endless reviews]

solicited by personalist, idealist, existentialist, positivist trends

distracted by practical: liturgical, pastoral, catechetics, kerygmatic, missionary, social studies

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f' positive theology raises its own proper problem, namely, the transition from classicism to historical consciousness

classicism, the dominant form of Western Culture from 5th century BC to 18th century AD

the present is not the time to enumerate its undoubted and numerous excellences, which constitute no problem,

our attention has to be directed to the defects against which it is insufficiently protected

classical culture at its root is intellectualist, theoretical, the Greek Logos was what differentiated it from earlier Mythos

but for the average product of classical culture, theory is beyond the horizon personally he stands with milkmaid against Thales, with Athenians against Socrates

not by any avowed judgment or decision, but by incomprehension; for him theorists really are just oddities

and theory is something to be inflicted on the young but not to be pressed into serious matters where it is not really relevant

what he apprehends in Aristotle, Aquinas, Descartes, etc., is what is mediated by *la haute vulgarisation*, by professors, by schools

classical culture insists on the reality of the normative, ideal, exemplar, type, universal – in this it is quite correct

but it has no more than a global, vague, uninterested apprehension of the spontaneous, vital, pre-rational, original, personal, singular, odd, bizarre

plus ça change, plus c'est la même chose

c c holds to eternal verities, and tends to disregard mere temporal contingencies; they are somehow 'hypothesis'

historical consciousness acknowledges not only 'nature' in man but also 'spirit'

the reality of the intentional in all human development whether individual or social

what counts is what man-as-awake is, and that is what develops, differentiates the highest civilization from the primitive, the saint or genius from the infant or moron

historical consciousness is the orientation that understands human phenomena in terms of historical development, and historical development as totally or at least formally in the intentional order

H.C. may be an a priori idealism as in Hegel

H C may claim to be completely independent of any philosophic or systematic position, as in 'die historische Schule'

H C may discover that it is not and cannot be independent of philosophic positions – and yet have no philosophy – *die Krisis des Historismus*

H C may discover its need of a philosophy and find one in an existentialism – eine Transzendenz innerhalb der Immanenz (Heussi)

Catholic tendencies: (1) syncretist, take what is good, with moderation (Critique DB); (2) reactionary, full flower of classicist defects; (3) creative, supply HO with a philosophy, and where needed a theology

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(g) The problems confronting the contemporary theologian, who is not content to pour upon the student endless information and leave it to him to work out a synthesis that the professors cannot achieve, seem to be

a' A basic uncertainty rising from

the antithesis of the Greek ideal of science and the Catholic fact which can be eliminated by moving from the Greek ideal to the modern fact of science

only to set the new problem of a basic relativism

b' an inherent weakness: QQ. DD. sine fine et sine fructu

they attract a certain type of student but most feel this is beyond me, disregard them

they define a critical problem: the conditions of the possibility of theology as a science in some sense of the word, i.e., the possibility of generally accepted norms resulting in generally accepted conclusions among theologians in virtue of their science, not extrinsically [at present achieved mainly by Holy Office]

c' undermining by historical study

M Cano's 'proofs': scientific or rhetorical concept
 reiterated challenge to dogmatic theologian: your proofs do not prove; you
 are misinterpreting SScr PP Scholastics

d' submergence within historical approach

systematic teaching of doctrine gives way to history of the development of
 ideas and of systems

study of St. Thomas becomes part of study of mediaeval thought, cf *Verbum*
 articles and Appendix to *Divinarum personarum*

e' the short-circuiting of system, theory by the alliance of the visible world (the life
 of community) and the inner life

implicit in personalist, existentialist, positivist trends
 systematic theology is superfluous: teach us what to preach, Scripture: the
 Word of God

Fathers: how to talk to the people without bothering about a language that
 heads right into endless disputes

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2 Initial outline of the position to be worked out in lectures

(a) The material basis is the totality of documents and traditions concerned with the
 Catholic fact

totality: orthodox and heretical; official and private; divine & human
 documents and traditions: not just documents; *Geshichte* as well as
Historie

(b) to be taken in their historical sense

not interpreted by introducing distinctions and categories not explicitly
 formulated by the author

so as to create a single level plain of meaning without any recognitions of
 development and deviation

but taken in the author's meaning, context, limitations

so as to exhibit a multiplicity of centers of coherence, a process of development, and a conflicting process of aberrations, heresies, inadequacies

the determination of this interpretation is primarily the work not of the theologian but of the historian

labour on the level of *verstehen*, in the form of monographs

(c) to be submitted to comparative method: isolates points of change to which all else reduces

the initial clearing of the ground, a clearing to be repeated as theological work advances, as its penetration of the historical process develops which draws attention to differences that may be

developments: Auglegung, presentation of what was said in manner intelligible to new milieu; *die Wendung zur Idee*

dialectical factors: need of religious conversion, moral conversion, intellectual conversion

so comparative method heads into genetic and dialectical

(d) genetic and dialectical statement of explanation of differences revealed by comparative method

is an explanatory account of the history of the doctrine

understanding the history of a doctrine passes into understanding the doctrine itself

just as understanding the doctrine itself is the key to understanding the history of the doctrine

so that positive and systematic theology stand as process and term

(e) the possibility of positive theology passing into systematic theology

lies in the transcendental implications of (a) the reality and (b) the self-knowledge of the believer

such self-knowledge reveals structures and norms

immanent and operative in all believers

manifested objectively in the process studied by positive theology

formulated abstractly in systematic theology

providing the upper blade of positive theology

grounding judgments (if A , then B – sequentia omnia ordinat)