

D0101

Theology and Modernity

Theo 143, Secs. 1+2

Lecture 1: ~~The Revisionist Model in Theology, an Introduction~~

3. Three models of modern theology
a. Orthodoxy
b. Liberalism
c. Neo-Orthodoxy

1. Modern Enlightenment secularity and the clash of cognitive claims
2. Contrasting moralities of inquiry
3. From modern to post-modern secularity
 - a. The masters of suspicion: Freud, Marx, Nietzsche, Kierkegaard, Jung
 - b. The hermeneutic philosophers
 - c. The Frankfurt school of sociology
4. The faith of the revisionist theologian

Lecture 2: Recent antecedents to revisionist theology:

the question of the reality of God

1. Neo-orthodoxy, the forerunner of radical theology
2. The challenge of radical theology: rebuild the very foundations of all God-talk
3. The distinguishing characteristics of radical theology:
 - a. Within the Christian community
 - b. Validity and meaning of all God-talk challenged, forcing theology to the most concrete examination of experience
 - c. Focused in the "death of God" theologians; seven characteristics of this theology (Altizer, Hamilton, van Buren)

Lecture 3: The characteristics of secularization: smthe cultural background of radical theology.

1. The notion of the Zeitgeist.
2. Secularization sm and secularization
 - a. Secularization as a social process
 - b. Secularization sm as Zeitgeist
3. Social and institutional parallels to secularism
 - a. Technology and urbanization: man's constitution of the world
 - b. Desacralization of institutions: man's constitution of man

c. Desacralization of the cosmos: the rise of scientific method

4. Contrast of secular consciousness with mythic and metaphysical consciousness

a. myth and order

b. metaphysics and myth

c. secular consciousness as dissolution in re:

1) what is real

2) what we can know

3) what is valuable

5. The general characteristics ^{notions} of secularism

a. Contingency

1) The significance of Darwin

2) Contingency in secular philosophies

a) linguistic philosophy

b) naturalism

c) existentialism

3) Contrast with classical notions of contingency

a) Schleiermacher

b) Thomism

4) Challenge to modern philosophical theology

5) Contrast of emotional resonances in American naturalism and European existentialism, despite similar vision: why?

b. Relativity and relativism

1) The notion of relativity and its religious and theological implications

2) Relativism and its religious and theological implications

c. Temporality or transience w/o dependence on the eternal

1) Meaninglessness of many traditional modes of understanding God, esp. actus purus

- 2.) Emphasis on patterns of development in time rather than recurrent structures
 - 3.) Reinterpretation of hope: but who promised even this?
 - 4.) Denial of divine eternity and correlative concepts of everlasting life for man
 - d. The autonomy and freedom of man as the key to the realization of all value; Implications for religious forms and notions.
6. Christians as secular
 7. Concluding note: the preceding is a description of a Zeitgeist, not of any one philosophy.

Theo 143 .

I.

The spirit of modernity.

A. The heritage of the enlightenment

B.

One class

The ethics of interpersonal relations:

Let's get clear
the distinction
here

- 1) An ethics of rules
 - 2) Situation ethics
 - 3) The ethics of foundational subjectivity.
-

One class

Hauerwas, 5+6:

- 1) Abstractions vs. concrete notions: the signif. division
- 2) The good: do we create it? discover it?

Lorenz, Ch. 14, Sec. 4: The Dialectic of Method in Metaphysics