

Do 281

"PHILOSOPHY AND THEOLOGY". A QUESTION.

XXXX The essay has three steps:

1) The Change in Catholic Theology is a change in the way in which it uses its sources, that is, a change in method, which is predicated upon the emergence of a sense of historicity. Such a sense informs us that ~~XXXXXX~~ statements are true only if they are not lifted out of the context in which they were discovered as true. Thus although there may be eternal truths, ~~XXXXXX~~ these exist only in the mind of God; in the minds of ~~XXXXXX~~ human beings truth is expressed in statements which are made in definite contexts and which ever refer back to those contexts, and are true only in them. This gives rise to the notion of doctrinal development: as the contexts for statement-making change, so the statements themselves, in this case statements of eternally true doctrine, must change and do change, if they are to remain true, i.e. to continue to express the truth of the doctrine. The theologian who realizes this treats his sources as products of contexts different from his own and tries to bring back to life these contexts so that the statements which were made in them can be understood--and so that they are not isolated from that context and given a false interpretation.

2) The Key Task in Current Catholic Theology is to assimilate these changes in the conception and method of approaching the sources of theology by establishing a method ~~X~~ for the whole of theology which can guide the development of ~~XXXX~~ doctrine, that is, to advert seriously to the questions which the age poses for theology and to be able to ~~XXXX~~ answer them with the truths ~~X~~ of which the biblical statements are an expression~~XXXX~~. But the answers are not ~~ix~~ in the ~~XXXX~~ Bible--there are no statements there which retain the full force of truth for a contemporary man ~~XXXXXX~~ unless he is made to understand these statements. This is accomplished by means of ~~a~~ the transposition of these statements from their first century context to the contemporary context, using the methods of historical inquiry as a function of a broader theological method which can control the whole process. When theology turns from the notion of ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXX~~ statements which are eternally true to the notion of development of expressions of truths which are eternal only in the mind of God, its method must change from one ~~who~~ ensures the coherence and logical connection of a body of eternally true statements, to a method which is able to guide the development of these statements from one historical age to another. Such a method ensures the historical continuity of different developments of doctrinal statement, it ensures that there is a continuous expression of eternal truth, i.e. it ensures the eternal presence of truth since it is able to effect authentic transpositions of this truth between changing historical contexts. (Cf. note 2 pp. 207f.)

3) The Contribution of Philosophy to the Establishment of New Thought-forms is ~~from~~ quite fundamental. If theology is to work out a method which will enable it to properly guide cognitional performance in a way that is able to ~~work~~ in trans-cultural contexts (i.e. to work in different ones, as they are exposed by historical studies), there must be available to it an account of cognitional performance, ~~an~~ transcendental

the account, that is, ~~xxx~~ of a transcendental method which is actually an account of the way we come to know. Theology must adapt for itself this transcendental method ~~to the~~ (and the epistemology and the metaphysics which it ~~implies~~) so that it becomes a specifically theological method. But philosophy can help in these adaptations, too...perhaps its most important consequences will be that the grounding of ~~xxx~~ theology in a metaphysics which is derived ultimately from an account of cognitional performance will be experientially verifiable by all who care to approach it seriously. Also, if philosophy goes beyond the erection of a metaphysics to an account of the operations involved in coming to decisions about values and actions, it is capable of lending a hand to the theologian because it provides an experiential basis for a discussion of grace, i.e. of the gift of God's ~~xxx~~ love. Such a discussion can be very ~~xx~~ powerful when it comes time to communicate the meaning of grace to ~~xxxx~~ someone who does not understand the term in its traditional context, but who is an authentic person in the contemporary context.

In the light of the above, the following seems like a good question:

"Lonergan notes, pp. 201-202, "When theology is seen as an ongoing process, its contextual structure accords not with the rules of deductive logic but with the continuous and cumulative process ruled by a method. ...Only a theology structured by method can assimilate the somewhat recently accepted hermeneutic and historical methods and ~~it~~ it alone has room for developing doctrines and developing ~~xxx~~ theologies." (emphasis mine) Why ~~do~~ doctrinal statements develop? (cf. pp. 193-197) Why is a methodical theology best suited for dealing with such doctrinal development? (cf. pp. 197-202) Why ~~xxx~~ is the philosophical articulation of a "transcendental method" necessary for the ~~xxxx~~ proper articulation of a specifically theological method? (cf. pp. 202f. and 206ff.)"

We might indicate to the students that, if they prefer, they can go back to an essay they missed and write on that. --John.

3).. The Contribution of Philosophy to the Establishment of New Thoughtforms is ~~for~~ quite fundamental. If theology is to work out a method which will enable it to properly guide cognitional performance in a way that is able to ~~work~~ in trans-cultural contexts (i.e. to work in different ones, as they are exposed by historical studies), there must be available to it an account of cognitional performance, ~~and~~ transcendental.

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We might indicate to the students that, if they prefer, they can go back to an essay they missed and write on that. --John.

Theology 128, Essay Question: "Belief: Today's Issue"

The first paper from A Second Collection that we will be reading will be "Belief: Today's Issue," pp. 87-99. Before reading this essay, read carefully the handout that explains how you are to do these assignments. You will note that this is one essay that all are expected to write on.

For next Thursday, Feb. 24, write a one-page essay answering the following question:

Why, according to this paper of Lonergan's, is belief such an important issue today?

Theology 128, Sec. 71, Exam 1, February 16, 1977

1. Modern Science differs from the science of Aristotle and the medievals on several counts, and these two different ways of doing science have given rise to two quite different world-views. Explain this statement, and indicate the problem that emerges for modern men and women from the emphases of modern science.
2. What are some of the principal themes of the secular humanism that has come from the Enlightenment? What problems do these themes pose for religious belief?
3. Two alternative human futures may be envisaged, one that would result if we continued to emphasize a notion of the human person that comes from the first Enlightenment and another that would result if we accepted and implemented the emphases of the second Enlightenment. Explain.

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Theology 128, Contemporary Catholic Theology, Essay question on "Theology and Man's Future," pp. 135-148.

It seems clear that Lonergan in this essay is writing out of the context of Newman's understanding of human knowing as something which is a whole with its parts organically related (cf. p. 142). Lonergan has concerned himself with situating theology within that whole as one of its constituent parts in the contemporary scene.

Address yourselves, then, to the topic, "Theology and the organic unity of human knowing today," as Lonergan develops it in this essay.

One note of caution: be sure in your reading to distinguish between the cultural superstructure (of which theology is a part) and the everyday level of culture (of which religion is a constituent). We are now moving from the everyday level to the superstructure in our course, and thus your paper should concentrate on theology, not on religion.

(This essay can help you understand why you are expected to study theology, how theology is related to other disciplines, and how it can contribute to your formulation of your own educational goals).

"THE RESPONSE OF THE JESUIT AS PRIEST AND APOSTLE IN THE
MODERN WORLD." SOME NOTES.

Although long, Lonergan's title is very precise here and must be taken seriously. Very briefly we can analyze it and ~~then~~ elaborate its meaning in relationship to the article which it titles. Thus there is a "response"--to whom or what? ~~There is a response~~ ~~to God's gift of his love (to grace); on the other hand, to the "modern world"~~ which the title mentions. Whose response is it? It is the response of the Jesuit as priest and apostle, that is, it is ~~the response~~ the active response of one who has received the gift of God's love and who works to mediate that gift and the promise which is its legacy to the modern world in which he works. And this mediation is apostolic in a full sense--it is one which aims at the transformation of the modern world ~~as~~ in the light of the knowledge, the horizon, which the gift of God's love imparts ~~to the modern world~~ ~~for such transformation is the legacy of grace, and yet it does not occur unless that grace is and its implications are explicitly adverted to, mediated.~~ Thus the essay is summed up in its title. In the light of this we may briefly sum up the ~~main~~ sections of the essay:

1) Authenticity. Lonergan outlines his belief that authenticity is a function of self-transcendence, a self-transcendence which is achieved on four different levels of conscious ~~intentionality~~ intentional-ity (intentional operations are operations which go out to, which try to discern or affirm that which is not the subject, the object, and hence are self-transcending in their very nature--perhaps ~~from~~ from this point of view the fourth level is such a radical level of self-transcendence ~~because~~ because, as the level where morality is operative, and thus as the level where we intend the objective good, we are also involved in "intending" or affirming not only objects, but other subjects. We transcend our own subjectivity consummately in our willingness to advert to and desire the concrete existence and well-being of other subjects. Our intentionality becomes not merely our own, but ~~becomes~~ becomes the intentionality of a broader, communal Subject, of a community. ~~We become~~ We become the intentionality which love is, we become functions of it, we have a being which is a principle not of our petty subjectivity, but of love. We are being-in-love. We are the Body of Christ--Love's body--a living oblation. This ties into Augustine's notion that there is only one true act of worship, not several, and that is the sacrifice which the Incarnate Word made on the cross. It is the most perfect act of worship because the most perfectly willed--it is the death of someone ~~who~~ in whose grasp was perfect immortality and perfect sinlessness, the death of someone who neither needed to die or owed any death for any reason. That is, it was the most consummate act of intentionality possible, and our acts of self-transcendence, our intentionality, are only functions of this one (in order to be perfect). We are joined to it in that corporate subjectivity, that corporate intentionality. But we have strayed far from the essay at hand). These four different levels ~~of operations~~ of operations are simply the natural flowering of the human spirit, and thus authenticity is ~~constituted~~ constituted simply in following "the built-in law of the human spirit" (169).

2) The Spirit. But our authenticity, or capacity for self-transcendence,

is not fulfilled from within the human spirit. Its fulfillment rather comes as a gift, as the gift of God's love, so that our being becomes a ~~being-in-love~~ being-in-love all of whose actions and inquiry are accordingly determined by the horizon of a being-in-love, that is, by the principle of a thoroughgoing self-transcendence. Our being operates on this principle, our authenticity is fulfilled. This is the gift which the Spirit imparts.

3) It is a gift which, as a gift of the Spirit which blows where it wills, has a "notable anonymity" to it. It is found in all cultures. The presence of grace to each culture is ^{evident} wherever there is authentic religion ("true" religion, with Augustine). This anonymous gift is made explicit only by the Word, both ~~in~~ linguistically through the Scripture and through the words of the Lord, and through the Incarnate Word, the incarnate meaning emerging out of the death of the Lord.

4) However, this rendering in light of the Spiritual gift of love, this explicit ~~mediation~~ entry of the presence of God into the world of men through His Word, this clarifying act, this ~~revelation~~ revelation, was limited ~~spatially and temporally~~. In order that it continue, rather, in order that what is revealed may be mediated beyond its original temporal and spatial context, there are those holy men, women, priests and apostles ~~who are sent~~ who are sent on such a task.

5) The task becomes more complex, however, when it is realized that not only was the original impartation of the Word of God spatially and temporally limited, it was also ~~culturally~~ culturally limited. Each generation must grapple with the task of dealing with this cultural variable, and, among others, Lonergan points to the Renaissance Jesuits as an example of Christians who were concerned to meet and who actually did meet the challenge which the cultural variable represents. He notes, however, that along with other Christians, the Jesuits inherited the classicist conception of culture, which is characterized by a "built-in incapacity" for change. Responses to cultural crises were always responses to the danger that culture would be, not changed, but snuffed out. There was no notion that culture might be able to change for the better, or at least simply change, and that the appropriate response in such a period of change is not resistance, but exploitation of the resources which the new culture has at its disposal in an effort to mediate into it the transformative power of the Word, the authenticity which is the legacy of the gift of God's love. The task is to discover the ways in which the Spirit is operative in the new culture, and to render that operation explicit, to mediate its meaning to those in the culture through the word of God. But this will not happen if one insists on not adverting to the change which has occurred. "In the measure that one insists on leading and teaching within structures that no longer function and through channels that no longer exist, in that very measure leadership and teaching cease to exist." (193).

6) Thus the task of the Jesuit today is to mediate to this culture of today the word of God and hence to transform it--for this mediation is no less than the mediation of at least the offer of authenticity. This transformative apostolate will exercise itself in three primary

areas, according to Lonergan: "If I am correct in assuming that the Jesuits of the twentieth century, like those of the sixteenth, exist to meet crises, they have to accept the gains of modernity in ~~the~~ natural science, in philosophy, in theology, ~~(xxx)~~ while working out strategies for dealing with secularist views on religion and with concomitant distortions in man's notion of human knowledge, in his apprehension of human reality, in his organization of human affairs." That is--he must grasp the potentials of the culture, ~~xxxxxx~~ working within them ~~as~~ to transform it, to make it a ~~xxxxxx~~ culture which is authentic, self-transcendingxxx (responsive to the ~~xxxxxx~~ gift of God's love which has been ~~xxxxxx~~ rendered explicit to them.).

In the light of these observations, it seems ~~that~~ a review question is in order. Lonergan raises no issues in here that the students are not already familiar with. Rather it seems like the point of assigning an essay on this lecture would be to attempt to help the student articulate the relationship between the various sections, and thus ~~xxxxxx~~ among the various Lonerganian themes which they represent and with which ~~xxxxxx~~ the students are familiar. Perhaps, then, the following is a good question:

"This essay is best approached as a "review". You will find ~~xxxxxx~~ in it no themes with which you are not already familiar, rather, you will find Lonergan touching on many of the themes you have seen him touch upon elsewhere, using them to illuminate what he conceives the Jesuit--and more broadly, the Christian--vocation to be in the modern world. What sort of vocation is it? This we should remember from the early part of our course--it is a transformational vocation, an apostolate which aims at drawing its cultural context into self-transcendence, into authenticity(cf. first sentence of last paragraph in essay). It will be helpful if you could, in a one page essay, point out how each of the six themes Lonergan deals with helps to illuminate the Christian vocation in the modern world as a transformational vocation with respect to that modern world.

"P.S. We aren't trying to make Jesuits out of anyone! The essay certainly has broader application. It is relevant to the Christian vocation in ~~xxx~~ general."

--John.

Theology 128, Section 1, Exam 1, February 17, 1977

1. Show how the modern understanding of history as discussed in class results in a set of cultural and/or religious problems peculiar to modern men and women.
2. The phenomena of modern atheism and of the experience of godlessness have assumed several forms. The philosophy of the Enlightenment lies behind at least some of these expressions of unbelief or of the inability of modern men and women to find God. Explain.
3. What is common to the contemporary calls for liberation, and how do they reflect a reaction against some principal themes to emerge from the first Enlightenment?

$$12 = A$$

$$11-10 = A-$$

$$9.5 = B+$$

$$9 = B$$

$$8 = B-$$

$$7 = C+$$

$$6 = C$$

$$5 = C-$$

$$4 = D+$$

$$3 = D$$

Theology 128, Sec. 71, Exam 1, February 16, 1977

1. Modern Science differs from the science of Aristotle and the medievals on several counts, and these two different ways of doing science have given rise to two quite different world-views. Explain this statement, and indicate the problem that emerges for modern men and women from the emphases of modern science.
2. What are some of the principal themes of the secular humanism that has come from the Enlightenment? What problems do these themes pose for religious belief?
3. Two alternative human futures may be envisaged, one that would result if we continued to emphasize a notion of the human person that comes from the first Enlightenment and another that would result if we accepted and implemented the emphases of the second Enlightenment. Explain.

~~pastor theory~~
contingency

Write an essay on each of the following topics. The essay on the first topic counts one-third of the exam, and the essay on the second two-thirds.

1. The transition from classicist culture to modern culture, what this means for Catholics, and why it does not involve a new religion or a new faith, according to Lonergan.
2. Explain the following statement: the vocation of the Church in the modern world is to transform modern culture in such a way that it promotes rather than destroys the human good. Include in your essay:
 - a) a notion of the human good
 - b) an indication of ways in which modern culture can destroy the human good
 - c) the function of religion in promoting the human good
 - d) the need for the Church if religion is to serve this function.

God proof
Vatican II

2) - from
3) Consumer
4) - church

Dual problem

Theology 128, Essay Question: "Belief: Today's Issue"

The first paper from A Second Collection that we will be reading will be "Belief: Today's Issue," pp. 87-99. Before reading this essay, read carefully the handout that explains how you are to do these assignments. You will note that this is one essay that all are expected to write on.

For next Thursday, Feb. 24, write a one-page essay answering the following question:

Why, according to this paper of Lonergan's, is belief such an important issue today?

Theology 128, Contemporary Catholic Theology, Essay question on "The Absence of God in Modern Culture"

Lonergan describes in this essay the absence of God from both what he calls the "superstructural" and the "everyday" levels of modern culture. Write a one-page essay explaining the absence of God in the "everyday" level of modern culture, according to Lonergan. (Be sure your essay clearly reflects what Lonergan's notion of culture is, along with his notions of cultural superstructure vs. the everyday cultural level).

Theology 128, Contemporary Catholic Theology, Essay question on "The Future of Christianity"
(pp. 149-163)

On p. 149 Lonergan explains that he is summarizing F. Heiler's paper in an attempt to "draw attention away from what is outward and toward what is inner and vital in religion." In one sense, this is the aim of the essay as a whole. Such a shift in our attention shows us that element in Christianity that guarantees it a future, and also helps us to understand in what respects a Christianity of the future must be different from that of the past ages. Explain, then,

- a) what is the ground for the future of Christianity,
- and b) why this future must be different.

(N.B.: While this is an optional essay, you are strongly encouraged to make it one of those you write on, since it sums up succinctly and relevantly the main thrust of a good deal of Lonergan's thought).

Theology 128, Contemporary Catholic Theology, Essay question on "Theology and Man's Future," pp. 135-148.

It seems clear that Lonergan in this essay is writing out of the context of Newman's understanding of human knowing as something which is a whole with its parts organically related (cf. p. 142). Lonergan has concerned himself with situating theology within that whole as one of its constituent parts in the contemporary scene.

Address yourselves, then, to the topic, "Theology and the organic unity of human knowing today," as Lonergan develops it in this essay.

One note of caution: be sure in your reading to distinguish between the cultural superstructure (of which theology is a part) and the everyday level of culture (of which religion is a constituent). We are now moving from the everyday level to the superstructure in our course, and thus your paper should concentrate on theology, not on religion.

(This essay can help you understand why you are expected to study theology, how theology is related to other disciplines, and how it can contribute to your formulation of your own educational goals).

Theology 128, Contemporary Catholic Theology, Essay question on "Theology in its New Context", pp. 55-67.

In "Theology in its New Context," Lonergan speaks of the need for a renewed theology, and emphasizes that such a theology must be placed on a new foundation. Address yourselves to the following two-part question:

- 1) Why, according to Lonergan, does a renewed theology need a new foundation?
- 2) Why is conversion specified as an appropriate foundation for a renewed theology?

Theology 128, Contemporary Catholic Theology, Essay question on "The Subject,"
pp. 69-86

Lonergan in this essay is introducing us to someone new, the subject. In an effort to get to know him better (and this is no easy task--the subject is a newcomer not only to us but to philosophy and theology in general) it may be helpful to answer the following questions in a 1 to 1½ page essay: Who is the subject? How does he or she get to be a subject? How does he or she come to find out that he or she is a subject, or, better, come to understand what it means to be a subject? (Cf. p. 79: "The transition from the neglected and truncated subject to self-appropriation is not a simple matter. It is not just a matter of finding out and assenting to a number of true propositions" Then what is it?)

Please note that although the essay is ^{longer} longer than usual, and also more complex, you will be doing yourself a favor if you try to keep your paper within the usual suggested length. This will have the effect of helping you to state only what is most basic to the article, its underlying theme, without getting lost in what for beginning students might seem a mass of confusing detail. Be concise, precise.

Theology 128, Essay question on "The Response of the Jesuit as Priest and Apostle in the Modern World," pp. 165-187

This essay is best approached as a review. You will find in it no themes with which you are not already familiar from reading Lonergan through the course of this semester. Rather, you will find him here touching on many of the themes you have seen him touch upon elsewhere, using them to illuminate what he conceives the Jesuit--and more broadly, the Christian--vocation to be in the modern world. From the second part of our course, we should remember what sort of vocation this is: a transformational vocation, an apostolate which aims at drawing its cultural context into self-transcendence, into authenticity (cf. first sentence of last paragraph in essay).

It will be helpful, then, if in a one page essay you point out how each of the six themes Lonergan deals with helps to illuminate the Christian vocation in the modern world as a transformational vocation with respect to that modern world.

P.S. The point of having you read the essay is not to try to focus your attention narrowly on Jesuits. The essay has broader application. It is relevant to the Christian vocation in general.

Theology 128, Essay question on "Philosophy and Theology," pp. 193-208

Lonergan notes, pp. 201-202: "When theology is seen as an ongoing process, its contextual structure accords not with the rules of deductive logic but with the continuous and cumulative process ruled by a method. . . . Only a theology structured by method can assimilate the somewhat recently accepted hermeneutic and historical methods and it alone has room for developing doctrines and developing theologies." Why must doctrinal statements develop? (cf. pp. 193-197) Why is a methodical theology best suited for dealing with such doctrinal development? (cf. pp. 197-202) Why is the philosophical articulation of a "transcendental method" necessary for the proper articulation of a specifically theological method? (cf. pp. 202f. and 206ff.)

Theology 128, Contemporary Catholic Theology, Final Examination

In the first part of our course, we studied some major features of the modern world and the problems these pose for contemporary Catholicism and for its theology. In the second and third parts of our course, we studied the vocations, respectively, of the Catholic Church and of Catholic theology in the modern world. For your final examination, write an essay showing how it can be argued that the genuine response to these vocations will effectively meet the problems posed by the modern world as studied in the first part of the course.