

D0278

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).

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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).

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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 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 themes, without getting lost in what for beginning students might seem a mass of confusing detail. Be concise, precise.

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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.)

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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.

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