

asserted would conflict) would seem to be made less effective. Yet there is, in this view, no reason why theologians could not take suggestions from scientists and devise new stories or re-tell old stories in more scientific terms. That is to say, demythologize in accordance with contemporary scientific paradigms, which would, of course, entail indirect relevance of science. Yet this would not be seen in terms of metaphysics because, as with science, a metaphysical statement makes an assertion about what is the case, which in this view would not be allowed. Even so, some form of indirect relevance is not ruled out.

Two-Realms Arguments

Some would argue that the instrumentalist positions do not really get to the root of the matter and that the reason that science is irrelevant to theology is that they are dealing with two entirely different realms of thought or 'life forms' or 'language games'. In other words, science has nothing to do with what religion is about.

Perhaps the most striking example of this position is in a resolution of the National Academy of Science made in October of 1972. In response to the controversy over the inclusion of 'creationism' in biology textbooks in the state of California, the N.A.S. published the following:

WHEREAS we understand that the California State Board of Education is considering a requirement that textbooks for use in the public schools give parallel treatment to the theory of evolution and to belief in special creation; and

WHEREAS the essential procedural foundations of science exclude appeal to supernatural causes as a concept not susceptible to validation by objective criteria; and

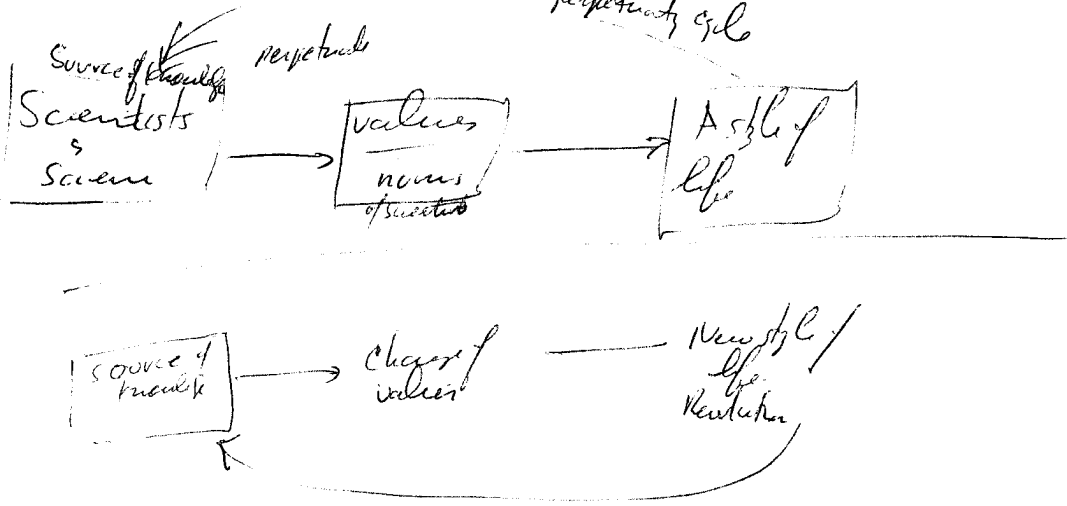
WHEREAS religion and science are, therefore, separate and mutually exclusive realms of human thought whose presentation in the same context leads to misunderstanding of both scientific theory and religious belief; and

WHEREAS, further, the proposed action would almost certainly impair the proper segregation of the teaching of science and religion nationwide, therefore

*Beethoven -
to call into question
statements that
are considered
secure*



Maldonado's Marxist interpretation of Science



Complementarity



① complementarity on same level of logic

② hierarchical complementarity = explained by

Complementarity - both eyes at the same time

seen by (a)

seen by (b)

seen by (ab)

- 49) Oppenheim and Brody, 'Application of Bohr's Principle of Complementarity to the Mind-Body Problem', Journal of Philosophy vol66, Feb 27, 1969 p. 97-113.
- 50) R.H. Bube, ed. The Encounter Between Christianity and Science, Eerdman's. 1968. Bube also suggests that complementarity might be helpful in understanding "what theological circles call the postulate of paradox", p. 189, and briefly considers 7 types of paradox.
- 51) Cristopher B. Kaiser, op.cit., p. 37-48.
- 52) D.M. MacKay, (1974) op.cit.
- 53) CF: Charles Morris, Foundations of the Theory of Signs, Chicago 1938.

INTRODUCTION

1. MISSIONS: - how to respond to Marxism & other materialistic worldviews.

2. TERMS:

- 2.1. Bearing of Science on Theology. Not vice versa
- 2.2. Bearing of Western science
- 2.3. to Christianity - not to other religions.

3. QUESTIONS

3.1. To what extent do Theologians need to be aware of science in doing Theology

4. Definition of Terms

4.1. Theologians: Command -

5. Taking a critical realist position

Statement of "what is the case" - both science & "revelation"

Statement is truth to be understood ~~not~~
vs Statement is feeling.

I RELEVANCE: Let us see what Newman, Copleston.

1. DIRECT:

Galileo - failed to take any account of how it is inconsistent.

Setk * statement where science in the statement contradictory to "doctrine".
- was 10% immediate, alienates 90% also does 1/2 work

E.g. 5 Scales show Model A
Model B - wins 50%, 80% put in open later, 45% no trade.

How does this relate to forming a theology of exemplars?

2. Quasi:

3. INDIRECT:

3.1. Metaphysics - "what is"

Aristotle - basis of Theology

Newton - "of Reason" - clock mechanism but - static

-> Ex. looking at view of world.

-> intellectual - not Process. Do we need understand them static.

JUSTIFICATION

INDIRECT REASON

REASON

QUASI REASON

RELEVANCE - direct

QUASI RELEVANCE - Communicator's

NO RELEVANCE

BATESON'S MYTH

There was once a Garden. It contained many hundreds of species-- probably in the subtropics--living in great fertility and balance, with plenty of humus, and so on. In that garden, there were two anthropoids that were more intelligent than the other animals.

On one of the trees there was a fruit, very high up, which the two apes were unable to reach. So they began to think. That was the mistake. They began to think purposively.

By and by the he ape, whose name was Adam, went and got an empty box and put it under the tree and stepped on it, but he found he still couldn't reach the fruit. So he got another box and put it on top of the first. Then he climbed up on the two boxes and finally got that apple.

Adam and Eve then became drunk with excitement. This was the way to do things. Make a plan, ABC and you get D.

They then began to specialize in doing things the planned way. In effect, they cast out from the Garden the concept of their own systemic nature and of its total systemic nature.

After they cast God out of the Garden, they really went to work on this purposive business, and pretty soon the topsoil disappeared. After that, several species of plants became "weeds" and some of the animals became pests; and Adam found that gardening was much harder work. He had to get his bread by the sweat of his brow and he said, "It's a vengeful God, I should never have eaten that apple."

.....

Gregory Bateson
Steps to An Ecology of Mind
p. 435, 1972.