

..(7) Personal ILLUSTRATION: Within my FUNDED faith is the evangelical conviction that God loves me and in Jesus Christ has come to me and the world; my FRONTIER faith includes a fresh apperatura on the Jewish/Christian relationship; my FRINGE faith hopes for a world rapprochement of the living religions.

General encyclopedias, dictionaries of theology, and wordbooks on the Bible provide background for "faith/knowledge" dialectical conversation. This thinksheet limits itself to displaying, in relation to faith, the knowledge status of "knowledge."

1. While faith/knowledge dialog was popular and serious in the Middle Ages of the West, the modern controversy begins with the Age of Science [17th c. onward] and is intensified since the Enlightenment [18th c.], especially in the British intense [Locke-Berkeley-Hume] influence on Kant, whose return influence on the British has led to history's most radical treatment of the theme, viz. the linguistic-analytic version of positivism, which is radically empiricistic and so intolerant of claims of knowing other than those based on nature-reason-experience (identifying body-senses-self-reality/world). On this, way back in 1942 I was using Montagu's WAYS OF KNOWING and Macintosh's WAYS OF RELIGIOUS KNOWLEDGE; since then, major radical developments have come from existentialism, symbolic logic [logical positivism], and structuralism.

2. I hasten to affirm satisfaction in that we are moving toward more humility in relating faith (which is increasinly granted to be a way of knowing) and knowledge (which is increasingly understood to be a way of perceiving-believing). This humility counters the contra-arrogances of rationalism and irrationalism, and is conformable to the biblical spirit, which understands us to be creatures limited in knowledge by divinely determined finitude and in faith by humanly contrived "sin": both our faith and our knowledge define us--the former morally-spiritually, and the latter ontically--as creatures whose attitude toward reality within and beyond us should be [to use a great phrase from the Episcopal Prayerbook] "humble access."

3. The major sinful alternatives to believing in the biblical God are belief in reason and the reverse, viz. belief in un- or ir- or non- or trans-reason. Irony: the two great systems here, viz. late-Western secularism and comparatively late Eastern religion, viz. Buddhism, both use the term "Enlightenment"!

4. An existential fact I find increasingly interesting and productive: Faith and knowledge are one in the psychodynamic process by which beliefs/ideas enter, remain in, and leave our "minds" or "hearts." What is true of the person is true of a sub-culture, a culture, a civilization, and now the globe: Kant's insight that "knowledge"--"faith" is time/space-sourced and -bound. On beliefs, Ira Progoff's "Intensive Journal" asks us to column beliefs according to our perception as to which are stable in us, which are slipping away (causing anxiety), and which are coming on (causing both anxiety and hope). On the diagram, I have presented the same notion in relation to knowledge, using pop terms for the three knowledges-statuses:

COMMENTARY: (1) The closer to the center, the more a notion has "intellectual respectability" in a culture. "Gravity" is funded knowndge, but UFOs are [I think!] still fringe....(2) Frontier status, as in much EPS, influences both ways: some of its products become "sc" [science], others only "scifi" [science fiction]....

(3) But note that the "assured results" of old science in the broad sense are sometimes pushed out of center and even off the diagram (e.g., the very important ancient Greek notion of "ether," which is now treated as real only in the occult pop underground).

... (4) Something not popularly understood: *the "faith," i.e. trust, experience applies to all three concentric circles of "knowledge."* And biblical faith in the God of Truth supports the idea of funded knowledge (my illustrations on the diagram being "God" and "woman"--but I might have put in "physics" and "psychology" or...)...

(5) A metaphor here is hard/soft: data become harder as we move into the center, softer as we move from the center; i.e., the data/theory proportion increases as we move outward on the side of the latter--the outermost fringe being sheer speculation [theory], with virtually no hard supporting data....(6) As God has put it into each lap to make sense of the world and life, the three dimensions of faith/knowledge, understood and practiced, can help us identity visible/invisible junk food.

