

DESCRIPTION FOR THE GENERAL PUBLIC

(*project goal, research, and reasons*)

The streams of modern thought are characterized by radical anti-dogmatism. At least since the times of Descartes the human inclination toward indubitable knowledge became the rationality criterion. The famous Kant's phrase *Sapere aude* as well as the proclamation of the era of mature reason have ultimately strengthened the rejection of any authoritarian certainty. In addition, the scientific revolution initiated in 17th century brought a new conception of evolving knowledge that exceeds incessantly actual frames of mind, methods and paradigms. The rationality became a radicalized openness to far-reaching changes of entire systems of certainty. To think is to be on the way. In this perspective, science and real knowledge do not accept dogmas.

In light of this one may suppose that Catholic dogma became a synonym of an unenlightened cognitive opportunism. Of course, there emerged some attempts to reformulate the objectives and methods of dogmatism. However, these were connected with an uncritical acceptance of Kantian criticism. Therefore, the theologians who did not want to rethink all the truths of the faith in accordance with the new frames conceived by Kant nor accept the development of empirical sciences, had to withdraw themselves to some intellectual ghetto and to become hostile toward any interdisciplinary dialog at the level of cognitive principles.

Besides the external crisis of faith and dogmatic theology, there appeared an internal crisis provoked by deficiency of creative interaction with science in its actual shape and state. Dogmatic theology, conceived as a coherent exposition of the truths of faith, is still based largely upon the out-dated Aristotelian paradigm.

The present project has an ambition to fill this historical hiatus that hurts not only theology, but also the global culture. *Firstly*, it aims, paradoxically, to display the non-dogmatic structure and nature of Christian dogma, *secondly*, to indicate how to employ new methods of thinking within dogmatic theology. Indeed, the project of methodological renewal seems to be an opportunity to surpass both the external and internal obstacles that impede its development, its fruitful interactions with other domains of thought, its larger dialogue with the modern as well as a possibility of its critical harmonization with actual *milieu*. There is an urgent need to present the openness of dogmatic thinking to the whole specter of contemporary science about humans and the world they live in.

Dogmatic renewal conceived in this way, makes it open to other disciplines and modifies its internal dynamism, which does not intend to break with its traditional heritage (which could prove to be an attack on its internal identity), but is an endeavor to invigorate it and to open its traditional content to a new horizon. In other words, it wants to set the traditional dogmatic truths (that arrogate to themselves the just claim to be absolute) in a completely new perspective, so in the light of other disciplines it could elicit from its traditional statements some utterly new shades of meaning, corresponding with new contexts (e.g.: scientific, cultural).

The project consists of the extensive study concerning the nature of dogma related to the content of contemporary epistemology and its proper methodological variety. It aims to analyze possible creative relations of dogma in the perspective of new methods proper to humanities and philosophy and to ask about such relations between dogmatic theology and empirical sciences. Ultimately, it aims to create a set of monograph to deal with the topic of dogma in the interaction with other fields of science that would accentuate its methodological renewal and interdisciplinary receptivity. The monograph intends not only to inform, in a new, deeper way, about dogmatic content, but also to present it as an open and dynamically developing discipline.

What are the areas of interaction? On the side of humanities: science, literature, history, art and cinema and on the side of philosophy: first of all analytic philosophy, hermeneutics (including philosophy of dialogue) and phenomenology. These domains of contemporary philosophy open interesting perspectives. Phenomenology invites theology to reflect deeper on the phenomenal structure and nature of the Revelation. Hermeneutics in turn, to consider the dogma as a dialogue in specific contexts. The perspective introduced by multiform methodology of empirical science merits a special attention. An intensive dialogue should be established with psychology, sociology, physics, neuroscience and cognitive science. Each of them may constitute a creative field for dogmatic self-comprehension as well its important challenge.