

Barth reacted against the older liberalism, called for a return to exegesis and worked with a dialectical framework in the theological arena. In the final analysis his views are not an improvement over the older liberalism but they did constitute a positive step in calling for a theology not based on subjectivism or opinion but on the Word of God. If Barth could have seen the Word of God as being normative and decisive objectively his contribution would have been stronger. The existentialism of Kierkegaard shows strongly in Barth. He opposed the fascist states and all totalitarianism and maintained an interest in the social/political questions throughout his lifetime.

Situationalism

Another poor identification in these notes, the term reflects the ideas of Bishop John A.T. Robinson and his work "Honest to God" which expresses a concept in which truth is determined by context and situation. Absolutes are not desired and a general removal of what seems to be myth in the Scripture enables one to use it at whatever level is needed. This ideal is a cousin to the more recent expressions of process theology and it, too, is a reaction against the older liberalism as well as against conservative ideology.

To attempt to discuss all of the nuances of scholars such as Pannenberg, Moltmann, etc. is a point beyond the bounds of this course. The whole picture becomes very confusing for in the place of a rather simple Gospel of love we are given a host of societally developed expressions directed at truth but which are not truth and cannot produce truth. It is very confusing for a poor farmer or the average man in the street.

VI.2.c. Rome

Movements, etc., in the Roman Church

Our study has not done as much with the church of Rome as it could do! It is an increasingly important part of our study again, however, as the European churches, et al, begin to seek a definition in unity...something they had been quite happy to do without for centuries. We will mention the Roman moves in