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## **Analogy or Katalogy? Methodological Requirements for the Knowledge of the Person**

**ABSTRACT.** From the distinction made by Theology between Nature and Person we can understand human realization as starting from a dynamism which goes beyond potency and act. This is about that potentiality to grow into being in virtue of an *energeia* which comes from the divine reality that transforms the person raising up her to an unprecedented state and disproportionate to her nature. The knowledge of this new reality requires methodological criterion that allows the person, through a leap (as Kierkegaard pointed out), be separated from a certain qualitative sphere to enter a new one. This way, which we might call “katalogical”, assumes that the truth of the person is accessible in a movement which goes from top to bottom.

Despite the importance of the katalogical way to recognize the qualitative difference and irreducibility of different ontological orders, the one-sidedness of this approach could prevent recognition of their possible relationships, marginalizing them to the realm of the irrational and nonsense. To the extent that reality is a unit and polar configured, it should be thought in such a way that its various areas be integrated into the unit. Thus emerges as a methodological requirement to apply the katalogical *via* alongside with the analogical way.

**KEY WORDS:** analogy, katalogy, Romano Guardini, philosophical and theological anthropology, Kierkegaard

The origin of Christian theology coincides with the efforts of the first Christians to assimilate and redefine the Greek categorial framework, in order to rationally explicate the novelty of revelation. The Christian *novum* grew from the basis of Jewish revelation, the first Christian theologian appropriated the efforts of some Jewish thinkers, like Philo of Alexandria, who understood the content of their faith through Greek Philosophical elements. In the book of Genesis, God shows himself as a being who is transcendent to the world, and who acts through a freedom which cannot