

SUMMARY

In this paper we tried to analyse the language of theology based on the texts of Ian Graeme Barbour and Jozef Maria Bochenski. We have set two basic aims:

1. Define the criteria of scientificity, which theology should fulfil in order to deserve to be called rational from the point of view of the logic and methodology of the sciences.
2. Examine if theology fulfills these criteria of rationality.

Firstly, we examined the condition of theology and sciences in the 20th century. We found out that it was the period of dynamic development in both disciplines. At that time more and more articles appeared dealing with topics at the interface between scientific and religious cognition. They mainly referred to the image of God, the human being and the world itself. The two scientists joined in this discussion. They represented two ways of analysing the methodological status of theology. Bochenski analysed religious language from the point of view of logic whereas Barbour from the position of sciences. The first academic proved that the language of theology had a logical structure, it was not isolated from other ways of predicating the world, and in its structure resembled the axiomatic system. Barbour drew attention to methodological structures common to science and theology, such as models and paradigms. He also dealt with the description of various models of God that we encounter in the Holy Bible and the theological discourse. Both scholars analysed ways of justifying claims made by God believers. They stated that they do not differ significantly from the ways of justification within the framework of science.

Finally, we examined the typology of the science-faith relationship proposed by Barbour. We considered that from the four basic types of relationships, such as conflict, independence, dialogue and integration, dialogue and integration are the most desirable.

Based on our research, we came to two basic conclusions:

1. Barbour and Bochenski, although they made different assumptions and used different methods, they obtained similar conclusions. Both of them show that there is no contradictions between sciences and theology. On the contrary, theology and natural sciences fulfil similar criteria of rationality. Undoubtedly, the differences between theology and natural sciences, stated by both researchers, are the result of the difference in objectives and aims, and not in the criteria of scientism.
2. The methodological analysis of theology takes a twofold form: either theology is considered from the point of view of indisputable scientific criteria, or what is compared is the level of fulfilment of these criteria in theology and sciences. In the latter case, the suggested research criteria are evaluated and discussed. Then it turns out that the

credibility of theology is determined by the fact that it meets certain criteria in no lesser degree than other sciences, even if this degree is absolutely low.