

Language Truth and Meaning, edited by Philip McShane
Dublin: Gill and Macmillan, 1972. University of Notre Dame Press
Pp. 167-217.

Self-knowledge in History in Gadamer and Lonergan

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Frederick Lawrence

"Dialectic and Hermeneutic: Foundational Perspectives on the Relationship between Human Studies and the Project of Human Self-constitution,"

Philosophy and Social Theory: A Symposium

Stony Brook Studies in Philosophy, 1 (1974) 37-59

Discussion *ibid* 60-73

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11.
Frederick Lawrence, Lonergan Workshop 1974

"The Modern Philosophic Differentiation of Consciousness
or
What is Enlightenment?"

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Fred Lawrence

F. E. Crowe Festschrift

The Horizon of Political Theology

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Frederick Lawrence

"Gadamer and Lonergan: A Dialectical Comparison"

AAR October 1976 - Symposium: Lonergan in Dialogue

- I. Gadamer's Neokantian Background and his Break from it.
- II. Gadamer's Philosophic Stance 7
 - Heidegger exploded the assumption of "objective consciousness, which had been the fundamentum inconcussum of Cartesian Hegelian Neokantian thought 8
 - From Plato and Aristotle G came to see "that all philosophic thinking is a further thinking out of primordial experience of world, which tries to think to the end the conceptual and intuitive power of the language in which we live 8
- III. Lonergan's rejection of Neokantian assumptions 11
- IV. Comparisons of Gadamer and Lonergan 14
 - A. Method and Philosophic Hermeneutics 14
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 - A. The Critical Question 22
 - B. Science, Specialization, and Integration 26
 - C. The Religious Question 31
- Notes 35-40

Frederick Lawrence
Political Theology and the Longer Cycle of Decline
Lonergan Workshop 1976

1 Review of two previous papers at LW 1-6

.. by story is meant the narrative that gives a unity and goal to our orientations and so guidance to free deliberations, evaluations, decisions, actions. 'What's the story?' stands for the praxis question par excellence....

Story then is the symbolic, proverbial, metaphorical expression of the basic horizon of a person, a society, a culture, a régime. 3

.. theology may be rhetorical; it may be theoretical and systematic; it may be critical or methodical and so praxis-oriented without giving up differentiatedness 4

2 Rahner, Metz, the Frankfurt School 6-12

Rahner via Maréchal and Heidegger worked out a Catholic answer to Kant's First Critique; never adverted to need of an equally comprehensive answer to Second Critique 6

Metz noted that the answer to the First Critique was an Erkenntnismetaphysik; his Aufhebung of philosophy by theology in Hörer des Wortes consequently failed to explicate the horizon of the incarnate inquirer who develops within society and history, is liable to mythic consciousness, in need of a critique that reveals the source of c-p's 7

As Habermas and Apel broke from idealist tradition in line of Dilthey (Rothacker Litt Spranger), so Metz broke from Rahner

This new orientation is named "the dialectic of the enlightenment" (Adorno & Horkheimer) or "the critique of instrumental reason" (Horkheimer)

This critique is limited to the conventional misinterpretation of science as merely technical and manipulative ie merely positivistic or scientific science. Metz does not seem to get beyond this. 8

Salvation vis nature myth (Adorno Horkheimer) or dangerous memories (Habermas Metz)

Their critically reflective framework is distinction 9
 between techne as oriented towards poiesis
 and phronesis as oriented towards praxis

The former is the knowledge of the craftsman and
 applied to human affairs leads to Scheler's Herrschafts-
 wissen. The latter regards never solely a particular good
 but at the same time some overriding good of order or value
 Hence it is marked by something like a docta ignorantia
 that sets the contrast to merely instrumental reason and
 underpins Heidegger's negative theology, Adorno's negative
 dialectic, Metz's earlier philosophical anthropology

Metz theology thematizes an eschatological proviso to
 keep society open and exclude the absolutizing and total-
 izing of Marxist liberal positivist structuralist visions
 of social and political reality. This becomes pivotal in
 relating the church as the eschatological community with
 the world. 10

Metz "deeply felt and profoundly Christian Parteilich-
 keit with those who suffer injustice in the world" stud-
 iously avoids any immanentizing secular utopianism as well as any
 taint of programmatic violence

Metz' critique of the abstract ideal of a total eman-
 cipation and of either the bourgeois or the radical rejec-
 tion of both suffering and sorrow -- acceptance of Xtian mess-
 age

Metz concern to mediate the constitutive and the effec-
 tive meaning of the Xtian doctrine of the cross 11

Lack of social philosophy to mediate between theology
 and social science

3 General Bias of C-S and Political Philosophy 12-18

Lawrence's easy understanding of the 60's 12

His later experience in "perspectives" of the short-
 comings of the Neomarxist model of critical reason

Lonergan's longer cycle of decline and its confirmation
 in Strauss and his followers 13