

LONERGAN WORKSHOP

Boston College

June 14 - 18, 1976

Questions for Discussion

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1. Would you agree that the self-appropriation of the knower, to which Insight invites the reader, is an invitation to a fundamental form of praxis? Please explain.
2. How does the notion of praxis relate to your notion of a generalized empirical method?
3. What would the main contributions of the functional specialties of dialectics and foundations in a methodologically transformed theology be to our understanding of the relation of theory and praxis?
4. What positive and negative contributions <sup>would</sup> your Method in Theology - and your present interest in economics - make to political theology and liberation theologies?
5. Please comment generally on the importance of "theology as public discourse", particularly within the framework of the functional specialties.
6. More specifically, would you say something about systematic theology speaking to the "three publics" Father Tracy mentioned this morning:
  - a. The academy
  - b. One's specific Church tradition
  - c. Cultural/political movements
7. Would you please comment on Father Tracy's statement that the analogical imagination is the distinguishing characteristic of most Catholic theology.
8. The idea of "the classic" was related this morning to your understanding of the concrete and universal aspects of insight. Would you please say something further about their relationship.
9. More generally on "the classic", would you say something about its liberating potentialities in both personal and communal development.
10. Would you please comment on the general issue of an exclusivist versus an inclusivist Christology.

1. The denotation of praxis changes with the shift from a faculty psychology to intentionality analysis.

Faculty psychology is a corollary of Aristotle's hierarchy of the sciences, in which metaphysics (ens qua ens) is the most general and provides all other ~~sc~~ sciences with their basic terms. Since the basic terms in metaphysics are potency, form, and act, the most basic in the other sciences also are potency form and act. Hence the one science of psychology treats of plants, animals, and men, even though plants are not conscious, they have potencies forms and operations, with respect to nutrition growth and reproduction. In like manner intellect and will are potencies susceptible of forms named habits and of operations. Further intellect is open to ~~a~~ a distinction between the ~~speculative and the practical~~ speculative and ~~the practical~~ the practical, and operations with respect to the necessary are named speculative, while operations with respect to the contingent are named practical.

Now one of the main blocks ~~xx~~ against modern science was precisely this intrusion of metaphysics into all fields. It implied that other fields had ~~to~~ to be denied the autonomy of discovering and determining their own basic terms. It followed that experimental method and the determination of basic correlations could not be the source of the basic terms in ~~mechanics and other sciences~~ mechanics and other sciences. Similarly psychology had to operate with basic terms which did not refer to the data of ~~consciousness~~ consciousness.

Now intentionality analysis is a modern science that obtains its basic terms and relations from the data of consciousness; the terms name conscious/operations; the relations name the dynamism that carries consciousness from one operation to the next in ordered series.

Further, the operations occur on distinct levels where the term, level, denotes the sublation of a first set of operations, sensation, imagination, feeling, bodily movement by a second set, inquiry, insight, formulation, which is sublated in turn by a third set, reflection, weighing the evidence, judging, which is sublated in its ~~turn~~ turn by a fourth set, deliberation, evaluation, decision.

On intentionality analysis every actus humanus, everything done freely and responsibly, is a matter of praxis. What before was thought of as the work of speculative intellect, now is

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acts/

praxis in a differentiation of consciousness in which the good that is deliberately sought is the truth (in Aristotelian differentiation) or the best available understanding of the data in a modern science.

2. Intentionality analysis is the basic idea and performance. It brings the data of/consciousness to explicit formulation, recognition, acceptance. (cognitive)/

such formulation recognition acceptance is constitutive knowledge of/ of generalized empirical method, ie of/the components relevant to the more specialized methods adapted to the present state of particular fields of inquiry.

3. The functional specialties divide into two phases: a first mediating phase in oratione obliqua; a second mediated phase in oratione recta.

The first phase is development from below upwards if a spatial metaphor be permitted me to denote the fact that the procedure is from data through understanding and judgement to decision.

The second phase is development from above downwards, from one's basic options, commitments, horizon, through the formulation of doctrines and the systematic explanation of their meaning to a communications that preaches the gospel to every class in every culture.

Praxis in the strong sense is developing from ~~xx~~ above downwards. It is a praxis that abolishes the distinction in any methodical sense between fundamental dogmatic and moral theology: all three are doctrines worked out on the assumption of basic options, commitments, horizon.

4. To political theology: history not just as first phase inquiry, but as second phase and practical.

In <sup>I</sup>nsight there is developed an account of progress, decline, and recovery (redemption). Our fundamental moral thinking in the twentieth century has to be ~~an~~ a stance of the same dimensions as liberal doctrine of progress, the Marxist doctrine of dialectical materialism; it has to be able to restore progress and defuse Marxism.

To liberation theology, it would endeavor to infuse technical competence in economics that is conceived as <sup>thier freely & responsibly</sup> instrumental, that is, not as predicting what is going to chosen goals happen but as providing free men with the tools ~~of~~ for achieving

5. In the twentieth century the sciences are highly specialized. Modern mathematics, quantum physics, biophysics, biochemistry are public discourse completely intelligible to highly specialized audience.

Theology as an occupation of highly specialized fields

Theology as a modern academic discipline is highly specialized; it is public discourse on its own terms in a fashion not identical but analogous to that of maths etc

6. It speaks to the academy by being methodical in the rigorous fashion I have proposed.

It speaks for one's own specific church position in the light of its options, commitments, horizon: one may go further and say it formulates tentatively but influentially the expression of that position.

But it speaks in an age of ecumenism: it can recognize God's universal salvific will, religious conversion in other communions, religions, etc

Cultural and political movements: defusing nonsense, proposing alternatives