

What in your experience and thinking has led you
(to emphasize dialogue as well as dialectic. What
is the relation between them.

LONERGAN WORKSHOP

MORNING

SCHEDULE OF HIGGINS 304 TALKS

Monday:

William P. Loewe: Toward a Responsible Contemporary Soteriology

Patrick H. Byrne: Service and Community: Reflections on the
Pulse Program

Tuesday:

Quentin Quesnell: Hard Sayings and Conversions in Creating the
New Community

Philip McShane: Healing and Creating in History: The New Community?

Wednesday:

David B. Burrell: Spirit and the Christian Life

Sebastian Moore: Self-love, the Subject of Transformation

Thursday:

Emil J. Pisatelli: Creating, Healing, and Praxis: Three
Dialectic Vectors and Four Transcendental
Communities

Matthew L. Lamb: Orthopraxis and Theological Method: Contributions
of E. Lonergan, S.J.

Friday:

Frederick E. Crowe: The Institute on Implementing Method

Questions for Dialogue June 16, 1986.

1. Could you please relate the Law of the Cross
 - (a) to the dynamics of limitation and transcendence in the subject
(Insight, ch. 15) and in history (Insight, ch. 7);
 - (b) to problems of structured religious obedience (e.g. blind obedience, levels of ecclesiastical authority);
 - (c) to the consolations and desolations of mystics;
 - (d) to the discernment of spirits;
 - (e) to feelings of guilt.
2. In what way is authenticity in non-Christian religions limited by the apparent Thematic absence of the Law of the Cross. What part does the Law of the Cross play in universalist religious dialogue?
3. In what sense is the procession of concept from understanding a movement of self-transcendence?
4. Could you please comment on the limits of affirmations about the Eternal Processions which regard Christ's Redemptive Reality? In what sense can one include divine suffering or some analogous tension without such affirmations?
5. Have you some suggestions regarding healing within economic communities? What short-range reforms are possible within present political and economic structures?
6. Liberalism seems locked in conditions intrinsically finite. Could you please specify directions of creativity in pedagogy and community activity that might release the undertow to healing? Do you envisage novel political platforms and democratic institutions in a developed third stage of meaning?
7. In the light of an analysis of liberalism that reveals its fundamental limitation, to what extent is a truly educated person liable to be alienated from contemporary culture, So, for example, Horney talks of contemporary neurosis and Voegelin has spoken of modernity as paranoid. The educated person seems liable to correlative afflictions.

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L. Workshop, June 10, 1980, qq.

1 a Tension of limitation and transcendence

in the subject: moral impotence 627--630

heightened by supernatural, 720--729

Aq. Grace and Freedom pp. 47 ff.

humanism is not enough: Voegelin in "Conversions w E Voegelin,
p 45, "metaxy" is in-between, not quite human, not quite
divine, but in-between... a demi-god (daimonios aner),
a spiritual man.

b problems of structured religious obedience

certain amount of vocabulary due to more passionate subjects

you have to get them to cool down first of all

divine providence can turn indirections to directions out

when i was working on insight as already a method in

theology I was sent to the Gregorian; method was delayed

20 years; I learnt a good deal of theology in that time.

c consolations and desolations x have the same cause, God's
grace, his presence in one

if you ambition the body building of Arnold Schwarzenegger,
then you lift heavier and heavier weights

d to the discernment of spirits

in desolation change nothing: because you do not recognize

God's hand and presence in the desolation; this is awful

in consolation: Plato, the x gentle pull of the golden cord,

or the jerk of steel hook

e to feelings of guilt

super-ego, the intusssuscepted parent

confused with conscience, especially if you are little

accustomed to following conscience, givento fining ways

out of following it

Workshop, June 16, 1980

- 2 There is not a total absence: asceticism, mysticism, monasticism; compassion; Ghandhi's civil disobedience instead of violent revolution (said that Italixans have been practixsing for centuries versus foreign dominations) but not common in West

Usually Xtian missionaries are prone to confuse their inxherited culture with their inherited religion, and to inflict their culture as a condition sine qua non of the salvation of the ifidels

n

There is the part of the Law of the Cross for our missionaries and their stay at home superiors.

- 3 Self-transcendence is first achievee with knowledge, but an objective judgment supposes an objectification of one's understanding; the function of intelligent conceptualization (as distinct from unintelligent verbalization)

- 4 Sending adds a relation of reason (a notional relation) to the notion of procession

Relations of reason do not mean meaningless, but the superfluity of any added reality

In what sense can one include divine suffering? In the sense that you find anthropomorphism a necessity even not a justified necessity

Aq. is God related to creatures. He is infinitely intelligent, understands everything about everything and everyone, and so is related to everything about every thing. But these relgations in their infinite are not an infinity of added realities to enable Gpd to run the universe. One act of understanding understands God and everything else. But we need many words.

5

Short-range reforms

Jpurnal 82 1972 1240

It has been argued in the Economic Review that economics took the wrong turn in the fourth chapter of the first book of Adam Smith's Wealth of Nations. Attention to allocative vs creative. Any short-range reform will merely produce a small variant in a mess that has been becoming worse for two centuries

Same as in any community

Rom 12 21: Do not let evil conquer you, but use good to defeat evil.

6

Directions of creativity in pedagogy

The brothers E Quinn in Toronto are publishing in book form tapes from a two week institute on education in 1959 at Xavier University in Cincinnati Ohio

Hopefully a little less inspired and directed by Madison Avenue

7

It is extremely difficult for a person to become truly educated once the politicians have been put in charge of education

Alienation is not from a culture, but from one's own humanity; one is alienated from it inasmuch as one is not encouraged or even allowed to discover it.

75

Lonergan Workshop: Questions: June 17th.

1.

Your Roman courses (System & Method etc.) give clues to a new systematics which would exploit the reversal of counterpositions and lead to "an idealized version of the past" (Method in Theology, 251) leading, through the categories (especially, Method in Theology, 287), to a genetical-dialectic systematics which would sublate the old analytic - synthetic distinction. Would you please comment on this suggestion?

2.

Could you say something about the emergence of generalized empirical method in your thought prior to Insight (pp. 72, 243), and its later development (e.g., Donald Mathers Memorial Lectures, 1976)?

3.

What evidence would emerge in the life of an individual which would lead him to question the authenticity of his tradition and community? What process would promote his making a valid judgement in this question?

4.

The theme of common sense as a differentiation of consciousness appears frequently in your writings. The realm of common sense is the realm of the concrete, the particular, the practical, and the interpersonal. My question is: Would you speak also of a moral differentiation of consciousness? Would not a moral knowing also deal with the concrete, the particular, the practical, and the interpersonal? If such a moral differentiation could be admitted, how would it relate to common sense? Would common sense become just one component of a broader differentiation of consciousness - call it, perhaps, an existential differentiation - to which moral cognition as a further component would also belong?

5. (3 questions requiring an introduction)

Method (55) promises that "the practical problem of deciding who is and who is not alienated comes up in this book in the chapter on Dialectic". Dialectic deals with "gross differences of horizon (246), such that "what for one is true, for another is false" (236) etc. Each side attributes the others horizon to "wishful thinking...ignorance...illusion...to a refusal of God's grace" (237). In such a case "the proportionate remedy is nothing less than a conversion" (246), but each side thinks it is the other that needs converting.

(i) Can the ~~exp~~ chapter on Dialectic shed any further light on which of these two is alienated and needs conversion?

(ii) Does the functional specialty Dialectic have any further advice to give these two besides confronting their actual dialectic differences? Do they now just wait for one or for the others to be converted?

(iii) Other functional specialties correspond at least roughly to traditional parts of an academic theology program. Does Dialectic? Can it be taught or is it a personal achievement. (The Way to Nicea seems not an adequate example, because it gives only one view (yours) of dialectic development through a period of history.

Workshop 99. , June 17, 1980

1. The reversal of counterpositions recurs in the functional specialty, dialectic, in which participants are invited to affirm what they consider positions and reverse what they consider counterpositions.

The operation, dialectic, is expected to be performed by people who disagree, and ideally who disagree to the extent that not only the one position (all three conversions) but the seven counterpositions (three cases of one conversion, three cases of one conversion missing, and one case of three conversions missing).

When those holding the one position reverse the ~~XXXXXX~~ positions representing the other seven, they transform them into positions and so give an idealized version of them.

When those representing the counterpositions reverse what they consider counterpositions they will come up with a mixed bag. When three conversions are missing and all three are reversed one arrives at pure position; when one or two are missing, all depends on who does the reversing; some will be to positions and some to counterpositions.

The effect will be ~~x~~ similar to the effect of a magnifying glass or a microscope or even an electron microscope.

The distinction between analysis and synthesis is between successive stages in scientific development.

In chemistry analysis advanced to the discovery of the periodic table by Mendeleev. Subsequent work was identifying the compound formed from these elements and their variants.

Schumpeter's A History of Economic Analysis is concerned with the work done ~~in~~ towards the discovery and formulation of the elemental concepts and basic theorems of economic science. Synthesis is the ongoing task of putting the elements together in various ways to account for economic phenomena.

Genetico-dialectic account regards the history or genesis of a developed theory: genetic in so far as valid discoveries were made; dialectic in as much as ~~xxx~~ false turns and byways emerged, which were repudiated and as repudiated furthered subsequent scientific development.

2. The critical breakdown of Scholastic thought occurred towards the end of the 13th century.

Up to then theological thought had followed a method, and progress, while not always startling, was more or less continuous. One has only to compare the questions discussed in Peter Lombard's 4 books of the Sentences and the questions discussed by Aquinas one hundred years later when he wrote on the same sentences. The differences are fantastic and they represent the fruits of one hundred years development.

The break occurred a propos of the introduction of Aristotle's writings to provide a Begrifflichkeit, a set of interconnected and explanatorily related concepts, for Scholastic theologians to adopt and adapt in solving theological problems.

The problems arose systematically: first there were the discovery and translation of texts from the Fathers and the Councils; secondly commentaries on them and brief explanations called glosses; thirdly books of sentences that collected in orderly fashion testimonies from the Fathers the Councils and SSer on each of a series of topics; and fourthly quaestiones.

The quaestio was defined by Gilbert of Porreta as occurring when sound arguments from SSer CC PP reason could be advanced both for affirming and for denying the same identical proposition.

Peter Abaelard had provided in Sic et Non 158 propositions that could be both proved and disproved in this fashion.

To solve these questions distinctions were needed; but unless the distinctions were derived from a common source, all that followed would be a multiplication of unsolved problems. How reconcile the various underived distinctions?

Now in this use of Aristotle on the grand scale was undertaken first by Albert and then more profoundly by Aquinas. But the Augustinians, in practice the Franciscans, did not recognize this as an achievement in methodical development. They argued that the Dominicans were treating Aristotle, a mere pagan, as though he were a Father of the Church.

Hence the condemnations of Aquinas at Paris and at Canterbury.

A compromise solution was thought up by Scotus. He held that Aristotle's Organon, his six logical works, were extremely useful and could be safely adopted and followed. But his other writings were just the work of a pagan and were to be eschewed.

It would seem that the Dominicans went along with ~~xx~~ this. Fr Congar in his History of Theology remarks that Scholastic terminology does not derive from Aquinas; that it is the vocabulary of Scotus, who perhaps derived it from Henry of Ghent.

§ In any case^o this concentration on the Organon and the neglect of the rest of Aristotle was the omission of the context that could yield a balanced ~~f~~ view of Aristotle's position. The posterior Analytics present a science as a deductivism from necessary truths to equally necessary conclusions. For Aristotle everything in this world was contingent. Necessity was confined to the planets, the fixed stars, the primum mobile and the unmoved movers.

Moreover, for Aristotle understanding preceded definition. In Metaphysics Z. 17, the meaning of the question, What is it? is Why is it so? What is an eclipse becomes why is the moon darkened in this fashion. The answer is that the earth butts in between the sun and the moon depriving moon of the light it reflects towards. If you don't know that, you don't know what an eclipse is.

The butting in of the earth between the sun and the moon is the action towards the eivai, the causa essendi, the eidos, the morphe, the toxi ti en eixnai of an eclipse. Similarly a human soul is why these ~~xx~~ bones and flesh are a man.

This became forgotten. Understanding became shifted to a byproduct of concepts; one came to understand concepts as necessarily or possibly conjoined by comparing them; and the never settled question was who had the right concepts; the only answer was the the concepts of my school are the right concepts.

This doctrine I imagine I never accepted. What I was familiar with was understanding, and I thought it absurd to derive understanding from a comparison of abstract concepts. To understand what you need is a diagram or other image, and it is from the image that one gets the common matter to combine with the form grasped by understanding.

While I was a student of philosophy I spent a great deal of time on two books

H B W Joseph's Introduction to Logic which treated not only deductive logic but also inductive which was reduced if I remember correctly to scientific method (Mill's methods)

John Henry Newmans Essay in Aid of a Grammar of Assent along with the refutation of the Grammar in six or seven long articles in the Jesuit periodical of the 1870's, the Month, by an Oxford convert who had become a Jesuit. He argued that unless one thought in syllogisms one was not thinking at all.

Later a book on Plato's Ideas by the same man that wrote of Plato's Myths: for him Plato meant by an idea pretty much what was meant by the Cartesian formula for a circle, ie an understanding of what makes a circle round.

Further influences were from Fr Eric O'Connor and from Lindsay and Margenau's Foundations of Physics. I would transpose L and M into terms of insight and then check with Eric who had a Ph D in maths from Harvard and knew his stuff cold.

In the fall and winter of 1945-46 I gave a course of lectures at Thomas More in Montreal on Thought and Reality when that was over, I knew I had a book, and when I finished the Verbum articles in 1949 I began writing Insight.

I taught in Tome from 1953 -65 and had among my students Germans Frenchmen Belgians, Northern Italians, familiar with the phenomenological movement, hermeneutics, the techniques of modern history. That brought into my thinking the background on the Geisteswissenschaften in Method of Theology.

When one has a sound analysis of natural science, of human studies, of Thomist metaphysical analysis of cognitional process, one is in a position to effect an intentionality analysis of all three, and so one arrives at the Ongoing Genesis of Methods.

3 When a person finds the community talking nonsense ~~xx~~ and finding it impossible to take into consideration anything but the nonsense they are talking, one is finding it to have some failure in authenticity.

One keeps the peace and quietly works it out. There is no point in going about ~~g~~ breaking plate glass windows, briser les devantures~~x~~. That will only prove to them that you are out of your mind and due for a trip to the funny farm.

4 The subtitle on Insight, is A Study of Human Understanding. While it goes beyond understanding, it does so only to meet the inevitable objection that on your position you cannot account ~~xx~~ for the validity of metaphysics, or of ethics or of natural theology or of apologetics.

Common sense however does not prescind from or exclude ethics. The badge of the man of common sense is the proverb and the function of the proverb is to give a possibly useful piece of advice. It is an unpretentious ethics that does not attempt to settle ~~xx~~ what is intrinsically wrong.

5 (i) The further light comes in the next functional specialty, foundations.

The function of dialectic is to provide a methodical approach to the problem of values. Wertfreiheit is just a dodge to exclude questions of values. No subject can exclude values, least of theology. So a method of theology has to tackle the problem of values, to do so methodically, and it does so in two steps, dialectic and foundations.

(ii) it also confronts them with the implications of their positions and counterpositions~~xx~~. It gives a magnified view of their differences. It helps them to reflect, O I do not intend to hold that!!

Moreover, dialectic can be prolonged into dialogue among well-disposed people. People who are not well-disposed will feel what's coming and refuse to participate.

(iii) It corresponds to the public disputations, the need of a Holy Office, the advantages of reducing that need by method. What involves your values is to be changed only by a change in you~~x~~. Learning is not an impersonal process. Way to Nicea is translation of part of a book from 1964.

Loneragan Workshop: Questions: June 18th.

1.

In Insight you speak of a discovery regarding reality that is remembered for its startling strangeness (p. xxviii). Would you please elaborate?

2.

To what extent is the use of physical force in defense of oneself or one's country justified?

3.

There seems to be a case for recognizing the fourth level of consciousness as, in fact, two levels, corresponding to the "what-to-do?" and "is-it-to-be-done?" questions. Could you please explain why you do not, in fact, separate such levels as a fourth and a fifth?

4.

To what extent is your account of the human good to be found in Aquinas? Could you specify elements in your own contribution?

5.

Would you please comment on the importance of economics in the development of your own worldview?

6.

Would you comment on emergent probability in relation to things that are intelligent and their intelligent schemes of recurrence. Could you please elaborate on your macroeconomics in this context?

7.

Please elaborate on your view of the end of economics as a standard of living rather than maximization of profit; to what extent is maximization of profit legitimate: (i) microeconomically: (ii) macroeconomically, at certain phases. 6, Method in Theology seems to specify a necessary massive shift in theological education (e.g., 317, 260). Could you comment on this, with some indications of directions towards new curricula?

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Workshop 1980. Q1. June 18.

1. Insight p XXVIII

As a child one learns to talk. As my younger brother remarked about his sons and daughter...

Learning to talk is in the first instance connecting names with objects that are pointed out: in reality, in pictures, in further words, etc. etc.

One comes to speak fluently enough before going to school, and there fluency is further developed by reading, spelling, grammar, writing, etc. etc.

But there is no indication of the fact that learning to talk involves a ~~xx~~ change in operations and in criteria.

The child is convinced that a dream is not a picture of reality, that a lie is not a picture of reality, etc., by being ~~x~~ assured that there is nothing out there.

npt One can study philosophy and unless one's teachers have made the discovery that adult knowing is not just looking, and that objectivity is/seeing what is out there and all of it and nothing that is not out there, your notions of reality and objectivity formed spontaneously in childhood will remain undisturbed.

That happy state is "naive realism." We share it with the animals. We overcome it when we learn an accurate intentionality analysis with its distinctions of experiencing understanding judging deciding, with its criterion of objectivity in self-transcendence, etc.

Overcoming it is disconcerting, at first unbelievable, ~~xxx~~ and only when we yield to the evidence and grow accustomed to a fundamentally new way of judging explicitly -- spontaneously we always judge the right way, but we have not yet adverted to it as actually occurring.

2 Defence of oneself against an unjust aggressor is righteous provided ~~x~~ self-defence is blameless.

It is a theses that has been employed to defend cheating in examinations against un~~x~~just questioning.

3 I have long moved in that direction

Experience, understanding, judgements of fact, probability, possibility, moral judgements, and falling in love (complete self-transcendence) (Dalkeith).

4 In Aristotle, the good is eph' 'ou pant' ephietai, what everying goes after, id quod omnia appetunt in XAquinas.

The human good: bonum hominis est secundum rationem esse.

The part seeks the good of the whole. Any part of the body will spontaneous defend any threatened part. Intersubjectivity.

In Method I ask immediately about the human good;

I distinguish particular good, common good, value

The common good is conceived, not as common property (the village shares a common pasture for its cows), but as an ongoing flow of particular instances of the good.

A value is what is really worth while

Originating value is the good man, the wise and virtuous man (Aristotle: without wisdom and virtue one cannot be a friend to oneself or to anyone else). by

Terminal value: the value produced worth while decisions.

Eg the terminal values one encourages in others; especially the originating values that one helps others to become.

Further the common good so brought about, and the particulas instances of the good included in the common good.

5 In the twenties I studied philosophy (3 yr course)

In 2nd year we have 5 hrs a week physics (a fresh air course; neither coordinate geometry nor calculus could be presupposed). I felt that that would have been a good idea in the eighteenth century, but that economixes would have been far more relevant in the twentieth.

I am an extremely practical personx: to write and get published several big books in a milieu in which most people are convinced that the whole trouble is that there are too many books already -- that demands extraordinary practicality.

Economics is extremely practicalx. In the twenties the iron laws of economics were still a current dogma in the English speaking world. They vanished when Keynes was accepted. The multinationals are bringing them back now that they are forcing the repudiation of Keynesx.

In the thirties: you cannot preach to people that are starving.