

LOHMERGAN WORKSHOP

Boston College

June 20 - 24, 1977

Dialogue for Discussion

June 20, 1977

1. When one "falls in love" the experience is self-authenticating; when one falls in love without qualification the experience of God is self-authenticating. But the conversion experience is not "merely subjective." Subsequent reflection can seek to disclose the "reasonableness" of religious experience. Would your post-Insight reflection on the objective referent of fourth-level religious experience be the same as the theistic argument of Chapter 19 of Insight? If not, what form would it take?
2. Would Lonergan now agree more with Kant and King that knowledge of God is finally resolved in the realm of practical rather than pure reason?
3. If religious conversion is more the apprehension of value than the grasp of a virtually unconditioned (proof), does it bypass the question of the complete intelligibility of the real, or does it hinge implicitly on it?
4. If you want to transpose Chapter 19 into a post-method context, what would be the general line of your approach--and some of the specific elements in it?
5. Do you have any thoughts on how Professor Braxton's specification of theistic, Christian, and ecclesial conversions could enter into the discussion of transposing Chapter 19?
6. Could you comment on the relevance of intentionality analysis to the issue of contemporary psycho-therapeutic pluralism (i.e., both depth and height approaches)?
7. In your talk this Spring at the American Catholic Philosophical Association you spoke of affective conversions. Could you indicate what you mean by this expression and how it relates to intellectual, moral and religious conversions?
8. Could you comment on the role decision might be said to play in the psycho-therapeutic process?
9. Fessard conceives the decision process in terms of four key moments. Do you see this analysis as helpful for understanding conversions as you have conceived them?

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2. What has been meant by Aristotle and Aquinas by speculative intellect, when transposed into the more differentiated contemporary context,

is just a particular type of praxis, namely, the praxis that is concerned with coming to know the truth, that sets aside all other concerns to concentrate on coming to know the truth, that proceeds methodically towards the actual attainment of truth or at least of a better understanding of a matter.

This detached inquiry is not just what the moralists use to call an actus hominis but an actus humanus, a fully deliberate dedication of oneself as pure desire to know, despite the possibility and even the clamor of other desires.

Unfortunately this position in no way brings me any nearer to Kant or Kung. I have never had any reason for doubting the validity of Chapter 19 of Insight.

My decision to argue for the transposition of chapter 19 into the context of the study of theology

has been simply a pedagogical decision, a decision limited to the education of theologians, a decision motivated by the difficulty of getting people to pull themselves out of the Cave described by Plato.

3. Religious conversion is an event: it is a falling in love that perdures as a being in love.

In Ezekiel it is God plucking out our hearts of stone and replacing them with hearts of flesh.

In Augustine it is operative grace. In Aquinas it is the infusion of sanctifying grace and the supernatural virtues. It also is the grace of justification.

It is not primarily an apprehension of values but rather the principle that transvalues our values.

As sensitivity takes us beyond the unconscious, as intelligence takes us beyond sense, as reflective rationality takes us beyond intelligence, as deliberation takes us beyond reflective rationality, so God's gift of his

love brings us to the consummation of ~~us~~ our affectivity, our energy-laden bodies and ~~our~~ and the dynamism of the spirit. It is the spirit of man sparked by the spirit of God.

Aquinas conceived justification as the grace that makes the body subject to reason and reason subject to God.

From the v-p of intentionality analysis it diminishes the obscurantism that manifests itself when we brush aside the further questions that would make us change our minds or mend our ways, and when we are completely cured of such obscurantism we find ourselves already acknowledging the complete intelligibility of being.

Further questions about moral decisions may be brushed aside. But they keep coming back to constitute the uneasy conscience.

Further questions about our factual judgments may be brushed aside, but they too keep coming back to unsettle our minds

Further questions about our insights may be brushed aside, but they too keep coming back to set us off once more on the process of inquiry.

To grant that all honest questions call for an honest answer, that none are to be crudely brushed aside, is to acknowledge the complete intelligibility of being.

Conversely, to deny the complete intelligibility of being, is to acknowledge that there are regions where the further questions are to be buried, because there there is no intelligibility to be known.

Such denials are common today. The analysts want all philosophic questions to be questions about ~~the~~ language. Habermas described the positivist identification of philosophy with ~~the~~ scientific knowledge as a refusal to reflect. Since Kant a variety of ways have been thought up to exclude the possibility of transcendent knowledge. What are refused are questions that lead us intelligently and rationally beyond this world.

Hence falling in love with God can happen to one who has burhsed ultimate qq aside, but its effect will be to reinstate the openness that is open to all questions and so in practice acknlwedges the complete intelligibility of beingx

1. Would your post-Insight refelction on the objective referent of fourth-level religious experience be the same as the theistic argument of Chapter 19.

Love is to another, of another: hence objective referent to the experience (once it is identified as love)

I think of it quite explicitly now as fifth level: love is subjectivity linked to others; it goes beyond deliberation just as much as the preceding levels ~~xxxxxx~~ sublata their predecessors.

Insight conceives God as unresrricted understanding: if understanding is unrestricted, it is free from all overishgts and so is true by identity; etc Ins 657-669 so for ~~gxxx~~ primary being, primary good, loving good,

Horizontal finalities: intelligible, true, good

Vertical finality: unconscious desire to being in love

Relation of unconscious to intelligence via images that lead to insight

to truth via memories that substantiate or oppose projected judgments, again via envisaged possibilities that run counter to judgment

to the precess of deliberation bymmemories and images that remind us our our uneasy conscience or warn us of the perils of our proposed course of action

to being in love, for being ~~ix~~ in love is the consummation of unconscious desire, and God's gift of his love is the agape that that sublata eros

George Morel: man is the sybmol of God

4. The transposition is not theoretical but pedagogical
The integration of the argument from chapter 19 and
the context of method would be along the lines of answer to ~~K~~
question no. 1.

5. They refer to three distinct contexts within which
religious conversion can be considered.

X 6. Cruchon has described in NRT the process of going
under anaesthesia and of coming out of anaesthesia
Coming out first the id speaks, then the ego, then
the super-ego. Going in first the super-ego goes silent
then the ego then the id.

Vergote says that the id reveals itself only by
displacement and by ~~condensation~~ condensation, ie, its manifestation
is implicit.

Hence there are levels of depth that can need
attention and there are higher ~~xx~~ levels that also
need help.

7 6. Affective conversions let desire blossom into
love, whether the love of the family, the love of one's
neighbor, or the love of Gpd

8 §. The therapeutic process has an earlier stage in
which people are led along towards self-dis~~cover~~covery
and a later stage when they have to cooperate manfully in
moping up ~~x~~ or working through all the damage inflicted
on them by their past derailment~~x~~.

9. It is the loving that makes the decision possible;
the decision is the acceptance of the gift of love in
itself and in all its implications.

The exchange economy needs an underlying "common":
ie land that is not property, that can be cultivated by the
down and out to prevent their starvation; when the exchange
economy is functioning badly, when it is functioning for some
bit not for all.

Immanuel Wallenstein, "Rural Economy in Modern World-
Society," Studies in Comparative International Development,
12 (Spring 1977) 31-40.

6 Emergent probability is an account of development in
a world in which both classical and statistical laws obtain.

Darwin spoke of (1) chance variations and (2) the survival
of the fittest. For "chance variations" one may read
probabilities of emergence, and for the survival of the
fittest one may read probabilities of ~~XXXXXXXXXX~~ survival.

What for Darwin emerged and survived were species,
specific natures.

In general, as numbers n increase and time intervals
lengthen, probabilities increase. Our universe has enormous
numbers and enormous time intervals. A hierarchic structure//
such that more complex things consist of layers of less com-
plex things: atoms of particles, compounds of atoms, cells
of compounds, life of cells, organs in animals, sensation
in organs, etc.

of schemes
of recur-
rence //

Such is the general picture of world development.

It moves into a new mode on the human level: man
by insight grasps the possibility of his own schemes of ~~RE~~
recurrence. Microeconomics is a matter of schemes of
recurrences in which household depend on firms for income
and firms depend on household for sales. Macroeconomics
is concerned with the conditions of stability when inter-
dependent schemes of recurrence start n accelerating and
the dependence is actuated with lags.

7a The end of economics is a standard of living; because
, any firms directly or indirectly serve only a standard
of living; other firms serve the mainxtenace of the plant &
equipment of themselves and their fellows but ultimately
of the firms serving the standard of living; redistributinal
activities over and above the foregoing deal in futures of
the standard x of living.

Profit may mean that the entrepreneur is making a living.

It may mean a lot more, when the economy moves out of the stationary phase, a surplus expansion begins that not immediately but only ultimately enlarges the standard of living, and there results surplus income (that cannot be spent at the final market without inducing inflation).

Maximizing profit is legitimate when competition is approximately perfect. Excluding competition by every conceivable means is one of the main concerns of small especially/ and/big business.

Maximizing profit in a surplus expansion by efficiency (as distinct from other simpler means) encourages the expansion.

Maximizing profit in a basic expansion, is changing the basic expansion into a recession, a depression, a crash.

At the present time the problem is not the maximization of profit but the maximization of assets by mergers. The thing to do is to become so rich and in that sense powerful that neither citizens nor government can touch you.

7b The need for a renewal in theology is that the meaning of science underwent two changes:

In the seventeenth century the notion of modern science began to be developed and the twentieth fundamental changes have been effected: hypothetico-deductive & statistical science

In the nineteenth century the notion of hermeneutics and of history began to be developed and in this century they are being perfected: Catholics seem still to think of

history as scissors & paste //

Catholics in general rejected both developments: cosmology was a rearguard action in favor of Arist physics; epistemology was a defence of naive realism; theology permitted the historical development to influence more and more (1) church history, (2) patristic studies, (3) medieval studies, and finally in 1943 (Divino afflante) even biblical studies.

During this century biblical scholars were hounded up to Divino afflante and even afterwards;

since Vat II biblical scholars seem to entertain old fashioned views of development of dogma as deduction from revealed truth; it is changing horizon and transposition; dogmas they know are not deducible they feel free to reject;

transposition

They do not investigate life before 1st of the century horizon + not what needed