

THEOLOGY 965 / METHOD IN THEOLOGY
Question for discussion / 25 Sept 80

This inquiry represents a request for further discussion of the relevance of 'transcendental method' for ethics.

On page 40 it is stated that one may come to "hate the truly good."
Precisely how is this explained, within Lonergan's definition of transcendental method? One traditional account of moral evil proposes that evil is loved under the appearance of good. Only that which is perceived to be good by the agent is sought or done. But on page 37, this solution seems to be disputed. It is suggested that a judgment of value may be authentic, and yet the agent may "not perform." What, then, is the root of this failure? On page 41, Aristotle's 'virtuous man' is identified as "a fully developed self-transcending subject." This suggests that the explanation of vice (moral evil) is failure to obey the transcendental precepts -- failure to proceed from the operation of judging, to action. But if consciousness is truly transcendental in structure, how is this accounted for? Can an authentically accomplished intentional operation fail to lead on to the next?

If not, then how can it truly be said that "man can know what is right without doing it"? (page 37).

psychol. many voices, shifts away, and maybe, strong ground, thus - hitherto
intentional.

second act: N
causal act: A + irrationality

200 years ago
first causation
for rationality
probability:

Grace - Freedom 109 ff
Insight on "Evil" "Sin"

chance consequents are not subject to any law
efficacious + neg of sure
efficient + sure