

LONERGAN WORKSHOP / Questions for Discussion / WEDNESDAY / 16 June 1982

1. In your lecture last night, you mentioned that Aristotle's Posterior Analytics was an early work, and that in it he set excessively rigorous standards to which he did not revert in later works. Could you offer a couple of examples as to how Aristotle's later scientific works diverge from the requirements set forth in the Posterior Analytics?
2. In your lecture last night, you stated that a purely scientific approach to theology would tend towards secularism (cf. p. 12). Could you make this more explicit? Is this tendency to be corrected by prayer?
3. Could you elaborate on the statement in your paper (note 9) that there is a knowledge of God by 'connaturality'?
4. You have stated that Jesus Christ as Son of God is one subject of two subjectivities — one of them, a divine consciousness, the other, a human consciousness. Are the following correct?

Jesus as subject = God qua Son of the Father

Jesus as subjectivity
(divine consciousness) = God as essence

God the Trinity = three subjects with one subjectivity
(namely, divine consciousness)

5. Would you repeat or expound (or both) the Trinitarian analogy, mentioned yesterday, according to which the Father is 'absolute loving,' the Son is 'absolute approval,' and the Spirit is _____?
6. From time to time, in recent years, you have spoken of (unrestricted) love as a "fifth level" of intentional consciousness. Since the levels of functional specialization are correlated with the levels of intentional consciousness, would this not imply the addition of two further, "fifth-level" functional specialties? If so, what might they be or do?
7. Would you distinguish between two notions that appeared in your talk last night? One is history as scholarship — the result of the development that began in 19th-century Germany. The other is history as science.

Is there, today, an example of history, done scientifically?
Could there be?

Would that mean that the scholarly differentiation of consciousness had in fact merged with the theoretical differentiation?

8. Could you comment on the application or use of conscious intentionality to participation in eucharistic sacrifice?
9. In his recent book, The Spirit of Democratic Capitalism, Michael Novak argues that there is an intrinsic connection between political freedom and economic capitalism, such that most varieties of socialism verge on being inherently immoral. (Novak cites your work on emergent probability in support of his claims.) Do you think that his basic point here is correct?
10. In Method you distinguish between (a) the inner word of God's inner love flooding our hearts, and (b) the outer word, by which God addresses a people in history. In the context of functional specialization, does not the inner word replace the outer word as the norm for theological reflection?

11. On Tuesday evening, you said that more than dialectic is needed in order to resolve debates between disputing schools; there is also needed a conceptuality that penetrates beneath the two sides of the question and grasps them as a whole.

I believe that serious ecumenical statements of agreement between Christian churches -- e.g., the final report of the Anglican-Roman Catholic International Commission — rightly conducted, achieve such a conceptuality.

Many fear or distrust such ecumenical discussions because they fail to recognize the possibility of achieving such a conceptuality.

Would you comment, and expand, your notion of a conceptuality?

12. The Eastern and Western traditions of Christianity differ notoriously on questions pertaining to the Trinity. The Eastern churches emphasize the monarchy of the Father, and the procession of the Spirit from the Father alone; whereas the Western churches understand the procession of the Spirit as being from the Father and the Son.

In Verbum you have clarified Thomas' analysis of the relations of the Trinity in terms of dicere (the act of conceiving), verbum (the inner word), and iudicare (value judgment). In other contexts, you have employed the notions of falling in love, judgment of value, and decision to love in order to illuminate Trinitarian belief.

What light can these analogies shed on the divergence of Eastern and Western traditions?

13. In chapter XIV (7.4) of Insight you thematize the emergence into consciousness of an "ideal self." What is this ideal self? Would you give an example of what you mean? In what sense would it be proximate and possible?
14. Does your differentiation of a fourth (and perhaps a fifth) level of consciousness in post-Insight work force a modification of the triadic metaphysical structure of proportionate being which, in Insight, is isomorphic with the subject whose conscious operations take place at three levels of intentionality?
15. At the end of your talk on Tuesday, you said that religious conversion is an ongoing process. Could you make this more explicit? This ongoing process, you said, is a ground of theology. Now?
16. In a recent Thomas More Institute publication, you state that at the age of 22 you asked permission from your superiors to do major studies in General Methodology. What experiences, insights at this early age led you to make such a request.

EDITORIAL APOLOGY. Questions arise spontaneously, and ought not to be suppressed artificially. On the other hand, we seem to have gone from famine to feast. The only questions that have deliberately been omitted are those which were (1) general in the extreme and (2) extremely specialized.

If those whose questions do not appear today should care to re-introduce them, they will get first priority in the THURSDAY edition of Questions for Discussion.

QQ. June 16 1982

1. Post An. I 2: the apodeictic syllogism is from necessary premises to necessary conclusions

In the Physics the motions of the heavenly bodies are necessary, but all terrestrial events are contingent

In the Metaphysics VII there is an ongoing disquisition on what is *ousia*. It gets to the point in chap. 17, when he asks what is meant by such questions as, What is X?

He has a first and then a second answer.

The first answer is to reformulate the question, e. g., what is an eclipse? can be reformulated as, Why is the moon darkened in this manner? That question is easily answered, Because the earth comes between the moon and the sun and he adds (either there or elsewhere) if a man were on the moon during an eclipse, he would be able to see the earth cutting between the moon and the sun and the consequent loss of light on the moon.

The second answer completes the first. At times one does not easily find a reformulation, e. g., what is a man? or what is a house?

In such cases the question is asking for the formal cause. Why are this skin and these bones a man? Because of the psyche. Why are these bricks and timbers a house? Because of the design.

In general, his procedure is an ongoing exercise of intelligence. He will discuss the meanings of words, and pick out or invent some quite precise meaning that suits his purpose. He will list opinions that have been proposed, discuss them, and come up with a better opinion of his own, etc.

2. The ordinary meaning of the word, science, today is natural science, and the procedure of natural science is measurement, the correleation of measurements, curve fitting and other devices to arrive a general rule, and the verification of the rule in various cases.

3. 1 John 4 16: God is love.

Rom 5 5: God's love has flooded your inmost heart through the Holy Spirit given to you

St Thomas in the Summa theologiae holds that the supernatural grace and act of charity is connatural to God, e.g., that by which we becoem sons of God, children of God, partakers of the divine nature.

4. Jesus as subject = God qua son of the Father

Jesus as divine subjectivity: as conscious of his dvinity
Jesus as human subjectivty: Jesus as conscious of his humanity

5. The Spirit is proceeding love, dependent love, love as gift.

6. Sensitive consciousness, intellectual consciousness, rational consciousness, moral consciousness, religious consciousness

Religious consciousness has a fuller horizon than a purely moral consciousness.

The two are conjoined inasmuch as grace perfects nature.

7. The German word for science is *Wissenschaft* and the *Wissenschaften* are divided into Natur- und Geisteswissenschaften

Wissenschaft is an inquiry performed in accord with a sound and accepted method

In Patrick Gardiner's Theories of History, the second half of a five hundred and some page book is devoted to recent theories of explanation in history.

8. Not in the time at my disposal today.
9. There is evident need for a reform in contemporary economies. There is little will to make the needed sacrifices. There is little success in working out acceptable programs. apparent
The combination of ignorance and bad will leaves no option but some use of force. Nor is it easy to reconcile force and democracy.
10. The private norm (one's conscience) is the inner word of God's grace.
But there are also the outer words of the successors of the apostles who have a commission to maintain the word that has been handed down.
11. The attainment of such a conceptuality is as simple as the periodic table in chemistry. It is a matter of creative thinking. Discussion groups are not likely to welcome creative thinking, for they fear that the use of such ideas would prolong the rejection of their proposals
12. They make the issues more complicated.
The use of analogy according to Vat I yeilds no more than an imperfect but quite useful understanding of the mysteries.
But dogmatic differences are differences in formulating the mystery to be understood, and that formulation has to be settled before one begin to develop some analogous and imperfect understanding of the mystery or its formulation.
13. There is no paragraph 7.4 in chapter XIV.
There is one in chapter XV but that is ten pages long.
May I mention how helpful it would be if references are given to page and line.
14. The triadic metaphysical sturcture of Insight corresonds to the triadic cognitional structure of Insight
The fourfold structure in Method corresponds to the fourfold structure of religious consciousness.
15. Religious conversion is an ongoing process in the individual (purgative, illuminative, unitive ways in spiritual life).
The ongoing development of individual believers over the ages is a ground for the emergence and the advance of theology.
16. Methodology, knowing what precisely you are trying to do and how to do it, seemed to me then something highly desirable in philosophy