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c -- Tuesday:

is there a number of difference between a "converted" subject and and authentic" subject fauthentic" meaning one who furtherwere has an adequate theory of knowledge)?

- 2. In Insight (Ch. 20), you spoke of love as "billing the good of a person". Would you now in any way elaborate or modify that definition?
- 3. Hould you comment on the observation that Insight actually articulates a kind of antological argument for the existence of God? The observation noted that from a phenomenological perspective human beings automatically intend a world, that to be human is to reside in a world, and that there cannot be a human world without meaningfulness and intelligibility. Intelligibility, in other words, is given as an essential ingredict in the structure and constitution of the human world. This implies that God is always co-present to the human world as its processory ground if in fact there cannot be a world apart from intelligibility. Please comment.

Hew Duestions:

4. Continuing yesterday's dialogue discussion (question 2) on revelation, history, and so forth:

You have adverted to E. Veegelin's distinction between revelation and information, yesterday evening you emphasized that "the Gospel is a story; to replace it by distory is largely misplaced effort". On the other hand, in The May to Micea you judge that the dialectical development of Trinitarian theology hinges on what you call "the revealed name, 'Son'". Voegelin himself (in, e.g., Order and History) discusses the symbol—as he calls it—'Son of God', tracing it to ancient Egypt. He argues that there is no possibility of displacing 'mythic imagination', including this particular symbol, with propositions. This appears to agree with your statement last night; it is less easy to square it with the proposal in May to Nicea that Christian realism marks a surpassing of images in the achievement of a definition of 'Son' in relation to God the Creator. If the gospel cannot be made into history, can it give rise to any 'propositions', as appears to have happened at Nicea" Can you comment on (1) the Gospel as story, (2) your statement that stories have constitutive meaning, and (3) the (apparently) cognitive meaning of homeouslos and 'two natures, one person'? Is this whole overtical misquided effort?

- 5. In an article entitled The Ghost of Hawman in the Lonergan Corpus" (The Hew Scholasticism), Prof. Norgul explores connections between Hawman's Grammar and Insight. But he does not advert to connections between the aims of Insight and Hawmans's Idea of a University, especially Discourse [M. There Hawman develops his notion of the organic wholeness of human knowing. This notion seems to rest upon more basic notions of "the impatience of the mind to view" and "viewing of interpreting", and also to raise the question of a "master view". Did these notions figure in the conception of the aim of Insight?
- 6. It appears that today psychology is moving in two major directions, namely, towards a certain reductionism (e.g. the behaviorists and experimentalists) and towards a nonreductionism (e.g. the depth psychologists). If someone were to undertake a transcen-

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dental psychology, would these two directions have to be put together? Do you have any suggestions for doing a transcendental psychology?

7 It has been stated that your economic manuscript involves a relocation of price theory. Could you elaborate in light of yourdistinction between relative and absolute prices.

From Tuesday

1. "Authentic" subject is one that uses properly his powers of observation, intelligence, reasonableness, responsibility.

"Congretted" subject is the subject metropeaxistic contents at the subject metropeaxistic contents as was Tertulliand or to mistaken refutations of naive realism as was Origen.

2. Seeking definitions is just the Socratic blunder. Ordinary language knows the meaning of its words, not by working out definitions omni et soli, bur by showing how the word is employed appropriately.
explicitly

Technical language does define: it defines derived terms by employing primitive terms; it defines primitive terms implicitly inasmuch as & terms are fixed by their mutual relations, relations are fixed by the terms they relate, and both are fixed by an intelligently devised system that corresponds with matters of fact.

One comes to know what it is to love by falling in love; when one falls in love one reorganizes one's world; the person loved becomes as Horace put it dimidium animae meae, as the English phrase has it, one's better half; it is something extremely existential, it takes one out of oneself, enables one to transcend oneself, etc.

3. Human knowing occurs within a horizon.

The straightforward metaphysical arguments for God's existence presuppose the universe within a metaphysical horizon

Once metaphysics falls into disrepute (XIVth century on), it becomes necessary to construct a horizon for the universe such that within that horizon god's existence can be rooved.

In INSIGHT the horizon of human knowledge is settled by human activities of awareness, intelligence, reflection, responsibility. What counts are not the defining concepts but the experienced reality of those activities.

The argument in chapter 19 of INSIGHT is from the fact of your actual intelligence and your **awareness of your capacity to be unintelligent and your refusal to live by your capacity to be unintelligent.

Further questions

What is that myth? It is the effective apprehension of the state in the minds of its citizens. It reveals itself in their loyalties, their lives, their antipathies. It is what constitutes 100% Americans as x 100% Americans, and where X is mx any positive integer less than 100, it is what constitutes x% x Americans as xxx less that 100% americans.

A Again, it has been said that we it is only in graduate school, even only a postgraduate worke, that one g begins to get an idea of what is meant by history. Indeed, Carl Becker was one of the first rate hirtorians in the first half of the XXth century. In 192 he composed and delivered to learned audiences at Cornell and at Princeton a paper mexhisterizat entitled what are historical facts. He refused to publish it in his lifetime though it has been published posthumously. He was quite right in refusing to publish it, for it argued that historical facts exist only in the minds of historians. He knew that waw not true, but he could not show that it was not true.

When I speak of the Gospels as story, I do not imply that whey are false stories.

When I speak of their meaning as constitutive, I mean that for Christians they function concretely as redevant to the meaning of being a Christian, indeed of being a 100% Christian.

What "homooulos" meant at Nicea was that what is true of the Father also is true of the Son except that the Son is not Father. One person and two natures occurs in the second paragraphh of the definition of Chalcedons; 151. It also occurred interest formula unionis of 131 when the divergence between the Egyptian bishops and the initial Dishops came to an end.

The definition is not a reflection on the meaning of the word, son. It is not metaphysical thinking. It was a matter of collecting from the NT the passages in which the same predicates are attributed to the Father and the Son. If one thinks that the NT is mythical (ie a fabrication), one will disagree with Nicea. If one considers the NT to be the word of God and so trues one is not transposing a myth into propositional truth.

(3)

- 5. A Newman's influence on the book Insight was his account of the Illative Sense, which in Insight is named water reflective understanding in chapters 9 and 10%x
- 6. "Traascendental" has several meanings

For the scholastics the transcendentals were conceived as predicable of anything and everything.

For the Kantiansm the transcendental divided into a transcendental aesthetic, a transcendental analytic, and a transcental dialectic.

In my usage it is the methodex that redices the meaning of terms to the acts by which they are known and, inversely, revealing the acts through the terms they lead to.

What would be meant by a transcendental psycgilogy, I would not venture to say.

7. Really, it is a matter of eliminating the deductivist approach to economics, an approach supposed by James Miall and realized by Walras and Wicksell, and replacing it by an **xxx** analysis of plain matters of fact.

Change of paradigm.