

LOWERYAN WORKSHOP

Boston College

June 12 - 16, 1978

June 14, 1978

Tuesday:

1. Is there a nuance of difference between a "converted" subject and an "authentic" subject ("authentic" meaning one who knows correctly, "converted" meaning one who furthermore has an adequate theory of knowledge)?
2. In Insight (Ch. 20), you spoke of love as "filling the goal of a person". Would you now in any way elaborate or modify that definition?
3. Would you comment on the observation that Insight actually articulates a kind of ontological 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 ingredient in the structure and constitution of the human world. This implies that God is always co-present to the human world as its necessary ground. If in fact there cannot be a world apart from intelligibility. Please comment.

New Questions:

4. Continuing yesterday's dialogue discussion (question 2) on revelation, history, and so forth:  
You have adverted to E. Voegelin's distinction between revelation and information, yesterday evening you emphasized that "the Gospel is a story, to replace it by history is largely misplaced effort". On the other hand, in The Way to Nicea 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 Way 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 homo-susios and 'two natures, one person'? Is this whole question misguided effort?
5. In an article entitled "The Ghost of Newman in the Loweryan Corpus" (The New Scholasticism), Prof. Worgul explores connections between Newman's Grammar and Insight. But he does not advert to connections between the aims of Insight and Newman's Idea of a University, especially Discourse IV. There Newman 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 non-reductionism (e.g. the depth psychologists). If someone were to undertake a transcen-

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 your distinction between relative and absolute prices.



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Further questions

4. Ernst Cassirer wrote a book entitled "The Myth of the State"

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 ~~any~~ any positive integer less than 100, it is what constitutes  $x\%$  ~~of~~ Americans as ~~less~~ less than 100% americans.

Again, it has been said that ~~it~~ it is only in graduate school, even only in postgraduate work, that one begins to get an idea of what is meant by history. Indeed, Carl Becker was one of the first rate historians in the first half of the XXth century. In 1920 he composed and delivered to learned audiences at Cornell and at Princeton a paper ~~entitled~~ 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 was 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 they are false stories.

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

What "homocouios" 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 paragraph of the definition of Chalcedon; 451. It also occurred ~~in~~ formula unionis of 451 when the divergence between the Egyptian bishops and the ~~the~~ Oriental bishops 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 true one is not transposing a myth into propositional truth.

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5. Newman's influence on the book *Insight* was his account of the Illative Sense, which in *Insight* is named ~~xxx~~ 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 Kantians~~x~~ the transcendental divided into a transcendental aesthetic, a transcendental analytic, and a transscental dialectic.

In my usage it is the method~~x~~ 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 woud 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.