

LONERGAN WORKSHOP

Boston College
June 18-24, 1979

Dialogue for Discussion

1. To what extent in your own intellectual development was your familiarity with science an aid? Did it help to establish the critical realist position? What is the role of chapters 2-5 in the enterprise of self-appropriation?
2. Has your viewpoint on the philosophy of the natural sciences changed at all since writing Insight?
3. Why do you think "reductionism" is so appealing a world view to many scientists? How would you dialogue with a reductionist?
4. In chapter 20 of Insight you spoke of love as willing the good of a person. Would you modify that way of speaking about love in light of your more recent thought?
5. In a footnote to the epilogue to Insight you mentioned that personal relations could only be studied adequately in the larger and more concrete context of the collaboration between humanity and God. Could you give some pointers or suggestions as to what that larger study would entail?
6. Is religious conversion a movement "from above downward"? Is that true of moral, psychic and intellectual conversion as well? If intellectual conversion does move "from above downward," why is it that the program of self-affirmation set forth in Insight seems to move "from below upward"?
7. Bob Doran suggested that you use the phrase, "intellectual conversion," in two different ways; i.e., the intellectual conversion which occurred in the Church at Nicea, and the intellectual conversion which emerged somewhere between 1935 and 1957 in the explicit self-affirmation of the knower. Are these really distinct meanings of intellectual conversion? If so, in what ways are they related?
8. In Insight, you spoke of expressions of meaning while in Method in Theology you speak of carriers of meaning. Comment on the differences between the two.
9. Assuming the general emergent probability and the ontic value of the person, how can one justify physical evils?
10. Would you say something about how it is that so much of present institutional practices cause alienation and destruction. Where is the path to reform these institutions so that they (church, university, state) serve humanity?

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1. Your familiarity with science

Some knowledge of mathematics, a grasp of the irrelevance of a fresh air course on physics that did not presuppose calculus, anal. geom., ability to read such a book as Lindsay and Margenau, reexpress it in terms of insight, and check reexpression out with Eric O'Connon

Ph D from Harvard, teaching at Loyola while I was Immaculee, asked him how math classes going, he said badly, I asked are you using the formalized methods, he said yes, I said give them the insights and they will be able to figure the rest for themselves

We understood each other. He was also teaching quantum theory at McGill, text books just simplifications, he was working back from ~~the~~ textbooks to what really was going on mathematically

b. help to establish critical realist position

It eliminated one-track notion of knowledge: taking a look; taking a further spiritual look (seeing the concept)

Hoenen on geometric knowledge: abstract not only terms but also nexus between terms; Scotist terminology: Aquinas abstract forms (ie terms and relations as ~~x~~ an intelligibility which via conception split into terms and relations; Hilbert's implicit definitions to avoid Euclidean fallacies

Process: Newman 'Illative sense'; Marechal taught Stefanu that human knowledge is discursive; I picked this up (judgment as positing nexus or rejecting it); first emergence of objectivity

c. role of 2-5 in self-appropriation

a phenomenology of knowledge (judgment comes in chapter 11, metaphysics starts in chapter 14)

am I idealist (idealism as middle position)

detaching cognitional theory from epistemology

detaching both from metaphysics

avoiding the trap of first metaphysics that assumes knowing is taking a look, so that metaphysics is prison out of which one cannot escape from naive realism (that would throw metaphysics overboard, existence of God, etc. etc.)

a gradual process of deniaisement; brought up a classicist and gradually worked my way out of it.

A

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2 Not a philosophy of science: a phenomenology

Part of "Ongoing genesis of methods"

Aristotle, Butterfield (14th to Newton), ~~xxxxxxxx~~ Maxwell, Einstein, Quanta, reinterpretation of "statistical" (theory of gases, Darwin) SR Spring 1970-77, pp 341-55

Reduction of Post An to theory of working out presuppositions and implications of a well-formed hypothesis

Aristotle's first principles are wisdom (lecture Thursday evening)

Post An not basic in Aristotelian corpus: a neat speculation; real basis Met Z and H; De Anima III

3 Traditional opposition

Up to Aug-Arist controversy in 13th both theologians and scientists such as Roger Bacon followed a method

14th century and later scholastics: deductivists with no room for novelties of science

b. Reductionism blocks off further qq.: scientists top dogs; any further question has to be based on scientific conclusions; of. analysts' parallel technique

both shut off uneasy conscience, Carl Becker's human living based on buttressing self-esteem (Sebastian Moore's paper)

c. Unaware of intelligence as personal experience

Rejection of Kuhn's structure of scientific revolutions as irrational (gradual accumulation of observations and measurements)

d. Unaware of conversion

No religion established by law.

Income tax established by law and lawgivers take control of education

A. 1 reading the book of person
i.e. wisdom & virtue Av.

doing intentionality analysis
using language of faculty for
supposes metaphysics / which I do not

1 exp. transcendence

5. Vogel The European relation Thomson report

Ricoeur license of / suspicious
memory

Av. on wisdom as principle of making truth

6. from below upward - not how old / progression
from downward - by hand not "

7. Q / dogmatic relation / an implication of faith as community
P / critical " / on your own
= an easy start to P.

8. Q expressions
carriers : specialisation "technical languages"

9

if good via emergent process.

giving part in human affairs

intelligence + wisdom
good will - virtues

Physical evil → motivate concern to ontic value of person

again - Carl Becker

history

history does not answer to predict the future

it helps us to face the future

what divine person accepted as human lot

10.

wisdom - the privilege of the man on its spirit

institution - decisions by people who don't know in the
subtle (man) concrete the (concrete) consequences of their

universal is not an uncertainty of the concrete
an abstract from the concrete

Practical

judge made law

precedents - previous understanding of con. situations
- adjustments to present issues

basic moral

foundations

theoretical work

applied science

technology

foundational

FAA = the D-10