

A 431: Human Studies

Sheaf of 13 handwritten pp. The first 9 were at one time stapled together. All 13 seem connected. Topics include: the intentional order, the analogy of meaning, the process of meaning, perspectivism, realms, classical culture, historical consciousness, genesis of categories, dimensions of desire, method. The pp. written on reverse of (rejected) typescripts on history, hermeneutics. These in themselves are important (see A 431a).

[page 1]

Human Studies

1 The Intentional Order

Σ subjects, intentional acts, objects
= man qua awake
of sound mind

[RD: the notion of 'intentional summations' is also part of the lecture 'The Mediation of Christ in Prayer.' See CWL 6 170, in the section on 'Self-mediation.']

2 The Analogy of Meaning

- 1 The constitution of meaning
- 2 Meaning as constitutive

3 The Process of Meaning

Existential history – unobjectified, vécu
Narrative history – spontaneous thematization
Critical history – thematization as means for transform
Methodical history- necessity of historians' self-criticism

cultural – meaning on its own

social – meaning as relating man and man

technological – meaning as relating man and nature

organicity \equiv change of an element α is resisted
 β if resistance does not eliminate change,
? \rightarrow new constellation
genetic – sequence of new constellations
dialectical – contradictions working themselves out

[page 2]

History : cs thematizing of human process

Human sc: human process analyzed, constructed out of priora q. se

Tr. Criticism: foundations and critique of history

human science

Biography

stand to living as vécu to thématique

History

Vécu biography: intentional understood
affirmation is constitutive of living
commitment

history: common intentional is constitutive of group living

individual

group living is an experiential process
vs experimental

what happens = f (what is intended, what is overlooked)

overlooked in realm of culture
social implications
technological results

thématique: post vécu enlightened by hindsight (which can always ?)
→ present vécu enlightened by thématique

[page 3]

Human process (1) occurs in and through meaning

(2) a factor in the process is an apprehension
of developed meanings
scrutinized
accepted → choice
power

(3) this apprehension may be vécu
thématique

(4) thématique makes the vécu more explicit
intense (?)
corrects the superficial
rash, hesitant
wicked

perspectivism $C_{11} C_{12} C_{13} \rightarrow T_1$
 $C_{21} C_{22} C_{23} \rightarrow T_2$

pluralism concepts are less than essences

proper principles

essences are less than *entia*

[page 4]

The Intentional Order

1 Subject – operation – object

2 Horizon: Relative – Development – operations, groups
Absolute – Conversion – orientation, organization

Pole – group – field

3 Analogy of Meaning

Potential – symbols, intersubjectivity, incarnate, artistic
Formal
Full
Commitment

4 Realms

Technological
Social
Cultural : art literature religion
Nat human sc
Religion philosophy history theology

[page 5]

Classical Culture

Limited advertence to the fact

There are other cultures, ways of life, institutions
But they are ridiculous, backward, wrong, stupid, silly, heretical
Gk and barbarian, Jews and Gentiles, Christian and infidel, Catholic and heretic

Limited Study of the Fact

Speculative: wisdom
understanding
science
Practical: prudence
art

Science is of essential, universal, per se, immutable, eternal, of principle, demonstration,
law, ideal, norm, exemplar, model

Practice is a matter of prudence, of simultaneously applying disparate principles, laws, ideals, norms, models, exemplars to the singular, passing situation

Situations may be conceived as products of prudence, the experimental justification, criticisms of prudence

But such conception is ad hoc

It does not move to comprehensiveness of hist. perspect.

To reflection on providential [and]

historical function of *error, sin*

to possibility of transformation of human society, human living

to relevance of existential subject of historical consciousness

[page 6]

Classical Culture

1 Greeks and barbarians

Jews and Gentiles

Christians and infidels

There are other views, ways of life, but they are wrong

backward

Coincidence of absolute and relative horizon

2 Absolutizing the relative

Theory is a matter of the essential, immutable, eternal, ideal, of principle, law, norm, exemplar, model

Practice is a matter of prudence, of simultaneously applying to the singular situation diverse and disparate principles, laws, norms, models, exemplars

There is only the *vécu* of prudence; it does not become thematized in intelligent reflection on history; it does not yield dynamic conclusions; cf. H.C. (2) and (3) [RD: I think H.C. means 'Historical Consciousness,' i.e., the next page]

3 Impotence in dealing with Historical Consciousness

It can pick out, define, reject the 'errors'

It cannot discern the truth, the implications

[page 7]

Historical Consciousness

1 Advertence to a Fact

Multiplicity of cultures, institutions, mentalities, etc.
Their relativization (donec contrarium probatur ...)

2 Study of the Fact

All literatures, sciences, philosophies, socio-cultural-technological ways
achievements

move (?) into dist. perspective
organic genetic dialectical relationships

→ Horizon: relative
absolute

Not *the* definition
the doctrine
but the *historical succession* of definitions
doctrines

3 Conclusion from the Fact

- (1) What man has made, man can undo and remake
Automatic progress, permanent revolution,
Rewriting history, re-interpreting, revising
- (2) The remaking of Europe – modern sc. phil, literature
political social technical
- (3) The existential subject
aware of, accepting, what history has made of him
determining his choice of what he will make of history

[page 8]

External Factors

Scientific theology aimed at analogy to Ar. [Aristotelian] sc.
has to embrace Mod. sc.

Critical theology fell into decadence
labors under a load of QQ. DD.
Has to deal w consequences of positivist
idealist phils
existentialist
in herm. hist.

Has to meet problem of developing autonomy
Has to integrate

vs theology prescinds from phil. qq. (Xtian positivism)

in so far as theologian does not ? his own

Historical consciousness Liberty is constitutive of man
under hist. conditions

Mass mind vs simplices printing
univ. educ.

[page 9]

1 Horizon

2 Tradition

Meaning

Horizon

Tradition, Mediation of: education: formal : thematized
courses
? etc.
informal: vécu
history

[page 10]

Genesis of Categories

1 Categories of Meaning ton logon didaskein ... akouein

Basic
Xtian Metaphysics

1 is is not
vs symbol ??
naïve realism
Platonism

2 same other
person substance property relations processions principles
person nature property operation will

3 supernatural
α 1 what is due to a divine person in a created nature
2 what is communicated through this div pers to others

communication
participation

β habit entitative
operative good
bad

gift

act – object

means
mediation [?]

[page 11]

Genesis of Categories

1 Categories of Meaning

1 is is not

ton logon didaskein ... akouein
Quod enim Anathema sit

JC
?
Tert
Orig

Apostolicae vocis

2 same other

2.1 person substance

2.2 person nature property operation will

3 supernatural

habit entitative
operative

act

instrument sign, sacrament

~~inspiration~~
~~revelation~~
~~tradition~~

4 analogy

α proceeds from nat. knowledge subject, consciousness
emanatio intelligibilis

β analogy to God. Transcendence – negation of negation

γ supernatural analogous to natural

δ analogy and myth

[page 12]

Dimensions of desire

Elementary (1) potentia: actus – imperfect, perfectible, perfection

(2) causality – potentia: activa: actio

motus, actus

passiva: passio

(3) natura – principium motus et quietis in eo in quo est *fieri*

(4) media : finis

Conscious desire is present, awareness of the *absent*: presence of Absent

Absence of Desire

Presence

Rationally Conscious: what is wanted is not what I want but what is true

entry of NORM, ABSOLUTE

pure desire, detached

intellectual conversion from concomitance[?] of other
desire

Morally Conscious: bonum hominis est scdm rationem esse

desire not only to think toward truth

but also to act, to be, according to true

moral conversion

Interpersonal Context: we desire with others, operate with them, for one another

AMICITIA vs Dominus - Servus

? des Aktes

Religious Context: all objects of desire answer NON NOS

omnia deum appetunt

“plus” in every object

divine presence as cause of desiring, source

as ultimate object

in so far as sacred

profane differentiated ----- religious conversion

purification of desire

Heb 5.8 etsi Filius, didicit ex iis quae passus est obedientiam meaning of suffering, death

[page 13]

Method

Basic Concepts and Analogies

Systematic Treatment of Adversaries: eadem scientia de oppositis

Basic Procedures Mediation by community
Mediation by Theory
Mediation by the Subject

DT Context ≡ Summation of Genetic Moments of past step by step
Contemporary effort toward coherence completeness
→ Contribution to Genetic Moments of Future
[RD: What is DT? Dogmatic-theological]

Social Mediation of Human Good

- (1) Basic Structure Deviation Restoration
- (2) Formal Constitution by Meaning