

to inquiry about sensible ~~the~~ presentations and representations (including words and mathematical symbols however complex), an intelligible unity or relationship is grasped; ↓ and thereby there is constituted the active ground whence proceed conception, definition, hypothesis. This proceeding, which is not merely intelligible but intelligent, is the human model for Augustinian and Thomist trinitarian theory, while its sharpest, negative illustrations come from Euclid's failures in his Elements to ^{all} formulate the insights he was using ^{with the result that} ~~and so, though~~ his conclusions, though [^] were not erroneous, still ~~then~~ do not follow from the definitions, axioms, and postulates he assigned.

See B. Lonergan, Verbum: Word and Idea in Aquinas, Notre Dame, Indiana, 1967; London (Darton, Longman & Todd) 1968.

E. g., the problem of constructing an equilateral triangle is solved by drawing two intersecting circles; but there is no Euclidean proof that the circles will intersect. The ^{of a triangle} theorem that the external angle [^] is greater than the interior opposite is established by constructing within the exterior angle an ~~equal~~ angle equal to the interior opposite; but there is no Euclidean proof that the constructed angle will lie within the exterior angle and so be less than it. In these and similar cases Euclid's conclusions are correct, not ^{explicit} because of [^] Euclidean premisses, but because of unacknowledged Euclidean insights. On the other hand, it is to eliminate the unacknowledged insight that modern mathematicians submit to the rigor of symbolic logic.