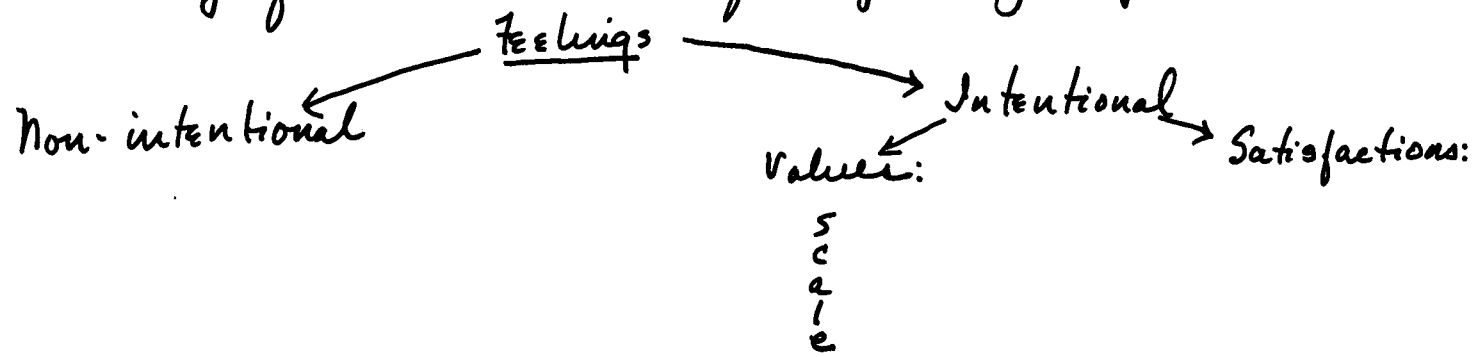


D0262

We are engaged in developing an argument that would provide proper specification to the general statement: the role of Catholic Christianity in the modern world is the transformation of modern culture in such a way that it promotes the human good. We are studying Lonergan's notion of the human good, and we have seen that it involves several aspects. The first is the development of skills, education to differentiated operations in the world of immediacy and in the various worlds mediated by meaning. The second, which we are discussing ~~the~~ now, is affective development. We have seen Lonergan's distinction between non-intentional feelings and intentional feelings, and the complex way in which feelings are related to values. In the latter regard, ~~we~~ we have introduced the notion of self-transcendence as the criterion of value, and the difference between response to value and response to what is satisfying, agreeable, enjoyable, pleasurable. Today we will continue to explore affective development as a part of the human good, and first we must speak of the scale of values, the hierarchy of values, to which feelings may respond. Thus



In our last class, we saw:

- 1) the role of ^{Christians & the Church} ~~the Church~~ in the world is to transform modern culture in such a way that it promotes rather than hinders ^{human} the good.

We are engaged at the present time in trying to understand what the human good is. What is a ~~good~~ truly good life for men and women? What would this mean today? What precise changes have to be made in modern

culture if this culture is to promote the human good? ~~There are, the first.~~ What kind of life is the Church to promote if it is to be faithful to its vocation? What are the

What has to be grasped and accepted at the outset is that the ^{condi-} ~~answers~~ ^{tions of a} answers to these questions are complex, and that the material we must ^{good} deal with in our next several classes will be quite technical. There is ^{life?} no way this material can mean anything to you if you do not exercise yourselves in a good deal of self-scrutiny and study of the notes between classes. Making up your own examples.

The notion of the human good is a composite notion, and we can approach it only by slowly assembling its composite features. Thus you have to be prepared to be patient enough to follow a sustained argument that will extend over at least several classes.

What constitutes the human good, a fuller and richer life both individually and collectively (Freire)? The first element is the development of skills. ^{Qq: a)} What is a skill?

b) Lonergan distinguishes two kinds of skills. What are they? What is the basis of the distinction? What is the basis of the distinction? What are some examples? What is the difference between the world of immediacy and the world mediated by meaning? Are there various

worlds mediated by meaning?

c) The second feature of the human good involves the development of feelings. Again, Lonergan distinguishes two kinds of feelings. What are they? How do they differ? What are some examples? Why are some called intentional?

d) Intentional feelings can intend two kinds of ~~feelings~~ objects. What are they? How do they differ? Do they necessarily coincide? Do they necessarily conflict? What is the criterion of a good human response, according to this analysis?

for sec. 2, this will have to be done acc. to lecture 9.9

Do I respond for my own sake or for the sake of what is good?

Affective development = self-transcendence. A 1st approximation. Eg., career choice.

The 1st recognition of values occurs in feelings.

Moving closer re: affective devel. { Feelings, then, respond or can respond to values. The next point L. makes is that there ~~is~~ are many different kinds of values, and that they can be placed in a scale of preference. What determines the scale is the degree of self-transcendence involved in ^{intentional} response to these values.

There are, first, vital values. Health and strength are values. To maintain one's health, to restore it after illness, to protect it -- these are not automatic. At times they entail work, sacrifice of pleasure, denying oneself certain items of food & drink, having a regular exercise program -- self-transcendence.

There are, second, social values. It is good not only for me to be healthy, but for all to be healthy, and for this there are needed social arrangements that make possible

the vital values of the whole community: an economic order that insures food, lodging, work to all. Society is a value, since only through social co-operation can people provide humanly for themselves and their families, and only through social cooperation can those incapable of providing for themselves be provided for. A good social order ranks higher on the scale of values than the vital values of an individual, and should rank higher in one's own spontaneous affectivity, but ~~it~~ it also involves a greater degree of self-transcendence to respond to and work for a good social order, ^{to respond to social values} that looks to others than simply to make sure that my own vital needs are taken care of. The "good of order."

Third: Both vital values and social values are a matter of ~~the~~ living and operating ~~or~~ and co-operating. But a full and rich human life is much more than living and operating and co-operating. Behaviorists might want to limit human life to this and to program people to a certain social order and reward them by giving them bread. But people are not content with mere living and operating and co-operating for the sake of a smoothly functioning social order. People have to find a meaning in their living and operating, in their jobs, in their place in society, and in the order and structure of a society. What we call culture is a matter of providing that meaning. There are, then, cultural values. Cultural values are embodied in education, the arts, literature, philosophy. Culture is a matter of discovering, approving, correcting, developing the meanings and values in terms of which people live. ^{the} cultural response.

involves yet a greater degree of self-transcendence in one's affectivity and in one's actions. A person who works 40 hours a week, provides for his family, contributes to the social order by paying his taxes, but spends the rest of his time narcotized in front of a TV set may be promoting vital and social values, but is surely less self-transcendent than one who also works, provides, contributes, but in addition spends a good deal of his leisure time both pursuing the quest for meaning and value by continuing to read, to enrich his mind and heart and spirit through cultural activities, and to contribute in his own way to the cultural enrichment of others, to their discovery of meaning, and to the improvement of the atmosphere of meaning and value in the community. The continuing pursuit of an enrichment of meaning is a further degree of self-transcendence, and shows yet a further degree of affective development. For it pursues a good that goes beyond the goods on the level of vital and social values.

4th, Even more worthwhile is the personal pursuit of authenticity itself, the pursuit of becoming a good person, no matter what ^{kind of} ~~one's~~ involvement one may be engaged in at the first three levels. To pursue authenticity is to pursue becoming the kind of person who can originate values in oneself and in one's milieu, who can inspire and invite others to become good persons, promoters of value. It is to respond to personal values.

It frequently involves a great deal of sacrifice: refusing to go along with the crowd, perhaps being ostracized, resented, belittled, betrayed, deserted. Thomas More in "A Man for all Seasons" is an example of the pursuit of personal value. Response to personal value, to the possibility of authenticity, involves a greater degree of self-transcendence, and thus a greater degree of affective development.

Finally, there are religious values, there is God and his love and his vocation to an individual. Response to these values entail the greatest degree of self-transcendence and also of affective development. We will soon be saying a good deal about these values and our response to them.

The point of this analysis, then, is:

- a) affective development is a part of the human good; it makes for a fuller and richer human life both individually and collectively;
- b) affective development is not as simple a matter as "feeling good;" affective development and maturity are rather a matter of being able to respond to values in a positive and affirming way even when this entails sacrifice and pain; and even more, being able to respond in accord with a scale of values, so that one values religious values highest, then personal, then cultural, then social, then vital values.