

D0263

1. Review

2. Hierarchy

3. Life based on values = more than feelings. Topic 3.

(Sec. 1 needs a treatment of hierarchy of values).

7/12 We have seen a couple of features or aspects of human life that must be promoted if the good human life is to be realized & furthered: the development of skills, immediate and mediate, and the development of feelings. By way of review, ^{A)} in what does the development of feelings consist? What constitutes emotional maturity? (Sec. 1 to Hierarchy)

B) Does Lonergan further specify this, give us more of a handle on it?

Section 7/1 → C) Do you see any overall specification of the human good emerging yet? (Maximization of self-transcendence).
 Transf. of culture = transf. of mqs & values.

The third feature pushes the analysis further: the development of a life based on values. ^{the capacity to live} Life is more than feeling, and a life based on values is more than a matter of having the right feelings in relation to values. What more do you think is involved in an authentic life than emotional maturity, defined as an appropriate preferential scale of values? What must one do to be authentic, beyond apprehending potential values in feelings? Somebody proposes a course of action to you as valuable. Your first response is a feeling-response: positive or negative. The proposal is complex: say it involves changing your whole orientation. So your affective response is also complex. A potential value, a potential good, has been proposed to you. You have some feelings in regard to it. But you don't respond immediately on the basis of the feelings. What more do you do before you make a complete response one way or the other to the suggestion?

Notions: 1) Questions for deliberation

a) What is needed for these q. to be really authentic? ^(Is this really worth while?)

6) What, then, is value?

2) Judgments of value: "This is what it would be good for me to do."

a) Criterion of authenticity of judgment, of its objectivity?

3) Real test: decision & action, sustained commitment.

Rev. of material thru lecture (next 2 pages).

One's scale of values is the indicator of how good, how authentic, a person is. For Lonergan, if a person's scale of values is like this, that person is authentic. If not, inauthentic to a greater or lesser degree.

BREAK.

c. We have ^{already} spoken a lot in this class about value. But just what is value? How is it known? The third component in Lonergan's understanding of the human good is value, and we must turn to a closer examination of it. More than feeling ^{the development of value-consciousness.}

Dev. of V-C. What is value-consciousness?
 11.3 → Value, says Lonergan, is what I am looking for, what I am seeking, whenever I am confronted with a possible course of action and ask myself the question, Is this truly good? Or is it merely apparently good? Is it worth while? Are my feelings about it based on selfish considerations or are they based on a real good belonging to this course of action? To detail this, let's recall something

said earlier: We spoke earlier of the various levels of consciousness in Lonergan's thought, and we spoke of one level that involved such ^{operations} ~~actions~~ as deliberating, evaluating, deciding, acting on one's decisions. We said that the norm or imperative related to that level is "Seek value." One's deliberating, evaluating, deciding, acting are good to the extent that in them one is seeking value. They are evil to the extent that one is seeking merely one's own satisfaction, gratification, ^{or something other than value.} Now to seek value rather than just satisfaction and gratification is to transcend oneself. ^{→ thru eg. for deliberation} Thus we

Can say that one's deliberation, evaluation, decision, action are good to the extent that they involve one in self-transcendence; i.e., to the extent that in one's deliberation, evaluation, decision, and action, one is seeking what is truly good, really worth while, and not merely satisfying, gratifying, enjoyable, pleasurable.

The point is: human beings are capable of doing, not just what pleases them, but what is truly good, even when it may involve privation, pain, endurance, suffering. And they can come to do this regularly, easily, spontaneously. If one is this kind of person, and only if one is this kind of person, one is a good, a virtuous person.

Authenticity is self-transcendence.

To review: ^{Value-consciousness, then,} ~~Choice, then,~~ is more than a matter of feelings. Feelings are one's original apprehension of values. But one must move on from the way one feels about something and must ask whether his feelings about it are based on selfish desires for pleasure, satisfaction, riches, or whether they are a genuine response to a real good. This is what is meant by deliberation and evaluation. At the end of this process there comes the judgment of value, This is or is not good. The criterion of whether the judgment of value is objective or not is the self-transcendence of the subject making the judgment. A true judgment of value is one made by an authentic or self-transcending subject. And the real test of an authentic or self-transcending subject is: does he not merely approve the good in his judgments of value, but also choose it and follow through his choice despite the cost? Does he sustain the commitment? Or does he say one thing and do another? Is his doing consistent with his knowledge of what is good?

Only here is it clear whether one is a responsible person, truly seeking and promoting value.

Value-consciousness, then, is a third component of a truly good life for human beings. If the vocation of the Church is to transform modern culture so that it promotes the human good, then its vocation is to work for the promotion of value-consciousness in modern culture. Value-consciousness emerges in a human being when he or she becomes aware that one not only chooses between various courses of action, but that in doing so one makes oneself an authentic human being or an inauthentic one, a good person or an evil person, a responsible person or a sociopath.

BREAK (End for 71, since they are ahead).

~~Next class: beliefs, disc. of paper.~~

Belief: Today's Issue!

POINT:
This is not
Subjectivism.
Get at by
questioning.