

DO 264

1. Review on Values.
2. Beliefs: the social component
  - a. examples
  - b. questions
  - c. Belief: today's issue
- d. The problem for Catholics
- e. questions

We have been talking of value; the third component in the human good, beyond skills (immediate and mediate) and feelings, is the capacity to live a life based on values. We discussed in the last class the movement from the apprehension of values in feelings through questions for deliberation to judgements of value and decision and action. The formation of conscience.

What we must grasp in this analysis is that human consciousness has the capacity to recognize and respond to what is good, and to discriminate this from what is just satisfying, pleasurable, enjoyable, agreeable, secure, ego-boosting. The capacity to distinguish between what is good and what's in it for me is conscience. 4th level operations.

The development of this capacity is the third component of the good human life. The vocation of Christians, Lonergan says, is to transform modern culture so that it supports & promotes the human good rather than hinders it. Christians have a vocation, then, to be involved in

- a. transform culture.
- b. transform mg's of values.
- c. promote self-transcendence & authenticity.
- d. promote conversion.

- a) the education of modern men and women (dev. of skills)
- b) the promotion of emotional development (from satisf. to values)
- c) the moral development of modern men and women (the discrimination of value from satisfaction not only in feelings but also in judgments of value and in decisions and action.)

What is emerging from our discussion is that Christians have a vocation to promote self-transcendence. The promotion of s-t in themselves and in others is the basis of Christian response to the problems set by the modern world. (True even of skills, esp. mediate, as we will see later. We have discussed s-t only in the moral realm. There is also s-t in the cognitional realm).

New:

The shift from mere satisfaction to values as the criterion of one's decisions Lonergan calls moral conversion. Part of the vocation of Christians in the world of today, then, is to promote, encourage, foster moral conversion, i.e., to promote, encourage, foster a life based on values rather than on satisfactions.

And the first place for the promotion of moral conversion is, of course, in ourselves. This means, in terms of the hierarchy of values, that the striving for authenticity, personal values, in one's own living is high on the priorities list of genuine Christians. To be authentic persons. Needed if one is to promote authenticity in one's milieu, to encourage it in others.

We will talk more of conversion as the course goes on. But we introduce the notion of moral conversion here to round off our discussion of values. Religion will be dealt w. after beliefs.

We move now to a discussion of beliefs, as the fourth component of the human good. Our discussion is expanding now to the social component of the human good. Skills, feelings, and values are all aspects of the individual component of the human good. The development of skills, of feelings, of values, or the failure to develop skills, feelings, values is something that happens in the individual. But it is conditioned by the beliefs of a society, a culture, a group. One is born into and raised in a culture. That culture takes some things for granted -- certain meanings and certain values are respected ~~perhaps~~, in that culture. Certain other meanings and certain other values are rejected in that culture. The meanings and values that are held by a culture constitute, in large part, the beliefs of that culture.

Beliefs constitute the context in which one develops one's own views of what is true (meanings) and of what is good (values).

Thus, e.g., in our culture it is generally taken for granted that  
a) Abraham Lincoln was a champion of the rights and equality of blacks; (meanings)

and b) because he was, he was a good man, something of a hero (values).

Or, in our culture it is generally taken for granted that

a) the free enterprise system allows more room for initiative than a socialist economy (meanings);

and b) it is good that it does so: free enterprise is better than socialism (values).

Or, in our culture it is generally in some circles taken for granted that all communists are intrinsically evil (meanings + values combine).

The point is that children are born into and raised in an atmosphere of meanings and values that is handed on from one generation to the next: beliefs about what is true and what is good. These beliefs themselves ~~must~~ <sup>may</sup> be true or false, right or wrong. But belief is an inevitable component of our lives. As you saw in reading "BTI," what a person holds as true is largely a matter of belief: it has not been personally verified. The same is true, altho not emphasized in BTI (But in MIT) of what a person holds as good. Especially in the first half of our lives, what a person holds as good is in large part a matter of his or her cultural tradition. Within this context, one makes judgments of value.

Believed + personally acquired values also intermingle.

Lecture 12.1

P. 87, last ¶, can substitute "values" for "knows."

Now, some questions:

- 1) From what you read in "BT I," why would beliefs be a component of the human good? (ANS: needed)
- 2) Do you see, however, how including beliefs as a component of the human good also complicates the question of authenticity? (ANS: inherited tradition can be inauthentic). { social  
cultural  
personal
- 3) Do you see a remedy for this problem? (ANS: Not the rejection of belief, but a critical stance, so that one can spot error, scrutinize it, uncover other views connected with it, examine them too, reject them; but also move on to oneself: discover carelessness, bias, prejudice that led one to accept what is false as true, promote truth in oneself: emphasis on positive → advancing in authenticity, merely negative approach → a personal & cultural wreck).

BREAK

... of these  
... differ from those of

... is also ...  
...  
... the plane of reality ... meaning  
... the questions ... will ...  
... difference.

4. Science and common sense are mutually exclusive and one must choose between them. True or false and why?
5. What does Lonergan mean by the differentiations of common sense?

II. The Subjective Field of Common Sense

1. T. 181: "There is, then, a subtle ambiguity in the apparently evident statement that common sense relates things to us." Explain.
2. Patterns of experience:
  - a. Why is it abstract to speak of a sensation? What two elements are always concomitant with a sensation?
  - b. What is a pattern of experience? What is its determinant feature?
  - c. In what way is the notion of a pattern of experience the result of an insight?
3. Biological pattern of experience:
  - a. What does insight grasp in certain patterns of experience to give rise to the notion of a biological pattern of experience?
  - b. Why does the notion of the biological pattern take us beyond behaviorism beyond a narrow positivism?
  - c. Why does the notion not violate the canon of parsimony?
  - d. Does the notion of the pattern not, however, violate the canon of selection?
  - e. "A more informative characterization of the biological pattern of experience is to be obtained by comparing animals and plants." (183) What do animals and plants have in common? How is this common element supplemented in the animal by a biological pattern of experience peculiar to animal life? When does the biological pattern emerge, and for what purpose?
  - f. What is extroversion? elementary experience? the confrontational element of consciousness? the elementary object? the elementary subject?
4. Aesthetic pattern of experience:
  - a. How does the aesthetic pattern differ from the biological?
  - b. Is art identical with the aesthetic pattern? What is the life of insight in art? How does it differ from the role of insight in mathematics, science, and common-sense?

After break:

Lonergan, in BT I argues that in times of little social or cultural change, beliefs are stable, not seriously questioned. But in times of great social and cultural change, beliefs too are changing. Precisely because they are only beliefs, not personally acquired kn., believers are left at a loss, disorientated, not knowing which way to turn, threatened.

You have read enough Lonergan to know that he regards our time as a time of great social and cultural change. The problem of beliefs extends not only to meanings but also to values, convictions, norms. In fact, it is probably more acutely felt in the value domain than in the realm of cognitive beliefs.

The basis of our social and cultural change is, of course, the transition from classicism to modernity, with all that this entails. It is not a smooth transition. As L. says on p. 93, "It is a time of confusion, for there are many voices, many of them skill, and most of them contradictory."

Catholics, L. says, are suffering more keenly than others from the situation, mainly because the Church remained more deeply embedded in classicism than other groups. So their cultural expression of the faith -- liturgy, language, customs, phil, the o -- have been radically and quickly changed.

This presents a special problem, a further problem, if the vocation of the church is to transform modern culture. A culture is a set of meanings & values -- largely a matter of beliefs! To transform a culture is to transform its mgs & values, its beliefs as to what is true & good, <sup>or in our time to provide a culture w. beliefs.</sup> But how can a group do this, if it does not know what it believes, if it feels itself at a loss, disorientated, threatened?

### I. Common Sense as Intellectual

1. a. What are the three intellectual and spontaneous conditions that contribute to the development of common sense?  
b. What is the general form of the common sense that is the product of these three conditions?
2. How do the analogies and generalizations of common sense differ from those of logic and science?
3. Common sense is also said to differ from science in:
  - a. its viewpoint and ideal
  - b. its language
  - c. the plane of reality envisaged by common sense meaning
  - d. the questions common sense will entertain.Explain each difference.
4. Science and common sense are mutually exclusive and one must choose between them. True or false and why?
5. What does Lonergan mean by the differentiations of common sense?

### II. The Subjective Field of Common Sense

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