• §1: The Problem
• Somber beginning concerning the human condition and the disillusionment of the 20th century
• Addressing the challenges of modernity and post-modernity is what Lonergan saw as his objective in writing *Insight*
• The context of the chapter is the historicity of the human condition and the problem of liberation it poses
• The idea of progress has to be won back and placed on a better foundation
• This requires a better understanding of human development and nature of the real impediments to human progress
• That the process of accumulation of insights is only “apparently random” refers the fact that there is some reason why human knowledge develops in this way – a reason known in the unrestricted act of understanding
• And that human development and progress entails communication and collaboration, and the difficulties this poses

[9:34]
• Hence, the willingness to live according to understanding and knowing is a challenge
• Human development occurs as doing follows knowing
• The problem of essential vs. effective freedom and the problem of liberation of effective freedom
• Essential freedom is radically free, that deciding is not determined by anything other than deciding
• Effective freedom, on the other hand, is determined by the degree of our habitual willingness

[13:00]
• The heart of the problem is a “antecedent willingness” to be persuaded to a universal willingness to learn all there is to learn about learning and willing (Chapter 19, pp. 660, 690)
• This means an openness to all that is to be learned (where learning means experiencing, inquiring, understanding, and judging)
• This also means a willing the objective of our unrestricted desire to know, willing an openness to universal wisdom, which is the unrestricted act of understanding
• The unrestricted act of understanding is personal – God – and to will the good of a person is to love that person (Chapter 19, pp. 691, 681; Chapter 20, p. 720)
• So the universal willingness is to love God
• This is different from the “good will” of Kant, the categorical imperative

[14:40]
• What does it mean to say that to will the good of a person is to love the person?
  – Not just willing what would be good for the person
  – Not a willing to make the person good in some way
  – Rather, willing the good that the person already is
  – Universal willing is willing the good that is the unrestricted act of understanding – God
  – Being in love with God is to be in love with knowledge, with the totality of the intelligible
  – After *Insight*, Lonergan will talk about love in quite different terms

[18:50]
• Chapter 18 §3: The Problem of Liberation:
• We are not born into that universal willingness; we have to be persuaded into it
• This is an enlargement of our effective freedom
• Going from the habitual willingnesses we have acquired while living before one has learned how to live
• The problem of being willing to take time out from living for the sake of intellectual and moral education
• In Chapter 18, Lonergan focuses on the problem as it is faced by each individual; in Chapter 20 the social and historical dimensions are brought to light
• The problem of modernity – the underestimation of what kind and how much progress remains
  – Example of text-messaging as a contemporary cultural phenomenon that can obscure the need to take time out for intellectual and moral education toward universal willingness

[25:25]
• Chapter 20 §1: “The Problem” – “The Reign of Sin”
• The social and historical conditions that accelerate the individual capitulation of effective freedom
• The reign of sin is the expectation of sin as a “statistical” phenomenon
• Machiavelli’s “realism” in political philosophy (Realpolitik) as the expectation of sin – the expectation that people will not develop a willingness cognate with their unrestricted desire to know

[29:42]
• Lonergan’s version of the Problem of Evil
• What is to be done about the problem of evil?
• One can grasp a certain kind of intelligibility about the human situation using the four heuristic methods – that is just the human condition
• But there is a further intelligibility to be grasped, because of the existence and unrestricted intelligence of God
• Because God is unconditionally good, God wills to do something about the problem

[36:56]
• Two Problems of Evil:
• Contrast between traditional theodicy problem and Lonergan’s approach to the problem of evil
• Traditional theodicy problem: How can an all-good and omnipotent God exist, since there is evil
• Lonergan’s alternate approach: since an all-good and an omnipotent God (unrestricted act of understanding) does exist, and there is the fact of evil, what is God doing about evil?
• Example of Ingmar Bergman’s film The Prisoner
• God is actively doing something about the problem of evil – the deficit of intelligibility
• Special Transcendent Knowledge is the exploration of what can be known philosophically about what God is doing about evil

End of Part II.