

Loneragan writes about two basic elements of the functional specialty of Foundations: conversion and a differentiated mind (we add Lonergan's patterns of common sense experience to the mix, since the four areas of biology, aesthetics, intellect, and drama all provide flavor or texture to conversion events in particular and a differentiated mind in general. In today's session we turn to a few specific elements of a differentiated mind: the world view (or world process) of emergent probability, living in a complex open-ended non-linear world such a world view embodies, and a preliminary breakdown of our institutional world conditioned by energy/matter schemes of recurring operations, the changing institutional world itself, and the sublating effects of a higher perspective on human affairs we call the transcendental realm or the realm of the Divine Mystery.

Let's start with a basic framework for anticipating what is truly going on around the world. The world view of emergent probability is built around patterns of recurring schemes of operation, each with a specific probability of emerging and once in existence of surviving. These schemes are set within a hierarchy consisting of higher and lower perspectives surrounding any given level of interest. So we postulate, or anticipate, three primary levels of order, each with its own sets of recurring schemes (distinct things), each sublating or conditioning the others, and yet each clearly distinct from other levels of intelligibility. In order of their emergence, we have: 1) the set of recurring schemes of operation that have to do with standing waves of energy/matter that are stem from the earth's influx of solar radiation, 2) the recurring schemes of operations that have to do with the good of order (specifically, the institutional structure of our times), and 3) the yet higher order perspective of the Divine Mystery (the transcendent realm of meaning). Together they form a single complex open-ended dynamic non-linear network or system of recurring schemes.

The point is that it is very important to establish the proper analytical framework before engaging in any socio-political work—be it orientation, diagnosis & evaluation, or estimating scope & constraints on rational action in time-and-space-specific situations—for any unnecessary restriction in scope leaves plans and policies open to unanticipated events (black swans) or a swarm of perhaps overwhelming unexpected consequences.

The way in which we conceptualize, or come to understand, world process is a foundational choice that affects all judgements of what is or is not real, how we explain what it is that we believe, and the way in which plans and policies are created and play out in the world. In *Insight*, Lonergan develops the world process of "emergent probability" that he then compares against other fundamental empirical world views as Aristotelian, Galilean (later Newtonian), Darwinian (evolution), and Indeterminism (Chapter IV, Section 3: Clarification by Contrast). His description of emergent probability is laid out at the end of the prior section. Our own times tend to be dominated by Newton's mechanical universe, although evolutionary thought and quantum mechanics (indeterminism) are at play in social Darwinism and New Age realities. We tend to think of the universe as a vast machine, a linear system of stimulus/response cycles. But this approach has its limitations, so relatively new disciplines or set of disciplines are emerging under the categories of chaos theory, networks, and non-linear complex systems that can help in understanding the kind of complex, dynamic, open-ended, non-linear systems characteristic of the world view of emergent probability.

**What are the key features?** First, evolution follows a shift to ever higher orders or perspectives. This starts with the emergence of basic particles, moves on to their associations in atoms, which in turn cluster according to chemical processes, etc. When humans enter the picture, even higher order perspectives become possible. Second, what changes are not bodies (common sense) but things (empirical sciences) that are conceived as recurring schemes of operation. So a university is not a building or cluster of buildings, but a patterned set of recurring schemes of operation that combine in an intelligible way whole fields of study, professors to training and students to learn, entry exams, graduation ceremonies, lectures, fund raising exercises, the writing of papers and production of videos, etc. A retail store is not a retail store but a set of recurring operations that include advertising, sale pitches, accounting, etc. Third, once humans enter the scene it becomes possible to conceive and implement conceptual schemes (potential, form, & act) that bring something new into the world. An example of this is the change from hunter-gatherer societies to agricultural cities to mega-cities of the industrial age. In each case, the earth's energy/matter flows are altered to provide a greater flow of energy and material for the civilization that adopts them. Such changes differentiate lower from higher cultures, for the former—as dynamic as they may be—are still constrained by accepted traditional forms while the latter are engaged in a pilgrimage of sorts in which the present is merely one stage of a process that leads heaven knows where (literally). In a way, it is the difference between sitting in a chair (static) and walking (dynamic): the former constrains while the latter seeks to maintain stability in a constantly changing situation.

**So what?** The military have a phrase, the "fog of war." Unable to "see" the entire battlefield left armies vulnerable. World views direct our attention; they provide hints as to what is or is not important; and they allow us to anticipate what there is to be known. Inappropriate or misleading world views invariably leave something out, limit questions being asked and thus insights to be desired. The resulting world mediated by meaning distorts all efforts to seek freedom and make personal choices in life, so efforts may be wasted, heavy opportunity costs incurred, and instead of progress one encounters the symptoms and reality of decline. (This has been covered in Friedman's Orientation [Or], Diagnosis and Evaluation [D&E], and estimating scope and constraints [S&C] on rational action in unique time-and-space-specific socio-political situations during times of fundamental institutional change. This is not a theoretical issue; it directly applies to our own lives.)

**1. Freewill is real,** for unlike the deterministic Newtonian world, the world process of emergent probability implies that while we are constrained by those levels that condition our own and limited even within our existing institutional structure, the possibility if not inevitability of sublating effects combined with our ability to create and implement (or block) recurring schemes of operations means that we not only can choose but have to choose if we are not to support evil schemes and discard life-affirming generative principles. Slavery is to leave all to fate.

**2. While the only absolute truth is to be found is the universal perspective of the Divine Mystery,** and while we are constrained to *virtually* unconditioned statements of truth, this does not mean that we cannot approach—through divine revelation—God's perspective on our human world. In this we rely on method, not absolutes, using both the transcendental method (individual level) and functional specialties (collective knowing) we gradually replace inadequate and unreliable worlds mediated by meaning to sound foundations promising progress. Keep in mind that it is not what people say that is important, but what they actually do, i.e., their actual roles in one or more recurring schemes of operation.

**3. There is no escape, no putting everything in the hands of fate.** Whether we like it or not, we are part of complex and dynamic recurring schemes that are very damaging to say the least. Three of these—open and unrestricted immigration, birth control, and abortion (euthenasia)—are all recurring schemes of operation in which we play a part; these schemes have already effectively destroyed the future of European society. The lost of any faith in anything other than a good time and eventually a pension check is expressed in the rejection of the Divine Mystery, a separation leading to a loss of meaning, an inability to even recognize evil, and a hopelessness that suggests a collective cultural decision to commit suicide. Not to take responsibility for one's part in maintaining sinful schemes is to remain a slave within the fickle hands of fate.

