

Although they differ significantly in both approach and extent, there are important parallels which can be drawn between Lonergan's *Insight* and Kant's *Critique of Pure Reason*. To employ Lonerganian terminology, both are concerned with *self-appropriation*, with "one's own rational self-consciousness clearly and distinctly taking possession of itself as rational self-consciousness" (*Insight*, 13). Importantly, however, neither Kant nor Lonergan were content with a critical evaluation of rational consciousness as an end in itself. Rather, each had a higher ultimate goal: to provide a stable foundation, an unshakeable ground for the full flowering of authentic human living in the social, ethical, and religious dimensions of life. For both thinkers, it was the notion of the human good which was the integral component in authentic human living.

Although the Kantian and Lonerganian notions of the human good differ, because each thinker built his notion of the human good upon his account of human cognition, it is possible to find some common ground for a dialectical analysis of their respective conceptions of the good. My project proposes to undertake this dialectic of the human good. In particular, my aim is to show that, for all that is worth affirming in Kant's ethics (such as human freedom, autonomy, and dignity), if his ethics is built upon a truncated account of human cognition, then it will inevitably result in a truncated living comprised of an antinomy between happiness and goodness.

Lonergan's account of the human good, on the other hand, is founded upon an unrestricted desire and a virtually unconditioned result; thus it can be dynamic as well as concrete. This concrete dynamism of the human good has far reaching social and historical implications. Lonergan's account of the human good allows him to answer Kant's question, *What may we hope?*, in a very different way than Kant did: our hope need not be purely eschatological; we may hope for a realization of the human good not in some infinitely far off reconciliation of goodness and happiness, but rather in the realization of small increments of concrete good which result when intellectual development, as well as redemption, answer and overcome the problem of sin.