

LONERGAN WORKSHOP

Boston College

June 16 - 20, 1975

Dialogue for Discussion

June 17, 1975

1. In the past several years the American Church has seen a serious decline in church attendance, a severe drop in vocations and a growing alienation of young people from the Church. Would you comment on how you see the present state of the Church and what your views are about the direction the Church is or should be taking.
2. Does the basic religious experience of unrestricted loving necessarily include an awareness of being loved unrestrictedly. And if so, what, in that context, is the meaning of suffering as punishment for sin.
3. Contemporary evidence does not show that the ~~classic~~ ^{great} classic therapies of, say, Freud, Jung, Adler are more effective in bringing about psychological healing than the more recent third-force types of therapy (Frankl, Maslow, Rogers and Hora, etc.). What does this indicate about the validity of the sophisticated classical models of the psyche as against the less finely-drawn contemporary models.
4. Within what functional specialty would one work out the psycho-therapeutic dimensions of Christian revelation.
5. Does the fact that God's gift of His love exists concretely in each individual person imply that the more one moves towards self-appropriation on all levels, the more one is responding to that gift. In other words, is authentic self-appropriation on all levels equivalent to the authentic response to God's gift.
6. Although a world that is not merely finite but also material necessarily involves a certain number of false starts, breakdowns, and consequent suffering on the part of its sentient inhabitants (e.g., children), is there still not something absolutely wrong about the suffering of children, something that can never be set right by any "reward" no matter how great? How then could a material cosmos with sentient inhabitants (and especially children) be justified under any circumstances?
7. In a functionally-differentiated theology, the objectification of the authentic subject's position on such issues as knowing, objectivity, and reality is part of Foundations. Does not the objectification of the authentic subject's position on an issue such as evil, in similar fashion ultimately become part of Foundations, or is it confined to Systematics?
8. To what extent does total Christian adherence to the Law of the Cross conflict with the contention of "liberation theology" that the Christian, precisely as Christian, must never be passive (pati, passion) in the face of evil.

