

LONERGAN WORKSHOP

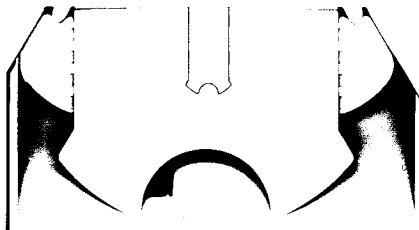
Boston College

June 16 - 20, 1975

Questions from the Ministry Group

1. Can transcendental values be resurrected in persons who have rejected them---for example, Gospel values. The question concerns large numbers of youth who have rejected their religious tradition. Is this a case of rejecting an imperfectly understood religious tradition. When the transcendental is outside of a person's horizon, how does a person help him move in a new direction.
2. How does one develop a diagnostic tool for determining the state of any given group in terms of conversion and differentiation of consciousness, etc. What are some alternate paths to self-appropriation besides working through Insight. How would one find such alternate paths for various cultural groups, etc.
3. Intellectual conversion is an individual achievement. Can moral and religious conversion occur outside of a community context. What is the relation between community and conversion. Does moral and religious conversion de facto occur only in a community context. If so, then, can this context be institutionalized.
4. Is there individual common meaning within the pluralform consciousness of persons today who call themselves Catholic to form true community. If one of the purposes of community is to provide a matrix for achieving and sustaining conversion, what kind of leadership is needed to meet the massive pluralformity of today.
5. Is Pastoral Theology the same as missiology in our culture. How can one speak to the group bias of any given group of youth. How can one identify that bias, critique it and communicate with persons who are affected by it. From what standpoint is this possible.
6. What is the connection between cognitive and affective development. How do these relate to each other as one moves toward cognitive, affective, moral and religious conversions.

June 18, 1975



LOWERGAN WORKSHOP

Boston College

June 16 - 20 1975

QUESTIONS FROM THE MINISTRY GROUP
(Revised)

June 19, 1975

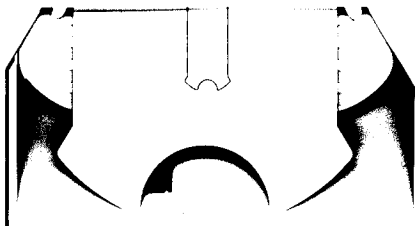
PANEL I

1. Can Gospel values be resurrected in persons who have rejected them? The question concerns large numbers of youth who have rejected their religious tradition.
2. Question consists of five parts:
 - a. Is Pastoral Theology the same as Missiology in our culture?
 - b. In light of part a, we are interested in identifying the state of a given group in terms of moral and religious conversion and differentiation of consciousness, etc. To that end, would you clarify the distinction between appropriation (moral and religious) and conversion (moral and religious)?
 - c. How do we go about seeking to counter the general and group biases found in our culture and generate moral and religious conversion?
 - d. What are some alternate paths to moral and religious self-appropriation other than working through Insight, for people who may find the book beyond their capabilities?
 - e. How would one find such paths to self-appropriation for various cultural groups?

PANEL II

1. Each of the three conversions has a communal and an individual element.
 - a. Can moral and religious conversion occur outside of a community context?
 - b. What is the relation between community and conversion?
 - c. Does moral and religious conversion de facto occur only in a community context?
 - d. If so, then, can this context be institutionalized?

continued



Questions from the Ministry Group (revised) continuedPANEL II (continued)

2. Question consists of two parts:
 - a. Is there a sufficiency of common meaning and values within the pluriform consciousness of the contemporary Catholic community that still constitute an actual community? In what sense is the Catholic community still a community?
 - b. If one of the purposes of religious community is to provide a matrix for inviting to, achieving and sustaining conversion, what kind of leadership is needed to meet the massive pluriformity of today?
3. What are the relationships between cognitive and affective development? Is one dimension primary or more inclusive of the person? How do these relate to each other as one moves toward their respective conversions and on to moral and religious conversion?

