

LONERCAN WORKSHOP

Boston College

June 17 - 21, 1974

Dialogue for Discussion

June 18, 1974

1. Why do you speak of "quasi-operator" rather than "operator" at the lower and higher levels of intentional consciousness. Could you clarify the upper quasi-operator?
2. What is the relation between consciousness in your thought and the conscious-unconscious polarity in e.g., Jung, particularly in relation to the function of the lower quasi-operator?
3. Conversion is spoken of in Method as an about-face. What is the about-face in religious conversion?
4. Does intellectual conversion heal a psychic rift? Does it have a healing function? Is it necessary for psychic wholeness?
5. The two papers both speak of a psychic or psychological conversion related toward and yet in some way distinct from the conversions of foundations. Would you comment on this?
6. Would you comment on your different uses of the term "intellectual conversion"?
7. What do you view as the relationship between the dark night of mystics and the "dark night" of those in psychotherapy? *Illustrate*
8. Comment on the relation between socio-cultural milieu and structures and psychological disturbances. What pastoral concerns should be operative here? Concrete possibility of moral and religious conversions in such a milieu? *Large*
9. Do you view the relationship between the Jungian and existential approaches to psychotherapy as complementary or conflicting?
10. Questions have been raised about the way you relate faith and beliefs and seem to give a priority to faith. Would you indicate the temporal and ontological relationship between the two? *high of --*
11. Is a generalized theory-praxis of human development possible and desirable which would mediate the various psychotherapeutic techniques?