

a clear stance about the fundamental notions of knowledge and reality. In other words, only a man who is intellectually converted can truthfully account for the whole movement, since he has correctly thematized the cognitional structure, which was operative in the movement itself from NT to Nicea.

But I don't see what this intellectual stance has to do with moral decision. One could want or decide to live up to the exigencies immanent in the cognitional structure, nevertheless one may not yet have reached the intellectual conversion (as I fear is the case for many of us).

5.

a) In FOUNDATIONS OF THEOLOGY David Tracy suggests that it is necessary to justify critically the moral and religious (pp. 218-9) prior to the explicit argumentation about God, but that you fail to do this in INSIGHT and hence operate abstractly.

b) Further Tracy states: "if moral and religious conversion do require prior explicitation to the question of God, how could the discussion of evil logically follow ~~###~~ rather than precede the solution to the problem of "od" (p. 219). Please comment.

6.

In INSIGHT you spoke of a universal viewpoint as proximate achievement, the upper ~~ba~~ide of an actual method of hermeneutics. But in dialectics you speak of a comprehensive viewpoint in terms of aspiration toward a "high and distant goal". Does this signify a softening of a perhaps overly ambitious claim to a universal viewpoint, or is there some other reason for this discrepancy?

7.

We are familiar with the work of researchers, interpreters, and historians. Can you point to any concrete examples of the type of work you envision in dialectics?

111. Tuesday, Aug. 10th.

1. Where does moral theology fit into subject specialization?
2. In Insight p.745 you state that "empirical human science can become practical only through theology." In what way have you attempted to show this in your Method in Theology?
3. If a science like psychology can be conceived of as involving micro subsiences and a macro science, whose correlate objects are the relevant set of conjugate forms and the concrete thing respectively, (so that, e.g., psychophysiology, neuropsychology, psychologies of perception and emotion, psychologies of intelligence and will, would be the scientific noetic correlates of conjugate forms at the abstractive, micro level, and psychology of personality would be the scientific noetic correlative of central form at the concrete macro level,) could one begin applying to the range of sciences which constitute psychology your functional specialties, at least in the first phase and at the first three levels?
Is there a close relation between your second and third levels and your treatment of conjugate forms and thing in Insight?
4. (Fr. Gutheinz, S.J.) Reflecting on 'Method in Theology' and Chinese culture with its a) refined moral consciousness, b) concrete way of thinking nourished by the script which is basically an image-script, and c) stress on praxis, (still enforced by communism), two questions come to my mind:
(i) How could I go about leading Chinese people to an intellectual conversion?
(ii) What place, if any, does praxis have in 'Method in Theology'?
5. David Tracy writes: "The modern scientist has largely abandoned the classical search for essences to face squarely the modern context of pluralism and perspectivism. Perspectivism recognizes that the significance of events may change as their history unfolds. As that significance of events changes so does the "reality" once thought captured forever in the essential definitions of the classicists... In Catholic theology the conflict of the majority and minority reports on the birth-control issue is ample evidence of the inability of the classicist to realize the shift at issue here." (The Achievement of B. Lonergan, p.89)
It seems to me, Sir, that your method in theology looks beyond to a church which accepts positively a genuine Catholic pluralism. Yet the furor over Humanae Vitae and the scant attention theologians have paid to such a revolutionary encyclical as 'On the Development of Peoples' seem to indicate that the teaching Church will never admit a theological pluralism for fear it be not concomitant with your triple conversion. The risk is too great and the Roman Catholic Church has too much to lose. The alternative will be to recede further into Rahner's 'diaspora', to hold on tight, the storm will abate and the controversies which presently rock the ship of Peter will ultimately pass; men will fall to their knees seeking God's mercy and forgiveness for their waywardness and ~~eccentric~~ theological and philosophical aberrations. This phenomenon has not yet come to pass because relativism within the domain of Catholic truth is not yet a major issue, but to my mind your

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thinking is going to bring it into sharp focus before long.
Would you like to comment please?

6. A term that occurs frequently in Insight is "the real". As this usage is not common in English, could you give some synonyms? Would "anything that is real", "everything that is real", "the whole of reality" do?
7. Is it possible to critically ground that life is worth while and that the universe is a value? If so, how does one proceed to do this?
8. Is it necessary first to demonstrate that the universe is valuable in order to show that being is intelligible and indeed completely intelligible, or is the obverse the case?