

Questions for Professor Lonergan

9. It has been recently remarked that you have been using the terms infrastructure and suprastructure with increasing frequency during the past several years. Are these terms examples of the need for the formulation of sets of general and special theological terms and their relations that you have discussed in Insight and in Method in Theology? Can you say something about the experience, the process and the need that has led you to formulate and use these terms as you have? Do you perceive other significant contexts for their use?
10. How is the negotiation of the movement from infrastructure to suprastructure in the emerging convergence of the world religions related to the dynamic relationship between cognitional infrastructure and suprastructure? Will converging traditions in the world again raise the question of the negotiation of the "black box"? Can the need for this negotiation be any more successfully ~~negotiated~~ ^{accomplished} in the emerging, universal religious consciousness than it has been in previous contexts?
11. In your shift from universal to ecumenical concern (pp.17-18) you have chosen the example of the experience of the African Kimbanguist Church. How do you account for your choice of this example?
12. Your concluding paragraph affirms that Christianity has a base from which it can pursue the concerns and projects that you note. Which of these do you see as necessary; which the most urgent; which the most demanding? Can you say which you feel most immediately drawn to yourself and something about why? Why your reference in the conclusion to emerging religious consciousness as "bottled effervesence"?