

1. It has been a longstanding idea that in Roman Catholic circles one cannot progress far in theology unless one has a real knowledge of and competence in philosophy. With the apparent demise of scholastic philosophy, how do you conceive the relationship between philosophy and theology?

2. By elaborating a transcendental or critical philosophy have you become perhaps more Kantian than Thomist? Could you briefly explain the way your analysis of conscious intentionality breaks the back of Kantianism?

3. Would you say something about your notion of systematics and the role that metaphysics might play in systematic theology even today?

4. Some people have expressed the fear that your notion of functional specialization as a key to method in theology may only hasten the already rampant subjection of theology to the built-in limitation of specialization, viz., knowing more and more about less and less. Could you say something that might dispell this fear?

5. What might be said about the relevance of Method in Theology to the issues of a theology oriented toward praxis in the sense of Metz's political theology?