

LONERGAN WORKSHOP

Boston College

June 12 - 16, 1978

Dialogue for Discussion

June 12, 1978

1. In Insight you speak of a "memory of startling strangeness" (Insight, xxviii). Could you relate this to Bergson's notion of "re-lived memory" and to the hermeneutics of suspicion and recovery?
2. Could you spell out your views on the importance of art for human living, and on what you mean by the priority of poetry? Could you relate this to the work of Prokofff?
3. Fields of inquiry like literary criticism require dialectics and foundations: but these are theological tasks. Could you comment on the difficulties implicit here: the challenge to the critic of enlargement of horizon; the challenge to the theologian of literary modernity.
4. Could you comment on the difficulty of the theologian's task of reflecting on the significance of religion in a culture matrix, when that matrix is laced through with the blossoms and briars of modern science and scholarship?
5. You speak of the unrevisable revisor in Insight. In what sense can we speak of unrevisability in relation to the fundamental distinctions and circuits of your economic analysis?
6. Phil McShane states on p. 1, from the foundations of the four conversions, that "present schemes of education, commerce and power are predominantly an epiphany of 'the murderous grotesque of our time.'" The religiously and morally converted political activist would agree. But to communicate to this activist--not the fanatic, but the religiously and morally converted activist--the need for intellectual and psychic conversion, and the complementarity of our concerns with those of such an activist is a very difficult task. Do you have any suggestions as to how we can establish the legitimacy of our long-range work in the eyes of the religiously and morally converted activist (e.g., the Catholic Worker movement) and the complementarity of our concerns with theirs?
7. Could you speak of aesthetic and psychic conversion as undertow to the transformation of mind and culture?
8. Would you comment on the search for universal in language in the study of Chomsky and indicate the strategy of critically integrating the work of Ricoeur and Levi-Strauss into your own methodological perspective.
9. Would you spell out the differences between and the relations of hermeneutics and communications?