

LOMERGAN WORKSHOP

Boston College

Dialogue for Discussion

1. David Tracy focussed on the negative dialectic of thinkers like Marx, Freud, Nietzsche, Wittgenstein and Derrida as potentially opening to the uncanny --i.e., to the mystery of God. How would you account for the overwhelming frequency with which such negative dialectics are put to destructive purposes--e.g., Marxist violence and hatred, Nietzschean nihilism (also in Structuralism) and the decadence of post-Wittgensteinian philosophy? What is the source of that distortion of the negative dialectic?
2. In what ways does Lomeran's theoretical account of the metaphysical element, potency, illuminate what David Tracy referred to as the presence/absence of the negative?
3. (for Tracy): What is/are the origin(s) of the apprehension of the mystical in option #3? Is the recovery here of the mystical the exact opposite of demands for demystification so often found in option #1? If so, or even if not exactly so, is not option #3 most different from option #1 in its historical apprehension of the not-yet?
4. (for Doran): As you envisage your suggested "core curriculum", what kind of social integral psychic horizon is possible at 21? What best intentionality could you hope for?
5. (for Doran): I have no objection to your curricular proposals; but isn't the prior and more daunting problem that of finding faculty people who themselves have the resources to make a liberal education work?
6. The model proposed sounds great: How do you see it being implemented-- what steps need to be taken? e.g., faculty preparation: to increase the possibility/probability of emergence?
7. How does a person in Option Five operate at the practical level of effective "doing", creating, or leading others?
8. Would R. Doran say what assumptions about the relation of the age to stage must underlie his plan for, say, the 4th year of studies?
9. Bob Doran mentioned the intimate connection between conversion as intensely personal and _____ communal. Could you expand upon the relationship between those aspects of conversion?
10. Bob Doran spoke of the disharmonious rhythms of sensitivity generated by the longer cycle in contemporary culture. Could you comment on the relationship between the gift of Grace and graceful performance?
11. Is Christianity a specific differentiation within the generic axial breakthrough, or is it a distinct generic breakthrough?