

Loneragan Workshop Questions
June 17, 1981

1. Would you briefly speak on your notion of natural law. How would your analysis of conscious intentionality be a reformulation of natural law theory?
2. Please describe how you came to the structure of the human good that you employ in Method.
3. How are emergent probability and divine providence related?
4. On page 116 of Method in Theology, you speak of the "basic option of the believer once called by God" - i.e., once touched by unrestricted being-in-love, by sanctifying grace. Again, at various places in Grace and Freedom, you address the doctrine of God's will and grace as irresistible. Could you indicate how the tension between these two positions can be resolved? Is it possible to refuse the gift of sanctifying grace?
5. In the intellectual life of a given thinker, how does religious faith or its absence affect the unfolding of the pure, detached, disinterested desire to know? I.e., does the presence or absence of religious faith among the practitioners of a given science impinge on the internal development of that science?
6. It seems that religious, moral, and psychic conversion can be operative without being thematized. Does this hold also for intellectual conversion? Why or why not?
7. Would you elaborate on what the notion of the "unconscious" in psychology is, when it is brought into an intentionality analysis.
8. How would you respond to those who say that you are operating from an intellectual bias?
9. Some of the workshop papers have mentioned the process of religious, moral and intellectual self-appropriation in the disciples of Jesus. Please comment on the further and seemingly crucial question in Christology today: the effort to gain some insight into the process of Jesus' own self-appropriation in his life, death and resurrection. For example, in what sense can we speak of the intellectual conversion of Jesus?