

Loneragan Workshop Questions  
June 15, 1981

1. You state that intellectual conversion is a rather rare happening. Why is this so? What would be the indications in oneself that intellectual conversion is happening in a consistent way?
2. In your Latin writings, you speak of human redemption in Christ as the law of the Cross. In what sense is this a "law"? Can suffering be in vain? That is, is there suffering that is non-redemptive either for the suffering person or for others?
3. Please relate the suffering of innocents to history and divine providence. What are the possibilities in remembering the history of suffering, and especially the "dangerous memory of the passion and death of Christ Jesus" for reversing the longer cycle of decline?
4. Could you please elaborate on your view of the Trinity's presence in history as expressed in De Deo Trino (1964) II, 234 and Insight, 734.
5. From your writings (De Verbo Incarnato, 1961, 1964) it is clear that Christ had the Beatific Vision. A question arises, however, from your discussion in De Constitutione Christi, (1961) 112, as to whether the child Jesus knew himself as God, since such knowing would seem to require the use of reason.
6. Could you say something about the Bush Man and what his primitive culture has to say to us moderns in terms of second immediacy? Also, how might this relate to your discussion of the "Dramatic Pattern of Experience"?
7. In Method in Theology you speak of unrestricted being-in-love as a dynamic state. This state seems to differ both from the dynamisms of consciousness manifested in questioning, and from acts of consciousness that respond to particular questions. In your view, is unrestricted being-in-love related to other dimensions of consciousness as potency-form-act? How is the dynamic state of unrestricted being-in-love different from and related to the other dimensions of human consciousness?