

Lonergan Workshop Questions  
June 16, 1981

1. Is there a distinction between psychology and spirituality, and if so, what?
2. What is the role of suffering in the formation of community?
3. Could you please elaborate on your understanding of sin? What would you say is the difference between sin and bias; sin and limitation? Would you agree that there is a moral/pre-moral distinction in the understanding of evil?
4. Being-in-love in an unrestricted manner is described as religious conversion that grounds both moral and intellectual conversion. How is psychic conversion related to these other conversions?
5. In what sense can the mystic's withdrawal from objectification and return to immediacy be a culmination of human intentionality?
6. In Method in Theology, the eight functional special ties are derived by multiplying the four levels of consciousness by the two phases of theology. Yesterday you spoke of five levels of consciousness. Does that now give us ten functional specialties? If not, why not?
7. In yesterday's question period, you touched upon Aquinas' discussion of sanctifying grace as related, not to a potency, but the soul itself. Does sanctifying grace transform the central potency, central form, central act of a person, and if so, how?
8. Fred Crowe, in his book The Lonergan Enterprise, referred to your work as "Organon", in the tradition of Aristotle and Bacon. Would you please comment on this aspect of your work.
9. Could you give us an up-date of your studies in economics and some indication as to where they are leading? What is your appraisal of current shifts in economic thinking within the Reagan administration? In light of inflation, are insights still worth "a dime a dozen"?