

Loneragan Workshop Questions
June 18, 1981

1. Our feelings orient us "massively and dynamically in a world mediated by meaning." (Method, 31) How is that a "vestigia trinitatis" in us? Or is it?
2. Earlier this week you spoke of romantic love as ending the longer cycle of decline. But in Insight (p. 237), drawing on Mario Praz, you spoke of romanticism as an "oasis of abnormality". Would you please clarify the meaning of "romantic" in each instance?
3. Is your critique of picture-thinking in "Cognitive Structure" related to Walter Ong's emphasis upon oral-aural thinking in The Presence of the Word?
4. What is the function of humor, irony, satire in fostering self-appropriation?
5. An act of knowing is a unity which includes experiencing, understanding and judging ("Cognitive Structure," p. 228; Insight, 324ff). It seems that while many operations are performed to reach the final judgment, the judgment itself is a single act which incorporates the prior separate acts. It is at once a judging, understanding and an experiencing. Do you agree? Is this what is meant by the distinction between intentio intendens and intentio intenta?
6. Is the word "method" analogous, univocal, or equivocal when applied to theology, to an empirical science, and to classical, statistical, genetic, dialectical, and generalized empirical methods?
7. Can an unobjectified awareness of subjectivity occur without a corresponding awareness of sinfulness? If such is the case, then can an unobjectified awareness of God's love occur without a corresponding awareness of God's redeemed creation?
8. Would you say a bit about your respect for and friendship with Thomas Aquinas?
9. What do you think should be the relationship between ecclesiastical authority and the work of the theologian?
10. Would you speak briefly on what you see as the most critical task in Catholic theology in the coming decade?