

WORKSHOP QQ: June 18 1981

1. The list of the vestigia trinitatis is not sharply defined; if ~~xxxxxxxxxx~~ feelings as intentional and so coupled with other forms of meaning remind you of the Trinity, I imagine you may speak of them as vestiges of the trinity.

Rosemary Haughton thinks of the Holy Spirit as thanksgiving, and so feeling of gratitude can be related to one of the divine persons.

2. The same lady insists that romantic love can ~~x~~ be not only perfect love but also the pit of degradation.

3. Unfortunately I have not read that book of Walter's. The difficulty with picture thinking is that it can be used to induce a mistaken notion of objectivity, or again to cover up a mistaken notion

4. They might be helps to discovering when the joke is on oneself.

5. "incorporates" is metaphorical

Judgment is rational because it rests upon sufficient reason; the reason is grasped in the ~~xxxxxxxxxxxxxxxxxxxx~~ act of reflective understanding which reviews the relevant prior acts.

Judging is a distinct act; its proper content is had in opting for a "yes" or a "no".

Intentio intendens is an act of meaning

Intentio intenta is the content of an act of meaning

6 Method in theology is a methodical unification of distinct and multiply interdependent methods

7 There are, I think, degrees of intensity in what is called the cloud of unknowing

The less intense phases need the support of some pious word or expression to keep out distractions

The more intense phases are like a feeling that leaves you speechless

8 ~~x~~ I made two voyages of discovery in the writings of Aquinas. My doctoral thesis appeared in four articles in Theological Studies and was reedited by Father Patout Burbs in Grace and Freedom. A similar trip followed ~~x~~ what were once ~~x~~ known as the Verbum articles in the same review and later were published at Notre Dame Press by David Burrell CSC who studied theology in Rome when I was teaching there. In the first case I was working on Aquinas for about 4 years; in the second for about five years.

Reading those two books have been voyages of discovery for ~~xx~~ hard working readers who ~~xxxxxxxxxxxxxxxxxxxx~~ check what I say by reading the texts of Aristotle and Aquinas I refer to.

Grace and Freedom was ~~x~~ a matter of following from the Sentences through to the Summa and later writings about ten distinct but related developments in Aquinas' own development of ~~xxxxxx~~ the Catholic doctrine of grace. He was the first to make the distinction that today is

named sanctifying and actual grace. In the Sentences ~~xxxxx~~  
~~xxxxx~~ there is only one grace in one man; it is sanctifying  
or justifying grace. In the De Veritate there is added  
an actual grace that is cooperative but not operative.  
In the Summa actual grace may be ~~xxxxx~~ both operative  
and cooperative.

I had been taught Molinism as a student; in a month  
or so of doctoral work, I had doubt whatever that Aquinas  
was not a Molinist.

I also figured out that the distinction between efficacious  
grace and sufficient grace is a trap. Both terms involve  
the use of an inverse insight; efficacious grace is a grace  
that prevents one from ~~xxxxx~~ sinning; sufficient grace is  
one that does not prevent one from sinning; and know what  
sin is is to perform an inverse insight.

Concomitant with the development on grace, Aquinas  
thought kept moving on action, act, causation, will, liberty,  
God's operating on the will, his cooperating with the will,  
but there was no change in his reconciliation of our liberty  
with God's infallible knowledge, efficacious decision,  
irresistible action.

In the work on Verbum or Word and Idea in Aquinas,  
I had to do self-appropriation: I had to find in my own  
consciousness the operations and connections that Aquinas  
spoke of. So as soon the ~~x~~ last article on Verbum in  
Aquinas was finished in 1949, I started to write Insight.

I had started to think on that topic when in the  
first year of Thomas More's courses in Adult Education  
in Montreal, I lectured for two hours on Thought and Reality.  
When that year ended I knew I had the material for a  
book: forty-five adults registered at the beginning of the  
course; forty-four were still coming at the end.

9 Ideally there should be no conflict.

~~xxxxxx~~

ordinarily/

If theologians were to grasp just what a method is and  
what it implies, then the method would bring about agreement  
between theologians ~~xx~~ without recourse to authority

Difficulty would arise only when some power struggle  
was involved