

Some questions for Class 11, *Method* chapter 11 and *WIST?* chapter 9, sections 1-4

1. What sorts of theological operations constitute the functional specialty 'Foundations?'
2. What is the operator of the movement from the first phase to the second phase of theology?
3. Why are the foundations limited explicitly to the second phase? What does Lonergan mean by saying they are not the sole foundation of second-phase work?
4. What is the distinction between foundational reality and foundations?
5. What is the alternative position against which Lonergan argues in the section entitled 'The Sufficiency of the Foundational Reality?'
6. What are some of the implications for pluralism in theology when the foundations are shifted to conversion?
7. What are differentiations of consciousness? How are they related to the realms of meaning? How are differentiations related to pluralism?
8. Pp. 272-75 discuss each differentiation singly. Do you have any questions regarding these?
9. Pp. 275-76 speak of the multiple differentiations, in the paragraph 'I have been content ...' And section 4 speaks of the theological implications of multiply differentiated consciousness. Again, are there questions regarding the last paragraph of section 3 and the whole of section 4? The paragraph on p. 278, 'It may be objected ...' is particularly noteworthy, as is the overview of what happened in the Middle Ages presented on p. 279.