


How first person practice engages with the process of valuing has not received much attention in action research. This article adopts Lonergan’s approach and explores the question, ‘what will I do?’ as the foundation for first person ethical inquiry.


This article surveys Lonergan’s transposition of wisdom from Aquinas. While the latter contained metaphysical and epistemological aspects, Lonergan attempts to provide an additional type of wisdom upon which the principles of the two aspects are grounded. In addition, the article addresses the natural and supernatural forms of wisdom in Lonergan’s thinking. Finally, while Frederick Crowe refers to the ‘strange disappearance’ of wisdom explicitly from Lonergan’s later writing, especially *Method in Theology*, it is argued that the function of wisdom not only remains but permeates it.


According to the Swiss theologian Hans Urs von Balthasar, a world that has lost sight of beauty is a world riddled with skepticism, moral and aesthetic relativism, conflicting religious worldviews, and escalating ecological crises. In *The Eclipse and Recovery of Beauty*, John D.Dadosky uses Kierkegaard and Nietzsche’s negative aesthetics to outline the context of that loss, and presents an argument for reclaiming beauty as a metaphysical property of being. Inspired by Bernard Lonergan’s philosophy of consciousness,Dadosky presents a philosophy of beauty that is grounded in contemporary Thomistic thought. Responding to Balthasar, he argues for a concept of beauty that can be experienced, understood, judged, created, contemplated, and even loved. Deeply engaged with the work of Aquinas, Kierkegaard, Nietzsche, and Kant, among others, *The Eclipse and Recovery of Beauty* will be essential reading for those interested in contemporary philosophy and theology.


An analysis of current efforts in cognitive neuroscience to explore the organic and cognitive processes involved in problem-solving. This analysis highlights a problem with assuming that cognitive processes can be wholly explained once one has explained organic processes. Reflection on scientific performance suggests how this problem can be evaded.

Bernard Lonergan argued that a Thomist theory of intellect must begin with advertence to the act of understanding. He distinguished his cognitional theory from a conceptualism that neglects the experience of insight and reflection on it. Early in his career, he explained how the conceptualist approach misinterprets Aquinas and creates problems for the metaphysics of rational psychology. This article explains Lonergan’s position and illustrates the conceptualist alternative by analyzing Joseph Owens’s view of cognition. By explaining the metaphysical differences between Lonergan’s and Owens’s opposing views of human knowing in relation to their distinctive readings of Aquinas, this article contributes to a more accurate reading of Aquinas on the act of understanding.


The cultivation of intelligence is a cooperative enterprise down the ages. The languages, words, sciences, theories, arts — all we learn from others. There are no Robinson Crusoes or Cartesian universal doubters in the realm of reason. As Cardinal Newman astutely observed, traditions are crucial, not just for religious faithful, but for all human learners. With Flannery O’Connor, we could imagine it as a long, multi-millennial procession of teachers and learners down the generations. We are born into languages and cultures that sweep us along in the procession.


Using housing research as an example, this book draws on Lonergan’s writings, particularly Method in Theology, to argue that a scientific approach to housing (or any other field of human endeavour) is constituted by a complete set of eight inter-related questions. Descriptively they are an empirical question, a theoretical question, a historical question, a critical/evaluative question, a visionary/transformative question, a policy question, a strategic question and a practical question. The challenge, however, is to coming to understand this set of questions as an explanatory definition of science. Lonergan’s functional specialties are understood as a unity - Functional Collaboration - within which the many diverse methods used in housing research can be linked together. The book concludes by arguing that Functional Collaboration is a theory of progress and that progress in any area of human endeavour (including theology and philosophy) is constituted or only brought about by finding new answers to this complete set of eight inter-related questions. For details and first 30 pages see: http://routledge-ny.com/books/details/9780415703468/.


In what follows, the significance of Newman’s thought for twentieth century protagonists of positive theology will be brought to light while delivering an exposition of positive theology and its relationship to speculative. To this end, I will first examine Newman’s theological approach with his turn to history. The second section will examine the essence of positive theology as conceived by the Saulchoir school, led by Ambrose Gardeil and his younger confrere Yves Congar. Finally I will draw the reader’s attention to how phronesis is explicitly invoked in Bernard Lonergan’s theological method, and how Congar’s classical conception of theology retains the scientific dimension of theology.

The article was prompted by considerations such as those proposed by Heidi Ann Russell in the previous article ("Quantum Anthropology: Reimagining the Human Person as Body/Spirit," *Theological Studies* 74/4:934-59). Ormerod argues that to recover a proper metaphysical frame to address questions around science and religion, theologians must appropriate intellectual conversion as specified by Bernard Lonergan. Such an appropriation is fully congruent with scientific method but identifies metaphysics as a form of metascience, relatively independent of the actual findings of science. Once secured, intellectual conversion provides a basis for resistance to the reductionist account of modern science and opens the door to a reappropriation of natural theology.


Drawing on Lonergan’s systematic theology of the Trinity and his conception of four created participations in the divine nature, this article argues that these created participations should result in four ‘types’ of holiness. The article explains the nature of Lonergan’s proposal in relation to the more traditional approach of Thomas Aquinas and draws out the implication of the proposal through a description of the four types of holiness. Further implications are drawn in relation to interreligious dialogue. The conclusion is that the four types constitute a form of supernatural vestigia trinitatis, allowing for an approach to the doctrine of the Trinity based on religious experience.


The article proposes a Catholic ethical method for the 21st century. To that end, the authors first address the magisterium's concerns with relativism and distinguish relativism from Bernard Lonergan's perspectivism. After proposing perspectivism as an epistemological tool that accounts for a plurality of Catholic ethical methods, the authors explore virtue ethics, virtue epistemology, and a Christian stance that contribute to a reconstructed Catholic ethical method. The article concludes with a definition of chastity from two methodological perspectives that have different anthropological and normative implications.


This article returns to the debate that Brendon Carmody initiated in this journal (3/2) in 2011 (the first entry above). There he proposed that Bernard Lonergan’s account of self-transcendence could provide the framework for a contemporary philosophy of Catholic education. Here the advantages and disadvantages of this proposal are scrutinised. Carmody’s treatment brings into focus the need to clarify the relationship between theology and education. A taxonomy of this relationship is presented before moving onto consider the ways in which another leading Jesuit, Karl Rahner, is better able to frame and inspire a robust theory or philosophy of Catholic education.


**REVIEWS**


Miller, Mark T. *The Quest for God and the Good Life: Lonergan’s Theological Anthropology*, Washington: Catholic University of America, 2013. (LSN 34/1).


**WEBWORKS**

King, Catherine B. "Finding the Mind: Lonergan and Systematics in Education."


Based largely on her book *Finding the Mind: Pedagogy for Verifying Cognitional Theory* (LSN: 32/4 2011), this paper was presented at the 2013 West Coast Methods Institute. She proposes that teachers and members of the scientific community so stress outer language expressions that they tend to block any work in self-appropriation and critical self-discovery. She outlines an expansion that incorporates both cognitional theory and introspective exercise and moves toward verifying the theory in student-provided external data.
McShane, Philip. "New Futurology Series." www.philipmcshane.ca

Recent additions: 4: Thomas Aquinas and Eschatology. 5: Jurgen Moltman, Cynthia Bourgeault, and Stories of Hope. 6: The MuzzleHim Brotherhood. 7: Time and Eternity. 8: The 8-fold Cyclic Way Folds Other Ways. 9: The Resurrection of God.

**GEMS**

This section includes works that make little or no mention Lonergan but focus on topics that Lonergan has written about. Contributors are asked to give a few words explaining the relevance of the citation. We encourage other contributors to share their wealth!

*Dialogues in Philosophy, Mental and Neuro Sciences.* [http://www.crossingdialogues.com/current_issue.htm](http://www.crossingdialogues.com/current_issue.htm)

*Dialogues in Philosophy, Mental and Neuro Sciences* is the official journal of the association Crossing Dialogues sponsored by Associazione Crossing Dialogues. Its major aim is to improve interdisciplinary communication in related fields such as psychology, psychiatry, philosophy, cognitive sciences and neurosciences. *Dialogues in Philosophy, Mental and Neuro Sciences* is intended to be an answer to the observation that "journals dedicated to theoretical discussions are a large minority and that the journals with high impact factors prefer quantitative research" and to the demand for "more journals dedicated to qualitative discussions and interdisciplinary dialogues" ([Int J Evid Based Healthc 2006;4:396-397](http://www.crossingdialogues.com/current_issue.htm)). Access to complete articles is totally free. Authors of accepted articles are expected to pay a page charge.


This article considers how the young Thomas Aquinas treats the question of universal salvation by examining his reading of 1 Timothy 2:4, *God wills that all humans should be saved*, in two of his early works, the *Scriptum on the Sentences* of Peter Lombard and the sixth *Disputed Question on Truth*, both dated to the period 1252–1257. Drawing on John Damascene’s distinction between God’s antecedent and consequent will, Thomas here teaches that whereas God wills antecedently in a unimodal way that all humans should be saved, He wills consequently in a bimodal way based on foreknown merits. Though foreknown merits are not a cause of predestination itself, they are a cause of glory, one of predestination’s temporal effects. On Thomas’s account, then, reading 1 Tim 2:4 as a straightforward statement of what God has done eternally—namely, predestine or save every individual human—would undermine the freedom of the human will that is necessary in order to attain to beatitude.


The publication of Alyssa Pitstick’s *Light in Darkness* has raised questions about the status of von Balthasar’s theology, in particular his theology of the descent of Jesus. The paper will consider her claims, and responses to her thesis, and those of others who have raised critical questions about his theology. It will not address the question as to the orthodoxy of his theology, but will ask how his theology can contain so many elements which stretch boundaries yet not
attract official concern. It will consider his position on the descent into Hell, divine immutability, his Trinitarian thought and his position on the beatific vision of Jesus. It will compare his treatment with that given to the writing of Sobrino’s Christology.


It is commonly argued by Christian philosophers and theologians that the traditional doctrine of divine simplicity is incompatible with the orthodox doctrine of the Trinity. First, it would seem that the presence of relations in God suggests a composition of substance and accidents in him. Second, if all that is in God is God, as simplicity claims, then it would seem that one could not maintain the real distinctions between the divine persons, as the Trinity requires. In answer to these challenges this article seeks to recover Thomas Aquinas’ and the Reformed scholastics’ emphasis upon the subsistence and pure actuality of the personal relations in God. The article concludes that while God’s personal relations are really distinct from each other, there is no real distinction between the personal relations and the divine substance and that the Trinity and the doctrine of divine simplicity are thus agreeable.

**CONFERENCES & COURSES**

**LRI Graduate Seminar Series**

On January 10, 2014 the Lonergan Research Institute Graduate Seminar series was pleased to present Claudio Monge of Fribourg University who presented a paper entitled “Can Abrahamic Religious Believers Pray Together?” with a response by John Dadosky of Regis College.


**COMING UP**

**LRI Graduate Seminar Series**

*March 21, 2014 - 14:10 - 15:45*:

The LRI Graduate Seminar series is pleased to present Thomas Reynolds, Associate Professor at Emmanuel College in the Toronto School of Theology, with a response by Ronald Kuipers, Associate Professor of Philosophy of Religion at the Institute for Christian Studies, Toronto. Professor Reynolds has a special interest in the questions posed to Christian narrative identity by hermeneutical philosophy. He is the author of two books exploring themes of hospitality, communion, and solidarity. He is also an Associate Scholar of the LRI. Ronald Kuipers is the author of a monograph on the public role and accountability of religious communities, and of a critical introduction to the thought of Richard Rorty. The Institute for Christian Studies is an independent partner of the Toronto School of Theology.

The paper will be available a week in advance, via email attachment (requests may be directed to jeremy.wilkins@utoronto.ca), or from the front desk of Regis College. Meetings of the LRI Graduate Seminar take place at Regis College, classroom C. They are free and open to the public, and followed by light refreshments.

**Cultural Homogeneity and Historical Consciousness, St. Paul University, Ottawa**

*March 27, 2014 - 19:00 - 21:00*:

The Lonergan Centre at Saint Paul University is hosting a panel discussion entitled "Homogénéité culturelle et conscience historique: comment s'échapper au relativisme?" La culture classiciste, longtemps porteuse des expressions de la foi religieuse, a céédé le pas à une culture plurielle, évolutive, offrant une "réinterprétation de l’homme dans son univers." Comment se dégager aussi bien du classicisme que du relativisme, afin de s’attaquer lucidement aux questions d’aujourd’hui?
Panel: Gaston Raymond, Louis Roy and Brian McDonough; Moderator: Pierrot Lambert. For more information, contact the St Paul University Lonergan Centre.

West Coast Method Institute

April 10-12, 2014: Pre-registration for this year’s conference should be completed by March 15, 2014, via email to mmorelli@lmu.edu. Please provide your name and professional affiliation, and let us know if you plan to attend our Saturday evening banquet and if you require a vegetarian meal. Registration Fee: 40$ US payable on the first day of the symposium. The registration fee is waived for graduate students. Accommodations: The Custom Hotel is located within walking distance of the university. Their website can be found at http://www.jdvhotels.com/hotels/losangeles/custom_hotel. Call toll free in the US and Canada: 877.287.8601. You may be able to obtain a cheaper rate by booking through Expedia.com. The hotel provides free shuttle service to and from Los Angeles International Airport.

The 41st Annual Lonergan Workshop at Boston College


6th International Lonergan Conference, University of British Columbia

July 21-25, 2014. This conference is entitled “Functional Collaboration in the Academy: Advancing Bernard Lonergan’s Central Achievement.” It will be held at the UBC in Vancouver, Canada. (First announced in September LSN). Presentations will be in various disciplines, including, but not limited to, theology, philosophy, education, housing, economics, law and science. The conference will be of special value to graduate students interested in functional specialization. Conference information at: http://www.sgeme.org/PageDocuments/lonergan-conference-UBC-2014.pdf. To reserve accommodations please go to: https://reserve.ubcconferences.com/GROUP/availability.asp?hotelCode=UBC&sdl=Check+In&startDate=07%2F25%2F2014&endDate=07%2F25%2F2014&adults=1&children=&rooms=1&requesttype=invBlockCode&code=G140720B. For more information, contact Terry Quinn, Conference Director at terrance.quinn@mtsu.edu.

PROJECTS

Collected Works

Bob Doran and Jeremy Wilkins are still wrapping up work on the editing of CWL 8, The Incarnate Word. It will be submitted soon.

Bernardlonergan.com

Uploaded:

- 3700ADTL040: notes on BL’s handwritten comments in the folio 'De sacramentis in genere' (37000DTL040)
- 4000ADTEL40: Transcription of 40000DTEL40, a fragment on gratia operans
- 4100BDTE040: Translation by M. Shields of 41000DTE040, De ordine iustitiae
- 4200ADTEL40: Transcription of 42000DTEL40, Table of contents of dissertation
- 4300ADTEL40: Transcription of 43000DTEL40, on Council of Florence
- 4500ADTL040: Transcription of 45000DTL040, Actio
• 4600ADTL040: Transcription of 46000DTL040, Cursus specialis. De gratia operante apud S. Thomam, 1942.

• 9160AA0E070: A recording of 'Natural Right and Historical Mindedness' as delivered by Lonergan at the 1977 Lonergan Workshop

• 9190AA0E070: A recording of 'Theology and Praxis' as delivered by Lonergan at the 1977 Lonergan Workshop

(Audio restoration of the last two items was done by Greg Lauzon. The tapes of these lectures were loaned to the site by the Thomas More Institute, Montreal.)

• 5100ADTL040: Transcription by R.Doran of 51000DTL040 (Lonergan's notes for the defense of his doctoral dissertation)

• 5100BDTL040: Translation by Michael Shields of 51000DTL040 (Lonergan's notes for the defense of his doctoral dissertation)

• 53A0ADTL040: transcription by R. Doran of 53A00DTL040, Lonergan's notes from the 1940s 'De Visione Beatifica'

• A translation by Michael Shields of the notes in the Archives, De Novissimis, at A48 (48000DTL040).

• 53A0BDTL040: translation by Michael Shields of 53A00DTL040, Lonergan's notes from the 1940s 'De Visione Beatifica'

LonerganResource.com
Fall sessions of the Marquette Lonergan Project Colloquium now available in audio recordings:

November 7, Robert Doran, 'The Structure of Systematic Theology,' which expresses something of the inspiration behind a new systematics project. On November 8, the morning session was devoted to a panel discussion on issues raised in Doran's lecture, including the list and order of topics in a new systematics. The discussion will influence changes in the list and order presented in Doran's paper. The afternoon session on November 8 consisted largely of a Skype presentation by Neil Ormerod of his paper, "The Grace-Nature Distinction and the Future of Systematic Theology," and a discussion with Professor Ormerod on his paper. The proceedings of the colloquium presented here include:

• Doran's paper, 'The Structure of Systematic Theology,' (PDF) in the form in which it was delivered; the list and order of topics will be modified, based on the discussion on the morning of November 8.

• 13-FC1: a recording of Doran's lecture from audio file: 131107-000

• 13-FC2: a recording of the panel discussion on the morning of November 8 (from audio file 131108-000); panelists include Darren Dias (coordinator), John Dadosky, Joseph Mudd, Randall Rosenberg, Susan Wood, Jeremy Blackwood, Joseph Ogbonnaya, Juliana Vazquez, Joe Gordon, Jonathan Heaps, Brian Bajzek, Bryan Massingale, and Ryan Hemmer.

• 13-FC3: an audio recording of the Skype session with Neil Ormerod and discussion led by Jeremy Blackwood(from audio file 131108-002)

Robert Doran, 2006 Regis College Course 'Lonergan's Late Writings'

In the spring semester of 2006 Robert Doran taught a graduate seminar at Regis College, Toronto, entitled "Lonergan's Late Writings." Participants included Jeffrey Allen, Jorge Zurek, Mary Jo McDonald, Ravi Michael Louis, and Joseph Ogbonnaya. The seminar was recorded by Greg Lauzon. The available materials include PDF files of the lectures and recordings of each class. The original schedule of the course prevailed through most of the semester, but a backup occurred on March 16. All scheduled writings of Lonergan's were discussed by the end of the course. For each class except March 16 and April
6 (when the discussion was led by Mary Jo McDonald and Ravi Michael Louis), there is a PDF of Doran's lecture. All sessions were recorded. These materials will be made available soon.

**Need a Lonergan mentor?**

Reminder: As noted in the December LSN, anyone needing assistance with the task of self-appropriation, might consider a small group of older Lonergan scholars who are willing to develop a short-term mentoring relationship with individuals. Contact: Dr.JoeMartos@Gmail.com. For information about Dr. Martos, see http://www.catherinecollege.net/moodle/mod/resource/view.php?id=619

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**Subscriptions**

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**Contributions**

While we have regular contributors, we invite anyone with news to submit it. *The Lonergan Studies Newsletter* is published quarterly in March, June, September, and December. News for any issue should be in the hands of the editor by the 15th of the preceding month (February, May, August, November). Send to:

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