
Twentieth-century Canadian philosopher Bernard J. F. Lonergan and nineteenth-century German philosopher G. W. F. Hegel regarded themselves as Aristotelian thinkers. As Aristotelians, both affirmed that human knowing is essentially a matter of knowing by identity: in the act of knowing, the knower and the known are formally identical. In spite of their common Aristotelian background and their common commitment to the idea that human knowing is knowing by identity, Lonergan and Hegel also differed on a number of crucial points. This essay discusses some key similarities and differences between Lonergan and Hegel on the issue knowing, in the hope that such a discussion might uncover a few possible avenues for further philosophical dialogue about these two important thinkers.


Thomas Aquinas has a philosophy of education. In this article I try to indicate what it amounts to by focusing not only on his theological discussions of teaching and learning but also on what can be gleaned about his approach to teaching by looking at his own teaching practice as displayed in some of his writings. In addition, I look at two of Aquinas's sermons that shed light on what he thinks about teaching and learning.

De Nys, Martin J. “Hegel and Lonergan on God (With a Nod to Kierkegaard).” *American Catholic Philosophical Quarterly* 88 (2014): 559-571.

Hegel and Lonergan both make important contributions to the contemporary task of developing philosophical considerations of God within the context of a philosophy of religion. Hegel maintains that philosophy must both present knowledge of God as God is in godself and present an account of God’s involvement with the human community. One accomplishes this two-sided task, Hegel believes, through the philosophical appropriation of the religious representation. If this appropriation is rightly understood, there is little in it to which Lonergan should object, and a great deal that he might endorse, given his own views about the relation between philosophy of religion and philosophy of God. At the same time, Lonergan would rightly object to what at times seems at least to be Hegel’s annulment of religious mystery, and the claim Hegel sometimes seems to make that the cognitive achievements of philosophy result in a sublation of the existential concerns of religion. Lonergan argues for positions that make possible important corrections of these problems.


A critical response, based on Lonergan's work, to the "theistic psychologists" at Brigham Young University. The latter section on hermeneutic theory may be of particular interest. The link leads to the entire article.

Lonergan is commonly read through a Thomist lens, sometimes favorably and sometimes unfavorably. But the evidence suggests that Lonergan was interested in Hegel before he undertook his studies of Aquinas and that his interest in Hegel persisted throughout his intellectual career. Lonergan regarded Hegel’s absolute idealism as “the halfway house” on the way to his own critical realist position. His effort to establish his critical realism was informed and guided by a struggle with Hegel’s absolute idealist response to Kant’s Critical Philosophy. Lonergan scholars who hope to understand adequately Lonergan’s critical realist position would do well to give more serious attention to his early and perduring relationship to Hegel.


In a previous article the author noted the role of Lonergan’s four-point hypothesis in unpacking the order of grace in the grace–nature distinction. Here he demonstrates how the hypothesis can be used to resolve classical tensions within the grace–nature debate, arguing that any genuine resolution to those tensions must evoke something like Lonergan’s four-point hypothesis. This parallels Rahner’s observation that only a trinitarian God can be a self-communicating God.


Etienne Gilson was a strong promoter of the notion of a ‘Christian philosophy.’ He viewed it as a type of historical practice whereby Christian thinkers are spurred by revelation to develop philosophical positions congruent with revelation, but which are defensible by reason alone. This paper reviews Gilson's notion of Christian philosophy and argues that the philosophical position of Bernard Lonergan is one example of such a practice.


This article proposes to elaborate aesthetic judgment. The context is John Dadosky’s call for such an elaboration in light of the theological and philosophical import of a recovery of beauty. Following Dadosky’s suggestion that this be set within Lonergan’s appeal to interiority, the article signals two points in Dadosky’s program: patterns of experience and the role of cognitional operations. The article turns to Mikel Dufrenne’s work on the phenomenology of aesthetic experience. Based on this work, data is presented on behalf of configuring a pattern of cognitional operations that is specific to aesthetic experience and that exemplifies Lonergan’s general empirical pattern of cognitional operations: experience, understanding, judgment.


Enmarcado en la línea de investigación Filosofía Política e Ética del Centro de Estudios de Filosofía de la UCP (Universidade Católica Portuguesa), el Colóquio Internacional “Lonergan – Perpectivas atuais” fue realizado en Lisboa el 5 de febrero de 2013 en la citada institución. El evento reunió especialistas de diferentes áreas, escuelas y métodos en torno a un debate que se demostró, además de valioso y concurrido, bastante pertinente debido a su innegable actualidad.

This book addresses the climate change crisis through scientific, historical, and spiritual lenses. Using Bernard Lonergan’s functional specialization method, developed to facilitate collaboration among specialists, Raymaker and Durrani not only analyze data and rebut the claims of climate change deniers, but also look for inspiration to motivate and coordinate needed action by persons, groups, and nations. The book is wide-ranging in its historical examination of leaders who have shown us ways to work together constructively in finding solutions to problems. Lonergan’s method helps us study the past with a view to change the future. To do so, we must first reform ourselves.


Lonergan explains the four-level activity of human consciousness in the context of his analysis of scientific methods and objectives. Human consciousness is correlated to lower “coincidental manifolds,” and it integrates and directs functional "schemes of recurrence" of the brain and neural systems. In these conscious configurations, objective and unbiased assessment of truth and acceptance of the reality play a crucial role. In a similar way, effective human freedom and responsibility play a crucial role in an authentic development of human knowledge. This is also true of scientific research, which cannot advance without freedom and responsibility of the researcher. A neuroscientific affirmation of the illusory character of freedom and responsibility results therefore self-contradictory. Lonergan explains that some phenomena on a higher level may seem chaotic and illusory from a lower level, but there is no reason to give human mental activity less valuable status. Hardly any scientist would state that he is not free and responsible in his research, or claim that he does not have his “thoughts and behavior under control” (Cozolino).


This is the second in a series of books introducing Lonergan’s fourth functional specialty to wider audiences. By examining persistent intellectual impasses in philosophy and theology, the authors have found that some of them originate in different but usually implicit notions of reality, knowing and objectivity. Once they are made explicit, we compare divergent “surface-level” differences, not to one another, but to a “universal viewpoint” formulated on a performance-based understanding of these three notions. The authors contend this new way of comparison promises to evade some recurrent impasses in intellectual history. Because the “proof lies in the doing,” the case studies in this series test whether the fourth functional specialty is actually a way forward within that history.


This article (in Italian) constitutes the opening chapter in a book introducing *Evangelii Gaudium* to a non-academic audience. It relates Steven Bevans’ book *Models of Contextual Theology* (Orbis, 2002) to Lonergan’s notion of a theology that is historically conscious and that seeks to “raise theology to the level of its times.” It suggests that *Evangelii Gaudium* represents a blend of two of the six models of contextual theology outlined by Bevans: the “praxis model,” and the “anthropological model.” It offers a brief overview of the contents of the apostolic exhortation suggesting that it follows the contextual method preferred by the Latin American bishops: “See,” (Chs. 1 and 2), “Judge” (Ch. 3), and “Act” (Ch. 4).

This article identifies areas in which the thought of Lonergan and Doran converge with that of Pope Francis and suggests that they provide explanatory foundations for a theology that follows the method he proposes. Areas of convergence identified include: the need to move from a deductive to an empirical notion of theological method; treating the situation as a source of theology; giving priority to the evangelization of culture over direct attempts to influence social structures; and giving a positive value to popular piety.


The notion of Being is central to Hegel as the beginning of the System and to Lonergan as what first arises in the mind. They both ask: how must the cosmos and human society be structured so that rational existence and flourishing are possible? Hegel claims to show the necessarily interlocking set of conditions. Logos-logic underpins the realms of Nature and Spirit that together limn the space of free individual existents. For Lonergan the notion of Being orients us toward the Whole of the proportionate universe, and toward the Transcendent Cause. Inquiry moves from things present to us in sensation to ever broader explanatory modes of things in relation to one another. Through insight, ways of construing the Whole are formed and reformed. Things, scientific systems, and social systems are not static but are on the move in the universe that has the form of emergent probability.

REVIEWS


WEBWORKS


A college-level lecture addressing the question, “How does a community of faith ensure that readers of the Bible correctly grasp the significance of their reading?” Includes brief explanations of Lonergan on community, hermeneutics, horizon, conversion, and the self-correcting process of learning, with additional emphases on Doran's psychic conversion and Voegelin's saving tale. Incorporates a hermeneutics that combines personal inspiration, author-engagement. Sketches the resolution of differences in a dialectical forum. 23 pages.


A link to 28 adult education lectures, arranged in four sections: Intelligence, Strategies, Communicating, and Faith. Lonergan's mind is evident throughout

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!

Thomas Aquinas's treatments of analogical predication of the divine names have generated perennial and polarizing debates. This article expands the framework for analysis by examining the divine names through the lens of final causality and the convertibility of being and good, stressing agathological participation as crucial for understanding the metaphysical foundation for analogical predication of the divine names. This approach specifies how analogical predication of the divine names functions as an intermediary end subordinate to the ultimate end of the beatific vision and how the ultimate end of the beatific vision causes the intermediate end of analogical predication.


I suggest that Thomas Aquinas’s richly descriptive account of the relationship between the passions and prudence implies a certain kind of awareness and capacity for mature discernment of one’s desires. Although Aquinas does not use the language of mindfulness in the way it is understood in contemporary spiritual practices, he should not be overlooked for the potential resources his approach to theology can provide for cultivating mindfulness.


L’esthétique kierkegaardienne est place sous le signe de la complexité (type d’existence, théorie de la sensibilité, pratique de divers arts, examen des œuvres). La signification existentielle est à rapporter à la sensibilité. L’individu esthétician vit pleinment selon le sens externe (la rapport au monde) et selon le sense interne (les divers sentiments). Cela se réakuse le mieux dans la virtuosité du genie, spécialement de la génialité sensuelle. Or le concept central est l’immédiateté. C’est bien le paradoxe de l’esthétique de mettre en œuvres les mediations les plus diverses et subtiles (notamment dans la vie du séducteur et dans les operas de Mozart) et de tender vers l’immédiateté, celle de la plentitude dans l’instant. Alors, à la limite, la vie esthétique accomplice serait l’innocence; en deçà des figures du séducteur; il faut remonter à la figure de la résistance à la seduction.


Subsequent to Vatican II (1962-1965), the current theology establishes a complementary relation between the proposal of Blondel (1861-1949) and Rahner (1904-1984), in regard to an apologetic notion of revelation, history, and world, from the point of view of “the supernatural” and “the transcendental,” respectively. However, initially, both authors would have adopted different attitudes when facing the proposals of Heidegger (1889-1976) in *Being and Time* (1927).


Il convient d’opérer la junction entre l’insistance de Kierkegaard sur le paradoxe et la dualité de la langue-objet et de la métalangue dans la conception contemporaine. Le paradoxe chrétien impose à celui qui le recontre l’alternormé par les exigences de la coherence formelle, au niveau de la réflexion sur cette recontre. La mentalité du scande incline à poser la fausseté de
l’incarnation dans le champ de la discussion et suggère ainsi le piège d’en poser, en antithèse, la vérité.

COMING UP

Phillip McShane E-Seminars


An e-seminar on economics, “Economics’ New Standard Model” gets underway on January 17th, continuing till March 28th, 2015. Information regarding the seminar is available on the website series “Economics’ New Standard Model” (http://www.philipmcshane.org/economics-new-standard-model/) and those interested in participating can contact me directly at pmcshane@shaw.ca. The e-seminars to follow, of 2015-16, are to weave round CWL 7, 8, 9, 11, 12. The autumn seminar, titled “The Minders’ Reach for God,” shifts Trinitarian theology into the context of subject-as-subject (CWL 18, index); the spring seminar, 2016, “Christ, Science, Futurology,” will move towards collaborative structures of the Mystical Body. My Boston Workshop of June 2015 on “Functional Collaboration” is to open the road to these two seminars, reaching out for and gathering suggestions and questions.

Creatures of God: Theological Anthropology in the Context of Evolution - a Catholic-Evangelical Dialogue

January 23, 2015

Wycliffe College of Toronto, Canada, will be hosting a symposium comprising two keynote lectures and two panel discussions with leading theologians, pastors, and scholars on the subject of human nature, evolutionary biology, sin, and theological anthropology. It will be a day of scholarship and informed dialogue on topics that engage theologians, philosophers, and scientists who seek a critical coherence of faith with science.

Cost: The event is free and open to all (lunch included). Registration: Please send an email to: joshua.adam.martin@gmail.com to confirm your attendance and reserve a lunch.


The Bernard J. Lonergan Institute (Seton Hall University)

January 29, 2015

Professor Jeremy Wilkins will be delivering the first in a series of lectures on “Theology and the University”: Who is Jesus of Nazareth? Unexpected Insights from Bernard Lonergan’s Christology.

As the University of Toronto Press prepares to publish the English translation of Bernard Lonergan’s The Incarnate Word, written in Rome in the 1960s, Professor Jeremy Wilkins will set Lonergan’s writings on Christ within the context of his efforts to link ancient doctrine with contemporary concerns. Besides presenting an overview of The Incarnate Word and identifying some of Lonergan’s important contributions, he will take a more detailed look at Lonergan’s theology of Christ's consciousness and knowledge.
Lonergan Research Institute Graduate Seminars (Regis College, Toronto)

January 30, 2015
Respondent: Jonathan Bernier.

February 27, 2015
Eric Mabry: “How the God-man?: Being and Becoming in the Historical Life of Jesus Christ.”

March 20, 2015

Marquette Lonergan Project Spring 2015 Colloquium: Phenomenology and Catholic Philosophy

February 12-13, 2015
The Spring Colloquium will focus on Lonergan's work as both a theologian and a philosopher. We will host a number of leading phenomenologists to discuss the relationship between phenomenology and Catholic philosophy. In conversation with these scholars, we aim to better understand Lonergan's role as a pivotal figure in the transition from neo-Thomist philosophies to Continental philosophies as one of the dominant paradigms for Catholic philosophy in American universities. Three panels will address the development of the relationship between phenomenology and Catholic philosophy, its structural and methodological features, and what future it can or should have, respectively. The panels will include presentations by Patrick Byrne (Boston College), Bruce Ellis Benson (Wheaton University), William Desmond (Villanova University/K. U. Leuven) and Marquette's own Danielle Nussberger.

For more information, please contact: Rev. Robert Doran, S.J., Ph.D. (414) 288-3164, robert.doran@marquette.edu

Aquinas Institute (Blackfriars, Oxford)

March 7, 2015

30th annual Fallon Memorial Lonergan Symposium at WCMI

April 9-11, 2015
Loyola Marymount University, Los Angeles, CA. University Hall 1000.

Paper proposals (one-page abstracts) and panel proposals (that specify the question or set of related questions that will guide discussion) must be received no later than January 30th, 2015. Notifications of acceptance will be sent by February 15th, 2015. Completed papers must be submitted no later than March 15, 2015 in .doc or .docx format by email to mmorelli@lmu.edu.

Pre-registration: Pre-register by March 15st, 2015 by 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: Custom Hotel, located within walking distance of the university. Their website can be found at http://www.jdvhotels.com/hotels/losangeles/custom_hotel.


The 3rd Lonergan Latin American Workshop

June 4th & 5th – 2015

This conference is entitled “Cultural Matrices and Generation of Historical Change.” It will be held at the Pontifica Universidad Javeriana Bogotá, D.C. / Columbia / South America

The program consists of: 1) Main presentations, co-presentations and open conversation with participants. 2) Thematic discussion groups on communications. 3) Plenary sessions with the results of group discussions and general conclusions

Discussion Groups:

1. Latin American cultural matrices: movements, collectives, cultural practices, emergent meanings and values, education, communication, traditions, arts, public opinion, gender, cultural studies, cases, experiences

2. Religious practices and cultural transformation: incidence of religious traditions and theology in the historical change of Latin America

3. Latin American cultural interactions with political economy, social organizations and technologies

4. The General Empirical Method (GEM) mediations through its functional specialties with Latin American cultural matrices, and critical social and human sciences

Preregister by Monday, April 20, 2015, emailing the following information to Martha R. Castro (mrcastro@javeriana.edu.co):

First and last name, profession, institution, country, e-mail


Proposals are due by January 30, 2015. Indicate discussion group number, from above, for group proposals. Include: Name and surname, profession, institution, country, e-mail. Title and maximum 150-word description of the presentation. Send information and request for additional information to: fsierra@javeriana.edu.co; gerneira@javeriana.edu.co; misaelmeza@javeriana.edu.co

Complete texts are due by: April 1st, 2015 – Time New Roman 12 font, double spaced, 15 pages maximum length.

The Lonergan Consultation Group at the 2015 Catholic Theological Society of America

June 11-14, 2015

Hyatt Regency, Milwaukee WI. How does Lonergan’s thought assist in understanding the key notion of “Sensus Fidelium” from Vatican II? We will also consider drawing on various contextual approaches to Lonergan’s thought, especially feminist/womanist, as well as Lonergan and education.

The administrative team: John Dadosky, Regis College, University of Toronto (Convener), Mark Miller, University of San Francisco, and Cyril Orji, University of Dayton.

For more information, contact John Dadosky: john.dadosky@utoronto.ca
PROJECTS

Collected Works

The manuscript of The Incarnate Word, volume 8 of the Collected Works, is at the press and will begin production in January 2015.

Editing is in progress for the following manuscripts: The Redemption, volume 9 of the Collected Works, Second Collection and Third Collection.

bernardlonergan.com

Uploaded in October: "De Peccato et Purificatione": 9700ADTLG40 and 9700ADTEG40. The first is a transcription by R. Doran of 97000DTLG40, Lonergan's "De Peccato et Purificatione," a study of Gregory of Nyssa. The second is a translation of the same document by Michael Shields. This paper was probably written by Lonergan during his student days at the Gregorian University.

lonerganresource.com

The following items were uploaded since the last Newsletter:

A. The Thought of Bernard Lonergan, June 2014 CTSA: Audio recordings of the following presentations:
   - Joseph Ogbonnaya, Marquette University, "Towards A More Indigenous Catholicism: Insights from Lonergan's Notion of Culture"
   - Gill Goulding, Regis College/University of Toronto, "In Defiance of Fragmentation: The Dynamic Imperative of Kenotic Love"
   - John Dadosky, Regis College/University of Toronto, "Has Vatican II Been Hermeneutered? Recovering and Developing its Theological Achievements"

B. Lonergan on the Edge, Marquette University. The audio recording of the Sept 19-20 proceedings will be uploaded to the site in the new year. At present the following papers are available:
   - Bryan Gent, "In the Laboratory of the Imagination with Ricoeur and Lonergan "
   - Christopher Krall, "Memoria in Augustine's Trinity; a Needed Clarification in the Context of Recent Research"
   - Glenn Butner, "Participation or Communion? Trinitarian Reflections on Lonergan's Four-point Hypothesis"
   - Various Speakers: Panel on Lonergan and the Questions of Ethics. Contributions from Patrick Byrne, Cynthia Crysdale, Philip Rossi, and Nick Olkovich are available.
   - Justin Schwartz, "Method in Theology as a Theoretical and Practical Reflection on the Great Commissions"
   - Heejung Cho, "The Presence of the Holy Spirit in the Context of Christianity in Asia: From the Perspective of Frederick E. Crowe and the Federation of Asian Bishops' Conferences (FABC)"

C. On October 23, Robert M. Doran delivered the annual Emmett Doerr Lecture in Systematic Theology at Marquette University, entitled "A New Project in Systematic Theology."

Lonergan's Dialectics

William Zanardi is preparing a third volume in a book series on Lonergan’s fourth functional specialty. As was the case with the second volume, he invites anyone interested in being a co-author, including ABD candidates, to forward a chapter proposal to him (williamz@stedwards.edu). In contrast to the first two volumes and in order to reach wider audiences, the new case studies are to focus on impasses outside of philosophy and theology. So far they have been drawn from debates about art and ecology, the
ontological status of institutions, economic realism and the language of self-interest, environmental historiography, the neurosciences and the language of mechanisms in the brain. (Scheduled publication: Fall 2015.)

Subscriptions

Online current and past issues available at www.lonergan.on.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Justin Schwartz, below.

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Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute, www.lonerganresearch.org. Director: Jeremy D. Wilkins, jeremy.wilkins@utoronto.ca. Tel: 416-922-5474 ext. 240. Research Associate: Justin Schwartz, justin.schwartz@mail.utoronto.ca. Research Scholar: Michael Vertin.

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 editors by the 15th of the preceding month (February, May, August, November). Send to:

lsn@lonerganresearch.org

or to Tad Dunne at
tdunne@sienaheights.edu

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