

LONERGAN STUDIES

NEWSLETTER 36 / 1

MARCH 2015

PUBLICATIONS

Curnow, Rohan M. "Which Preferential Option for the Poor? A History of the Doctrine's Bifurcation." *Modern Theology* 31/1 (2015): 27-59.

What I seek to contribute to the cooperative task of theology is a cogent and novel narrative that prepares the way for manifold interpretations of the history it recounts. It is not theologically speculative; it is historically reconstructive theology that aims at facilitating significant and varied systematic theological investigation. As such, in Bernard Lonergan's terms, it belongs to the "first phase" of theology. That is, in this article, I focus upon retrieving the past by writing a targeted history of the doctrine of the Option for the Poor in preparation for the "second phase" of theology whose role it is to mediate theological meaning to the present.

Dalton, Anne Marie. "Bernard Lonergan (1904-1984) – God Operates Always and Everywhere." In *Creation and Salvation: Volume 2: A Companion on Recent Theological Movements*. Studies in Religion and the Environment, Volume 6. Edited by Ernst M. Conradie, 66-71. Zweigniederlassung Zurich: LIT VERLAG GmbH @ Co. KG Wien, 2012.

Lonergan's formation in the tradition of Ignatius of Loyola contributed a key idea of his later theology: God operates always and everywhere. This pervasive and unrelenting presence of God throughout time and space is the remote context of his theology of creation and salvation.

Daly, Robert J. "A Phenomenology of Redemption?" in *For Rene Girard: Essays in Friendship and Truth*. Edited by Sandor Goodhard et al., 101-110. East Lansing, MI: Michigan State University Press, 2009.

Daly relies on Lonergan's notion of conversion – intellectual, moral, and religious – for overcoming sin.

Daly, Robert J. "Is There A 'Phenomenology' of Redemption?" The Boston Theological Society, February 9, 2012. 29 pages.

http://www.bostontheological.org/assets/files/faculties/daly_phenomenology.pdf

This paper is a more extensive and detailed version of "A Phenomenology of Redemption?" Sections include "Lonergan and Girard on Redemption" and "A 'Phenomenology' of Redemption: Imitate the Desire of Jesus." Daly relies heavily on Lonergan's notions of conversion and the law of the cross, along with Robert Doran's work on these issues.

Evans, Jean. "Experience and Convergence in Spiritual Direction." *Journal of Religion and Health* 51/1 (2015): 264-278.

The practice of spiritual direction concerns the human experience of God. As praxis, spiritual direction has a long tradition in Western Christianity. It is a process rooted in spirituality with theology as its foundation. This paper explores the convergences between aspects of philosophy (contemplative awareness), psychology (Rogerian client-centered approach) and phenomenology. There are significant points of convergence between phenomenology and spiritual direction: first, in Ignatius of Loyola's phenomenological approach to his religious experience; second, in the appropriation by spiritual directors of concepts of epochē and empathy; third, in the process of "unpacking" religious experience within a spiritual direction interview. [Note: Evans uses Lonergan to speak of the "data of interiority," her use of phenomenology, and the aim of client centered therapy: "to provide the patient with an ambiance in which he feels at ease, permits his feelings to emerge, comes to distinguish them from other inner events" as he/she engages in therapy sessions.]

Friel, Christopher. "Faith and Feeling in Lonergan." *Australian e-Journal of Theology* 21/2 (2014).
http://aejt.com.au/data/assets/pdf_file/0007/667285/AEJT_Faith_and_Feeling_in_Lonergan_Friel.pdf

I give an interpretation of Lonergan's claim that values are apprehended in feelings. I situate his project within fundamental theology rather than in foundations for ethics arguing that Lonergan was concerned to give an ecumenically conceived apologetic in order to conceive the 'leap' of faith. To this end I show how the later work was informed by the 1952 Analysis of Faith. I show how Lonergan drew creatively on his sources: On Scheler he takes up Pascal's 'the heart has its reasons' (now in the context of the value of believing) and on Hildebrand he takes up the self-transcendence of the value-response. I offer a new perspective on the emotional element of intentionality in Lonergan and suggest that fears of anti-intellectualism stem from a concern to situate his emotional phenomenology primarily within ethics.

Friel, Christopher. "Lonergan's Notion of Being" *The Heythrop Journal* (Dec 23, 2013).
<http://onlinelibrary.wiley.com/doi/10.1111/heyj.12087/abstract>

This article will try to explain what Lonergan was attempting to do in the twelfth chapter of *Insight*. As the title *The Notion of Being* suggests, it is not concerned with being, but rather a technical term of Lonergan's devising, namely, 'the notion of being.' One purpose of this note will be to clarify Lonergan's technical term. After *Insight* was published Lonergan described the chapter as an attempt at a 'systematic propaedeutic to wisdom.' It will be shown how what Lonergan has to say in this chapter is connected with an earlier chapter on judgement in which Lonergan refers to Aquinas on the need for wisdom in selecting fundamental terms such as the meaning of being as well as the immediately preceding chapter on self-affirmation in which Lonergan verifies his own account of judgement. It will be argued that Lonergan is especially concerned in this chapter to respond to some aspects of Hegel's thought.

Jacobs-Vandegeer, Christiaan, "Method, Meaning, and the Theologies of Religions." *Irish Theological Quarterly* 80/1 (2015): 30-55.

The theologies of religions respond to important questions about the meaning of Christian faith in a religiously pluralistic world, but the debates among their various positions are often criticized for militating against actual engagement with the world's religions. Most often these theologies presume the need for a framework that relates Christianity to the religions. This article uses the work of Bernard Lonergan to propose foundations for a theology of religions that undercuts the imposition of conceptualist frameworks, attends to the yet unfolding histories of Christianity and the religions, and grounds Christian doctrine in the context of pluralism.

Lonergan, Bernard. *A Second Collection* [Kindle Edition]. Edited by William F. J. Ryan, SJ and Bernard J. Tyrrell, SJ. University of Toronto Press, 2015.

A Second Collection joins the electronic book Kindle editions, from amazon.com, of Lonergan's works. These also include *Insight* and *Method in Theology*.

Lonergan, Bernard. *La Trinità/ 1. Parte dogmatica: lo sviluppo dottrinale* (Opere di BL 11), Roma, 2014. Edited and translated by Domenico Ronchitelli. Published by Città Nuova.

[Note: This is an Italian translation of CWL 11] Oggetto di studio del volume è la dottrina trinitaria nella sua parte strettamente dogmatica, ovvero quella parte che spiega i dogmi della Chiesa e li riconduce alle fonti della rivelazione. A questo scopo sono stati scelti cinque punti che vengono esposti in cinque tesi: (1) la consostanzialità del Figlio con il Padre; (2) la divinità dello Spirito Santo; (3) le tre persone consostanziali distinte attraverso le loro proprietà relative; (4) la processione dello Spirito Santo dal Padre e dal Figlio; e (5) la profondità stessa di questo mistero che supera la comprensione della mente umana.

Mark D. Morelli. *Self-Possession: Being at Home in Conscious Performance*. Chestnut Hill, MA: The Lonergan Institute at Boston College, 2015.

This book is a meditative exploration of our inescapable and fluid relationship to the fundamental ideals of Meaning, Objectivity, Knowledge, Truth, Reality, and Value upon which we depend to inform and guide our living. It is an attempt to describe the elusive interior experience of these basic notions at work in our conscious performance. James Marsh, Emeritus Professor of Philosophy at Fordham University, writes (on the back cover): "The book is remarkable in many ways: it is accessible and profound, humorous in a tongue-in-cheek kind of way and serious, very interesting to read in such a way that it is hard to put down, and very fundamental in confronting basic issues of human thinking and living such as selfhood, authenticity, knowing, objectivity, truth, and freedom."

Ormerod, Neil. *A Public God: Natural Theology Reconsidered*. Minneapolis, MN: Fortress Press, 2015.

Natural theology is a philosophical site that is hotly debated and controversial—it is claimed by Roman Catholics, Protestants, and Evangelicals as a crucial vantage point for the intersection of theology, philosophy, science, and politics, while it is, simultaneously, strongly contested by some theologians, such as those influenced by Karl Barth, as well as some philosophers and scientists, especially of the new atheist variety. This volume steers through these troubled waters, arguing for reclamation of a natural theology that withstands the challenges from within and without the Christian tradition and accrues to a vital public and political witness. Drawing on Bernard Lonergan's notions of intellectual and moral conversions and contemporary scientific findings, it engages with key assertions from the new atheists to highlight their tensions and inconsistencies, while putting forward a positive proposal for a form of natural theology that is public, contextual, and political; engaging in publically accountable discourse; drawing on our contemporary scientific and social context; and aware of the political ramifications of undertaking the project of natural theology.

Sala, Giovanni B. "Bernard J.F. Lonergan (1904-1984)."

http://lonergan.org/dialogue_partners/Sala/bjfl.htm

Originally published in Italian in *La Filosofia Cristiana nei Secoli XIX e XX, II: Ritorno all'Eredità Scolastica*. Edited by G. Mura and G. Penzo. Rome: Città Nuova Editrice, 1994, 843-863. This text has been translated by Donald E. Buzzelli.

Sala, Giovanni. "Bernard Lonergan's 'Method in Theology.'"

http://lonergan.org/dialogue_partners/Sala/Method_in_Theology.htm

Originally published in Italian as "Il metodo in teologia" di Bernard Lonergan." *La civiltà cattolica* (December 2, 1972): 468-477. Translated by Dr. Donald Buzzelli of Washington, D.C.

Sala, Giovanni. "The Concept of the Transcendental in Kant and Lonergan."

http://lonergan.org/dialogue_partners/Sala/Concept_Transcendental_Kant_Lonergan.htm

Originally published in *Hochschule für Philosophie*, Munich, March 1, 2008. Translated by Donald Buzzelli.

Sala, Giovanni. "The Drama of the Separation of Faith and Reason."

http://lonergan.org/dialogue_partners/Sala/faithandreason.htm

Originally published as "Il dramma della separazione tra fede e ragione," in *Per una lettura dell'Enciclica / Fides et Ratio* (Vatican City, Quaderni de "L'Osservatore Romano," 1999):103-111. Translated by Donald E. Buzzelli.

Sala, Giovanni. "The Experience of Being and the Horizon of Being According to Emerich Coreth and Bernard Lonergan."

http://lonergan.org/dialogue_partners/Sala/experience_of_being_and_horizon_.htm

Originally published as "Seinserfahrung und Seinshorizont nach E. Coreth und B. Lonergan." *Zeitschrift für Katholische Theologie* 89 (1967): 294-338. Translated from German into English by Mr. Roland Krismer of Innsbruck, Austria and Br. Dunstan Robidoux OSB of St. Anselm's Abbey, Washington, DC

Sala, Giovanni. "From Thomas Aquinas to Bernard Lonergan: Continuity and Novelty."

http://lonergan.org/dialogue_partners/Sala/from_thomas_aquinas_to_bernard_l.htm

Originally published in Italian as "Da Tommaso d'Aquino a Bernard Lonergan: continuità e novità." *Rivista di Teologia* 36 (1995): 407-425. Translated by Donald Buzzelli.

Sala, Giovanni. "Gratia creata - A Philosophical Argument to Prove its Existence."

<http://lonergan.org/wp-content/uploads/2014/05/Createdgrace.pdf>

An English translation of "Die »gratia creata« - ein philosophisches Argument zum Beweis ihrer Existenz." *Forum Katholische Theologie* 17 Jahrgang 2001, Heft 4.

Sala, Giovanni. "Immediacy and Mediation in Our Knowledge of Being: Some Reflections on the Epistemologies of Emerich Coreth and Bernard Lonergan."

http://lonergan.org/dialogue_partners/Sala/immediacy_and_mediation.htm

Originally published as "Immediatezza e mediazione della conoscenza dell'essere: Riflessioni sull'epistemologia di E. Coreth e B. Lonergan." *Gregorianum* 53 (1972): 45-87. Translated by Donald Buzzelli.

Sala, Giovanni. "The Metaphor of the Judge in the "Critique of Pure Reason" (B xiii f): A Key for Interpreting the Kantian Theory of Knowledge."

http://lonergan.org/dialogue_partners/Sala/Metaphor_of_the_judge_in_Critique_of_pure_reason_.htm

Originally published in *Universitas Monthly Review of Philosophy and Culture* 31/2 (February 2004): 13-35. This article has now published as an Internet edition with the author's permission. Donald E. Buzzelli of Washington, D.C. translated the original Italian into English to prepare it for publication.

Sala, Giovanni. "Philosophical Aspects of Bernard Lonergan's 'Method in Theology.'"

http://lonergan.org/dialogue_partners/Sala/Method_in_Theology_Philosophical_Aspects.htm

Originally published in Italian as "Aspetti filosofici del 'Metodo in teologia' di B. Lonergan." *La civiltà cattolica* (February 17, 1973): 329-341. Translated by Dr. Donald Buzzelli of Washington, D.C.

Sala, Giovanni. "Theological Aspects of Bernard Lonergan's Method in Theology."

http://lonergan.org/dialogue_partners/Sala/theological_aspects_of_bernard_l.htm

Originally published in Italian as "Aspetti teologici del 'Metodo in teologia' di B. Lonergan." *La civiltà cattolica* (March 17, 1973): 553-567. Translated by Donald E. Buzzelli.

REVIEWS

Lovett, Brendan. *For the Joy Set Before Us: Methodology of Adequate Theological Reflection on Mission*. Peter Lang, 2008.

Cronshaw, Darren. *Mission Studies* 30 (Fall 2013): 272-273.

Simpson, Zachary. *Life As Art: Aesthetics and the Creation of Self*. Lanham MD/Plymouth UK: Lexington Books, 2012. Pp. viii, 301. £39.95.

Meynell, Hugo. *The Heythrop Journal* 56/2 (March 2015): 358-359.

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!

Bychkov, Oleg V. "Metaphysics as Aesthetics': Aquinas' Metaphysics in Present-day Theological Aesthetics." *Modern Theology* 31/1 (2015): 147-78.

So much has been written on Aquinas's aesthetics over the past century that one would think it is a significant part of his theological project. One of the most ambitious studies of this sort by Günther Pöltner, an Austrian scholar and follower of Hans Urs von Balthasar, sets out to demonstrate that "the experience of beauty...is the source of life for Thomas's thought." Yet it is well known that Aquinas's pronouncements on beauty and aesthetic experience hardly amount to one page of text. For this reason studies of Aquinas's aesthetics are often sharply criticized by textual scholars as having no basis in the written sources.

Chalmers, David J. "Why Isn't There More Progress in Philosophy?" *Philosophy* 90/1 (2015): 3-31.

Is there progress in philosophy? A glass-half-full view is that there is some progress in philosophy. A glass-half-empty view is that there is not as much as we would like. I articulate a version of the glass-half-empty view, argue for it, and then address the crucial question of what explains it.

Grumett, David. "De Lubac, Grace, and the Pure Nature Debate." *Modern Theology* 31/1 (2015): 123-46.

Henri de Lubac's doctrine of grace and nature emerged out of the pastoral and sacramental context of confession. Although recent critics have assumed a Thomist setting, a close reading shows that the doctrine is rooted in de Lubac's critical engagement with Augustinianism. In the form of Jansenism and drawing especially on Augustine's late, anti-Pelagian writings, this sensibility pervaded modern French theology. Notwithstanding its distorted conceptions of grace's mode of operation and of human nature, Jansenism provoked de Lubac into developing new understandings of the relation between belief and knowledge, and of theological anthropology. In advocating for the continuity of Augustine's theology, de Lubac made an important contribution to Augustine scholarship. His resulting doctrine of grace and nature, in which the person of Adam is central, has wider, abiding theological salience.

Guggenberger, Wilhelm. "Desire, Mimetic Theory, and Original Sin." In *Questioning the Human: Toward a Theological Anthropology for the Twenty-First Century*. Edited by Lieven Boeve, Yves De Maeseneer, and Ellen Van Stichel, 164-181. New York: Fordham University Press, 2014.

In the section, "Overcoming Sin," Guggenberger refers to Robert J. Daly and his use of Bernard Lonergan's three conversions for overcoming sin and the resurrection of Jesus leading humans to intellectual conversion.

Kaspar, David. "How we Decide in Moral Situations." *Philosophy* 90/1 (2015): 59-81.

The role normative ethics has in guiding action is unclear. Once moral theorists hoped that they could devise a decision procedure that would enable agents to solve difficult moral problems. Repeated attacks by anti-theorists seemingly dashed this hope. Although the dispute between moral theorists and anti-theorists rages no longer, no decisive victor has emerged. *To determine*

how we ought to make moral decisions, I argue, we must first examine how we do decide in moral situations. Intuitionism correctly captures the essence of the moral element in such situations, finding itself located somewhere between moral theory and anti-theory. In order that intuitionism may constitute an improvement over predecessors in normative ethics we must proceed with awareness of the limits imposed by the still dominant framework of modern moral theory. I argue that the deliberatively open system of intuitionism, interlocked in practice with prudential considerations, allows us to constructively move normative ethics beyond those limits.

Levering, Matthew. "The Holy Spirit and the Unity of the Church." *Pro Ecclesia* 23/1 (December 1, 2014): 33-45.

In my view, forgetting the God of Israel's personal name YHWH can lead us to suppose that God's oneness somehow means a less personal, less loving, less communicative God. In other words, we can accentuate the Trinitarian communion of Persons in a manner that makes it seem that, prior to Pentecost, no one really knew the personal God because they "only" knew the one God. In fact the Trinity is one God: the mystery of divine communion is, among other things, a mystery of ineffable and transcendent unity.

Mirowski, Philip. *Never Let a Serious Crisis Go To Waste: How Neoliberalism Survived the Financial Meltdown*. London: Verso, 2014.

The author traces the history and macroeconomic thought of economists who style themselves *neoliberals* who stand for a *neoclassical economics*. The author regards these terms as efforts to differentiate it from *laissez-faire* capitalism, but states that it is a "smokescreen" for its continuation. He describes their strategy as an *agnology* and a *hermeneutic of suspicion*—a deliberate promotion of doubt regarding the possibility of a workable macroeconomic theory so as to keep the public confused. He seems unaware of Lonergan's work.

Mitchell, Louise A. "Free to Be Human: Thomas Aquinas's Discussion of *Liberum Arbitrium*." *New Blackfriars* 96/1061 (Jan 2015): 22-42.

Thomas Aquinas's use of the terms *libero*, *libertas*, and *liberum arbitrium* in the *Summa theologiae* gives us a wealth of information about free will and freedom. Human beings have free will and are masters of themselves through their free will. Free will can be impeded by obstacles or ignorance but naturally moves toward God. According to Servais Pinckaers, our freedom can be that of indifference (the morality of obligation) or that of excellence (the morality of happiness). The difference is that of free will moving reason versus reason moving free will. The freedom of indifference is the power to choose between good and evil. The will is inclined toward neither and freely chooses between them. The freedom for excellence is the power to be the best human being we can be. Here the rules, or what makes for a good human being, are the grounding for freedom. One who observes these rules has the freedom to become excellent. According to Aquinas, intellect and will have command over free will. This then is true freedom, and on this Aquinas and Pinckaers agree. We do not have freedom of indifference, we have freedom for excellence. Anything else makes us slaves.

Murdoch, Jessica. "On the Relationship Between Sanctity and Knowledge: Holiness as an Epistemological Criterion in St. Thomas." *Pro Ecclesia* 23/4 (Fall 2014): 418-434.

If grace separate from nature, such that natural reason takes you so far and then grace "kicks in" when necessary? Or, is grace coextensive with the whole existence of the human person so that the graced individual's knowledge is never unsupported and therefore not, precisely speaking, self-sufficiently natural? Can one speak of a purely natural reason or only graced natural reason? Natural reason is ontologically changed by grace, so much so that even one's natural knowledge is acquired in and through grace. Thus, the saint is the one whose being, rightly ordered and

subjected to God, is also rightly ordered toward creation in this life, knowing all things in God and God in all things.

Murphy-O'Connor, Cormac. "Authority in Church and Society." In *Mission and Evangelization*. Edited by Michael A. Hayes, 21-37. London: Burns & Oates, 2004.

Cardinal Murphy-O'Connor, Archbishop of Westminster, writes of the nature of authority in Church and Society. His paper seeks to understand the nature of authority. The source of authority in the Church is the mission of Christ. While authority in the Church is ordered to 'the mission of love,' authority in society is directed 'towards the common good.' Authority in this sense is an authority of service. "The Christian faith, by virtue of the Incarnation, carries the secret of who we are; it keeps alive that memory and in doing so keeps open the wells of transcendence from which we all live – believer and unbeliever alike. . . . Lonergan expressed it well when he said, 'a religion that promotes self-transcendence to the point, not merely of justice, but of self-sacrificing love, will have a redemptive role in human society inasmuch as love can undo the mischief and restore the cumulative process of progress.'"

Pappin, Gladden J. "Directing Philosophy: Aquinas, Studiosness, and Modern Curiosity." *The Review of Metaphysics* 68/2 (2014): 313-346.

Critiques of medieval teachings against *vana curiositas* are commonplace among partisans of modern science. The corresponding problem of how the quest for knowledge should begin and be directed, however, has never drawn the same attention. The scandal of "forbidden knowledge" is naturally compelling, and so treatments of medieval educational philosophy, scholastic curricula, and the like have instead been primarily for scholarly audiences. Yet directing the human desire for knowledge was arguably more important for the scholastics than simple prohibitions of curiosity. The difficulty in directing knowledge comes to the fore in Aquinas's account of studiosness or *studiositas*, the virtue that he used to describe the proper habits of intellectual inquiry. The key difficulty arises in avoiding the temptation to understand beyond one's means, or to understand things that should not be known. Studiosness is helpful in describing the virtues necessary to succeed in a prescribed course of study. It does not, however, tell one whether to begin such a study, or whether one has fulfilled one's quest. That uncertain space on the border between *curiositas* and *studiositas* proves to be the point at which the modern defense of curiosity can make its entrance.

Peterson, Brandon. "Critical Voices: The Reactions of Rahner and Ratzinger to 'Schema XIII' (*Gaudium et Spes*)." *Modern Theology* 31/1 (2015): 1–26.

Schema XIII (eventually *Gaudium et Spes*) occasioned somewhat of a split within the "progressive majority" at Vatican II. This article considers one side of this divide via the contributions and objections of Karl Rahner and Joseph Ratzinger, two of the text's most salient critics. After reviewing the history of Schema XIII, I demonstrate that both theologians reacted to it with very similar concerns which centered upon the issue of nature and grace. However, their differing approaches to anthropology and Christology caused their proposed remedies for the schema's shortcomings to diverge significantly.

White, Kevin. "Act and Fact: On a Disputed Question in Recent Thomistic Metaphysics." *The Review of Metaphysics* 68/2 (2014): 287-312.

Cornelio Fabro said that there is, according to Aquinas, a difference between "esse as act" and "existence which is the fact of being." (2) In 1976, Joseph Owens said, in response to Fabro's distinction, that, for Aquinas, it is the same existence (esse) that is conceptualized both as an "actuality" and as a fact. (3) In 1989, John F. Wippel, differing from Owens, said that there is a distinction in Aquinas's writings between "esse as facticity" and "esse as intrinsic actus essendi." (4) As may be seen, there are variations in the way in which these authors describe the

distinction, whether to affirm or deny it. But Owens and Wippel evidently consider themselves to be concerned with the same question, the question raised by Fabro's claim. It is a question that would seem to be of no small importance for understanding what Aquinas means by *esse*, or to be. Perhaps, then, it will be useful to bring the differences between these interpreters on the question into sharper focus.

Wood, Benjamin J. "Plurality and the Rule of Love: The Possibility of Augustinian Multiculturalism." *Political Theology* 16/1 (January 2015): 47-60.

This article constructs a positive theological case for liberal multiculturalism through a close interrogation of the exegetical methods of Augustine of Hippo (354-430). Drawing out the implications of the charitable hermeneutics of *De doctrina Christiana*, I suggest that Augustine authorizes political theology to respond generously to multicultural practices of social co-existence and notions of "deep diversity." In this guise, the Augustinian method of Scriptural reading provides a means of cherishing diverse cultural forms. Yet, alongside these inclusive affirmations, Augustine's Scriptural politics suggests that liberal multiculturalism should not be an uncontested project for the Church. In place of a politics of separatist autonomy or passive tolerance, Augustine points us toward a radical politics of difference rooted in a fusion of truthfulness and love.

"People who ask for definitions are usually crazy. It is a waste of time, because definitions haven't got a precise meaning unless you have a fundamental set of terms and relations, with the terms fixing the relations and the relations fixing terms, and the whole lot verified."

Lonergan, *Caring about Meaning*, 24

RECENT EVENTS

Symposium: Liberated by God and His Church

September 14, 2014

The symposium was sponsored by the Lonergan Institute of Washington DC and held at St. Anselm's Abbey. The subtitle is as follows: Divine Revelation as mediated by a divinely constituted Church as the liberating environment for developing a cosmopolis that overcomes the longer cycle of decline, a philosophical tradition of wisdom that overcomes intellectual pride and philosophical counter-positions, and fruitful theological communities that overcome theological fideism and rationalism. Presenters were: 1) **Bishop Philip Egan**, Diocese of Portsmouth in England spoke about the problem and challenge of secularization 2) Dr. **Andrew Beards**, School of the Annunciation, Buckfast Abbey, England spoke about Lonergan and meaning, and 3) Dr. **David Fleischacker**, Dean of the School of Arts and Science, University of Mary, Bismarck, North Dakota spoke about "Liberty and Revelation."

COMING UP

Lonergan Research Institute Graduate Seminars (Regis College, Toronto)

March 20, 2015 (2-4 PM)

Jonathan Bernier: "Ben F. Meyer and the Renewed Quest for the Historical Jesus." Respondent: **Justin Schwartz**

Inaugural Bernard J. Tyrrell, S.J. lecture on Philosophy of God and Theology

April 7, 2015 (5 PM) - Tentative

John Dadosky will present "Philosophy for a Theology of Beauty" at the Gonzaga University Jundt Museum Auditorium. He will explore how one might construct a comprehensive philosophy of beauty based on the thought of Bernard Lonergan, in order to recover beauty as a property of being. *Note:* As of 3/13, the above date and time are tentative. To confirm this, call Gonzaga University at 1-800-986-9585.

30th annual Fallon Memorial Lonergan Symposium at WCMI

April 9-11, 2015

Papers to be delivered include: **Gordon Rixon**, "Sublation, Aufhebung and Redeemed, Vulnerable Human Persons"; **Eric Mabry**, "'Obedient Unto Death:' Thomas Aquinas and Bernard Lonergan on the Contingent Being of Christ"; **Jeremy Wilkins**, "Consciousness and Actual Grace: A Suggestion"; **Misael Enrique Meza Rueda** "Control of Meaning and Historical Change"; **Jim Kanaris**, "Enecstatic Philosophy of Religion: A Sidelong Bow to Self-Appropriation"; **Ryan Hemmer** "The Dynamic Middle: Philosophy of God, Systematic Theology, and William Desmond"; **Neil Ormerod** and **Cristina Vanin** "The Meaning of Ecological Conversion"; **Maeve Heaney** "A Case for Taste: Music Within a Lonergan Framework of Theology."

Panel Session: John Dadosky's The Eclipse And Recovery Of Beauty - Moderator: **Cyril Orji**. Panelists: **Chip Hughes**, **Anne Carpenter**, **Randall Rosenberg**, **Simon Aihokhais**, Respondent: **John Dadosky**.

Andrea Stapleton "Dialectic And Communications: Catholic Culture In Higher Education"; **John Francis Collins** "Decline, Progress, And Redemption: Parish Life In Australia"; **Joseph Ogbannaya** "The Significance Of Lonergan's Notion Of Culture For Majority World Church"; **Jeffery Allen** "Ignatian Currents in the Philosophies Of Descartes and Lonergan"; **Brian Bajzek** "Advancing The Prior 'We': A Levinasian Expansion of Lonergan On Intersubjectivity"; **Dominic Arcamone** "Religion and Violence: A Dialectical Engagement through Bernard Lonergan"; **Jeremy Blackwood** "The Fifth Level of Consciousness and Ferguson, Mo"; **Mindy Thomas** "A Once Brilliant Day: Exploring Contemporary Political Factionalism under Insight ch. 7 and Federalist Paper #10"; **Sebastian Purcell** "Cosmopolis and Cosmopolitanism: A New Approach to World Poverty." Panel Session: James Marsh's "Lonergan in The World," moderated by: **Thomas Jeannot**. Panelists: **Thomas Mcpartland**, **Mark D. Morelli**. Respondent: **James Marsh**.

George Ferrick "Cognitional Structure and Self-Appropriation: Lonergan, Gregory Bateson, & Tarhang Tulku"; **David Oyler** "Critical Realism and The Brain/Mind /Consciousness Debate"; **Thomas MacPartland** "Epistemology and the Person"; **Elyse Purcell** "The Deluded Subject: Kant and Lonergan On Ethical Failure"; **Martin De Nys** "Renewing Metaphysics"; **Jamie Price** "Inspiration, Scripture, and Conflict: The Case of Pericope Adulterae (John 8:2-11)"; **Jonathan Heaps** "Insight is A Body-Feeling: Experiencing our Understanding"; **Anne M. Carpenter** "The Eclipse and Recovery of Memory: Lonergan, Dadosky, and The Experience of Cognitive Redemption"; **Catherine Ali** "Deepening Insight Mediation into Trauma and Neuroplasticity"; **Vieve Radha Price**, **Glenn Hughes**, **Chukwumba Obasi** "Scenes from There's Something about America: On Creating Insight Theater."

Australian Lonergan Workshop

May 1-3, 2015

This conference, to be held at St. Mary's College, University of Melbourne, is entitled "The Human Good and You." The theme of our gathering is that the structure of the human good (p 48 of *Method*) provides a grasp of Lonergan's existential ethics which is a counter-position to numerous positions which subvert authentic subjectivity. We gather biennially (1) to strengthen and develop our own grasp of Lonergan's

work, (2) to share ways in which it is being implemented in our own contexts, (3) dispose ourselves to the ultimate judgement of history and divine providence.

Office bearers for the Workshop and the Committee are: **Stephen Ames** (Chair), **Peter Beer SJ**, **Tom Halloran** (Secretary), **Robin Koning SJ**, **John Little**, **Peter Madden**, **Sean McNelis**, (Treasurer), **Tony McSweeney SSS**, **Conn O'Donovan**, **Matthew Ogilvie**, **Kathleen Williams RSM**.

Women Scholars and Lonergan Conference

May 12-15, 2015

This conference, at Loyola House, Ignatius Jesuit Centre, Guelph, Ontario, will feature an intimate gathering of senior scholars, younger scholars, and graduate students, for two and a half days of discussion and scholarly exchange. The conference will begin on Tuesday, May 12, with a dinner at the Lonergan Research Institute at Regis College, Toronto, with members of the LRI scholarly community. It will conclude late morning on Friday, May 15.

The overall goal of this event is to enrich and enhance the interactive scholarship of women in the fields of philosophy and theology who use the work of Bernard Lonergan in their research and teaching, and to develop and nurture a community of women Lonergan scholars.

Facilitators include: **Catherine Clifford** (St Paul, Ottawa); **M. Shawn Copeland** (Boston College); **Kerry Cronin** (Boston College); **Christine Jamieson** (Concordia, Montreal); **Paulette Kidder** (Seattle University); **Elizabeth Murray** (Loyola Marymount); **Monika Walczak** (Poland); **Kathleen Williams** (Australia); **Marcia Mary Cook** (Sewanee, TN). Conference coordinators: **Cynthia Crysdale** (Sewanee, TN); **Cristina Vanin** (St. Jerome's, Waterloo). For further information, email: womensconference@lonerganresearch.org

The 3rd Lonergan Latin American Workshop

June 4-5, 2015

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

The program comprises: 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 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. Conference fee: Professors: US 15. Students: US 10. Public: US 20 (Banquet: US 10)

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 1, 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, 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.

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

2015 Lonergan Workshop at Boston College

June 14th- June 19th

Save the dates! More information to come.

PROJECTS

www.bernardlonergan.com

2475AD0E050, 2475BD0E050, and 2475CD0E050: Further questions re "Insight: Preface to a Discussion"

Fred Crowe was asked to read "Insight: Preface to a Discussion" at the ACPA Convention in 1958. In preparation he compiled a list of likely questions. The list was sent to Lonergan, who answered many of the questions by hand. 2475AD0E050 is Bob Doran's transcription of the list. 2475BD0E050 is the list as found in Crowe's papers, with Lonergan's handwritten responses. 2475CD0E050 is Bob Doran's transcription of 2475BD0E050.

www.lonerganresource.com

(1) Audio of proceedings of "Lonergan on the Edge" September 2014. (2) Audio of proceedings West Coast Methods Institute 2008, 2009, 2010, 2011, and 2012. These audio recordings are the work of Greg Lauzon.

Collected Works

Volume 8, *The Incarnate Word*, is (once again) almost ready to be given to University of Toronto Press for printing. We apologize for the incessant delays.

John Dadosky and **Bob Doran** have begun work on *A Second Collection*. Their editorial work consists largely of updating with references to archival material the edition of *A Second Collection* prepared some years ago by William F.J. Ryan, S.J., and Bernard J. Tyrrell, S.J. Ryan and Tyrrell will continue to be acknowledged as editors along with Dadosky and Doran. Similar work will be done on *A Third Collection*. These two volumes should be processed fairly quickly.

Lonergan on the Edge

The audio recording of the Sept 19-20 proceedings is now available:
www.lonerganresource.com/conference.php?31

Reading Group—Seton Hall University

For the last three years approximately 15 faculty members each year have been working their way through **Brian Cronin's** *Foundations of Philosophy: Bernard Lonergan's Cognitive Theory and Epistemology*. They followed that up with soundings in *Method in Theology* and, more recently, **Mark Miller's** *The Quest for God and the Good Life*. The program, called the *Praxis Program of the Advanced Seminar on Mission*, is sponsored by the Center for Vocation and Servant Leadership and co-sponsored by the Bernard J. Lonergan Institute at Seton Hall. The results have been very gratifying as faculty from various departments have begun to implement their learning in their own areas. If you are interested in more information on this program or would like to share information on efforts to introduce Lonergan's work to the contemporary university, contact liddyric@shu.edu. Submitted by Msgr. Richard Liddy, Director, Bernard J. Lonergan Institute, Seton Hall University.

PEOPLE

RIP

Fr Patrick Heelan. See www.jesuit.ie/news/rip-fr-patrick-heelan-sj/

William E. Murnion. See www.legacy.com/obituaries/nytimes/obituary.aspx?n=william-e-murnion&pid=172309871&



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

lsn@lonerganresearch.org

or to the editor, Tad Dunne, at
tdunne@sienaheights.edu

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