

# LONERGAN STUDIES

NEWSLETTER 36 / 2

JUNE 2015

## PUBLICATIONS

Blackwood, Jeremy W. "Trinitarian Love in the Dialectics of History." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013): 1-16.

This article is an attempt to . . . clarify the role of love in Doran's theology in light of the position I developed in my dissertation ["Love and Lonergan's Cognitional-Intentional Anthropology: An Inquiry on the Question of a 'Fifth Level of Consciousness,'" (Ph.D. dissertation, Marquette University, 2012)].

Dadosky, John. "Approaching the Triune God: A Response." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013): 17-22.

I would first like to address the question of what philosophers can learn from Lonergan's systematics of the Trinity. Then I will address some questions that arise for me as I ponder the proposed psychological analogy put forth by Doran in his weighty work *Trinity in History*.

Doran, Robert. "A Response." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013): 61-77.

Doran replies to all of the contributors of this special issue of *METHOD*.

Doran, Robert. "A New Project in Systematic Theology." *Theological Studies* 76/2 (June 2015): 243-59

Doran, Robert. "Lonergan's Ethics and Ignatian Election." *Theoforum* 45 (2014, published 2015) 13-56.

Friel, Chris. "Lonergan and Wittgenstein on Mathematical Wonder: Towards a Dialogue of Methods." *Modern Theology* (March 2015) DOI: 10.1111/moth.12168  
<http://onlinelibrary.wiley.com/doi/10.1111/moth.12168/abstract>

Lindbeck uses Wittgenstein to fault Lonergan's method, and so I explore some remarks on the foundations of mathematics so as to examine whether Lonergan 1) appeals to the act of understanding as an occult quantity, 2) gives an over-general model of understanding, and 3) exaggerates the significance of the desire to understand. I examine the sources influencing Lonergan's discovery of mathematical insight and I find Lonergan's transcendental method to be significant as regards the *development* of understanding, and I draw out its value for theologians.

Gaetz, Ivan. "Bernard Lonergan's Promise for Educational Philosophy." *Jesuit Higher Education* 4/1 (2015): 5-26.

Philosopher and theologian, Bernard Lonergan, S.J., regarded as one of the most influential Jesuit thinkers of the twentieth century, focused primarily on cognitional theory, epistemology and metaphysics. His system of thought known as "intentionality analysis" has been applied widely to many fields of study, including education. While Lonergan directly addressed certain issues in education and educational philosophy, his thought has greater promise for educational philosophy through broader application, specifically in ordering and expanding educational themes related to the four key differentiations of consciousness he expounds. The differentiations are explained as distinct but interrelated levels of consciousness and consist of experiencing, understanding, judging and deciding. For educational philosophy, "experiencing" draws attention to the vast array of sensory input, affectivity and the experience of ideas. "Understanding" brings to light the questioning process that seeks intelligibility for human experience, direct and indirect, where the

processes and achievements of intelligence become the focus. “Judging” concerns questions of the good, the right and the true, and provides an expanded context of critical thinking and reasonableness encompassing knowledge of not only the world but also of oneself. “Deciding” wrestles with the existential questions of life and promotes responsible living expressed in moral agency, social justice, service to one’s communities, and engaged citizenship. More than adding new educational theory or pedagogical innovation (though these may result with further practical application of intentionality analysis), the promise of Lonergan’s thought for education philosophy appears as a larger framework for deep thinking about education that distinguishes important themes and concerns and interrelates them to a comprehensive and open-ended horizon that champions human potentials for attentiveness, intelligence, reasonableness and responsibility.

Guglielmi, Giuseppe, *L'incontro con il passato. Storiografia e filosofia della storia in Bernard Lonergan*, Il Pozzo di Giacobbe, Trapani 2015.

In *Method in Theology*, besides the characteristics and objectives that Lonergan ascribes to “Interpretation” and “History” (the control of the meaning, the subordinate position of the interpretation, the ecstatic character of the historical intelligence, the centrality of judgment), his real interest is not so much in the consideration of concrete history but in the development of a theory of history to be placed within a broader methodological framework, responding to the transcendental metaphysics of *Insight*. The author proposes that Lonergan has sacrificed the peculiarities of historiography (and more generally of knowledge as positive *Einzelwissenschaften*) in favor of a more systematic and epistemological purposes of integration. He suggests that Lonergan's "History," rather than appear as a historiography of historians, should be inscribed into the scope of philosophy (critical and epistemological) history.

Helminiak, Daniel A. *Brain, Consciousness, and God: A Lonerganian Integration*. State University of New York Press, 2015.

*Brain, Consciousness, and God* is a constructive critique of neuroscientific research on human consciousness and religious experience. An adequate epistemology—a theory of knowledge—is needed to address this topic, but today there exists no consensus on what human knowing means, especially regarding nonmaterial realities. Daniel A. Helminiak turns to twentieth-century theologian and philosopher Bernard Lonergan’s breakthrough analysis of human consciousness and its implications for epistemology and philosophy of science. Lucidly summarizing Lonergan’s key ideas, Helminiak applies them to questions about science, psychology, and religion. Along with Lonergan, eminent theorists in consciousness studies and neuroscience get deserved detailed attention. Helminiak demonstrates the reality of the immaterial mind and, addressing the Cartesian “mind-body problem,” explains how body and mind could make up one being, a person. Human consciousness is presented not only as awareness of objects, but also as self-presence, the self-conscious experience of human subjectivity, a spiritual reality. Lonergan’s analyses allow us to say exactly what “spiritual” means, and it need have nothing to do with God.

Hughson, Thomas. “Creation as an Ecumenical Problem: Renewed Belief through Green Experience.” *Theological Studies* 75/4 (2014): 816-846.

Loss of a sense of creaturehood and of members has occurred across the lines of divided churches in a secular context. The author explores the question whether green experience of nature can be a path toward a renewed sense of creaturehood. Bernard Lonergan's distinction between faith and belief allows for identifying a primordial faith that interprets the cosmos as numinous. Ignatius of Loyola's Spiritual Exercises interprets primordial faith with the biblical word of God as Creator. Why not develop local ecumenical experiments in reevangelization that address green experience?

Kaplan, Grant. "New Paths for a Girard/Lonergan Conversation: An Essay in Light of Robert Doran's *Missions and Processions*." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013): 23-38.

My goal in the current essay is to reflect on Doran's use of the mimetic theory associated with the French anthropologist and literary critic René Girard [in volume 1 of Doran's *Trinity in History*].

Krokus, Christian S. "Louis Massignon: Vatican II and Beyond." *Logos: A Journal of Eastern Christian Studies* 55/3-4 (2014): 433-450.

Related to Lonergan studies, Krokus dialogues with John Dadosky's model of the church as friend.

Leigh, David J. "Carl Jung's Archetypal Psychology, Literature, and Ultimate Meaning." *Ultimate Reality and Meaning* 34/1-2 (2011): 95-112.

In this article, I will examine the status and value of Carl Jung's theory of archetypal psychology, especially their relation to ultimate issues in literature and in religious studies. [In Leigh's "Assessment of Jungian Theories of Religion" he mentions Bernard Lonergan, Robert Doran, and Walter Conn.]

Marsh, James. "Why Lonerganian Philosophers Should Read Lonergan's and Doran's Theology." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013): 39-46.

In this essay I explore the question, "Why should Lonerganian philosophers read Lonergan's and Doran's theology?" Such a question is rooted in my own experience of really getting in to Lonergan's theology after retiring from Fordham in 2006, truly one of the best things that has happened to me in retirement.

McCarthy, Michael H. *Authenticity as Self-Transcendence: The Enduring Insights of Bernard Lonergan*. South Bend, IN: University of Notre Dame Press, 2015.

The essays explore and appraise Lonergan's cultural mission: to raise Catholic philosophy and theology to meet the intellectual challenges and standards of his time. Chapter 1, "The Tangled Knot of Old and New," shows how Lonergan's redemptive project strategically developed from the critical appropriation of our cultural heritage. Chapter 2 locates Lonergan's philosophical anthropology within the historical problematic created by Descartes, Kant, Hegel, Darwin, Nietzsche, and Wittgenstein. Through his analysis of human subjectivity Lonergan identified a striking paradox at the heart of modern culture and sought to unravel it by a forceful defense of the human capacity for self-transcendence. Chapter 3 clarifies the nature and origins of modern secularity and the unprecedented challenges it creates for religious faith. In the concluding chapter on the challenges of Catholic renewal brings together the central themes of Lonergan's life works. After describing the Catholic struggle with modernity and John XXIII's bracing call for *aggiornamento*, McCarthy examines Lonergan's distinctive contributions to the philosophical and theological renewal of his church.

Ormerod, Neil. "Doran's *The Trinity in History*: The Girardian Connection." *METHOD: Journal of Lonergan Studies*, n.s. 4/1 (2013): 47-59.

This article contains three sections. The first considers Doran's proposed nexus between the four-point hypothesis and the psychological analogy, and how this nexus might evoke Girard as a



potential dialogue partner on the question of mimesis. The second section provides a summary of Girard's position on the question of mimesis for those less familiar with his work. In the third section I focus in particular on Girard's notions of internal and external mediation of desire, arguing that this account is simply descriptive rather than explanatory, and as such fails to properly identify the real nature of the distinction.

Rixon, Gordon. "Beauty, Critical Reflection, and Justice." *Ultimate Reality and Meaning* 34/1-2 (2011): 130-152.

In this paper, I explore the relation of beauty and justice within the intellectual horizon generated by aesthetical and theological reflection. I attempt to bring some positive, discerning light to the complex interrelations among a non-instrumentalized appreciation of beauty, a pragmatic program of advocacy and action for social justice and the critical control of meaning advanced by theology. My approach builds on the work of Bernard Lonergan, especially as his transposition of Aquinas' thought into a post-Kantian context is interpreted and developed by John Dadosky and Robert Doran.

Slatter, Mark. "Are Growth and Conversion Being Confused in the Spiritual Life? Is Conversion Really Continuing?" *Spiritus: A Journal of Christian Spirituality* 15/1 (2015): 41-60.

Slatter discusses Christian growth and conversion with the help of Lonergan.

Snell, R. J. *Acedia and Its Discontents: Metaphysical Boredom in an Empire of Desire*. Ketering, OH: Angelico Press, 2015.

Our own culture is deeply infected, choosing a destructive freedom rather than the good work for which God created us. *Acedia and Its Discontents* resists despair, calling us to reconfigure our imaginations and practices in deep love of the life and work given by God. By feasting, keeping Sabbath, and working well, we learn to see the world as enchanting, beautiful, and good—just as God sees it.

Whelan, Gerard. "Theological method in *Evangelii Gaudium*. A dialogue with Bernard Lonergan and Robert Doran." *Gregorianum* 96/1 (2015): 51-75.

This article builds on the account offered by Juan Carlos Scannone of how the intellectual roots of Pope Francis lie in an Argentinian "theology of the people" and of how closely *Evangelii Gaudium* is related to the final document of the CELAM conference held at Aparecida, 2007, in which Cardinal Jorge Bergoglio was deeply involved. It proposes a mediation of Pope Francis's thought to guide the conduct of a global, academic, and "contextual" exercise in theology and suggests that the thought of Bernard Lonergan and Robert Doran can provide rigorous foundations for this mediation. It explores this point by studying themes that include: the conversion of the theologian, epistemology and history, an option for the poor, the evangelization of culture, the importance of popular piety, and the situation as source of theology.

Ysaac, Walter. *A Prayer Catechism*. Fourth edition, updated and expanded. Manila Lonergan Center, 2012.

A prayer catechism for the learning and teaching Church, based on Lonergan's two lectures on Prayer, "Existenz and Aggiornamento" ("Being in Christ in the being not of *substance* but of *subject*"), and "The Mediation of Christ in Prayer" ("mutual self-mediation"), and on St. Ignatius' Spiritual Exercises (triple colloquy, second and third methods of prayer, etc.).

Ysaac, Walter. *The Triune God's Act of Grace*. First edition. Manila Lonergan Center, 2014.

A study of grace based on Lonergan's trinitarian systematization of God's Act of Grace, both uncreated and created (*The Triune God: Systematics*, pp. 376-521, esp. 454-74. It appears Lonergan himself had not explicitly followed it up into a full-blown course on Grace, nor into a

starting point of Systematic Theology. See Frederick Crowe, "The Spectrum of 'Communication' in Lonergan" (LSN 15/1, March '94) and Robert Doran, "The Starting Point of Systematic Theology" (LSN 27/4, December 2006). This study is based on Lonergan's *trinitification* of grace contextualized in Scripture and in the living tradition of the Church.

## REVIEWS

Dadosky, John D. *The Eclipse and Recovery of Beauty: A Lonergan Approach*. Toronto: University of Toronto Press, 2014. (LSN 35/3; 2014)

Locklin, Reid B. *Toronto Journal of Theology* 30/2 (Fall 2014): 336-337.

Renic, Dalibor. *Ethical & Epistemic Normativity: Lonergan and Virtue Epistemology*. Milwaukee, WI: Marquette University Press, 2012. (LSN 33/2; 2012)

Lott, Wayne, *Toronto Journal of Theology* 30/2 (Fall 2014): 337-338.

Bartholomew, Craig G. and Michael W. Goheen. *Christian Philosophy: A Systematic and Narrative Introduction*. Grand Rapids, MI: Baker Academic, 2013.

Johnston, Murray. *Toronto Journal of Theology* 30/2 (Fall 2014): 340-341.

## DISSERTATIONS & THESES

Friel, Chris. *Credibility and Value in Lonergan*. Maryvale Institute, UK, 2015.

I explain L.'s strategic option for value theory and reconsider various interpretations of his claim that 'values are apprehended in feelings' and show that L.'s account of the human good must be seen in the light of his apologetic concern to refashion the notion of philosophy as handmaid to theology. In particular, L.'s ethics must be seen in the light of his *Analysis of Faith*. In general this is to be understood as an attempt to break from 'extrinsicism.' I re-examine L.'s use of Scheler and Hildebrand, arguing that L. is closer to Scheler in that there is *no* fourth level insight (or intellectual perception) in the said apprehension of values, but that nevertheless L. draws on Hildebrand for his account of motivation. I trace the development of L.'s thought on motivation and propose 'the motivation theory': In general, values are apprehended insofar as the felt experience of the subject is motivated by self-transcendence. Specifically, this involves two cases according as feelings respond to an object that is known or unknown.

McDonald, Mary Josephine. *Body-Psyche-Mind in the Self-Appropriation of the Subject: Complexifying Lonergan's Account of Nature and Supernature*. In partial fulfilment of the requirements for the degree of Doctor of Theology, Regis College and the University of Toronto, 2014.

This thesis seeks to "collaborate creatively" with "modern science" in order that both theology and the cultural context might be mutually enriched. By drawing on the insights of the science of neuroplasticity, this thesis undertakes the methodological task involved in developing an understanding of the bodily aspect of the human person in an interiority analysis. Within the eight functional specialties that Lonergan outlines in a contemporary method of theology, this work performs tasks within Foundations. While inclusive of Foundations, the primary goal of this work is the development of a theological anthropology. Development occurs by bringing to light the significance of the body in a theological anthropology. The framework for this development is provided by Lonergan's question, "What in terms of human consciousness is the transition from the natural to the supernatural?" in "Mission and the Spirit," along with his articulation of the body-psyche-mind relations in his principle of correspondence in *Insight*. A developed understanding of the body's role in the transition from the natural to the supernatural furthers Doran's work on psychic conversion by including "body data" in the self-appropriation of the

unconscious. Such an integration of the organic and psychic spontaneities with conscious operations increases the probability of authentic agency in the unfolding of the Reign of God.

Traska, Brian. *Philosophy as Faith Seeking Understanding: An Interpretation of Bernard Lonergan's 1972 Lectures on Philosophy of God and Systematic Theology*. A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, Boston College, 2015. Directed by Fred Lawrence and read by Patrick Byrne and M. Shawn Copeland.

This dissertation seeks to answer the question, arising from Bernard Lonergan's 1972 lectures on philosophy of God and systematic theology, of why he thinks philosophy of God, or natural theology, should be included within the functional specialty Systematics. The author argues that a key to the answer is the distinction between natural knowledge of God, which consists of affirmations and negations that can be immanently generated, and supernatural knowledge, which cannot be immanently generated and is thus constituted by belief in divine revelation. Even if philosophy results in natural knowledge, when the philosopher is Christian, it often performatively presupposes supernatural knowledge of revelation inasmuch as its inquiry into the question of God originates from the philosopher's horizon of Christian faith. In this case, Christian philosophers are seeking to better understand the Christian God in whom they already believe. This explains Lonergan's practical recommendation to transfer philosophy of God to the theology department, as well as his comment in the essay "Dimensions of Meaning" that once philosophy becomes "existential and historical...the very possibility of the old distinction between philosophy and theology vanishes." Sublated by systematic theology, philosophy contributes a "control of meaning" to theological explanation.

Zaccaron, Francesca. *A new Method in Education? La dinamica nell'educazione dell'uomo in B. Lonergan (1904-1984)* [Translated into English as *Dynamics in man's Education in B. Lonergan*]. A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy at the Department of Human Sciences of LUMSA University, Piazza delle Vaschette 101, 00193, Roma (Italy), 2015. Advisor: Giuseppe Tognon.

I started from a question: could Lonergan's Method be considered as "a new Method in Education"? The thesis is divided into three parts: first I consider the principal concepts in Lonergan's thought, through the presentation of his biography, with a great attention to the influence of John Henry Newman's thought, in particular regarding the notion of conscience. Second, I analyze the Cincinnati lectures on Education (Topics in Education), through three questions: in which situation do we educate young people today? What is the "good" at which the subject is educated? Who is the subject, who is educated? Using the Questionnaire on Philosophy as a connection, in the third part I consider Method in Theology's presentation of the functional specialties. The eight functional specialties represent the two ways of human development: the thesis proposes the use of the "second phase" (from above downwards) as specific and central in education today.

**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.*

Armour, Leslie. "The Axial Age and Beyond." *Science et Esprit* 66/3 (2014): 355-377.

Will we ever get a story in which we can all share Kant's "universal history from a cosmopolitan point of view"? If we knew that we had once had a common experience so all-embracing that it effected a transformation in history on which, with study and care, we could actually share, we might think so. Surprisingly, perhaps, there is a reason to think that there has been such an experience and that it has left us rich legacy on which we can draw—one which suggests that human beings might finally come together. The story is not without problems, but Karl Jaspers, one of the great German philosophers of the 20th century and George Woodcock, a Briton who became a Canadian, have played major roles in investigating it. They have given us a good start though I shall note that Jaspers did not always get it quite right.

Boyer, Steven D. and Walter B. Huddell III. "Mathematical Knowledge and Divine Mystery: Augustine and his Contemporary Challengers." *Christian Scholars Review* 44/3 (2015): 207-235.

Christians have been active in philosophy of mathematics in recent years, but the authors argue that the classical work of Augustine of Hippo in this field has been largely misunderstood or distorted even by its supposed advocates. This essay corrects that distortion and shows how the traditional Augustinian awareness of God's incomprehensible mystery allows both a deeply Christian resolution to some perennial issues in mathematical ontology and also a surprisingly productive engagement with a contemporary anti-Christian alternative.

Braman, Brian J. "Dwelling in Hell: T. S. Eliot's Philosophy of Place in the Wasteland." *Ultimate Reality and Meaning* 34/1-2 (2011): 77-94.

This essay suggests that in reading *The Wasteland* one ought to be aware that the city of London is more than just the setting, or even a character of the poem, albeit a significant one. Rather, London can be understood as a built environment that is dialectically opposed to the fulfillment of the narrator's deepest longings for transcendence, love and ultimate meaning and purpose. [The works cited include Braman's own book on Lonergan and Charles Taylor, *Meaning and Authenticity* [SLN 29/1, 2008], an interview with Joseph Flanagan, and Lonergan's *Method in Theology*.]

Brook, Angus. "Substance and the Primary Sense of Being in Aristotle." *The Review of Metaphysics: A Philosophical Quarterly* 68/3 (2015): 521-544.

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.

Costanzo, Jason M. "Subjectivity and the Encounter with Being." *The Review of Metaphysics: A Philosophical Quarterly* 68/3 (2015): 593-614.

Crooks, Shelagh and Alexander Soucy. "Course Design in Religious Studies: An Experiment in Metacognitive Education." *Studies in Religion* 44/1 (2015): 91-105.

Metacognitive reflection on the process of thinking is widely believed to be an essential ingredient in successful learning. Students who are metacognitively aware of how they are processing new information are better able to take strategic control over their learning. They are able to plan, monitor, evaluate, and even revise their thinking when it is called for. In this paper, we seek to answer the question: How can educators promote the development of metacognitive thinking in Religious Studies courses? We provide a case study of a class of senior students in a seminar on the subject of ghosts who were challenged to perform the complex and consequential task of designing a new course which would be taught in a subsequent term to first- and second-year undergraduates. We argue that course design is inherently metacognitive, and we discuss the impact of the design task on students' willingness and ability to engage in metacognitive thought.

Graham, Elaine. "The Medium and the Message?: Notes on Pope Francis' 'Theology of Communication.'" *The Journal of Christian Social Ethics* (April 2015): 20-30.

Halper, Edward C. "The Rationality of Being." *The Review of Metaphysics: A Philosophical Quarterly* 68/3 (2015): 487-520.

Insole, Christopher J. "A Thomistic Reading of Kant's *Groundwork of the Metaphysics of Morals*: Searching for the Unconditioned." *Modern Theology* 31/2 (2015): 284-311.

The theologian who searches for the unconditioned could not agree that, with respect to our willing and practical reason, there is nothing 'good without limit' beyond the world. Nor could the theologian accept Kant's claim that only in the 'good will' (*GW*, II, 4: 393) can we find that which is 'good without limitation', which will bring fulfillment after the 'restless' (*rastlos*) search of reason. For methodology I imagine how a Thomistic theologian might read and understand Kant's *Groundwork*, where this theologian understands Kant correctly, and attempts to place Kant, so understood, in the most charitable light possible.

Jenson, Robert W. "Gratia Non Tollit Naturam Sed Perficit." *Pro Ecclesia* 24/1 (2015): 115-123.

An examination of the Thomistic maxim, "[God's] grace does not eliminate nature, but rather perfects it."

Kerr, Gavin. "Thomist *Esse* and Analytic Philosophy." *International Philosophical Quarterly* 55/1 (2015): 25-48.

In this paper I seek to consider the project of analytic Thomism with particular regard to Aquinas's metaphysics of *esse*. My overall conclusion is that Thomas's thought on *esse* is part and parcel of a way of philosophizing that is alien to analytical philosophy and is such that analytical philosophy is constitutionally unable to come to terms with it. In order to argue for such a conclusion, I begin with a presentation of Aquinas's metaphysics of *esse*. I then respond to the objection that arguably some analytical philosophers have already arrived at the same thought at which Aquinas arrived, thereby blocking the way to my denial of the possibility of an encounter between analytical philosophy and Thomist *esse*.

List, Christian and Marcus Pivato. "Emergent Change." *The Philosophical Review* 124/1 (2015): 119-152.

This article offers a new argument for the claim that there can be nondegenerate objective chance in a deterministic world. Using a formal model of the relationship between different levels of description of a system, the article shows how objective chance at a higher level can coexist with its absence at a lower level. Unlike previous arguments for the level-specificity of chance, the present argument shows, in a precise sense, that higher-level chance does not collapse into



epistemic probability, despite higher-level properties supervening on lower-level ones. The article demonstrates that the distinction between objective chance and epistemic probability can be drawn and operationalized at every level of description. Therefore there is not a single distinction between objective and epistemic probability but a family of such distinctions.

Miner, Robert C. "The Difficulties of Mercy: Reading Thomas Aquinas on *Misericordia*." *Studies in Christian Ethics* 28/1 (2015): 70-85.

In the Questions on charity in the *ST* (2a2ae, qq. 23-46), Aquinas considers at length the vices opposed to charity, omitting altogether any Question on a vice opposed to mercy. What does the omission reveal about mercy and its difficulties? First, I reject ready-to-hand explanations of the omission. Second, I consider the relation between mercy and compassion, showing that for Thomas the primary impediments to compassion are less vices than psychological forces irreducible to any single vice. Third, I turn to a different set of obstacles to mercy – acts that can arise from compassion, but do not help (and often harm) the person in need. Given these difficulties, how can Thomas take the practice of virtuous mercy to be generally possible? I conclude with a discussion of suffering and the gift of wisdom.

Oviedo, Lluís. "Religious Cognition as a Dual-Process: Developing the Model." *Method & Theory in the Study of Religion* 27/1 (2015): 31-58.

Several authors in the field of the cognitive science of religion have resorted to 'dual-process' models in their own developments. These models distinguish between non-conscious (fast, intuitive, and automatic) and conscious (slow, reflective and controlled) forms of religious reasoning. Most of the published studies focus only on the first of those two processes when dealing with religion. The present page offers a summary of the current state of dual-process research, their application to religion to the date, and a plea for their broader use, aimed at building a more integrated view of religion as a combination of both cognitive dimensions. The developments on 'heuristics' might contribute to a better understanding of several features of the religious mind.

Rixon, Gordon. "Engaged Collecting: Culture Transforming Mission - The Regis College Library, University of Toronto." *Journal of Jesuit Studies* 2/2 (2015): 265-282.

Founded in 1930 as the "house library" of a Jesuit seminary, the Regis College Library collection presents evidence of almost 400 years of Jesuit participation in the socio-cultural development of present-day Canada. Today, the Regis Library contributes to the University of Toronto Library system, the third largest aggregated research university collection in North America. The provenance of the collection offers a vantage on the cultural encounter between European Jesuits and indigenous peoples. The palimpsest of spine markings and other collection metadata signals the replacement of encyclopedic approaches to knowledge and subject mapping with a more empirical approach to book classification based on actual patterns of collection and use. A recent pilot research project extends this empirical approach by applying advanced analytic algorithms to digitized text collections. Readers are invited to reflect on the socio-political power differences introduced by book classification and challenged by access to sophisticated computational tools.

Stollenwerk, D. J. "A new synthesis of faith and reason: Ecumenism in light of lumen fidei." *The Australasian Catholic Record* 92/1 (2015): 53-66.

Pope Benedict XVI quickly moves from this typically nineteenth-century Protestant Christian reaction to the Enlightenment to the contemporary scene, where humanity has gone so far that it has 'renounced the search for a great light, Truth itself, in order to be content with smaller lights which illumine the fleeting moment yet prove incapable of showing the way ... [where] it is impossible to tell good from evil, or the road to our destination from other roads which take us in endless circles, going nowhere' (3). The encounter of the Gospel message with the philosophical

culture of the ancient world proved a decisive step in the evangelization of all peoples, and stimulated a fruitful interaction between faith and reason which has continued down the centuries to our own times. Finally, if faith is a remembrance of the future, as Benedict insists, then the contemporary age is experiencing a 'massive amnesia', for the question of truth is really a question of memory, deep memory, for it deals with something prior to ourselves and can succeed in uniting us in a way that transcends our petty and limited individual consciousness.

[Stollenwerk has previously published on the theology of Bernard Lonergan (LSN 16/1, 16/4, 18/2, 23/1)].

Stout, Jeffrey. "What is it that Absolute Knowing Knows." *The Journal of Religion* 95/2 (2015): 163-182.

The final chapter of *The Phenomenology of Spirit* heralds spirit's attainment of absolute knowing. Just how grand a claim this is depends on what it is that absolute knowing knows, according to Hegel.

## RECENT EVENTS

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

June 11-14, 2015, Milwaukee WI

Theme: Various Applications of the *Sensus Fidelium*. 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), **Mark Miller** (University of San Francisco) and **Cyril Orji** (University of Dayton). Moderated by **Darren Dias**, O.P. (University of St. Michael's College)

Papers presented: **Thomas Groome** (Boston College): "Lonergan's Dynamics of Cognition and Educating-in-Faith;" **William George** (Dominican University): "Who are the *Fideles* and What is Their *Sensus*? Insights from Bernard Lonergan;" **Randall S. Rosenberg** (St. Louis University): "The Trinitarian Basis of Religious Experience in Doran's *The Trinity in History*: Thérèse of Lisieux and Etty Hillesum." For more information, contact John Dadosky: [john.dadosky@utoronto.ca](mailto:john.dadosky@utoronto.ca)

### 2015 Lonergan Workshop at Boston College

June 14-19

Papers and presentations:

**John Haughey, SJ** *Colombiere Community*, "Angelology and Cognition;" **Richard Liddy**, *Seton Hall U.*, "Response to John Haughey;" **Andrew Beards**, *School of the Annunciation, UK*, "Lonergan on Meaning;" **Jeremy Blackwood**, *Sacred Heart Seminary & School of Theology*, "The Heart of the Mystical Body of Christ: Subjectivity and Solidarity with Poor Women of Color;" **Mark Doorley**, *Villanova University*, "Climate Science, Skepticism and a Crisis of Faith;" **Michael Vertin**, *Emeritus, St Michael's U.*, "The Moral Status of Homosexual Behavior." **Cyril Orji**, *University of Dayton*, "Lonergan and the Problem of the Second Enlightenment;" **Michael McCarthy**, *Emeritus, Vassar College*, "Critical Christian Humanism;" **M. Shawn Copeland**, *Boston College*, "Some Interruptions to Healing and Creating in History;" **William Mathews, SJ**, *Milltown Institute, Dublin*, "The Notion of Value, Autobiography and Central Form;" **Robert Luby, MD**, *Institute for Functional Medicine*, "Medicine's Challenge: Creating a Healing History;" **Richard Grallo**, *Metropolitan College*, "Human Science as Shift in Consciousness;" **Andrés Pérez Carrasco**, *UMass, Boston*; **Tom McPartland**, *Whitney Young*

University, "Proust and the Age of Interiority;" **Randy Rosenberg**, *St. Louis University*, "Vestiges of the Trinity in History: Thérèse of Lisieux and Etty Hillesum;" **Carla Mae Streeter, OP**, *Emerita, Aquinas Institute, St Louis U.*, "Lonergan's Empirical Grounding of Aquinas' Virtue Theory;" **Patrick H. Byrne**, *Boston College*, "The Ethics of Personal Responsibility: A Tribute to William Murnion, *Caro Amico*;" **Kenneth Melchin**, *St Paul U.*, Sargent Shriver: "Blessed are the Peacemakers;" **Andrea Bartoli**, *Dean of the Seton Hall School of Diplomacy; Community of Sant'Egidio*, "History, Memory and Conflict Resolution: Preliminary Notes;" **Timothy Shriver**, *Special Olympics*, "On Being Fully Alive;" **Gordon Rixon, SJ**, *Regis College*, "Lonergan's Notion of Sublation: Participating in the Healing and Creating Movements;" **Kevin Vander Schel**, *Villanova U.*, "Schleiermacher on the Reign of Sin;" **Phillip Berryman**, *Scholar, Translator and Journalist*, "History and the Family: From Early Modernity to Late Modernity in the West;" **William George**, *Dominican U.*, "Morality and Law Under a Sword of Damocles: The USCCB and the World Court on Nuclear Weapons and War;" **Paul LaChance**, *College of St Elizabeth*, "The Psychology of Centering Prayer: The Body and the Unconscious;" **Bishop Arthur Kennedy**, *Archdiocese of Boston*, "Boston's New Evangelization: Its Multifaceted Programs and Enthusiasms;" **Christian Krokus**, *University of Scranton*, "Foundations of Comparative Theology: Who Should Compare?"; **Matthew Petillo**, *Boston College*, "Divine Love in a Global Context: Towards a Theology of Religions;" **Mark T. Miller**, *U. of San Francisco*, "Conversion in Kierkegaard's *Fear and Trembling*"

#### Workshops:

**David Aiken**: On *Insight*; Bert Breiner: Lonergan & Orthodox Theology; **Patrick R Daly**, MD, Lonergan and Healthcare; **Dr. Marie-France Dion**, **Christine Jamieson**: Ethics and the Hebrew Bible; **Richard Grallo** - Thinking in Five Dimensions: Applications of G.E.M; Paul LaChance: Focusing Workshop; **Tom McAuley**: Eco-climate Crisis & Lonergan; **Charles Tackney**: Workplace Authenticity & Related Matters.

#### COMING UP

##### Lonergan on the Edge 2015

September 11-12

The Lonergan Society at Marquette University (Milwaukee WI) will be hosting the seventh annual Lonergan on the Edge graduate student conference on September 11-12, 2015, on the Marquette campus. Papers on any topic related to an interest in Lonergan Studies will be considered. Anyone without a PhD who is currently enrolled in graduate school or who has attended graduate school within the last 5 years is welcome to submit, and all are welcome to attend.

Keynote Speaker: **Dr. Anne M. Carpenter** (St. Mary's College of California). Panel Discussion: "Lonergan and the Church in Our Time." featuring: **Dr. John Dadosky** (Regis College, University of Toronto), **Dr. Susan Wood**, SCL (Marquette University), **Dr. Catherine Clifford** (University of St. Paul), **Eugene Schlesinger** (Ph.D. Candidate, Marquette University)

This year's conference will feature the third installment of the M. Shawn Copeland Presentation in Contextual Theology—an annual, funded graduate student presentation on the intersection of Contextual Theology and Lonergan Studies. The graduate student awarded the M. Shawn Copeland Presentation in Contextual Theology will have the opportunity to present their work in an expanded format of 30 minute presentation, 15 minutes Q&A, and will receive financial support for travel and accommodations. Special consideration will be given to those submissions that creatively and constructively advance both an area of contextual theology and a relevant aspect of Lonergan Studies. Students interested in applying for the M. Shawn Copeland Presentation in Contextual Theology should follow the regular submission instructions below while also indicating by email their interest in the award.

Regular paper presentations will be a total of 30 minutes; 20 minutes presentation, 10 minutes Q&A. All proposals should be prepared for blind review (i.e., no names on the paper itself, just a title) and

submitted in the form of a 1-page, double-spaced abstract. Only one submission per person will be considered.

Send an e-mail with attached proposal (Word or PDF format) to [lonergansociety@gmail.com](mailto:lonergansociety@gmail.com) no later than July 6<sup>th</sup>, 2015. Submission results will be announced no later than July 20<sup>th</sup>, 2015.

E-mail [lonergansociety@gmail.com](mailto:lonergansociety@gmail.com) with any questions.

### **SGEME Toronto Workshop 2016**

*July 11-July 14, 2016*

The *Society for the Globalization of Effective Methods of Evolving* will host a conference on "The Academic Progress and Global Care: The Challenge of Functional Collaboration" at Ryerson University, Toronto, Canada.

Papers and presentations are invited from faculty and students on the need and challenges involved in implementing functional collaboration. Sponsors are especially interested in papers for one of the following Special Sessions:

1. The academy in need
2. Detailed empirical results on tasks in one's area of interest
3. Preliminary efforts at work within one functional specialty
4. The near future; and the remote future

There will be various guest speakers and discussion sessions. The sponsors hope to offset some costs for students and faculty from funding provided by the *Canada Council Connection Grant* (applications are competitive). If you think you may attend, please let us know by September 30, 2015. Estimates are needed to secure appropriate facilities and to complete our application for the grant. Further details will be provided in Fall 2015. In the meantime, if you need any information or would like to help with planning, please contact Terry Quinn, at [terrance.quinn@mtsu.edu](mailto:terrance.quinn@mtsu.edu), or Bob Henman at [robert.henman@msvu.ca](mailto:robert.henman@msvu.ca).

## **PROJECTS**

### **New Interdisciplinary Bibliography**

The Bernard J. Lonergan Institute at Seton Hall University is pleased to announce the launch of a new project, the online "Select Interdisciplinary Bibliography on the Generalized Empirical Method (GEM), the Disciplines and Professions." The bibliography can be found at <http://www.shu.edu/catholic-mission/lonergan/gem-bibliography.cfm>.

The bibliography connects practitioners at Seton Hall and elsewhere in the various disciplines and professions by way of the Generalized Empirical Method, as articulated by philosopher-theologian Bernard J. Lonergan. This bibliography has been initiated with a view to growth and development. To contribute or offer suggestions, please contact Msgr. Richard M. Liddy at [richard.liddy@shu.edu](mailto:richard.liddy@shu.edu).

### **Collected Works**

Volume 8, *The Incarnate Word*, is with the copy editor. Vol. 13, *A Second Collection*, edited by Robert M. Doran and John D. Dadosky, has been submitted to the Press and is being sent to readers. This is a new edition, drawing on archival documents.

**[www.bernardlonergan.com](http://www.bernardlonergan.com)**

New material: Audio recordings of Lonergan's 1981 course at Boston College on Macroeconomics and the Dialectic of History. Recordings start at 98401A0E080 and go to 98414A0E080. Audio restoration by Greg Lauzon.

**www.lonerganresource.com**

New material: Audio recording of proceedings of Marquette Colloquium on Phenomenology and Catholic Philosophy in North America, Feb 12-13, 2015. Audio work by Greg Lauzon.

**PEOPLE**

**Bob Doran** was one of three plenary speakers at a conference (May 7-9) sponsored by the Dominican Institute of Toronto: Vatican II: The Promise of Renewal. His lecture: "Is a Summa Possible Today?"



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**Subscriptions**

Online current and past issues available at <http://www.lonerganresearch.org/> 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.

**Sponsor**

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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 15<sup>th</sup> of the preceding month (February, May, August, November). Send to:

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or to Tad Dunne at  
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