

# LONERGAN STUDIES

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## PUBLICATIONS

Allerton, Meghan. "Empirical Exercise: The Dynamics of Knowing." *Journal of Macrodynamical Analysis* 8 (2015): 5–10. <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1619/1229>

Arcamone, Dominic. *Religion and Violence: A Dialectical Engagement through the Insights of Bernard Lonergan*. Eugene, OR: Pickwick Publications, 2015.

The aim of *Religion and Violence* is to engage dialectically key symbols of religiously motivated violence through the insights of Bernard Lonergan. Sociologists and psychologists argue the link between religion and violence. Religion is viewed more as part of the problem and not part of the solution to violence. Bernard Lonergan's insights have helped the author arrive at a number of conclusions regarding the link between religion and violence. He argues that there is a difference between distorted religion and genuine religion, between authenticity and inauthenticity of the subject. Distorted religion has the capacity to shape traditions in ways that justify violence, while genuine religion heals persons, helps them make different moral decisions when confronted with situations of conflict, and aims to explore new ways of understanding themselves as shaping history toward progress. Further, *Religion and Violence*, while arguing from within the Catholic Christian tradition, nevertheless seeks to provide a number of categories that will speak to people from other cultural traditions. Since many of the examples of religious violence cited by commentators come out of the Islamic tradition, the author has evidenced and explored more authentic aspects of the Islamic tradition that would help provide a solution to violence.

Barron, Robert. *Exploring Catholic Theology: Essays on God, Liturgy, and Evangelization*. Grand Rapids, MI: Baker Academic, 2015.

In this volume, Barron sets forth a thoroughgoing vision for an evangelical catholic theology that is steeped in the tradition and engaged with the contemporary world. Striking a balance between academic rigor and accessibility, the book covers issues of perennial interest in the twenty-first-century church: who God is, how to rightly worship him, and how his followers engage contemporary culture. Topics include the doctrine of God, Catholic theology, philosophy, liturgy, and evangelizing the culture.

Barron, Robert. "Why Bernard Lonergan Matters for Pastoral People." In *Exploring Catholic Theology: Essays on God, Liturgy, and Evangelization*, 175-184. Grand Rapids, MI: Baker Academic, 2015.

[A] motif that stands at the heart of both *Insight* and *Method in Theology*—namely the dynamics by which the well-functioning mind knows—is of immediate relevance to preachers, pastors, and spiritual directors. It is this practical implication of Lonergan's epistemology that I would like to explore in this chapter.

Byrne, Patrick H. "Ethics, Discernment and Self-Appropriation." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 33-76.

Coelho, Ivo. "Person and Relation: Ratzinger, De Smet and Lonergan in Conversation." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 173-208.

Dadosky, John D. "The Transformation of Suffering in Paul of the Cross, Lonergan and Buddhism." *New Blackfriars* 96/1065 (2015): 542-563.

This paper explores St. Paul of the Cross's passion-centred spirituality as a context for avoiding the distortions of such spirituality and promoting proper praxis. These distortions are not the legacy of Paul of the Cross himself, but the fact that his contemplation of the passion was primarily performative and mystical, and the lack of a systematic theology on the passion-death-and resurrection, there remains a context wherein distortions of passion-centred approaches can occur. The paper presents some aspects of Lonergan's thought on *lex crucis* and also from his Trinitarian work in order to provide a theological framework (*orthothetia*). This framework can help prevent the distortions of such a passion-centred spirituality and guide orthopraxis of passion-centred spiritualities. In the final section we explore some insights from Buddhism that are consonant with both Paul of the Cross's spirituality and Lonergan's *law of the cross* as fruits of the Spirit and seeds of the Word.

Daly, Patrick. "Palliative Sedation, Foregoing Life-Sustaining Treatment, and Aid-in-Dying: What is the Difference?" *Theoretical Medicine and Bioethics* 36/3 (2015): 197-213.

After a review of terminology, I identify—in addition to Margaret Battin's list of five primary arguments for and against aid-in-dying—the argument from functional equivalence as another primary argument. I introduce a novel way to approach this argument based on Bernard Lonergan's generalized empirical method (GEM). Then I proceed on the basis of GEM to distinguish palliative sedation, palliative sedation to unconsciousness when prognosis is less than two weeks, and foregoing life-sustaining treatment from aid-in-dying. I conclude (1) that aid-in-dying must be justified on its own merits and not on the basis of these well-established palliative care practices; and (2) that societies must decide, in weighing the merits of aid-in-dying, whether or not to make the judgment that no life is better than life-like-this (however *this* is specified) part of their operative value structure.

*Divyadaan: Journal of Philosophy & Education* 26/1-2 (2015). See entries under Byrne, Coelho, Lawrence, McAuley, McPartland, Muratore, Pen, Saldaña, Schepers, Streeter, Taddei-Ferretti.

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

The article explores the possibility of a new collaborative venture in systematic theology based in the work of Bernard Lonergan and Robert Doran. A prospectus is offered of five volumes intended as texts to be used at the level of MA and MDiv students.

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

My thesis is twofold. First, a number of elements in the Ignatian *Spiritual Exercises* have found their way into Lonergan's writings, especially in Lonergan's discussions of ethics and decision. Second, Lonergan provides a contemporary idiom that helps us understand what Ignatius is up to. The paper identifies a movement, a dynamism, that passed from Ignatius to Lonergan, and then highlights in Lonergan a set of contributions to the clarification and development of the Ignatian charism. There are four sections, and these two tasks – from Ignatius to Lonergan and from Lonergan to a transposed Ignatius – are present in all four sections. The sections are: The Ignatian Ethos of *Insight*; Election, Discernment, and Trinitarian Mysticism; Consolation without a Preceding Cause; and Rules for Thinking with the Church.

Duffy, James. "Method, Bold Spirits, and Some Third Way". *Journal of Macrodynamical Analysis* 8 (June 2015). <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1622>.

Dunne, Tad. "Dominicans, Contemplation & *Veritas*." *New Blackfriars* 96/1065 (2015): 591-601.

For Dominicans, the Catholic traditions of contemplation and *veritas* have been guiding lights. Dominicans also have a tradition of taking leadership in emerging trends in the Church, as is evident in Thomas Aquinas, Meister Eckhart, Catherine of Siena, Marie-Joseph Lagrange, and Yves Congar. More recently, Martin Heidegger, Bernard Lonergan and Eric Voegelin prompted significant developments in both the practice of contemplation and the meaning of *veritas*. Generally, we have no universally accepted definitions of *contemplation* or *veritas*. But in the many historical accounts of what Christians meant by *contemplation*, we find two distinct contexts: contemplation as a state of life and contemplation as a method of prayer. Similarly, a meaning of *veritas* as identifying what Plato calls a "true" story and Voegelin calls a "saving tale" has significant implications for the Dominican heritage.

*Journal of Macrodynamical Analysis* 8 (June 2015). See listings under Allerton, Quinn, Duffy, and Shute.

Engebretsen, Eivind, Nina K pke V llestad, Astrid Klopstad Wahl, Hilde Stendal Robinson, and Kristin Heggen. "Unpacking the Process of Interpretation in evidence-based Decision Making." *Journal of Evaluation in Clinical Practice* 21/3 (2015): 529-31.

[We will demonstrate] the principles of reasoning involved in the integration of experimental and experiential knowledge in clinical decisions and the role of interpretation in this respect. . . . There are few, if any, models and concepts available which make explicit the interpretational operations involved when combining and applying the knowledge components. We intend to throw light on this process by drawing on a four-step model of knowing developed by the Canadian philosopher Bernard Lonergan.

Friel, Chris. "Lonergan and Wittgenstein on Mathematical Wonder: Towards a Dialogue of Methods." *Modern Theology* 41/3 (July 2015): 469-487.

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.

Friel, Chris. "What Can Piaget Offer Lonergan's Philosophy of Biology?" *Zygon* 50/3 (2015): 692-710.

In *Insight*, Bernard Lonergan provides, albeit schematically, a unique philosophy of biology which he takes as having "profound differences" with the world view presented by Darwin. These turn on Lonergan's idea of "schemes of recurrence" and of organisms as "solutions to the problem of living in an environment." His lapidary prose requires some deciphering. I present the broad lines of his philosophy of biology and argue that Jean Piaget's structuralism can shed light on Lonergan's intentions in virtue of his use of cybernetics and the isomorphism between biology and knowledge. In turn, Piaget draws on Waddington's restatement of epigenesis and I suggest that the result, "process structuralism," is a viable alternative to the modern Darwinian synthesis.

Henman, Robert; "Generalized Empirical Method: A Context for a Discussion of Language Usage in Neuroscience." *Dialogues in Philosophy, Mental and Neuro Sciences* 8/1 (2015): 1-10.

[http://www.crossingdialogues.com/current\\_issue.htm](http://www.crossingdialogues.com/current_issue.htm)

This article extends a distinction between the data of sense and the data of consciousness discussed in a former article (Henman, 2013) as a context for a discussion of language usage in neuroscientific literature. Such usage attributes mental acts to biological processes. In doing so, an unintentional neglect of the data of consciousness is perpetuated as well as a denial of the

empirical nature of conscious acts or states. Such usage can also contribute to an inhibition of a more adequate understanding of biochemical processes. Discussions of a) objectivity, b) knowing as a conscious activity and c) the biological process of evolution will provide further contexts towards a shift in methodology providing the possibility of a more adequate understanding of the relationship between the cerebral organ and consciousness.

Lawrence, Frederick G. "A Jewish and a Christian Approach to the Problematic of Jerusalem and Athens: Leo Strauss and Bernard Lonergan." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 217-318.

McAuley, Tom. "How might we apply the Work of Bernard Lonergan to the Eco-Climate Crisis?" *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 93-110.

McPartland, Thomas J. "Lonergan, Voegelin, and the Phenomenology of Religious Consciousness." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 127-158.

Muratore, Saturnino. "Development of Doctrines and Permanence of Dogmas according to Bernard Lonergan." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 209-216.

Orji, Cyril. "Does Lonergan Know C. S. Peirce?" *Philosophy & Theology* 27/1 (2015): 75-105.

This article revisits ideas of Charles Peirce, who wrote at the turn of the nineteenth century, and Bernard Lonergan, who wrote at the turn of the twentieth, with the purpose of connecting important dots in their thinking. The goal of this comparison is to show how the two ground metaphysics in the practices of the sciences and common sense. The article argues that the metaphysical framework the two scholars developed in opposition to nominalism can be used to overcome the reductionism that hinders modern efforts to think metaphysically as well as to promote fruitful dialogue between theology and philosophy.

Orji, Cyril. *A Semiotic Approach to the Theology of Inculturation*. Eugene, OR: Pickwick Publications, 2015.

This book argues that though inculturation is a difficult and delicate task it still demands a World Church and that without it the church is unrecognizable and unsustainable. The book also suggests that the past failures of inculturation experiments in Africa can be overcome only by critically applying the science of semiotics, which can serve as an antidote to the nature of human knowing and reductionism that characterized earlier attempts to make Christianity African to the African. Drawing from the semiotic works of C. S. Peirce, Clifford Geertz, and Bernard Lonergan, the book shows why semiotics is best suited to an African theology of inculturation and offers ten pinpointed precepts, identified as "Habits," which underline the attentiveness, reasonableness, and responsibility required in a semiotic approach to a theology of inculturation. The "Habits" are also akin to the imperatives inherent in the notion of catholicity--that catholicity is not identified with uniformity but with reconciled diversity, and also that catholicity demands different forms in different places, times, and cultural settings.

Ormerod, Neil. "A (Non-*Communio*) Trinitarian Ecclesiology: Grounded in Grace, Lived in Faith, Hope, and Charity." *Theological Studies* 76/3 (September 2015): 448-467.

*Communio* ecclesiology has attracted a considerable theological following, but this article dwells on other avenues for relating the Trinity to the life of the church. A more traditional approach would relate the church to the processions and missions of the Son and Spirit. Moreover the recent development of Lonergan's four-point hypothesis offers a more profound account of the church as an "icon" of the Trinity. Not only are such approaches more solidly grounded in trinitarian theology; they also provide interesting opportunities for relating the church to other religious traditions.

Pambrun, James R. "Conflict in Current Roman Catholic Systematic Theology: A Diagnosis and Response." *Theological Studies* 76/3 (September 2015): 423-447.

Recent conversations concerning conflict in theology have brought into play the role of such figures as Augustine, Aquinas, and Bonaventure. On the one hand, they can be seen to represent polarizing theological attitudes; on the other hand, they can be seen to represent forgotten models that may help repair fragmentary modes of current reason. This article (1) invites a reexamination of philosophical resources, principally through Paul Ricoeur and Bernard Lonergan, that address critical issues of method, and (2) proposes a strategy of communication among diverse modes of reasoning.

Pambrun, James R. "Theology, Science, and Technology: Framing an Encounter in Light of Lonergan and Ricoeur." *Horizons* 42 (2015): 96-121.

This article proposes a theological approach to the encounter between theology and the world of science and technology. A suitable locus for encounter is the different partners' shared commitment to the desire to understand. I draw on the work of both Bernard Lonergan and Paul Ricoeur to describe understanding as the enactment of a pattern of cognitional operations. However, the theoretical mode of understanding proper to science is distinct from the practical mode of understanding proper to technology. Lonergan's elaboration of the "intellectual" pattern of operations is drawn on to enhance an encounter with science, while Ricoeur's elaboration of the "action" pattern is drawn on to enhance an encounter with technology.

Perry, D.J., Guillermet Fernández, C. & Fernández Puyana, D. (2015, June). "The right to life in peace: An essential condition for realizing the right to health." *Health and Human Rights Journal*, 17(1), 148-58. <http://www.hhrjournal.org/wp-content/uploads/sites/13/2015/06/Perry.pdf>

This paper describes recent efforts within the UN Human Rights Council on a declaration related to the right to peace. We discuss the relationship between peace and health and argue that peace is an essential condition for realizing human health. We propose that human dignity provides a normative foundation for progressive realization of the rights to health and peace. We further argue that to fully realize peace a profound transformation of human consciousness is needed but that the global affirmation of a peace as a human right is worthwhile because the process of dialogue brings attention to the issue and an affirmed declaration will influence the knowledge of future generations.

Mustain, Joshua R and Helminiak, Daniel A. "Understanding spirituality in recovery from addiction: Reintegrating the psyche to release the human spirit." *Addiction Research & Theory* 23/5 (2015): 364-371.

We examine the psychodynamic processes at play in recovery from addiction and give particular attention to Bernard Lonergan's tripartite model of human beings, which differentiates within the mind two distinct dimensions—psyche and spirit. Our goal is to show that the changes that occur during recovery are a direct result of psychic restructuring and are not necessarily, vice versa, due to spiritual growth via relationship with some Higher Power, which some popular recovery programs emphasize as a requisite for recovery. To exemplify this claim, we examine in detail

The end of the age of innocence means that authenticity is never to be taken for granted. ... human studies have to cope with the complexity that recognizes both that the data may be a mixed product of authenticity and of unauthenticity and (2) that the very investigation of the data may be affected by the personal or inherited unauthenticity of the investigators.

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three key aspects of psychic restructuring that may result in subsequent spiritual integration: the reestablishment of a sense of self, the development of a sense of connectedness to others, and the ability to regulate emotions. In this article we do not intend to aggrandize or disparage popular recovery programs, but to elucidate the process of psychic reintegration and to clarify the genuine spiritual foundation of recovery, and to advocate a mature, self-responsible spirituality.

Pen, Robert. "Communication as a Process of Mutual Self-Mediation." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 3-16.

Perry, D.J., Guillermet Fernández, C. & Fernández Puyana, D. "The right to life in peace: An essential condition for realizing the right to health." *Health and Human Rights Journal*, 17/1 (June 2015): 148-58. <http://www.hhrjournal.org/wp-content/uploads/sites/13/2015/06/Perry.pdf>

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Petersen, Arthur. "Uncertainty and God: A Jamesian Pragmatist Approach to Uncertainty And Ignorance In Science And Religion." *Zygon* 49/4 (2014): 808-28.

[Quotes Lonergan extensively] This article picks up from William James's pragmatism and metaphysics of experience, as expressed in his "radical empiricism," and further develops this Jamesian pragmatist approach to uncertainty and ignorance by connecting it to phenomenological thought. The Jamesian pragmatist approach avoids both a "crude naturalism" and an "absolutist rationalism," and allows for identification of intimations of the sacred in both scientific and religious practices—which all, in their respective ways, try to make sense of a complex world. Analogous to religious practices, emotion and the metaphysics of experience play a central role in science, especially the emotion of wonder. Engaging in scientific or religious practices may create opportunities for individuals to realize that they are co-creators of the world in partnership with God, in full awareness of uncertainty and ignorance and filled with the emotion of wonder.

Quinn, Terry. "Reaching for Collaboration in *Insight* (and Beyond)." *Journal of Macrodynamic Analysis* 8 (2015): 11-29. <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1631>

Quinn, Terry. "Community Climbing: Toward Functional Collaboration." *Journal of Macrodynamic Analysis*, 8 (July 2015). <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1623>.

Saldaña, Stephanie. "On Teachers as Angels: A Reflection on a Life in the Middle East." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 111-126.

Schepers, Maury. "Philosophy in the Service of Ecumenical and Interreligious Dialogue: Question, Context and Content." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 77-92.

Shute, Michael. "Functional Collaboration As The Implementation Of Lonergan's Method, Part 1: For What Problem is Functional Collaboration the Solution?" *Journal of Macrodynamic Analysis* 8, (July 2015). <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1639>.

Shute, Michael. "Functional Collaboration as the Implementation of Lonergan's Method, Part 2: How Might We Implement Functional Collaboration?". *Journal of Macrodynamic Analysis* 8 (June 2015) <http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1625>.

Solari, L., D. Coghlan, and A. B. Shani. "Sensemaking in collaborative management research: Insights from an Italian social cooperative." In *Research in Organizational Change and Development* (Vol 23). Edited by A.B. Shani and D. Noumair, 167-194. Bingley, UK: Emerald Group Publishing Limited, 2015.

This chapter draws on Lonergan in presenting sensemaking as an integral element of human cognition, whereby we find answers to questions that arise from experience. It is at the core of collaborative management research as researchers and practitioners work together to build a shared understanding of organizational phenomena and take action based on that understanding, thereby generating actionable knowledge. The chapter examines the nature of sensemaking in collaborative management research. A comprehensive framework is proposed and then utilized to examine a collaborative management research effort carried out with an Italian social cooperative.

Streeter, Carla Mae. "Religious Love in Bernard Lonergan as Hermeneutical and Transcultural: The Context for Dialogue." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 17-32.

Taddei-Ferretti, Cloe. "A Theology, a Cultural Matrix, a Religion." *Divyadaan: Journal of Philosophy and Education* 26/1-2 (2015): 159-172.

Tracy, David. "Three Kinds of Publicness in Public Theology." *International Journal of Public Theology* 8/3 (2014): 330-334.

Across the different publics to which theology speaks, there are three forms of publicness that mark theological discourse: first, dialectical or argumentative reason; secondly, dialogical or hermeneutical reason with the Christian classics; thirdly, meditative reason as the final expression of our desire to know. This article provides a short exploration of each of these three forms of publicness.

Vélez, Francisco Vicente Galán. *Una Metafísica Para Tiempos Posmetafísicos: La Propuesta de Bernard Lonergan de una Metametodología*. México, D.F.: Universidad Iberoamericana, 2015.

Una metodología proveniente de las diversas maneras de entender la realidad, incluyendo las ciencias y las visiones de sentido común. Por eso integra estructuras heurísticas, un trabajo permanente y más bien grupal. La metafísica aquí expuesta no es una doctrina, sino un programa de trabajo. Esta obra presenta las nociones de Lonergan como un programa pertinente para el quehacer filosófico, que debe realizarse si queremos colaborar hacia una vida más humana.

## REVIEWS

Curnow, Rohan Michael. *The Preferential Option for the Poor: A Short History and a Reading Based on the Thought of Bernard Lonergan*. Milwaukee: Marquette University, 2013. (LSN 35/2; 2014)

Hughson, Thomas. *Theological Studies* 76/1 (March 2015): 212.

Luján, Benjamin. *Toronto Journal of Theology* 31/1 (Spring 2015): 153-154.

DeHart, Paul. *Aquinas and Radical Orthodoxy: A Critical Inquiry*. New York: Routledge, 2011.

Keating, James F. *The Thomist* 79/1 (January 2015): 155-160.

Lonergan, Bernard. *Early Latin Theology*. Translated by Michael G. Shields. Edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2013.

Wilkins, Jeremy. *The Thomist* 78/4 (2014): 630-634.

Sean McNelis. *Making Progress in Housing: A framework for collaborative research*. London and New York: Routledge, 2014.

Shute, Michael. *Journal of Macrodynamical Analysis* 8 (July 2015).  
<http://journals.library.mun.ca/ojs/index.php/jmda/article/view/1632>.

Snell, R. J. *The Perspective of Love: Natural Law in a New Mode*. Eugene, OR: Pickwick Publications, 2014. (LSN 35/3; 2014)

Traska, Brian. *The Heythrop Journal* 56/3 (2015): 493-494.

## WEBWORKS

McShane, Philip. "Reason and Belief ." <http://www.philipmcshane.org/workshops/videos/>

Two videos: Parts 1 and 2 of the first lecture in a series given at Mount Saint Vincent University, Halifax, Nova Scotia, January 1992.

## GEMS

*This section includes works that make little or no mention of 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!*

Burrows, William K. "My Pilgrimage in Mission." *International Bulletin of Missionary Research* 39/2 (Apr 2015): 86-88, 90.

Cahill, Lisa Sowle. "Renegotiating Aquinas." *Journal of Religious Ethics* 43/2 (2015): 193-217.

While Roman Catholic feminist ethicists typically endorse moral realism and crosscultural standards of justice, they also have been influenced by the postmodern interrogation of abstract reason and moral universalism. As theologians writing after the Second Vatican Council, they are increasingly sensitive to the communal and ecclesial dimensions of morality and of Christian ethics, and to the integral relation of Christian faith and ethics. This essay will consider two approaches to Catholic feminist ethics that differ in the relative weight they give to constructive work for social justice (realist gender justice ethics), or to the grounding of ethics in prayer and mysticism (postmodern gendered faith ethics). Using critical feminist reappropriations of the theology and ethics of Aquinas as examples, this essay will argue that the two approaches are overlapping and interdependent.

Carley, Moira. "Heaney on Grace," *The Tablet*, August 8, 2015, "Letters" p 17.

A letter in response to Eamon Duffy's words on the Catholic imagination of Seamus Heaney ("All God and No Religion," *The Tablet*, June 27). The author sees a clear connection to this view of Lonergan's view on the experience of grace.

<http://users.wowway.com/~tdunne5273/Heaney%20on%20Grace.pdf>

Coghlan, David and A. Shani. "Creating Action Research Quality in Organization Development: Rigorous, Reflective and Relevant." *Systemic Practice and Action Research* 27/6 (2014): 523-36.

The purpose of the paper is to present a framework that enables action researchers to create quality action research projects within the organization development (OD) domain using the broad criteria of being rigorous, reflective and relevant and so contribute to the realm of practical knowing. What constitutes good quality action research within OD is a difficult question, given the broad range of approaches that operates in a wide variety of settings and with great diversity. It advances specific dimensions by which action researchers can create, review and assess quality



in action research work. This integrative framework and criteria are practical tools to enable action researchers to create quality action research in OD.

Conn, Christopher H. “Aquinas, the Incarnation, and the Relative Identity Thesis: A Modest Defense of the *assumptus-homo* theory.” *The Thomist* 79/1 (January 2015): 75-111.

The *assumptus-homo* theory, with its implicit logic of relative identity, provides us with a comparatively simple, intuitive, theologically fruitful, and orthodox way of understanding the mystery of the incarnation, as well as a more credible and complete means of defending this mystery from the charge of logical impossibility. If this account of the Incarnation proves to be genuinely compatible with established Church doctrine concerning the one person and two natures of Christ, then there are good reasons for preferring it to the one Aquinas defends.

Dawes, Milton. “Structuring and the Notion ‘Time’: A General Semantics Conscious Time-Binding Approach.” *et Cetera* 72/1 (January 2015): 40-61.

The exploration of the notion of time from a general semantics structural perspective presents propositions that can be easily corroborated or refuted by anyone who cares to do the relevant observations. The author offers some structuring of the term structure and other general semantics conscious time-binding evaluating tools. The terms Past, Present, and Future can be thought of as convenient, but grossly inaccurate measurements: semiotic maps; labels representing imprecise, but nevertheless potent verbal mapping of events. The human journey—one continuous trek—has no observable boundaries, no seams; where-when people would all agree that the Past stops here. Present begins here. Future not yet here. Studying—applying and modifying their thinking—and behaviors based on general semantics principles help them (as individuals) to improve their abilities to deal with new and trying situations and to live more intelligently, wiser and with less dis-stresses a way to build the foundations for possible better futures and possibly a better human world.

Dreyfus, Hubert and Charles Taylor. *Retrieving Realism*. Cambridge, MA: Harvard University Press, 2015.

*Retrieving Realism* offers a radical critique of the Cartesian epistemic picture that has captivated philosophy for too long and restores a realist view affirming our direct access to the everyday world and to the physical universe. According to Descartes, knowledge exists in the form of ideas in the mind that purportedly represent the world. This “mediational” epistemology—internal ideas mediating external reality—continues to exert a grip on Western thought, and even philosophers such as Quine, Rorty, and Davidson who have claimed to refute Descartes remain imprisoned within its regime. As Hubert Dreyfus and Charles Taylor show, knowledge consists of much more than the explicit representations we formulate. We gain knowledge of the world through bodily engagement with it—by handling things, moving among them, responding to them—and these forms of knowing cannot be understood in mediational terms. Dreyfus and Taylor also contest Descartes’s privileging of the individual mind, arguing that much of our understanding of the world is necessarily shared. Once we deconstruct Cartesian mediationalism, the problems that Hume, Kant, and many of our contemporaries still struggle with—trying to prove the existence of objects beyond our representations—fall away, as does the motivation for nonrealist doctrines. We can then begin to describe the background everyday world we are absorbed in and the universe of natural kinds discovered by science.

Duby, Steven J. "Atonement, Impassibility and the *Communicatio Operationum*." *International Journal of Systematic Theology* 17/3 (July 2015): 284-295.

The biblical account of sin and the saving power of the cross stipulates that only one who is God himself can atone for the sin of the world. Older Protestant theologians expounded this scriptural teaching by using the christological concept of the *communicatio operationum*, without foregoing the doctrine of divine impassibility. However, in contemporary discussion of the atonement, the viability of the *communicatio operationum* and the impassibility of God have both been called into question. This article recognizes the need for God the Son himself to act and suffer directly on the cross but, in doing so, also argues that we can uphold the impassibility of God by recovering the *communicatio operationum* and setting out how it coheres with God's impassibility. I therefore discuss the exegetical purpose and dogmatic contours of the *communicatio operationum* and then display its relationship to God's impassibility in a retrieval of several moves in traditional Reformed theology proper and Christology, in particular the distinction between essence and person in God, the meaning of the *enhyposstasis* of Christ's humanity and the meaning of the *communicatio idiomatum*.

Fleming, Daniel J. "Primordial Moral Awareness: Levinas, Conscience, and the Unavoidable Call to Responsibility." *The Heythrop Journal* 56/4 (July 2015): 604-618.

[In this article] I demonstrate that the philosophy of Emmanuel Levinas can show how the experience of conscience is constituted in horizontal relationality, as well as that it supports an understanding of conscience as a universal call to responsibility. Correlatively, and perhaps more significantly, the introduction of Levinas' philosophy into the discussion of conscience sheds light on a significant aspect of this call to moral responsibility. This highlights that the Roman Catholic understanding of conscience has ethical consequences for theology more broadly considered (as well as the other academic disciplines) in terms of understanding why it is impossible to set aside considerations of responsibility in the search for truth.

Fornerod, Mireille. "La distinction entre *virtus* et *potentia Dei* selon saint Thomas d'Aquin." *Revue théologique de Louvain* 45 (2014): 502-532.

The distinction between the concept of *virtus* and that of *potentia*, when Aquinas applies them to divine power, has not been studied much to this day. This article looks at the common meaning of the terms, and the distinction between them. Aquinas proceeds by analogy: he bases his argument on the concept of created power, and in particular human virtue, which is one of its variants. The present article describes this analogical process, aiming to show that the common understanding of *virtus* fully includes the meaning of *potential*, and emphasizing some of its connotations.

Hallowell, David, Yukari Okamoto, Laura Romo, and Jonna La Joy. "First-Graders' Spatial-Mathematical Reasoning about Plane and Solid Shapes and their Representations." *ZDM* 47, no. 3 (2015): 363-375.

The primary goal of the study was to explore first-grade children's reasoning about plane and solid shapes across various kinds of geometric representations. Children were individually interviewed while completing a shape-matching task developed for this study. Children were required to compose and decompose geometric figures to identify geometric shapes that either matched or did not match the stimulus shape. The stimulus shapes were 2D diagrams of plane and solid-shape geometric figures. The results showed that children overestimated the significance of triangular vertices ("pointiness"); certain kinds of scaling demands gave children trouble in shape classification; children had trouble translating lines found in 2D diagrams into 3D visual boundaries, especially where projected curvature was involved; and that children had difficulty reasoning consistently across the task. Implications for future research as well as teaching recommendations are discussed. [To quote Lonergan (1997), human knowing is not "some sort of

metaphysical sausage machine” (p. 34), where images travel into the brain and pop out as conceptual knowledge. Mathematical insight marshals complex cognitive activities to obtain understanding, and the potential pitfalls are myriad.]

Haskell, John D. and Jessica Fish. “Law as Eschatology.” *Journal of Catholic Legal Studies* 53/2 (2014): 185-209.

This article . . . investigates how eschatological forms of argument operate within theology and secular modes of contemporary law and policy. In other words, rather than thinking about religion or law or politics as something happening “out there,” our interest is focused on the knowledge production of these disciplines—in particular, scholarship—with a specific preoccupation to work out how the argumentative structure of the eschatological concept operates in its various complexities. . . . Our argument here is not that religion functions as a “deep structure” to legal or political frameworks, but rather that a particular set of conceptual or rhetorical moves associated with theological eschatology overlaps with contemporary legal and political philosophies in provocative ways that might call for future studies of how scholarship constructs the tension between religion and governance.

Henman, Robert; “Generalized Empirical Method: A Context for a Discussion of Language Usage in Neuroscience.” *Dialogues in Philosophy, Mental and Neuro Sciences* 8/1 (2015): 1-10, at [http://www.crossingdialogues.com/current\\_issue.htm](http://www.crossingdialogues.com/current_issue.htm)

This article extends a distinction between the data of sense and the data of consciousness discussed in a former article (Henman, 2013) as a context for a discussion of language usage in neuroscientific literature. Such usage attributes mental acts to biological processes. In doing so, an unintentional neglect of the data of consciousness is perpetuated as well as a denial of the empirical nature of conscious acts or states. Such usage can also contribute to an inhibition of a more adequate understanding of biochemical processes. Discussions of a) objectivity, b) knowing as a conscious activity and c) the biological process of evolution will provide further contexts towards a shift in methodology providing the possibility of a more adequate understanding of the relationship between the cerebral organ and consciousness.

Howard, Damian. “Rise and Resistance: Fifty years of Interreligious Dialogue in the Catholic Church.” *Pro Dialogo* 145/1 (2014): 33-49.

My comments . . . begin with the Church’s definition of dialogue, move on to consider the specific role of the Pontifical Council and its progress, before touching on the origins of the notion of dialogue and its significance for contemporary globalized culture, before ending with some suggestions about the future of dialogue in this turbulent world of ours.

Keogh, Gary. “The Value of Theology in a Scientific Age.” *New Blackfriars* 96/1064 (2015): 405-18.

The value of theology as a discipline has been challenged in recent years by a number of high-profile scientists, most prominently perhaps Stephen Hawking and Richard Dawkins. It has been questioned whether theology can bring anything to the table, particularly when compared with the clearly evident successes of modern science. This paper will take this challenge seriously and explore what value theology may have in the context of a scientific age, where the successes of the sciences have clearly reshaped how we think about the world. It will argue that theology offers a space and a language for discourse on the ineffable and intangible aspects of human experience, and can address the implicit philosophical and theological connotations of the scientific worldview.

Pontifical Council for Interreligious Dialogue. "Dialogue in Truth and Charity: Pastoral Orientations for Interreligious Dialogue." *Pro Dialogo* 145/1 (2014): 50-74.

Interreligious dialogue, by its very nature, adapts to local cultures, traditions, languages and worldviews. Partners in dialogue need to be acquainted with these as well as with the local sensibilities and sensitivities to be better able to promote meaningful encounter and collaboration with one another. Considering recent proliferation of interreligious initiatives, discernment is necessary. There is need for sound theological formation and information, both of which are an important foundation for right discernment. Catholics engage in interreligious dialogue are encouraged to build on to recommendations provided in this booklet, always bearing in mind their local context and implementing them in the light and the spirit of the teaching of the Catholic Church.

Spencer, Mark K. "Aristotelian Substance and Personalistic Subjectivity." *International Philosophical Quarterly* 55/2 (June 2015): 145-164.

Many personalists have argued that an adequate account of the human person must include an account of subjectivity as irreducible to anything objectively definable. The personalists content that Aristotle lacks such an account and claim that he fails to meet three criteria that a theory of the human person must fulfill in order to have an account of subjectivity as irreducible. I show first that some later Aristotelians fulfill these criteria, and then that Aristotle himself also does so. He describes four characteristics of human subjectivity that are considered crucial by many personalists. I do this through an interpretation of Aristotle's accounts of substantial actualities, *nous*, friendship, and beauty.

Spencer, Mark K. "The Category of *habitus*: Accidents, Artifacts, and Human Nature." *The Thomist* 79/1 (January 2015): 113-154.

The findings of this paper are important for understanding the categories and accidents in general. I first analyze the sources for Scholastic thinking on *habitus*. Second, I consider seven Scholastic theories of what *habitus* is and argue that they are all reducible either to the view that *habitus* are extrinsic denominations or to the realist modal view. Finally, I defend the latter view.

Townsend, Luke Davis. "Deification in Aquinas: A *Supplementum* to *The Ground of Union*." *The Journal of Theological Studies* (n.s.) 66/1 (April 2015): 204-234.

This article is a study of Thomas Aquinas's teaching on deification as presented throughout his corpus. It takes A. N. Williams's work, *The Ground of Union: Deification in Aquinas and Palamas*, as a starting point; it then seeks to improve upon and expand Williams's work in conversation with her critics. To do this, a systematic examination is conducted of Thomas's usage of *deificatio* and *deiformitas* language. Thomas's scriptural commentaries and his commentary on Pseudo-Dionysius's *De divinis nominibus* receive the most attention as these works have been under-studied and as they hold Thomas's most developed teaching on deification. On the basis of this research, the article offers an account of what deification means for Thomas. Furthermore, *contra* Gösta Hallonsten's claims, the article argues that Aquinas's thought contains a comprehensive vision of deification deeply integrated into the whole of his thought, which forms a fully developed doctrine rather than an occasional theme. This conclusion supports Williams's work in *The Ground of Union*, responds to Williams's critics, and provides a new perspective on the unity of Thomas's thought.

Tück, Jan-Heiner. “‘The Father Without the Son Would Not Be the Father’: The Concept of God at the Council of Nicaea.” *Communio* 42/1 (Spring 2015): 7-25.

This article traces the contours of the Arian controversy about the divinity of the Son in the first several centuries of the Church, which was officially resolved at the Council of Nicaea in 325 AD. Tück explains that the title and nature of the Father is also at stake in such controversies: the argument of the Arians was that they were protecting the transcendence of the Father by ascribing an entirely different nature to Jesus Christ, but “if an ontological abyss separates the Son from the Father, and if the former has a different nature, then the Son can no longer be the self-revelation of the Father.

Westerholm, Martin. “Kant’s Critique and Contemporary Theological Inquiry.” *Modern Theology* 41/3 (July 2015): 403-427.

Quite broadly, my aim is to ask how far Kant's work establishes a set of conditions that are normative today when it is understood in something of the philosophical specificity that has been brought to the fore by recent scholarship. In order to control the scope of the inquiry and to keep it within bounds that are pertinent for contemporary theology, I propose to ask how far Kant's work compels the kind of distinctions that McCormack draws between classical and modern and between metaphysical and post-metaphysical theology. The conviction underlying this question is that, where Kant is thought to establish parameters within which contemporary theology must function, his philosophy tends to be understood through general notions characteristic of a second-wave Kantianism that, in the words of one commentator, can only ‘tendentiously be labeled Kantian’. I aim to show that McCormack's attempt to deploy Kant's thought as the basis for a contrast between a metaphysical and a ‘post-metaphysical’ theology rests on a hollowed-out account of Kant's critical project that reduces this project to a strong empiricism that remains within the bounds of the very form of thought that Kant seeks to escape. I then hope to show that, when we understand Kant in his philosophical specificity, we are enabled to see that we may inhabit the post-Kantian tradition with considerable freedom, borrowing from Kant where beneficial but not allowing ourselves to be constrained by him, for his work issues from a set of assumptions that we no longer share.

Zahl, Simeon. “On the Affective Salience of Doctrines.” *Modern Theology* 41/3 (July 2015): 428-444.

[H]ow might we go about proceeding beyond the general and the banal in claims about the connections between doctrine on the one hand and religious experience, affectivity, and desire on the other? My proposal is to attend explicitly to what I will call ‘the affective salience of doctrines’. ‘Affective salience’ is a term drawn from the discipline of psychology, where an object of our attention is understood to be ‘affectively salient’ to the degree that it evokes and brings to awareness particular bodily affective states. . . . [My approach will be to use] a species of pastoral or experiential argument by which the case is made that it is only through accepting a particular account of a doctrine, and allowing that account to shape our religious practice, that people will experience the right sort of emotional outcome in their piety and practice and avoid some problematic emotional outcome.

## RECENT EVENTS

### Milltown Park

July 31, 2015

Milltown Park, Dublin, Ireland, has long been associated with Lonergan studies and has often been visited by Lonergan scholars. It is with regret that we have to announce that the Milltown Institute of Theology and Philosophy will cease to exist on July 31<sup>st</sup>, 2015. As from that date the ecclesiastical faculty

of theology and philosophy at Milltown will, in Vatican terminology, be “suspended.” This closure has been forced upon us mainly through the shortage of students. We are the victims of the crisis of vocations in our country, as our main constituency lay in religious orders, male and female. The Dublin Lonergan Centre, also known to some—it was the first of such centres outside Toronto—will remain at Milltown Park. Our publication, *Milltown Studies*, will also continue, at least for the present. – *Ray Maloney*.

### **Loneragan on the Edge 2015**

*September 11-12*

The Lonergan Society at Marquette University (Milwaukee WI) will have hosted the seventh annual Lonergan on the Edge graduate student conference on September 11-12, 2015, on the Marquette campus.

Keynote Speaker: **Dr. Anne M. Carpenter** (St. Mary’s College of California), “Balthasar and Lonergan on Remembering the Tradition: A Problem of Time.”

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), and **Eugene Schlesinger** (Ph.D. Candidate, Marquette University)

Papers: **Brian Bajzek**, “Intersubjectivity, *Illeity*, and being-in-Love: Lonergan and Levinas on Self-Transcendence;” **Sam Granger**, “On Being Beautiful: How All Judgments are Aesthetic Judgments;” **Aaron Tyler McCoy**, 3<sup>rd</sup> Annual M. Shawn Copeland Presentation: “Beyond Prayers and into Understanding: Lonergan’s Pathway to Healing in the Wake of Charleston;” **Liam Farrer**, “Seeking the Interior Fire: A Lonerganian Reading of Bonaventure of Bagnoregio;” **Andrew Vink**, “Poverty as a Theological Category: A Synthesis of Latin American Liberation Theology, Lonergan, and Doran;” **Eric Mabry**, “*Novus Modus Existendi Aliquo*: Is the Invisible Mission of the Word Truly a Mission or Simply a Fitting Appropriation?;” **Jonathan Heaps**, “Statistically Ordered: A Scheme for the Metaphysics of ‘Normal’;” **Christopher Krall**, “Conversion Through Revelation: An Exploration of the Metaphysics, Epistemology, and Neuroscience of Revelation;” **Greg Lauzon**, “A Talking Rosetta Stone;” **Justin Schwartz**, “Bridging the Chasm with Lonergan: Theological Method for the Sake of Communicating with Ordinary People;” **Tom McAuley**, “The Challenge of Bringing Clarity to the Developing Global Field of Water Ethics: Help from Bernard Lonergan.”

### **COMING UP**

#### **2015 International Conference on World Christianity: Focus on Africa and the Global South in Light of Vatican II and *Evangelii Gaudium* of Pope Francis**

*October 1-3, 2015, Marquette University, Milwaukee WI*

**Conference Theme:** Africa and the Global South: How Will the Reforms of Pope Francis Affect the Growth of the Church?

The growth of Christianity in non-Western cultural traditions amplifies the demographic shift of Christianity from the Northern to the Southern Hemispheres. While there are various interpretations of this phenomenon, the one common area of agreement is the need to speak of World Christianity. In the Catholic Church no movement or renewal has fostered the spread of World Christianity more than the landmark event of the Second Vatican Ecumenical Council. The Council took place at a time when many Churches of LaFricAsia (Latin America, Africa, and Asia) were in transition from European rule to political self-determination, and leadership of these churches was passing from Western European missionaries to indigenous leaders. The documents of Vatican Council II truly transformed the Church, especially in Africa, which experienced an astronomical increase in converts because of the council.

In light of the 50th anniversary of Vatican II, this conference will ask questions such as how the council has impacted the Catholic churches in LaFricAsia, and what is African Christianity contributing to the

implementation of council documents, among many others.

This discussion is significant because it allows the global community to come together and look back at the last 50 years, and make plans for the future growth of Christianity in Africa, particularly when presented with the challenges of globalization. The Conference hopes to helping the Church realize its mission in the modern world.

Presenters include: **John Dadosky, Cyril Orji, and Joseph Ogbonnaya.**

Conference fee: \$100. Accommodations: Participants may stay at the Ambassador Hotel on Wisconsin Avenue, close to Marquette University, at a special conference rate. Contact: [joseph.ogbonnaya@marquette.edu](mailto:joseph.ogbonnaya@marquette.edu)

### **Lonergan Research Institute Graduate Seminars**

*Regis College, Toronto*

October 15 Seminar (2:10 pm): **Cynthia Crysdale**, “Atonement and Interiority”

October 16 Lecture (7:30 pm): **Cynthia Crysdale**, “Jesus Died for Our Sins...? Understanding Atonement Today”

### **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**

### **Collected Works**

Volume 8, *The Incarnate Word*, is in proofs. This volume contains the first 14 theses of Lonergan's original *De Verbo incarnato* in facing pages of Latin and English. 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.

## NOTICE

### Crowe Bursary

The Lonergan Research Institute invites applications for the Frederick E. Crowe Bursary. Graduate and undergraduate students, and recent alumni of graduate programs, are eligible to apply. The Bursary supports creative initiatives related to the advancement of Lonergan scholarship. Applications are due December 15. For more information, visit our website: <http://www.lonerganresearch.org/programs/crowe-bursary/>

## PEOPLE

**Pat Daly** presented “Health and the Human Good” at the 4th Annual Conference on Medicine and Religion, March 6-8, 2015 at Cambridge, MA.



### 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 *Loneragan 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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