

LONERGAN STUDIES

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PUBLICATIONS

Loneragan, Bernard. *The Incarnate Word*. Vol. 8 of *Collected Works of Bernard Lonergan*. Translated by Charles H. Hefling and edited by Robert M. Doran and Jeremy D. Wilkins. Toronto: University of Toronto Press, 2016.

The Incarnate Word contains the first four of five parts in Bernard Lonergan's *De Verbo Incarnato*, a Latin textbook for the course he taught at the Gregorian University in Rome. Fully translated and annotated, it brings to a wider audience Lonergan's major contribution to Christology, the doctrine concerning the person of Christ. In this work, Lonergan applies his unique theory of consciousness to the question of the nature of Christ, the book offers a rich and provocative treatment of Christ's consciousness and his human knowledge. *The Incarnate Word* presents the original Latin and the first-ever English translation of the text on facing pages. The volume includes not only the final text of *De Verbo Incarnato* but also material which Lonergan had rewritten or eliminated from the 1964 Gregorian University edition.



Byrne, Patrick H. *The Ethics of Discernment: Lonergan's Foundation for Ethics*. Toronto: University of Toronto Press, 2015.

Byrne presents an approach to ethics that builds upon the cognitional theory and the philosophical method of self-appropriation that Bernard Lonergan introduced in his book *Insight*, as well as upon Lonergan's later writing on ethics and values. Extending Lonergan's method into the realm of ethics, Byrne argues that we can use self-appropriation to come to objective judgements of value. *The Ethics of Discernment* is an introspective analysis of that process, in which sustained ethical inquiry and attentiveness to feelings as "intentions of value" leads to a rich conception of the good. Written both for those with an interest in Lonergan's philosophy and for those interested in theories of ethics who have only a limited knowledge of Lonergan's work, Byrne's book is the first detailed exposition of an ethical theory based on Lonergan's philosophical method.

Doran, Robert. "Moving Vatican II Forward: The Multi-religious Context." *Lonergan Workshop* 26 (2016) 127-38; and "Actual Grace and the Elevation of the Secular," *Australian eJournal of Theology* 22/3 (2015): 166-79.

Cattaneo, Enrico. "Le virtù teologali e la storia per Bernard Lonergan a trent'anni dalla morte." *Gregorianum* 96/4 (2015): 845-852.

To the question: "Can the theological virtues humanize human life, help to approach the problem of evil", Lonergan would certainly respond with a yes. His position should be seen within its view of history, which is made of *progress*, *decline* and *redemption*. He returned repeatedly on the social significance of the theological virtues. In fact, if *fact* is an act of obedience to divine truth, it is also a guide to right reason; if hope calls us to eternal life, it also corrects our excessive love of earthly things; if the *charity* gives us the love of God above all things, it also converts us from the love to our private good to love to our neighbor.

Gerhart, Mary. "Bernard Lonergan's 'Law of the Cross': Transforming the Sources and Effects of Violence." *Theological Studies* 77/1 (2016): 77-95.

In *Insight: A Study of Human Understanding* (1957) Bernard Lonergan described the dynamic of human history as "a compound of progress and decline [in which] the flight from understanding" results in violence. His philosophical analysis of this dynamic was complemented by a theological analysis, "Understanding the Mystery: The Law of the Cross" (1960), thought by many to be his most important theological work. This article reveals how he drew from reflections on mathematics and science for a comprehensive understanding of violence before, in, and after *Insight*.

Gray, Susan. "From Objective Discovery to Subjective Grace." *Studies in Spirituality*. 25 (2015): 279-290.

Hailed as one of the greatest theological and philosophical minds of the twentieth century, Bernard Lonergan, SJ, is not commonly referred to as a Christian mystic. Also, unlike many Christian mystics, he rarely wrote of his own personal transcendent experiences. Yet his writings on religious experience, conversions, and insight into the transcendent illustrate his highly developed grasp of the ontology of mystical experience, stemming from the Ignatian spiritual practice. This essay focuses on Lonergan's understanding of the transcendent-mystical experience, highlighted by Louis Roy's construct of the transcendent experience. I contend, however, that despite his lifelong work, including publication of his opus *Insight* in 1957, Lonergan did not fully experience (and therefore understand) transcendent religious experience until the latter half of his life.

Henman, Robert: *Global Collaboration: Neuroscience as Paradigmatic*. Vancouver, BC, Axial Publishing, 2016. <http://www.axialpublishing.com/our-titles.html>

The three articles printed here point towards the need for a form of collaboration that is currently inoperative in neuroscience and is not functioning in the current sciences at all. The New Science is a division of labour and tasks that has the potential to increase the probabilities of cumulative and progressive results. Bernard Lonergan made this discovery in 1965 and called it functional specialization.

Heaps, Jonathan. "Reason's Apprehension: How Knowing Is and Is Not Like Getting a Grip." In *This is My Body: Philosophical Reflections on Embodiment in a Wesleyan Spirit*, edited by John T. Brittingham and Christina Smerick, 43-59. Eugene, OR: Pickwick Publications, 2016.

In a number of his works, Jürgen Moltmann criticizes modern reason for its instrumental and manipulative character, which he likens to a reason that "grasps" at the world. By contrast, he praises ancient forms of reason for being "perceptual," seeing directly what is there without interfering or controlling. This essay uses Jean Piaget's developmental theories of both ocular perception and manual prehension to reveal how Moltmann's dichotomy rests on over-simple myths of seeing and grasping. In both seeing and grasping, there is a dialectic of activity and passivity, or as Piaget calls them, "assimilation" and "accommodation." These together, then, make up the dialectical process, "adaptation," by which both seeing and grasping gain greater and greater mobility and accuracy. This underlying dialectical process, the author argues, is what makes both seeing and grasping analogous with knowing, though knowledge in principle does not share the spatio-temporal limits of either. In order to refine this analogy, Bernard Lonergan's cognitional theory is presented as a structure of consciousness that can, by their coordinated differentiation and refinement, grant the subject progressively more accurate and more wide-ranging access the world of intelligible reality, including that there is a God.

King, Jason. "Feelings and Decision Making." *New Blackfriars* 97/1067 (2016): 39-51.

This paper presents a Lonerganian account of feelings, one that draws upon but also goes beyond Lonergan's original work. It argues that feelings: a) "frame" one's experience in b) an *eudaimonistic* way and, in doing so, c) propose a script, a possible course of action, that is then d) evaluated by a judgment of value. Finally, the actions that people perform strengthen the frames and scripts that people draw upon in the daily lives. The result of this study, hopefully, will provide a basic framework for bringing a better understanding of feelings into theological discussions.

Lamb, Matthew, ed. *Theology Needs Philosophy: Acting Against Reason is Contrary to the Nature of God*. Washington DC: The Catholic University of America Press, 2016.

Theology Needs Philosophy brings together essays by leading theologians and philosophers on the fundamental importance of human reason and philosophy for Catholic theology and human cultures generally. This edited collection studies the contributions of reason, with its acquired wisdom, science, and scholarship, in five sections. Those sections are: (1) the inevitable presence and service of philosophy in theology; (2) the metaphysics of creation, nature, and the natural knowledge of God; (3) the history of Logos as reason in the fathers, in St. Thomas Aquinas, and Medieval Biblical commentaries; (4) the role of reason in Trinitarian theology, Christology, and Mariology; and finally (5) reason in the theology of Aquinas.

Loewe, William. *Lex Crucis: Soteriology and the Stages of Meaning*. Minneapolis, MN: Fortress Press, 2016.

What is the true story of God and humankind, and how does that story become a saving story? These are pivotal questions that constitute the narratives Christians tell about themselves, their values, and how the Christian life is to be lived. In shaping those stories into a coherent, intelligible framework that provides comprehensive meaning, soteriology—the doctrine of redemption—has developed as a keystone to Christian consciousness. This study investigates that development of the soteriological tradition. Employing Bernard Lonergan's notion of the stages of meaning as a hermeneutic, the volume traces the origins of soteriology in the early Christian tradition represented by Irenaeus to its establishment as a systematic theory in Anselm, Aquinas, and subsequent developments in the Protestant tradition of Luther and Schleiermacher. The author concludes with a constructive exploration of Lonergan's own work on the question of soteriology that overcomes the modernist distortions that hinder Schleiermacher's account and offers an articulation of the dynamics of Christian conversion that opens onto the social, cultural, and political mediations of redemption necessary for the contemporary age.

Murphy, Elizabeth. "Objectivity as Authentic Subjectivity." In *Subjectivity: Ancient and Modern*. Edited by R. J. Snell and Stephen F. McGuire. 41-58. Lanham, MD: Lexington Books, 2016.

Perkins, Pricilla. "Attentive, Intelligent, Reasonable, and Responsible: Teaching Composition with Bernard Lonergan." In *Renovating Rhetoric in Christian Tradition*, edited by Elizabeth Vander Lei, Thomas Amorose, Beth Daniell and Anne Ruggles Gere, 73-88. Pittsburgh, PA: University of Pittsburgh Press, 2014.

Perkins looks to the work of Lonergan, a Canadian Jesuit philosopher, for an approach to an ethos that encourages students to take the time to internalize their argument before they attempt to persuade others. She argues for a pedagogical approach that involves a balance of inward and outward reflection, creating "habits of reflection." She writes, "[A] pedagogy based on Lonergan's method of self-appropriation presses students and teachers into habits of reflection: they begin to reappraise their earlier thoughts, words, and interactions in ways that enhance the best practices of process pedagogy" (74-75). Furthermore, Perkins argues, when students attend to what they

are learning and how it affects them, they also learn to attend to the ways their arguments might affect their readers.

Raymaker, John, with Ijaz Durrani. *Empowering Climate-Change Strategies with Bernard Lonergan's Method*. University Press of America, 2015

The book addresses the climate change crisis through scientific, historical, and spiritual lenses. Using Lonergan's functional specialization method, the authors analyze the data which, cycling through the eight specialties, they use to rebut the claims of those who deny climate change conclusions.

Rixon, Gordon. "Locating Hegel's *Aufhebung* and Tracing Lonergan's 'Sublation.'" *The Heythrop Journal*. Early View: <http://onlinelibrary.wiley.com/doi/10.1111/heyj.12323/abstract>

Roy, Louis. *Engaging the Thought of Bernard Lonergan*. Montreal: McGill-Queen's University Press, 2016.

Bernard Lonergan (1904–1984) was a Canadian Jesuit philosopher, theologian, and humanist who taught in Montreal, Toronto, Rome, and Boston. His groundbreaking works *Insight: A Study of Human Understanding* (1957) and *Method in Theology* (1972) attempt to discern how knowledge is advanced in the natural sciences, the human studies, the arts, ethics, and theology. In *Engaging the Thought of Bernard Lonergan*, Louis Roy stresses the empirical aspect of Lonergan's cognitional theory in relation to the role of meaning, objectivity, subjectivity, and historical consciousness. Rather than introducing every facet of his philosophy and theology, Roy delivers a balanced account of Lonergan's achievements in fifteen discrete studies, delving into the implications of his cognitional theory for religious experience, theology, education, truth, classicism, relativism, and ethics. Discussing aspects of Lonergan's thought that are seldom examined, these fifteen studies represent, criticize, and develop the ideas of one of the most important thinkers of the twentieth century. Demonstrating the richness of one scholar's contributions to contemporary culture, *Engaging the Thought of Bernard Lonergan* presents a thoughtful analysis and a significant advance in Lonergan studies.

Shoppa, Clayton and William J. Zanardi. *What Is an Environment? A Study in the New Comparative Interpretation*. Austin: Forty Acres Press, 2015.

This is the third in a series of texts applying the New Comparative Interpretation (Lonergan's fourth functional specialty "dialectic") to contemporary intellectual puzzles. The difficult puzzle for this book is the meaning of "the environment." The authors survey the varied uses of the term in art history, ecology, the environmental movement, the relatively recent specialty of environmental history and even the neuroscience of perception. They conclude with a developmental ordering of the varied ways in which scientists and scholars have understood the term. In pushing for a more comprehensive meaning, they leave behind earlier views according to which, for example, the environment is a background landscape, bounded space, even the earth as a living whole containing organisms and ecosystems.

Snell, R. J. and Stephen F. McGuire, ed. *Subjectivity: Ancient and Modern*. Lanham, MD: Lexington Books, 2016.

In this volume, sixteen leading scholars examine the turn to the subject in modern philosophy and consider its historical antecedents in ancient and medieval thought. Some critics of modernity reject the turn to the subject as a specifically modern error, arguing that it logically leads to nihilism and moral relativism by divorcing the human mind from objective reality. Yet, some important thinkers of the last half-century, including Leo Strauss, Eric Voegelin, John Finnis, and Bernard Lonergan, accept a subjective starting point and claim to find a similar position in

ancient and medieval thought. If correct, their positions suggest that one can adopt the subjective turn and remain true to the tradition.

Wilkins, Jeremy D. "Response to 'Existential Authority, Belonging, and the Commissioning That Is Subjectivity: A Medieval Philosophical Anthropology.'" In *Subjectivity: Ancient and Modern*, edited by R. J. Snell and Stephen F. McGuire, 227-238. Lanham, MD: Lexington Books, 2016.

REVIEWS

Doran, Robert M. *The Trinity in History: A Theology of Divine Missions. Vol 1: Missions and Processions*. Toronto: University of Toronto Press, 2012. (LSN 33/4)

Whelan, Gerard. *Gregorianum* 96/4 (2015): 861-862.

Dunne, Tad. *Doing Better: The Next Revolution in Ethics*. Milwaukee: Marquette University Press, 2010. (LSN 31/1, 2010)

Williams, John R. *The Heythrop Journal* 56/5 (Sept 2015): 858-59.

Lonergan, Bernard. *Early Latin Theology*. Vol. 19 of *Collected Works of Bernard Lonergan*. Translated by Micheal G. Shields and edited by R. M. Doran and D. Monsour. Toronto: University of Toronto Press, 2012 (LSN 32/4)

Whelan, Gerard. *Gregorianum* 96/4 (2015): 865-866.

Morelli, Mark D. *Self-Possession: Being At Home in Conscious Performance*.

Chestnut Hill, MA: Lonergan Research Institute at Boston College, 2015. (LSN 36/1)

Liddy, Richard M. *Theological Studies* 77/1 (2016): 258-259.

Webb, Eugene. *In Search of the Triune God: The Christian Paths of East and West*.

Columbia, MO: University of Missouri, 2014. (LSN 37/1)

Martos, Joseph. *Theological Studies* 77/1 (2016): 240-41.

DISSERTATIONS & THESES

Lott, Wayne Harry. *Human Participation in the Eternal Law through the Natural Law in the Thought of Thomas Aquinas and Bernard Lonergan: Transpositions from a Classical to a Modern Mindset*. Thesis for Doctoral of Philosophy Degree in Theology, University of St. Michael's College, 2016.

The aim of this study is to settle a question that arises from seeming divergences between Thomas Aquinas and Bernard Lonergan on the nature of the natural law and its participation in the eternal law. These divergences result from transpositions Lonergan makes to Aquinas's thought, who writes within the perspective of a medieval theoretical horizon. Lonergan seeks to make many of Aquinas's philosophical insights relevant for a modern mindset, the horizon of which is one of interiority and human historicity. But do these transpositions, when applied to the subject matter of the natural law and its participation in the eternal law, result in substantially different or even contradictory stances between Lonergan and Aquinas on how the natural law participates in the eternal law? Can Lonergan and Aquinas be said to substantially share the same understanding of human participation in the eternal law? Even if they do, are there still notable differences that are relevant and worthy of further study in themselves? In order to determine whether or not Lonergan's and Aquinas's respective positions substantially agree or disagree, and if they agree to identify what fruitful new insights Lonergan's account might provide, this study sets out both Aquinas's and Lonergan's respective positions on the subject matter by way of comparison and contrast. Although this study finds notable differences resulting from Lonergan's transposing natural law into the categories and concerns of the modern horizon of interiority, it also finds that

Lonergan does not substantially diverge from Aquinas. Lonergan's transpositions of Aquinas do nonetheless bring into relief at least two ways that humans participate in the eternal law through the natural law that are not as obvious on Aquinas's own account. These ways feature Lonergan's notions of human self-appropriation and authenticity as they take place within and impact upon a dynamic world process.

GEMS

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

Austin, Nicholas. "Spirituality and Virtue in Christian Formation: A Conversation between Thomistic and Ignatian Traditions." *New Blackfriars* 97/1068 (2016): 202-17.

This paper reflects on Christian formation, the growth of the disciple into the image of Christ, from two traditions, the Thomistic and Ignatian. The Thomistic tradition offers a rich theological theory of virtue, but seems to require a more convincing narrative of how 'infused' virtue develops in the Christian life. The Ignatian tradition offers a more experiential spirituality, but today needs to explain how spiritual experience can be lived out. It is argued that the two traditions can be seen as mutually complementary, and that, by understanding the relation of virtue to the practice of spiritual discernment, a fuller account of Christian formation is possible.

Avis, Paul. "Polity and Polemics: The Function of Ecclesiastical Polity in Theology and Practice." *Ecclesiastical Law Journal* 18/1 (2016): 2-13.

This article affirms the importance of ecclesiastical polity as a theological–juridical discipline and explores its connection to ecclesiology and church law. It argues that the Anglican Communion, though not itself a church, nevertheless has a lightly structured ecclesiastical polity of its own, mainly embodied in the Instruments of Communion. It warns against short-term, pragmatic tinkering with Church structures, while recognizing the need for structural reform from time to time to bring the outward shape of the Church into closer conformity to the nature and mission of the Church of Christ. In discussing Richard Hooker's contention that the Church is a political society, as well as a mystical body, it distinguishes the societal character of Anglican churches from the traditional Roman Catholic conception of the Church as a *societas perfecta*. In the tradition of Hooker, the role of political philosophy in the articulation of ecclesiology and polity is affirmed as a particular outworking of the theological relationship between nature and grace. The resulting method points to an interdisciplinary project in which ecclesiology, polity and church law, informed by the insights of political philosophy, serve the graced life of the Church in its worship, service and mission. [Lonergan is mentioned several times]

Bakker, Micheal. "Mystical Understanding of Human Sensation (αἴσθησις), Reason (λόγος) and Intellect (νοῦς): the Dynamic Epistemology of St Maximos the Confessor." *Logos* 56/1-2 (2015): 301-314.

Bracken, Joseph. "Being: An Entity, an Activity, or Both an Entity and an Activity?*" *The Journal of Religion* 96/1 (2016): 77-93.

The shift of focus from Being to Be-ing seems to characterize the work of Bernard Lonergan. For example, in his book *Insight* Lonergan proposes that Being is 'the objective of the pure desire to know....' The Being of God is thus characterized by Be-ing: 'the act of understanding everything that grasps everything about everything.' Likewise for Lonergan, human beings experience the presence of God unthematically but still immediately in the dynamic movement from experience to understanding, judgment, and decision within human consciousness. Transcendental Thomism, then, is unquestionably a significant departure from the purely objective understanding of the God-world relationship in Aquinas and other medieval theologians. In focusing on the dynamic

activity of human subjectivity, it is clearly much more empirical in its starting point. That is, it recognizes that human experience is event or process oriented rather than a fixed reality. [81-82]

Brook, Angus. "Is it Possible to be a Phenomenological Thomist? An Investigation of the Notions of *Esse* and *Esse Commune*." *New Blackfriars* 97/1067 (2016): 93-110.

This article tests whether it is possible to be a 'phenomenological-Thomist' through the provision of the first stages of a loosely speaking Heideggerian phenomenological interpretation of the meaning of being an entity as it is disclosed in experience. In the process, the article will unpack and reinterpret the concepts of *esse* and *esse commune* in the thought of Thomas Aquinas.

Coyne, Ryan. "The Wound of Hegelianism: Hermeneutics and Eschatology in Paul Ricoeur." *The Journal of Religion* 96/1 (2016): 53-76.

Darley, Alan Philip. "Predication or Participation? What is the Nature of Aquinas' Doctrine of Analogy?" *The Heythrop Journal* 57/2 (2016): 312-324.

Fabriziani, Anna Vittoria. "L'epistemologia di «Les yeux de la foi», tra induzione scientifica e ruolo cognitive dell' «amore». *Gregorianum* 96/4 (2015): 749-769.

In *Les yeux de la foi* also in "Amour spirituel et synthèse aperceptive" and in "L'être et l'esprit", Pierre Rousselot adopts a new epistemological perspective. This original perspective is aligned, on one side, to the inductive methodology of the most progressive epistemologies of his time, but it also draws on all those philosophies which included the dimension of love in the very structure of rationality, therefore attributing a primary cognitive role to love. This new and surprising outlook allows Rousselot to conduct an inquiry into the very structure of the act of faith with the aid of novel instruments, a further step, therefore, in the evolution of theological thought.

Finnigan, Bronwyn. "Phronēsis in Aristotle: Reconciling Deliberation with Spontaneity." *Philosophy and Phenomenological Research* 91/3 (2015): 674-697.

A standard thesis of contemporary Aristotelian virtue ethics and some recent Heideggerian scholarship is that virtuous behavior can be performed immediately and spontaneously without engaging conscious processes of deliberate thought. It is also claimed that *phronēsis* either enables or is consistent with this possibility. In the *Nicomachean Ethics*, however, Aristotle identifies *phronēsis* as the excellence of the calculative part of the intellect, claims that calculation and deliberation are the same that it is the mark of the Phronimos to be able to deliberate well. He also insists that for an action to count as virtuous it must issue from rational choice, which he characterizes as determined by deliberation. It thus seems that any exegetically respectable attempt to explain virtuous action within an Aristotelean framework would need to integrate with some account of deliberative choice. This creates a tension in Aristotelean scholarship. In this paper, I shall formalize this tension in terms of an apparently inconsistent triad of claims and shall examine the merits of at least one prominent interpretation of *phronēsis* with respect to its reconciliation.

Gordon, Joseph K. "St. Thomas Aquinas 'Rightly Dividing the Word of Truth': The Historical and Theological Contours of Thomas's Principia." *Nova et Vetera* 14/1 (2016): 245-270.

Despite the burgeoning body of literature devoted to Thomas Aquinas' engagement with Sacred Scripture, little attention has yet been paid to his two inaugural sermons/principia. This essay addresses this lacuna by offering a historical and theological examination of these sermons. After situating them within the context of university life in 13th Century Paris, the essay examines the theological dimensions of the lectures and argues that they display Thomas' fundamental convictions concerning the nature of Scripture and the purpose of exegesis.

Gordon, Liran Shia. "Some thoughts about Aquinas's Conception of Truth as Adequation." *The Heythrop Journal* 57/2 (2016): 325-336.

Hancock, Curtis L. "The One and the Many: The Ontology of Science in Aristotle and Thomas Aquinas." *The Review of Metaphysics* 69 (2015): 233-259.

Hart, Patrick. "Theory, Method, and Madness in Religious Studies." *Method and Theory in the Study of Religion* 28 (2016): 3-25.

In the academic study of religion, the words "method" and "theory" possess an immutable, authoritative aura and typically function to amplify the legitimacy of any given study. What is more ambiguous, however, is whether those of us engaged in the study of religion actually have a shared understanding of these terms, and whether we are sufficiently attentive to the way in which we use them. Given this ambiguity, and given how pervasive "method" and "theory" are in our field, scholars of religion should be (in the words of J.Z. Smith) "relentlessly self-conscious" and give some consideration to how our discipline has appropriated these terms. Ultimately, I argue that attention to their genealogy can help us better orient ourselves when it comes to deploying "method" and "theory" in our studies.

Hofer, Andrew. "St. Thomas as Teacher in the Introduction to Theology." *Josephinum Journal of Theology* 21/1 (2014): 146-163.

The introductory course in theology sets the tone for the entire intellectual formation in the theology years of seminary life (Program of Priestly Formation, 5th ed, no. 197). Written fifty years after the Second Vatican Council, this article first reviews concerns about the most influential theologian after the council, Karl Rahner, as seen in his hugely influential *Foundations of Christian Faith* and in his hermeneutic interpreting the Second Vatican Council as a break likened in Church history only to the break in the time of the Apostle Paul. It then offers the approach of St. Thomas Aquinas, the only theologian specifically named by *Optatam totius* and the 1983 Code of Canon Law for seminary theology studies, as what can implement the Council and renew the theological formation of seminarians today. Finally, it offers an outline of an introductory course in theology that conveys Aquinas's emphasis on *sacra doctrina* and its pastoral efficacy.

Knitter, Paul. "Comparative Theology Is Not 'Business-as-Usual Theology': Personal Witness from a Buddhist Christian." *Buddhist-Christian Studies* 35 (2015): 181-192.

What I'm getting at is capsulized in a blurb that John Thatamanil wrote for Michelle Voss Roberts's *Dualities: A Theology of Difference*: "Comparative theology done well is a dangerous discipline precisely because it raises provocative questions and threatens to put an end to business-as-usual theology." I fear that some comparative theologians are not taking their job seriously enough—or they are not following through with that they say they want to do. They are carrying on CT as business as usual.

Liberto, David. "St. Thomas Aquinas and Christology Today: Perspectives, Principles, and Criteria." *Josephinum Journal of Theology* 21/1 (2014): 164-179.

In 2012, the International Theological Commission (ITC) published a document entitled *Theology Today: Perspectives, Principles, and Criteria*. Using this document as a lens, this article will focus attention on the specific area of Christology. In a theologically pluralistic environment, this essay hopes to demonstrate the important role a Thomistic Christology can play in the current milieu. Making use of the criteria outlined by the ITC's document, this article will show the important contribution that a Thomistic Christology can make in the following areas: attentiveness to the Word of God; faith seeking understanding; the ecclesial nature of theology, and Christology in the modern setting. It is the contention of the author that a Thomistic

Christology provides a privileged perspective, posits and maintains fundamental principles, and fulfils the various criteria that the ITC outlines in this document.

Marshall, Bruce D. "Religion and Election: Aquinas on Natural Law, Judaism, and Salvation in Christ." *Nova et Vetera* 14/1 (2016): 61-126.

Meyers, Kelly A. "Metanoic Movement: The Transformative Power of Regret." *College Composition and Communication* 67/3 (2016): 385-410.

The concept of metanoia illuminates the spaces that exist around and beyond opportune moments. As such, metanoia offers ways to reframe the affective elements of teaching and learning, writing and revising. This article examines emotion, agency, and transformation in the concept of metanoia as a way to expand opportunity in writing processes. [The author draws on Loneragan through the work of Priscilla Perkins. See "Publications" above.]

Pawl, Timothy. "Thomistic Multiple Incarnations." *The Heythrop Journal* 57/2 (2016): 359-370.

In this article I present St. Thomas Aquinas's views on the possibility of multiple incarnations. First I disambiguate four things one might mean when saying that multiple incarnations are possible. Then I provide and justify what I take to be Aquinas's answers to these questions, showing the intricacies of his argumentation and concluding that he holds an extremely robust view of the possibility of multiple incarnations. According to Aquinas, I argue, there could be three simultaneously existing concrete rational natures, each of which is assumed by all three of the Divine Persons, all at the same time.

Rober, Daniel. "Engaging the Neo-Thomist Revival: Considerations and Consequences for Theology and the Church." *Horizons* 42/2 (2015): 262-294.

Neo-Thomism, the reading of Thomas Aquinas that became the dominant Catholic theological school in the late nineteenth and early twentieth centuries, was eclipsed during the Second Vatican Council but has recently seen a resurgence on the American scene, in terms of both publications and influence among the church hierarchy. This article explores that resurgence in terms of the history of neo-Thomism, the important texts that have come out of this new movement, and signs of its influence on the bishops. In so doing, it critiques the movement for failing to learn the lessons of its fall from favor—in particular, that it has relied on claims to orthodoxy based on authority rather than the power of its own arguments. This article thus argues that theologians should pay careful attention to this movement both to reassert the validity and importance of more contemporary theological methods and to encourage neo-Thomists themselves to develop a greater appreciation of methodological pluralism and reliance on the strength of arguments.

Savino, Damien Marie and John P. Hittinger. "Loss of Creation and its Recovery through Aquinas and Bonaventure." *New Blackfriars* 97/1067 (2016): 5-21.

In the spirit of Pope Francis, this article seeks to get to the "human roots of the ecological crisis" by tracing it back to its roots in the Enlightenment. The article then proposes "antidotes" to the crisis from the Catholic intellectual tradition, drawing upon the complementary wisdom of Saints Thomas Aquinas and Bonaventure of Bagnoregio. We argue that the true nature of creation has been progressively obscured since the Enlightenment, and that the two medieval masters provide the metaphysical foundations needed to recover creation today. Rediscovering this deeper understanding of creation is necessary to effectively diagnose and counter the attitudes and causes underlying the contemporary environmental crisis.

Schumacher, Lydia. "Aquinas's five ways: A pastoral interpretation." *Theology* 119/1 (2016): 26-33.

The famous 'five ways' to demonstrate the existence of God, which Aquinas presents at the outset of his magisterial *Summa Theologiae*, represent one of the most revisited and researched

topics in the history of philosophy and theology. Yet the question as to how to interpret them remains heavily contested. In this article, I will shed some new light on the purpose and significance of the five ways, by interpreting them with reference to some other key articles in the *Summa* on the nature of knowledge of God, and, indeed, with reference to the broader context of this text. This interpretation will draw attention to the pastoral or pedagogical function that the proofs can be understood to perform, a function which has not been highlighted sufficiently in the past.

Staudt, R. Jared. "St. Thomas Aquinas and Theology Today." *Josephinum Journal of Theology* 21/1 (2014): 133-145.

What is the place of St. Thomas Aquinas in Catholic theology today? Although Vatican II's *Optatum Totius* reaffirmed the key role of his thought in seminary education, it was largely eclipsed in subsequent decades. More recently, the International Theological Commission's document *Theology Today* has pointed toward a new appropriation of Aquinas within a broader contemporary context grounded in Scripture and nurtured by Patristic thought. This article focuses on the ways in which *Theology Today* illustrates a renewed use of Thomas's thought in the areas of doctrine, faith and reason, biblical theology, spiritual theology, and the New Evangelization. It argues that such recourse to the Angelic Doctor can make a significant contribution to contemporary theology, especially when his thought is interpreted more holistically and placed within the broader context of the tradition.

Trabbic, Joseph G. "Can Aquinas Hope 'That All Men Be Saved'?" *The Heythrop Journal* 57/2 (2016): 337-358.

Vander Schel, Kevin M. "Grace and Human Action: Distinctively Christian Action in Schleiermacher's *Christian Ethics*." *The Journal of Religion* 96/1 (2016): 3-28.

Wainwright, William J. *Reason, Revelation, and Devotion: Inference and Argument in Religion*. Cambridge: Cambridge University Press, 2015.

Reason, Revelation, and Devotion argues that immersion in religious reading traditions and their associated spiritual practices significantly shapes our emotions, desires, intuitions, and volitional commitments; these in turn affect our construction and assessments of arguments for religious conclusions. But far from distorting the reasoning process, these emotions and volitional and cognitive dispositions can be essential for sound reasoning on religious and other value-laden subject matters. And so western philosophy must rethink its traditional antagonism toward rhetoric. The book concludes with discussions of the implications of the earlier chapters for the relation between reason and revelation, and for the role that the concept of mystery should play in philosophy in general, and in the philosophy of religion and philosophical theology in particular.

Webb, Eugene. *In Search of the Triune God: The Christian Paths of East and West*. Columbia, MO: University of Missouri, 2014.

The author traces how the East expressed their knowing God by way of life in Christ, while in the West, Augustine's treatment was more speculative. Webb discusses the different views on *filioque*, on different understandings of two Greek verbs having been translated into a single Latin verb (*procedere*), and differing theologies of salvation in Christ. For explanations of the consciousness of Christ, he draws on Kierkegaard and Lonergan. [See Joseph Martos' review, above.]

White, Thomas Joseph. "Divine Simplicity and the Holy Trinity." *International Journal of Systematic Theology* 18/1 (2016): 66-93.

The doctrine of divine simplicity is largely ignored in modern continental theology and has been criticized by some analytic theists. However, it plays a central role in patristic and medieval

Trinitarian thought, and is a doctrinal affirmation of the Catholic Church. This article seeks to illustrate the significance of the teaching first by examining the contrasting modern Trinitarian theologies of Karl Barth and Richard Swinburne, noting how each suffers from a deficit of reference to the doctrine of divine simplicity. The article then presents four aspects of Aquinas' teaching on divine simplicity. From this a consideration of Trinitarian persons ensues that illustrates why the distinction of persons in God can best be understood by making use of Aquinas' theology of 'subsistent relations,' while the unified nature of God can best be understood in terms of 'personal modes of substance.' Based on this analysis, the contrasting insights of both Barth and Swinburne can be fully retained, without the contrasting inherent problems that the theology of each presents.

White, Thomas Joseph. "The Universal Mediation of Christ and Non-Christian Religions." *Nova et Vetera* 14/1 (2016): 177-198.

RECENT EVENTS

LRI (Toronto) Graduate Seminar Series

Jan, 2015: **Christopher Hadley**, "The Faith of Christ." Response by Matthew Thollander. <http://www.lonerganresearch.org/events/lri-graduate-seminar-christopher-hadley-sj/>

Feb 26, 2015: **Heejung Adele Cho**, "Receptive Pluralism in Asian Theology as a New Horizon." Response by Reid Locklin. <http://www.lonerganresearch.org/events/lri-graduate-seminar-heejung-adele-cho-receptive-pluralism-in-asian-theology-as-a-new-horizon/>

2016 Northwest Lonergan Symposium

March 6, 2016

At this 15th annual symposium hosted by Seattle University, **Tad Dunne** led a discussion of Lonergan's "Healing and Creating in History" and his own piece, "The Open Ethicist" (chapter 7 of his book, *Doing Better: The Next Revolution in Ethics*). **Kateri Harnetieaux** presented approaches to medical care management that incorporate Lonergan's eight functional specialties and his structure of the human good.

Marquette Lonergan Project Colloquium and Doerr Lecture

March 10-11, 2016

The annual Marquette Lonergan Project Colloquium coincided with the publication of volume 8 in the Collected Works, *The Incarnate Word*, and marked as well the University of Toronto Press publication of Fred Crowe's *Christ and History*.

Two lectures in the area of Christology were given. On Thursday, March 10, at 4 PM, **Bob Doran** gave the Annual Emmett Doerr Lecture in Systematic Theology, "Are There Two Consciousnesses in Christ? Lonergan and Balthasar in Dialogue," and on Friday, March 11, at 10 AM, **Randy Rosenberg** of Saint Louis University presented "Did Jesus See the Father? Lonergan in Conversation with Dramatic and Mimetic Theory." **Danielle Nussberger** (Marquette), **John Dadosky** (Regis College, University of Toronto), **Darren Dias** (University of St. Michael's College, University of Toronto), and **Ryan Hemmer** (graduate student, Marquette) responded to the lectures.

On Friday, a round-table session was conducted to discuss Bob Doran's article, "A New Project for Systematic Theology," published in June 2015 in *Theological Studies*. The session was a brainstorming exercise regarding the systematics project suggested in the article. The session was led by **Darren Dias**.

COMING UP

Taiwan Lonergan Lecture Series

March 18, 2016. Fu-Jen Catholic University in Taipei, Taiwan.

Jeremy Wilkins “The Contemporary Relevance of Bernard Lonergan.”

The Impossibility of God: International Conference with David Tracy

March 18-19, 2016

Presented by The Centre for Advanced Research in Catholic Thought: King’s University College of Western University, London, Ontario, Canada.

Keynote speakers: **David Tracy** “God, the Infinite, the Incomprehensible and Hidden”; **Anthony J. Godzieba**, and **John McCarthy**. The Concurrent Session, “Tracy and Lonergan,” includes the following presentations: **Ryan Hemmer** “Reorienting Inquiry: Abstractive Viewpoints and the Question of God in Conversation with David Tracy’s Early Work”; **Gordon Rixon** “Religion, Reconciliation and Justice after a Secular Age”

For more information and the full schedule:

<http://www.kings.uwo.ca/academics/centres-kings/centre-for-advanced-research-in-catholic-thought/the-impossibility-of-god-conference/>

Participating in God’s Mission: An Interdisciplinary Conference

March 18-19, 2016

Presented by Northeastern Seminary at Roberts Wesleyan College in Rochester, NY.

The Concurrent Session “The Contribution of Bernard Lonergan to Missional Thinking” includes the following presentations: **Justin Schwartz** “Theological Method for Participation in God’s Mission: Collaboration and Functional Specialization”; **Wayne Lott** “Participation in God’s Mission through the Natural Law in the Thought of Bernard Lonergan.”

Lonergan Centre (Ottawa) 2016 Lecture

March 31, 2016. 7-8pm.

Marie-France Dion, “Joshua and Intuitive Intelligence ‘Insight.’” The book of Joshua illustrates how insight makes possible an interpretation of the Torah that moves one toward an authentic expression of the Law. It describes how insight becomes the means for a dynamic relationship between the Torah and Israel, ensuring the presence of YHWH among his people and enabling innovative decisions in unusual circumstances. The book of Joshua illustrates the decision-making process described by Bernard Lonergan: be attentive, intelligent, rational and responsible. Presentation in French, followed by bilingual discussion. A reception will follow.

Amphitheatre 1124 / Saint Paul University / 223 Main St. For more information: centrelonergan@ustpaul.ca or 613 236-1393, poste 2347

West Coast Method Institute 2016

March 31-April 2, 2016

The 31st Annual Fallon Memorial Lonergan Symposium will take place at Loyola Marymount University Los Angeles, California University Hall 1000.

Papers to be delivered include: **William Mathews** “Challenging the Paradigm of Consciousness Studies”; **Brian Bajzek** “Alterity, Similarity & Dialectic: Resituating Levinas & Lonergan on Intersubjectivity”; **Stephen Ferguson** “A Soul with a Body: Lonergan Epistemic Completion of Levinas' Ethical Project”; **Michael D. Ryall** “The Notion of Being a Firm: Extending Lonergan's Philosophy of Mind to ‘We-Mode’ Economic Agents”; **Elyse Purcell** “Deep Ecology and Goods of Order”; **Sebastian Purcell** “Evolution, Emergence & the Biotic Community”; **Gordon Rixon** “Religion, Reconciliation & Justice in a Secular Age”; **Melinda R. Thomas** “Floating Worlds: Aberration, Subjectivity & Practical Reasonableness in American Democracy and Law”; **Andrew T. Vink** “‘So You Say You Want a Revolution’: Lonergan, Hegel, & Marx on Theories of History”; **Elizabeth Murray** “A Sketch of the Transcendental Logic of Conversion”; **Paul Caringella, Glenn “Chip” Hughes, Thomas J. McPartland** “PANEL SESSION: Conversions in Voegelin & Lonergan – and Us”; **Jeremy Blackwood** “Look Not Into Scholasticism, But Deliver Us From Deduction: Aquinas, Lonergan, Culture, and the American Seminary”; **Joseph Ogbonnaya** “Lonergan and the Future of African Theology”; **Tom McAuley** “Employing Lonergan's ‘Human Good’ and Scale of Values in the Emerging Field of Water Ethics”; **Cecilia Moloney** “Engineering Future Engineering: An Examination of How Functional Collaboration Might Enable Future Progress”; **Msgr. Richard Liddy** “My Fundamental Mentor and Guide: Newman's Influence on Lonergan”; **Ryan T. Hemmer** “An Elusive Equilibrium: Reading Newman's Notion on Assimilation through Piaget's Theory of Adaptation”; **John Collins** “Method in Practical Theology: Using Newman as a Bridge to Lonergan”; **Patrick Byrne** “Edith Stein & Bernard Lonergan: Empathy, Phenomenology, & Self-Appropriation”; **Cyril Orji** “Why Science-Theology Dialogue Needs C. S. Peirce”; **James Marsh, Richard Liddy, Thomas Jeannot, Mark Morelli** “PANEL SESSION: Mark Morelli's *Self-Possession: Being at Home in Conscious Performance*”; **Patrick Daly** “A Lonerganian Account of the Relationship between Risk Factors and Disease”; **Francesca Zaccaron** “Educating the Whole: Lonergan's Functional Specialties ‘From Above Downwards’ as a New Method in Education”; **Catherine King** “Scrutinizing Our Philosophical Assumptions”; **Jeffrey Allen** “Lonergan's Characterization of Natural Knowledge of God”; **Jonathan Heaps** “Where's the Problem?: After the General Theorem of the Supernatural”; **Jeremy D. Wilkins** “Grace as Inner and Outer Word: An Interpretation of Lonergan's Model of Religion”; **Neil Ormerod** “‘For in Him the Whole Fullness of Deity Dwells Bodily’ -- The Trinitarian Depths of the Incarnation”; **Eric Mabry** “‘No One Knows the Father Except the Son’: An Experiment in Christological Interiority”; **Jen Sanders** “God as Conversational in the Gospel of Matthew”; **Liam Farrer** “Your All-Powerful Word Leaped from Heaven: The Incarnation in the Works of Balthasar and Lonergan”; **Anne M. Carpenter** “The Past and Present Are Not Opposed: The Historicity of Tradition and the Consciousness of Christ.”

2nd Annual Bernie Tyrell Lecture

April 7, 2016. Gonzaga University

Frederick G. Lawrence, “Elements of Historical Praxis: Politics, Economics, Authenticity.” The lecture will explore the contemporary crisis of politics and civil society that emerges when the political good of order is subjected to the economic good of order, and offer potential solutions to social decline from within the Christian anthropology formulated by Bernard Lonergan, S.J. Given the tone of much current political discourse, such a careful consideration of the relationships among politics, economics, society, and religious faith seems especially appropriate.

The lecture will be delivered in the Wolff Auditorium at 7 pm. For more information about this specific lecture or how to support the lecture, please contact Joe Mudd: mudd@gonzaga.edu

LRI (Toronto) Graduate Seminar Series

April 19, 2016: **Daniel De Hann**, “Is There a Human Nature?” For more information:

<http://www.loneraganresearch.org/events/lri-graduate-seminar-daniel-dehaan-cambridge/>

The Lonergan Consultation Group at the 2016 Catholic Theological Society of America

June 10, 2016

The 71st Annual convention of the Catholic Theological Society of America will take place at the Caribe Hilton Hotel in San Juan, Puerto Rico. The theme of the Lonergan group is *Justice and Mercy in Light of Lonergan's Work*.

Administrative Team: **John Dadosky, Cyril Orji, Mark Miller**. Convener: **Cyril Orji**. Moderator: **Mark Miller**. Papers to be delivered include:

Joseph Ogbonnaya “Challenging the Unjust Structure of Governance and Social Malaise in Nigeria in the Light of Lonergan’s Notion of Cosmopolis”

Précis: This paper raises two questions: First, in the light of the underdevelopment of Nigeria by Nigerians, could Lonergan’s treatment of the social order and transformation of the historical process through cosmopolis offer clues to the societies in the global south (like Nigeria) in their quest for social transformation? Second, considering the impact of economic globalization especially on the developing parts of the world and the tension (presumed injustice in trade) in the global market, how far can Lonergan’s ethics go in promoting the common good? Can Lonergan’s theology of justice and mercy balance economic justice (strict adherence to the laws of the market) with mercy (charity to the poor developing countries) without collapsing global economy?

John Dadosky “God’s Eternal ‘Yes!’: An Exposition and Development of Lonergan’s Psychological Analogy of the Trinity”

This article presents an overview of Lonergan’s psychological analogy of the Trinity with some proposed clarifications and developments. It introduces the readers to Lonergan’s early psychological analogy in his *Triune God: Systematics* in the context of contemporary theological reflection on the Trinity. Two developments are then presented, the first, following Robert Doran, is to develop the analogy as a proceeding Word of affirmation or God’s eternal Yes. Second, I explore an interpretation proposed by Doran in order to interpret the earlier analogy and the later analogy in light of Ignatian spiritual theology, therefore retaining the fittingness of both analogies.

Joseph Martos “How the Insight into Insight Turned an Average Student Into a Scholar who Thinks Out of the Box”

Précis: Lonergan’s aim in *Insight* is to enable readers to become familiar with their own cognitional activities and thereby to understand the basic workings of the human mind. Lonergan calls this project *self-appropriation* because it results in discovering what knowledge is from the inside, as it were, rather than from reading a theory about it in a book. Drawing upon personal experience, Martos will recount his youthful struggle to achieve insight into insight and the effects of that discovery on his career. He will also suggest why self-appropriation ought to be promoted among students today.

The official program for CTSA 2016 is available at: <http://www.ctsa-online.org/Convention%202016/CTSAProgramPrecis.3.2.16.pdf> For more information, please e-mail John Dadosky: john.dadosky@utoronto.ca

43rd Annual Lonergan Workshop

June 19-24, 2016. Boston College

The 2016 theme is “The Challenge of Being ‘catholic with the catholicity of the Spirit of the Lord.’” Taken from Lonergan’s ‘domestic exhortation’ delivered in the context of Vatican II (1962-1965) our theme will be familiar:

“Being in Christ Jesus is not tied down to place or time, culture or epoch. It is catholic with the catholicity of the Spirit of the Lord. Neither is it an abstraction that dwells apart from every place and

time, every culture and epoch. It is identical with personal living, and personal living is always here and now, in a contemporary world of immediacy, a contemporary world mediated by meaning, a contemporary world not only mediated but constituted by meaning” (“*Existenz and Aggiornamento*,” *Collection*, 231).

Presentations will be concerned with the direction of the transcultural vistas made possible by implementing functional specialization.

PROJECTS

Collected Works

Volume 8, *The Incarnate Word*, trans. Charles C. Hefling Jr., ed. Robert M. Doran and Jeremy D. Wilkins, was published in February.

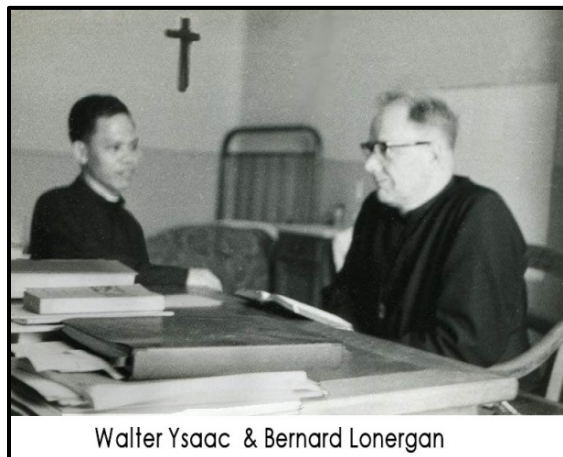
Volume 13, *A Second Collection* is being copy-edited. Editors are Robert M. Doran and John D. Dadosky.

Volume 16, *A Third Collection*, ed. Robert M. Doran and John D. Dadosky, has been submitted and is being reviewed by two external readers.

Volume 9, *The Redemption*, is very close to being submitted.

Volume 14, *Method in Theology*, is currently being edited by Robert M. Doran and John D. Dadosky. A first draft of the first eight chapters has been completed.

PEOPLE



Walter Ysaac & Bernard Lonergan

Walter Ysaac, S.J., veteran Lonergan scholar, author of *The Triune Act of God's Grace*, and founder of the Manila Lonergan center, celebrates his 50th anniversary as a priest. For details on his life see:

<https://windhoveronline.wordpress.com/2016/02/02/jesu-it-and-priest-pastor-and-scholar/>

Justin Schwartz gave the paper “How Communicating the Gospel Should Change the Structure and Procedure of Our Theologies: The Development of Bernard Lonergan’s Theological Method” on March 11 at Evangelical Theological Society, Midwest Meeting at Grand Rapids Theological Seminary, Grand Rapids, MI.

He will also be giving the paper “Objectivity is the Fruit of Subjectivity: Experience as a Fundamental Category for Theology in the work of Bernard Lonergan” on March 22, at the Wesleyan-Pentecostal Symposium: The Role of Experience in Theology, at Tyndale University College and Seminary, North York, Ontario, Canada.



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

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