

LONERGAN STUDIES

NEWSLETTER 38 / 1

MARCH 2017

PUBLICATIONS

Loneragan, Bernard J. F. *A Third Collection*. Vol. 16 of *Collected Works of Bernard Lonergan*. Edited by John D. Dadosky and Robert M. Doran. Toronto: University of Toronto Press, 2017.

A Third Collection, rounds off Lonergan's three collections of articles— *Collection* and *A Second Collection* (CWL 4 and 13). Papers in this volume were written between 1974 and 1982. It includes important shorter writings such as "Prolegomena to the Study of the Emerging Religious Consciousness of Our Time" and "Natural Right and Historical Mindedness." They move forward Lonergan's earlier works on cognitional theory and on a fourth, existential level of consciousness, focusing on love and on the healing movement from above downwards in history and in consciousness. Community is emphasized as the context and the fruit of the emergence of authentic subjects.

Loneragan, Bernard J. F. *La costituzione ontologica e psicologica di Cristo: un supplement a il verbo incarnate*. Opera omnia di B. J. F. Lonergan. Translated by Enrico Cataneo. Rome: Città Nuova, 2017.

Loneragan scholars have always considered Lonergan's Latin work, "De consitutione Christi, ontologica et psychologica" an important addition to the understanding of fundamental aspects of his thought. In this lecture, Lonergan devotes a portion to human consciousness. He stresses that understanding knowing as "perception" is a mistake, which has negative repercussions in Christology. He proposes that consciousness does not perceive anything; it is rather an interior experience of oneself and one's acts. This Italian translation is a welcome complement to the original and to the later English translation.



Allen, Jeffrey A. "Ignatius' Exercises, Descartes' Meditations, and Lonergan's Insight." *Philosophy and Theology* 29/1 (2017): 17-28.

Both René Descartes and Bernard Lonergan were educated at Jesuit schools in their youth, and both had exposure—the former perhaps indirectly, the latter directly—to Ignatius of Loyola's Spiritual Exercises. Several scholars have outlined parallels between Descartes' *Meditations on First Philosophy* and the Exercises. This article reviews those parallels and uses them as guides for exploring traces of *Meditations* in Lonergan's *Insight*.

Coelho, Ivo. "Lonergan and Formation." *Salesianum* 79/1 (2017): 133-153.

Doran, Robert M. "Lonergan's Philosophical and Theological Anthropology as a Catholic Humanism." *Salesianum* 79/1 (2017): 17-38.

I begin with three statements from Bernard Lonergan, each from a distinct period in his development. The first statement is from the preface to *Insight*, first published in 1957. The second is from a paper entitled 'Theology and Man's Future,' delivered at Saint Louis University in 1968. The third is from *Method in Theology*, first published in 1972. (1) '[E]very statement in philosophy and metaphysics can be shown to imply statements regarding cognitional fact.' (2) '[A]ll theological questions and answers have to be matched by the transcendental questions and answers that reveal in the human subject the conditions of the possibility of the theological answers.' (3) 'For every term and relation [in systematics] there will exist a corresponding

element in intentional consciousness.’ My thesis is that these statements reveal what for Lonergan an authentic contemporary humanism would be.

Healy, Tim. "La sfida dell'autotrascendenza: *Antropologia della vocazione cristiana I* e Bernard Lonergan." In *Antropologia interdisciplinare e formazione*, ed. Franco Imoda. Bologna: Edizioni Dehoniane, 1997. 97-158.

The book referenced is by L.M. Rulla: *Antropologia della vocazione cristiana. I: Basi interdisciplinari*. Casale Monferrato: Piemme, 1985. Also published as *Anthropology of the Christian Vocation. I: Interdisciplinary Bases*. Rome: Gregorian University Press, 1986.

Kelly, Anthony J. and Francis J. Moloney. "The Exegete and the Theologian: Is Collaboration Possible?" *Salesianum* 79/1 (2017): 95-108.

Lawrence, Frederick G. *The Fragility of Consciousness: Faith, Reason, and the Human Good*. Toronto: University of Toronto Press, 2017.

Frederick G. Lawrence is an authoritative interpreter of the work of Bernard Lonergan and an incisive reader of twentieth-century continental philosophy and hermeneutics. *The Fragility of Consciousness* is the first published collection of his essays and contains several of his best known writings as well as unpublished work. The essays exhibit a long interdisciplinary engagement with the relationship between faith and reason in the context of the crisis of culture that has marked twentieth- and twenty-first century thought and practice. With profound and generous commitment to the intellectual life of the church, Lawrence engages Heidegger, Gadamer, Habermas, Ricoeur, Strauss, Voegelin, and Benedict XVI, among others. He explores issues such as the role of religion in a secular age, political theology, economics, neo-Thomism, and Christology. In an age marked by social, cultural, political, and ecclesial fragmentation, Lawrence models a more generous way – one that prioritizes friendship, conversation, and understanding above all else.

Leyva, Francisco Sánchez. "Commentaria Lonerganiana." *Salesianum* 79/1 (2017): 175-190.

Leyva, Francisco Sánchez. "Presentazione: *Insight. Per un umanesimo integrale ed integrante.*" *Salesianum* 79/1 (2017): 133-153.

Locklin, Reid. "One Text, Two Declarations: Theological Trajectories from *Nostra Aetate*." *Theological Studies* 78/1 (2017): 49-71.

The Vatican II document *Nostra Aetate* inaugurated a new era of interreligious dialogue in the Catholic Church. However, the theological foundation it provided for such dialogue is complex. This article traces two different heuristic trajectories: a universalist trajectory revealed in *Nostra Aetate* 1–2 and reflected in the work of Bernard Lonergan, and a particularist trajectory in *Nostra Aetate* 4 and the work of Gregory Baum. Once distinguished, these two trajectories reveal a fruitful tension at the heart of the church’s new engagement with other religious paths.

Marin, Maurizio. "La meraviglia in Aristotle e in Lonergan." *Salesianum* 79/1 (2017): 39-66.

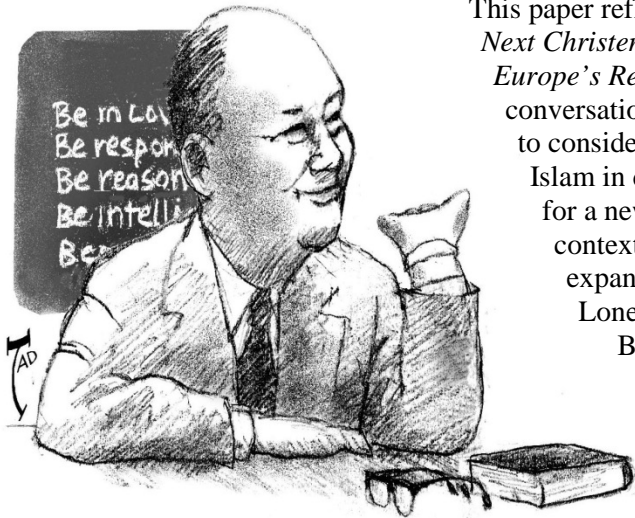
McShane, Philip. *Economics for Everyone: Das Jus Kapital*. Vancouver: Axial Publishing, 2017.

The author alerts readers to how the economics currently being taught leads to regular disasters, global and local. The orthodox single-flow analysis (between households and firms, the diet of economic activity for some hundreds of years) has been boosted by the practice of regarding property exchanges (businesses, stocks, and money-as-commodity) as a reliable measure of economic well-being. In this perspective, bachelor's degrees in economics cannot be regarded as mastery. Many economists who teach and advise governments and businesses reinforce policies that trap the poor in poverty, joblessness, and illness. A properly-grounded science of economics promises to lift local and global economic activities to sanity and well-being.

Macello Musté. "L'incontro con il passato. Un recente libro sulla storia in Bernard Lonergan." *Rassegna di Teologia* 56 (2015): 647-655.

Giuseppe Guglielmi's new book, named in the article's title, takes into account the theory of the history in Bernard Lonergan's work. By analyzing of the main sources, and relations with contemporary historicism and hermeneutics, the author examines the thought of the Canadian philosopher from the early studies about Thomas Aquinas to the two chapters of *Method in Theology* on "History" and "History and Historians." [For further information on Guglielmi's book, see LSN 36/2)]

Orji, Cyril. "A Quest to Revitalize *Nostra Aetate* for an Emerging World Church." *Irish Theological Quarterly* 82/1 (2017): 37-59.



This paper reflects on Philip Jenkins's three-part work, *The Next Christendom*, *The New Faces of Christianity*, and *Europe's Religious Crisis*. It brings Jenkins into conversation with the Vatican II document, *Nostra Aetate*, to consider meaningful ways for Christianity to engage Islam in dialogue. Using Jenkins's work as an entry point for a new way of being Church in a contemporary global context, the paper argues that the new Christian expansion should be understood along the lines of Lonergan's "achievement of common meaning."

Because the transformation has been achieved to some extent by the collaborative efforts of individuals and communities, believing Christians do well to appropriate *Nostra Aetate* in a way that meets the changing needs of our time.

Pitts, Andrew W. and Stanley E. Porter. "Has Jonathan Bernier Rescued Critical Realism?" *Journal for the Study of the Historical Jesus* 14 (2016): 1-7.

Jonathan Bernier recently responded to Stanley Porter and Andrew Pitts' article on epistemology in *JSHJ*. In this rejoinder, Porter and Pitts expose Bernier's failure to understand the central terminology in this debate. Their response to Bernier reveals, in turn, a confusion surrounding technical philosophical nomenclature in contemporary epistemology. Consequently, Bernier appears to be just as committed to internalism as those he attempts to rescue from it. The authors' biggest disappointment, however, turns upon Bernier's inability to engage the central argument of their original article. Their case rested entirely upon the Gettier-style counterexamples to internalism and, with it, critical realism. Yet Gettier never makes an appearance in Bernier's article. This oversight undermines Bernier's entire project, leaving Porter and Pitts' original argument intact.

Quinn, Terrance. *Invitation to Generalized Empirical Method In Philosophy and Science* (Singapore: World Scientific Press, 2017), <http://www.worldscientific.com/worldscibooks/10.1142/10403>.

Bernard Lonergan identified the need and possibility of his "generalized empirical method" in science and philosophy. Implementation will be a community achievement. Detailed examples are given in the sciences and the philosophy of science. These are provided not to engage in, or blend the present aim with traditional philosophical debate, but as points of entry to help reveal the possibility and need of balanced empirical method. Taking words of Lonergan: "(Q)uestions of method are practical. So my purpose in these (chapters) is not to demonstrate what is necessary. It is not to forecast what is probable. It is ... to invite you to share in the exploration of

a proposal" (Bernard Lonergan, *A Third Collection* (1985), 114). The main examples are drawn from biochemistry and biology, although heuristics envisioned would include all sciences and philosophy.

Quinn, Terrance. *The (Pre-) Dawning of Functional Specialization in Physics*. Singapore: World Scientific Press, 2017), <http://www.worldscientific.com/worldscibooks/10.1142/10423>.

In modern physics, differences between the long-reigning Standard Model and newly emerging models (such as string theory) remain unresolved. And while a consensus has emerged that a philosophy of physics and the science of physics should unite in a common enterprise, little consensus has been reached about how such a collaboration would be devised, particularly in light of the many sub-specialties in both philosophy and physics. Bernard Lonergan's proposal of a "generalized empirical method" and its implementation through an functional division of eight distinct tasks promise to reveal a base for collaboration that incorporates normative criteria for productive collaboration. This book invites attention to each of the eight tasks evident in existing scientific and scholarly work. The book also offers a preliminary vision of what functional collaboration might eventually look like— in physics, the academy, and society.

Rodríguez, Alejandro Rodríguez and Francisco Sánchez Leyva. "Liderazgo humanista y educación. Un acercamiento a Lonergan y Vygotsky." *Salesianum* 79/1 (2017): 155-174.

Rotundo, Nicola. *Bernard Lonergan e l'economia: Profili economici della vita morale e sociale*. Italy, Rubbettino, 2017.

L'economia esige morale, esige nomos. Lo stesso papa Francesco nella Lettera Enciclica Laudato Si' sostiene: «La crisi finanziaria del 2007-2008 era l'occasione per sviluppare una nuova economia più attenta ai principi etici, e per una nuova regolamentazione dell'attività finanziaria speculativa e della ricchezza virtuale. Ma non c'è stata una reazione che abbia portato a ripensare i criteri obsoleti che continuano a governare il mondo» (n. 189). A partire dall'opera del teologo canadese, il gesuita B.J.F. Lonergan, il volume intende sviluppare una riflessione sul senso ed il valore dell'economia e della finanza, che torni a coinvolgere, o quanto meno ad interpellare l'istanza teologica, soprattutto allo scopo di valutare la relazione che intercorre tra l'economia e la teologia, con particolare riguardo alla teologia morale sociale.

Ruggieri, Giuseppe. "Teologia e storia in Bernard Lonergan. A proposito di un libro recente." *Cristianesimo nella storia* 37 (2016) 657-673.

This brief note analyzes the role of history in the theological thought of Bernard Lonergan, developing a few hints taken from Giuseppe Guglielmi's Monography (*L'incontro con il passato. Storiografia e filosofia della storia in Bernard Lonergan*). It highlights some issues caused by Lonergan's method which holds historical knowledge within the transcendental schemas of human rationality; but also motives exceeding them.

Salesianum 79/1 (2017). Lonergan E *Insight: A Study of Human Understanding* – 60 Anni di un umanesimo integrale ed integrante.

See: Coelho, Doran, Kelly and Moloney, Leyva, Marin, Rodríguez, Sellés, De Santis.

De Santis, Chiara. "Sui sentieri dell'interiorità Formazione e coscienza in B. Lonergan." *Salesianum* 79/1 (2017): 109-133.

Sellés, Juan Fernando. "Revisión epistemológica, desde los hallazgos clásicos, del 'Insight' de Lonergan." *Salesianum* 79/1 (2017): 67-94.

Walker, Timothy. "Approaches to Critical Realism: Bhaskar and Lonergan." *Journal of Critical Realism* 16/2 (2017). <http://www.tandfonline.com/eprint/uTMHxvnGgGuav4ArbbwE/full>

The thought of Bernard Lonergan is relatively unknown among those in the tradition of critical realism associated with Roy Bhaskar. In this paper, I argue that Lonergan's approach to philosophical questions is both deeply consonant with the thought of Bhaskar and complementary to it. Following a brief overview of different approaches to critical realism, Lonergan's epistemology is outlined, and parallels drawn with the thought of Bhaskar. The congruence of Lonergan's philosophy with modern science and its openness to the transcendent are then explored, along with the concept of emergent probability. Finally, the distinctive features of Lonergan's approach are discussed.

REVIEWS

Copeland, M. Shawn and Jeremy D. Wilkins, ed. *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his Grateful Students*. Milwaukee, WI: Marquette University Press, 2016. (LSN 37/2; 2016)

Ormerod, Neil. *Theological Studies* 78/1 (2017): 274-275.

Loewe, William P. *Lex Crucis: Soteriology and the Stages of Meaning*. Minneapolis, MN: Fortress Press, 2016. (LSN 37/1; 2016)

Gordon, Joseph K. *Theological Studies* 78/1 (2017): 236-237.

Roy, Louis. *Engaging the Thought of Bernard Lonergan*. Montreal: McGill-Queen's University Press, 2016. (LSN 37/1; 2016)

Orji, Cyril. *Journal of Jesuit Studies* 4/1 (2017): 180-181.

Whelan, Gerard, ed. *Lonergan's Anthropology Revisited: The Next Fifty Years After Vatican ii*. Rome: Gregorian & Biblical Press, 2015. (LSN 36/4; 2015)

Morelli, Mark D. *Journal of Jesuit Studies* 4/1 (2017): 182-183.

WEBWORKS

Doyle, Dennis M. "Bernard Lonergan drew a map of theology for a new era."

<https://www.ncronline.org/blogs/ncr-today/bernard-lonergan-drew-map-theology-new-era>

Today's theology departments can seem inhabited mainly by people so focused on their subdisciplines that they lose sight of the how to collaborate with colleagues in a larger unified project called theology. In an age where few people conceive of theology as a unified discipline with many interacting parts, it may be about time for a *Method in Theology* revival that explains how theology can fit within a university setting.

Dunne, Tad. "The Field and Functions of the Arts."

<http://users.wowway.com/~tdunne5273/> (first item)

A definition of the field/scope of the arts and an account of how they function—in particular how they affect one's imagination and affectivity, how they mean, and how their value is realized or missed. Included are foundational categories for understanding and theorizing about the arts and how they serve a healing function by promoting one's self-transcendence at every level of consciousness. Includes graphics by the author. 8 pages.

Fleischacker, David. "Judgment and the Recovery of Being."

<http://lonergan.org/2017/03/24/judgment/>

"When one proclaims that all is mere perspective, or one announces that one can never be sure of what truly is, or one thinks of reality as out there but not in here (in my head), then one is proclaiming that being is fundamentally unknown. It is as Kant said, in the noumena. This is the darkness in which today we are chained and enslaved. It is a self-inflicted cave of one's own mind, and if one is completely honest, then Derrida is right, even that cave is a mere trace. It too resides in the darkness. Even my own thoughts flow in the difference of lost presence." [From the second paragraph of the author's introduction.]

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!

Cessario, Romanus and Cajetan Cuddy. "Mercy in Aquinas: Help from the Commentatorial Tradition." *The Thomist* 80/3 (2016): 329-339.

Chalfant, Eric. "Taylor-Made: Immanent Transcendence in A Secular Age." *Implicit Religion* 19/2 (2016): 203-224.

As a means to move beyond Taylor's equation of modernity with the dominance of immanence over transcendence, Chalfant turns to the thought of Bruno Latour, whose treatment of modernity provides a more consistent take on how modernity is experienced as opposed to idealized.

Colton, Randall. "A Thomistic Defense of the Distinction Between the Moral and Intellectual Virtues." *International Philosophical Quarterly* 56/4 (2016): 393-410.

Contemporary virtue epistemologists often deny the distinction between moral and intellectual virtues that is common to Aristotle and Aquinas. Colton offers a defense of Thomas' version of the distinction by responding to four theses that are often taken to provide compelling grounds for rejecting it.

Dauphinais, Michael. "The Difference Divine Mercy Makes in Aquinas' Exegesis." *The Thomist* 80/3 (2016): 341-353.

Declan, Marmion. "Karl Rahner, Vatican II, and the Shape of the Church." *Theological Studies* 78/1 (2017): 25-48.

Karl Rahner had a pivotal influence on Vatican II during the preparatory phases, at the Council itself, and subsequent to the Council. This article asks how Rahner shaped the ecclesiology of the Council. It shows how many of the council's emphases bear Rahner's the hallmark: the church as *sacramentum mundi*, the importance of the local church, the issue of collegiality, the church of sinners, and the priority of the pastoral. It will be argued that Rahner's acute theological prescience in identifying issues facing the church into the future has been accurate and resonant with Pope Francis's current project of ecclesial reform.

DeCosse, David E. "Conscience, Catholicism, and Politics." *Theological Studies* 78/1 (2017): 171-192.

Dias, Darren J. "Fifty Years and Learning: Developments in the Roman Catholic Church's Encounter with Religions." *Toronto Journal of Theology* 32/2 (2016): 341-361.

The author argues that the Roman Catholic Church does not have a firm theological position on other religions, as its engagement with them as partners in dialogue has emerged only since the Second Vatican Council. The article provides an overview of the Roman Catholic Church's theology and teachings on non-Christian religions, beginning with the Council's *Nostra aetate*.

The author claims that an examination of *Nostra aetate*'s redaction history, the text itself, and the text in relation to other conciliar texts, reveals an optimistic view of salvation and other religions. The author then traces further doctrinal developments in the magisterium of John Paul II. The length of his papacy, coupled with his personal commitment to dialogue, resulted in significant developments and milestones. The teachings of Benedict XVI and Francis are briefly surveyed. A last section explores ever-evolving theologies and practices that shape the church's approach to other religions today: comparative theology, theologies of dialogue, and theologies of religion.

Johnson, Mark. "A Note on Thomas and the Divine Mercy." *The Thomist* 80/3 (2016): 341-353.

Kostelecky, Matthew. "Thomas Aquinas' Commentary on Boethius' *De Trinitate* and the Structure of the *Summa contra gentiles*." *Religious Studies and Theology* 35/1 (2016): 73-98.

In this essay, I argue that there are noteworthy textual and thematic links between Thomas' Commentary on Boethius' *De Trinitate* and the *Summa contra gentiles* that shed light on the contents and peculiarities of these two works. While researchers commonly hold that these two texts are closely connected, I have not found some of the precise thematic connections in the literature or commentary tradition. I present these connections in order to account more perspicuously for Thomas' conception of metaphysics over and against that of revealed theology, especially with respect to how those two domains figure into the odd structure of the *Summa contra gentiles*.

Levering, Matthew. "Aquinas and Supersessionism One More Time: A Response to Matthew A. Tapie's *Aquinas on Israel and the Church*." *Pro Ecclesia* 25/4 (2016): 395-412.

Levering responds to Matthew Tapie's critique of his writings on the topic of Aquinas and supersessionism. Levering argues for the importance of Aquinas's commentary on Gal 5:3 for understanding the full contours of Aquinas' theology of the Jewish people.

Martin, Luke. "Williams, Aquinas, and Uncreated Grace." *New Blackfriars* 98/1073 (2017): 34-43.

Issue: If A. N. Williams thinks Aquinas views grace as uncreated, it is unclear what she means by 'uncreated.' [Reference is to Williams' *The Ground of Union* (Oxford: Oxford University Press, 1999) – ed.]

Massingale, Bryan N. "Theology in the Public Sphere in the Twenty-First Century: Doing Public Theology." *Horizons* 43/2 (2016): 351-356.

Meis, Anneliese. "Feeling and Its Theological Relevance in the Formation of the Human Person According to Edith Stein." *American Catholic Philosophical Quarterly* 91/2 (2017): 175-198.

The present study clarifies the theological importance of feeling in the formation of a person, as Edith Stein understands it. Feeling constitutes the originating dimension of the finite spirit, disclosing the dynamic pair of thinking and willing while being capable of anticipating infinite Spirit. A finite spirit is a most real and authentic incarnate spirit when it comprehends itself as stemming from God. The foundations of this formation are to be found in the ontic, historical, dynamic relationship between finite spirit and the Infinite Spirit, who anticipates finite spirit answering to an "image" logos (*Bild*) as one who is led toward a "full similitude" (*Gleichnis*) to God by the Holy Spirit. The longing of the finite for the infinite manifests itself in the dynamic relations between feeling, intelligence, and willing. Guided by these fundamental insights, Edith Stein teaches that the relationship between *Bildung* and *Ausbildung* constitutes a process of divinization based in a loving dialogue.

Moloney, Francis J. "Sacred Scripture at Vatican II." *Toronto Journal of Theology* 32/2 (2016): 183-200.

The documents of the Second Vatican Council are shot through with the language of the Bible, Christian liturgical traditions, and the Church Fathers. The church's historical journey away from

its earlier focus upon these sources was reversed at Vatican II. Two documents deal specifically with the use of the Word of God: *Sacrosanctum Concilium* (On the Liturgy) and *Dei Verbum* (On Revelation). The document on the liturgy, the first document to appear, insisted upon a broader and deeper use of the Word of God in the liturgical texts, and in a renewal of the lectionary. Vernacular celebration initiated a regular exposure to sacred Scripture and called for biblically based preaching. Promulgated toward the close of the council (1965), *Dei Verbum* was an epoch-making statement on the function of revelation in the love affair between God and humankind. Crucial teachings upon the role and mutuality of Scripture, tradition, and the magisterium broke new ground in the history of Catholic thought. Not new, but freshly stated, Vatican II insisted upon the unique reception of Jesus Christ at the one table of the Eucharist and the Word. The decades since the council have struggled to respond to the council's insistence upon the role of the Word of God at the heart of the Catholic Church. The challenge remains. It still remains to be faced in a Catholic world very different from the one that produced *Sacrosanctum Concilium* and *Dei Verbum*.

Roszac, Piotr and Jorgen Vijgen, ed. *Reading Sacred Scriptures with Thomas Aquinas: Hermeneutical Tools, Theological Questions and New Perspectives*. Turnhout, Belgium: Brepolis Publishers, 2016.

Thomas Aquinas is still most widely known for his works in systematic theology (*Summa theologiae*) and as a commentator of Aristotle. Recent decades, however, have seen a revived interest in Aquinas as a biblical scholar. The essays gathered in this volume explore the richness of his biblical commentaries by analyzing the hermeneutical tools employed in his reading of Scripture and investigating the contemporary relevance of his biblical exegesis. Its goal is to familiarize the contemporary reader with an indispensable dimension of his scholarly activity: as a master in Sacred Scripture (*magister in sacra pagina*) Aquinas taught theology as a form of speculative reading of the revealed Word of God and hence the reading of the various books of the Bible constituted the axis of his scriptural didactics. Altogether, the nineteen contributions in the volume offers an up-to-date analysis of Aquinas's contribution to medieval biblical exegesis and points to ways in which it can enrich contemporary debates on the relation between exegesis and systematic theology.

Van Nieuwenhove, Rick. "Contemplation, Intellectus, and Simplex Intuitus in Aquinas: Recovering a Neoplatonic Theme." *American Catholic Philosophical Quarterly* 91/2 (2017): 199-225.

"This contribution examines two related points in relation to Aquinas's understanding of contemplation, which is a sorely neglected topic in scholarship. I outline that the final act of contemplation culminates in an intellectual, simple apprehension of the truth. I then examine how this act relates to the three operations of the intellect (grasping of quiddity, judgement, and reasoning) which Aquinas identifies in a number of places. I then argue that since his view of contemplation as simple insight is significantly indebted to Neoplatonic sources, we must pay attention to the way he introduces Neoplatonic elements into his Aristotelian framework. I conclude this contribution by suggesting some reasons—of a theological nature—why Aquinas would have been drawn towards a non-discursive or 'intuitive' notion of contemplation."

RECENT EVENTS

Loneragan alla Gregoriana

Loneragan Club Meetings:

Jan 25, 2017: **Peter Purdue**, "Loneragan on the Law of the Cross."

Feb. 20, 2017: **Massimo Pampaloni** and **Gerard Whelan**, “Employing Lonergan's Dialectical Method in Research and Writing.”

For news and updates see their webpage at www.facebook.com/lonergangreg

Lonergan Research Institute (Toronto)

Two recent Lonergan Graduate Seminars :

Jan. 20, 2017: “Panel - The Notion of the Secular and the Flourishing of Religious Freedom.” **Anna Su** (University of Toronto Faculty of Law), **Alex Hernandez** (University of Toronto Department of English), **Nick Olkovich** (University of St. Michael's College), and **Alex Llanera** (Regis College of the University of Toronto).

<https://goo.gl/gBYh9i>

Mar. 17, 2017: **Nate Wall** – “God the Metaphysical Poet: Scriptural Paradox as Divine Dialectic in the Prose of John Donne”

<https://goo.gl/YfClr0>

Dialectical Traditionalism: A Collaborative, International Research Conference

February 24-25, 2017 – Regis College, Toronto

Anne Carpenter, “Let this Mind be in You: Christological Reflections on Sacred Tradition”; **Ryan Hemmer**, “Cathedrals of the Mind: Tradition, Plurality, and the Renewal of the Speculative Form”; **Matthew Thollander**, “‘Intelligible Abundance’: Rowan Williams and Bernard Lonergan on Natural Theology”; **Robert van Alstyne**, “The Same as Person’: The Divine Essence as Personal Communion in St. Thomas and Ferdinand Ulrich”; **Joshua Harris**, “Neither Solitary Nor Diverse: Transcendental Multiplicity in Aquinas' Trinitarian Theology”; **Justin Schwartz**, “Moving Forward by Looking Back: Lonergan's Influences for Adoption of the Great Commission”; **Robyn Boéré** “Can We Change Nature? A Study of Eberl, McKenny, and Peterson on the Question of Altering Human Nature”; **Susan Gray**, “The Intersection of Lonergan and Feminist Theologies”; **Benjamin Hohman**, “Gender and Metaphysics”; **Kate McCray**, “Shared Will, Shared Virtue: Rediscovering Distributed Agency and the Christian Responsibility of Support”; **Nicholas Olkovich**, “Rethinking the Politics-Religion Distinction”; **Jonathan Heaps**, “Medieval and Modern Cooperation on the Ambiguities of Being”; **Brian Bajzek**, “Being-in-Love is Being-for-the-Other”; **Andrew Vink**, “Weeping at the Foot of the Cross: Social Suffering, Despair, and Hope”; **Christopher Taucar**, “The Value of Health and Healing in the Sacramental Nature of Christ”; **Peter Santandreu**, “Considering the Contemporary Potential of Baptismal Character”; **Elisabeth Nicholson**, “The Significance of Bernard Lonergan's Notion of Conscious Intentionality for a Theology the Incarnate Word - Ongoing Research”; **Justin Rowan**, “The Incarnation and Incarnate Meaning: Lonergan and Girard in Conversation on Christ”; **Murray Johnston**, “A Question of Redemption: Towards a Theology of Inter-Religious Dialogue”; **Mark Yenson**, “Is There Such a Thing as Pure Chalcedonianism?”

Greater Philadelphia Philosophy Consortium Philosophy of Religion Reading Group

Over the Spring and Fall Semesters of 2017, the Greater Philadelphia Philosophy Consortium Philosophy of Religion Reading Group, which meets monthly at Saint Joseph's University, has been working through Michael McCarthy's excellent new book *Authenticity as Self-Transcendence: The Enduring Insights of Bernard Lonergan*.

Seton Hall University

March 24, 2017

John Dadosky, Ph.D., S.T.D., joined the Center for Catholic Studies for a lecture, "Every Being is Beautiful: Philosophy for a Theology of Beauty," on March 23rd. The event was co-sponsored by the College of Communication & the Arts, and the Department of Religion. Dadosky explored a comprehensive philosophy of beauty based on the thought of Bernard Lonergan. His aim is to recover beauty as a property of "being" for theological aesthetics.

Loneragan Institute for Method in Theology at Marquette University

March 30-31, 2017

On March 30, the Marquette Lonergan Project officially became the 'Loneragan Institute for Method in Theology at Marquette University.' (See "Projects" for the history of this effort.) Scheduled: A colloquium at Marquette on March 30-31. March 30: **Robert M. Doran's** annual Emmett Doerr Lecture, devoted to a vision for the Institute. March 31: **Brian Bajzek**—a lecture on philosophy; **Luca Briola**: a lecture on ecological culture, including Lonergan's contributions to Pope Francis's ecological program announced in 'Laudato Sí.'

COMING UP

Loneragan Research Institute (Toronto)

Loneragan Graduate Seminars:

Apr. 6, 2017: **Michael Ryall**, "The Role of Insight in the Foundations of Social Ontology."

Dr. Michael Ryall of the University of Toronto's Rotman School of Management will be presenting, with **Joshua Harris** and **Dr. Michael Vertin** responding.

<https://goo.gl/Wn4MWt>

West Coast Method Institute 2017

April 20-22, 2017

The 32nd Annual Fallon Memorial Lonergan Symposium will take place at Loyola Marymount University Los Angeles, University Hall 1000.

Australian Lonergan Workshop

April 28-30, 2017

The 2017 Biennial Lonergan Workshop will be held in Melbourne at St Mary's College, University of Melbourne. Events will include a tribute to Tom Daly, SJ, discussion with M. Shawn Copeland (with Skype access for questions), and discussion of Lonergan's "Natural Right and Historical Mindedness." For accommodation information, contact Tom Halloran at tom@polymedia.com.au.

PROJECTS

Collected Works of Lonergan

CWL 16, *A Third Collection*, has been published. CWL 14, *Method in Theology*, will be published in the fall. CWL 9, *The Redemption*, will be delivered to the Press in late spring. CWL 25, *Archival Material*, is in process.

Lonergan Resource Website

www.lonerganresource.com

The audio recording of the proceedings of this year's 'Lonergan on the Edge' conference at Marquette (September) have been uploaded to the website. The audio work was done by Greg Lauzon. The speakers and their titles were listed in the December 2016 issue of *LSN*.

Lonergan Institute for Method in Theology

Marquette University

Robert Doran provides the following background of this newly-launched effort:

The Lonergan Institute for Method in Theology at Marquette University envisions a series of collaborative research projects oriented to the ongoing construction of a synthetic integration of religion and culture in our time. The basis of that synthetic integration will be Bernard Lonergan's proposal of the integral scale of values. Lonergan's scale of values has already become the central category in Robert M. Doran's *Theology and the Dialectics of History*, but further development of its potential integrating capacities will be forthcoming as the work of the Institute goes forward.

There will be the following foci: systematic theology, philosophy, economics/ globalization, ecological culture, and critical-realist exegesis of biblical sources. We are grateful to have enlisted the following people as 'point persons' and organizers for these areas: Darren Dias in systematic theology, Brian Bajzek in philosophy, Joseph Ogbonnaya in economics/globalization, Lucas Briola in ecology, and Joseph Gordon in critical-realist hermeneutics.

The idea behind the Institute is not new. It was part of a suggestion that I made to a Canadian Jesuit Provincial, Reverend William Addley, S.J., in 1984, when I proposed to him the idea of what became the Lonergan Research Institute. The Institute has been waiting to happen for over 30 years.

The first task of the Toronto-based LRI was the work of preparing and publishing the Collected Works of Bernard Lonergan and of cataloguing and making accessible Lonergan's archival papers. In 2006, after more than 20 years at the Lonergan Research Institute, I moved my contribution to the same work to Marquette University, and in 2007 we made it a central feature of the mission of the Marquette Lonergan Project. Collaboration with the Lonergan Research Institute has continued since then, and I hope it will continue long into the future as we move in this new direction.

But the vision that I presented when I suggested a Lonergan Research Institute to Fr Addley extended beyond the preliminary steps of preserving Lonergan's work. Fr Lonergan had developed a vision for what he called an Institute for Method in Theology, which would fulfill a dream present in *Insight* and *Method in Theology*: a dream of an interdisciplinary research effort conducted on a large scale to implement the unfolding in many fields of the generalized empirical method that he proposed in *Insight* and dramatically developed in *Method in Theology*. Many of the books that were in his possession at the time of his death in 1984 were stamped by him on the inside first page, "Institute for Method in Theology." These books may be found in the Lonergan Archive in Toronto. In launching this "upgrade" to the Marquette Lonergan Project, we are hoping to make his dream a reality. Now that the task of publishing the Collected Works is nearing completion, it is time to pick up the second limb, as it were, of my original proposal: Lonergan's dream of an Institute for Method in Theology as the initial step in what could become a network of institutes devoted to interdisciplinary collaboration on contemporary issues."

PEOPLE

Frederick G. Lawrence gave the second annual Loneragan Lecture at the Pontifical Gregorian University on November 25, 2016, entitled “The New Fundamental Theology in a Political Mode: Loneragan’s Possible Contribution.” Watch the lecture here:

<https://youtu.be/nEeDFtfYMVA>



Subscriptions

Online current and past issues available at <http://www.loneraganresearch.org/> For mailed issues, subscription payments are payable in advance (\$25 Canadian or U.S.). Send to: *Newsletter*, Loneragan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact a research associate 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 15th of the preceding month (February, May, August, November). Send to:

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