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Allerton, Meghan, 'Insight, Ecology, and Doctrines.' *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 257-278.

The focus of the article is on revealing doctrines as policies, in particular doctrines in ecology that relate to climate change and rescuing the planet. At the same time attention is given to the methodological doctrines of Lonergan in *Insight* and *Method in Theology*. The article strives to illustrate the function of doctrines, but pushes further to identify most of the doctrines mentioned as ineffective and functional specialization as the key to their eventual effectiveness. Two diagrams are introduced that are considered central for initiating functional collaboration.

Briola, Lucas. "Sustainable Communities and Eucharistic Communities: Laudato si', Northern Appalachia, and Redemptive Recovery." *Journal of Moral Theology* 6/1 (Special Issue, 2017) 22-33.

This article utilizes Bernard Lonergan, Robert Doran, and Neil Ormerod's reflections on progress, healing and creating in history, and the scale of values to consider how pastoral initiatives carried out by the Catholic Bishops of Appalachia in the 1970s hoped to respond to ecological breakdown in the region (e.g. the pastoral letter, *This Land is Home to Me*). In particular, inspired by what I take to be the Eucharistic heart of *Laudato si'*, I discuss how the unique features found in two of the pastoral centers produced by the Bishops' initiative concretely embody an alternative vision of authentic progress in Northern Appalachia. I further suggest that, even more profoundly, they demonstrate the dynamics of how healing can guide sustainable creating in history and promote the ecological culture for which Pope Francis calls.

Brown, Patrick. "Assembling Meanings of 'Implementation'." *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 203-232.

Volume 28/2 of *Divyadaan* moves collaboratively through the final five functional specialties identified by Lonergan: dialectic, foundations, doctrines, systematics, and communications. This lead-in article sets the stage for that effort by focusing on "implementation," a much-neglected word that occurs frequently in Lonergan's writings, including *Insight*. Implementation is central to functionally specialized and effective collaboration as structures that are to guide and direct our reach for integral progress in human society, culture, and history. An initial meaning of implementation leads to the search for its fuller meaning, a mature and effective global care for all.

Byrne, Patrick H. "Situating *Insight*." *Divyadaan: Journal of Philosophy & Education* 28/1 (2017) 1-28.

In the opening lines of *Insight*, Lonergan remarked that the act of insight "is so simple and obvious that it seems to merit the little attention that commonly it receives." Yet he devoted this book to showing just how monumental are the implications of really paying attention to insights. This article explores those implications by showing how insights are situated within an ever-expanding series of spheres. The article also shows how situating insights in this fashion addresses certain problems that have arisen in the recent scholarly movement known as "contextual theology."

- Caccese, Ermenegildo. "Lo Logica Matematica e la sua Funzione Conoscitiva nelle Lezioni di B. Lonergan" [Mathematical Logic and its Cognitive Function, In the Lessons of B. Lonergan]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 91-112. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.
- Two of the five lessons devoted to mathematical logic, held by Bernard Lonergan at Boston College during the summer 1957, are analysed. The attention is focused on Lonergan's awareness of the principal lines of development of the discipline. Mention is made of some objectives which may be inferred from the content of the lessons, centered on the cognitive function of mathematical logic both in the context of the scholastic thought and, particularly, in relationship to the gnoseology founded in *Insight*.
- Cibelli, Edoardo. "Teologia a Fundamentale e Teologia dei Fondamenti" [Fundamental Theology and Theology of Foundations]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 185-197. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.
- A theology of foundations is developed, starting from the methodological settling of theologizing according to Bernard Lonergan.
- Cibelli, Edoardo and Cloe Taddei Ferretti, eds. *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.
- See: Caccese, Cibelli, Coelho, Danna, Doran, Ferraro, Ferretti, Finamore, Giustiniani, Gray, Guasti, Guglielmi, Lawrence, Matthews, Mokrani, Monney, Muratore, Murray, Rotundo, Tharis, Tomasi, Triani, Trupiano, Whelan, Wilkins.
- Coelho, Ivo. "Religion and the Religions. A Note on Lonergan's Development." In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 377-389. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.
- "The paper suggests that, while Lonergan made a shift from a traditional to a broader approach to religion and the religions, his earlier reflections do provide an opening to his later position."
- Coelho, Ivo. "The Non-Violence of Insight: Postmodern Musings on the *Sastipurti* of a Great Book." *Divyadaan: Journal of Philosophy & Education* 28/1 (2017) 29-42.
- Heidegger's work has spawned two types of followers: those who, like Derrida, regard understanding and interpretation as violent, and others like Gadamer who regard insight as something that *happens*. On this point Lonergan's thought runs with that of Gadamer, and, interestingly, both of them appeal, quite independently, to the ancient Thomist doctrine of *pai*, the idea that insight is a passion rather than an action. Heidegger's failure or unwillingness to distinguish finitude and fallenness might be at the root of the ambiguity of his thought.
- Coelho, Ivo, and Banzelão Teixeira, eds., *Sastipurti – Celebrating the 60th Anniversary of Bernard Lonergan's Insight*. *Divyadaan: Journal of Philosophy & Education* 28/1 (2017).
- See: Byrne, Coelho, Doran, Lawrence, McShane, Miller.
- Cronin, Brian. *Phenomenology of Human Understanding*. Eugene, OR: Pickwick Publications, 2017.
- The book replaces *Foundations of Philosophy* in a more contemporary and professional manner. It is "the product of a lifetime of thinking, teaching, writing, and reflecting. Dedicated professors introduced me to neo-Scholasticism in the 1960s, but by sheer luck our library was restocked and Lonergan's *Insight* was included—my map for the rest of the journey. I have spent most of my life teaching philosophy in Africa, learning from my students. and developing the philosophy and pedagogy presented in this text."

Danna, Valter. "Lo sviluppo dell'uomo tra natura e cultura, secondo la prospettiva a di Bernard J. F. Lonergan" [The Development of Human Being Between Nature and Culture, According to Bernard J. F. Lonergan's Perspective]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 123-149. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The author discusses the general notion of human development according to the anthropological approach of the Canadian Jesuit Bernard Lonergan, with regard to his genetic and dialectical methods. In individual and collective human development, the fundamental categories of differentiation and integration of consciousness, of nature and culture, of community and history, of self-transcendence and authenticity are highlighted and illustrated. Thus, the urgency of a renewed educational and formative engagement at the service of human beings and society emerges.

Daly, Patrick. "An Integral Approach to Health Science and Healthcare." *Theoretical Medicine and Bioethics* 38/1 (2017)15-40.

Defining disease and delineating its boundaries is a contested area in contemporary philosophy of medicine. The leading naturalistic theory faces a new round of difficulties related to defining a normal environment alongside normal organismic functioning and to delineating a discrete boundary between risk factors and disease. Normative theories face ongoing and seemingly intractable difficulties related to value pluralism and the problematic relation between theory and practice. In this article, I argue for an integral—as opposed to a hybrid—philosophy of health based on Bernard Lonergan's notion of generalized empirical method that provides a way to settle these difficulties dynamically and comprehensively, both in theory, by orienting functional and statistical investigation toward an explanatory ecological viewpoint, and in practice, by framing critique in relation to the normativity intrinsic to all human inquiry.

Doran, Robert. "Are There Two Consciousnesses in Christ? Transposing the Secondary Act of Existence." *Irish Theological Quarterly* 82/2 (2017) 148-68.

Bernard Lonergan has proposed an original thesis concerning two consciousnesses, divine and human, on the part of the incarnate Word Jesus of Nazareth. But he has not specified how these are related to each other precisely as consciousnesses. He has also retrieved from Aquinas the notion of a secondary act of existence bestowed on the assumed human nature of Christ. The article draws on but also modifies Hans Urs von Balthasar's correlation of person and mission as a way of transposing the secondary act of existence into the condition of possibility, or ontological ground, of Jesus' mission consciousness, and then uses this transposition to begin to answer the question of how the divine and human consciousnesses are related to each other.

Doran, Robert. "Bernard Lonergan's Treatment of the Divine Relations: A Commentary." In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 199-223. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

This paper moves on from vol. 1 of Robert Doran, *The Trinity in History*, to relate the missions of the Son and the Holy Spirit to the divine relations. The first section sets up some of the issues involved in moving to this next step in a theology of the divine missions. The second and most lengthy section presents an interpretation of Bernard Lonergan's chapter on the divine relations in *The Triune God: Systematics*. And the third section mines Lonergan's metaphysics of relations in order to pinpoint significant issues for the understanding of the formal effects of the missions in the realms of culture and social structures.

Doran, Robert. "Generalized Isomorphism: The Key to Transposition." *Divyadaan* 28:1 (2017) 43-64.

The transpositions from medieval theory to contemporary interiority and its real correlatives constitute an extraordinarily complicated methodological problem that has occasioned disputes among Lonergan scholars. The present article proposes a generalized isomorphism as the key to a

solution. It begins from the isomorphism of cognitional process and metaphysical elements affirmed in chapters 14 and 15 of *Insight*, moves to an isomorphism between the unfolding of the notion of value and the objective scale of values, then to an isomorphism between the Trinitarian structure of grace and the triune God revealed and participated in due to the missions.

Duffy, James. 'Refining Foundations.' *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 233–255.

A specific task is passed along from Patrick Brown at the end of his article "Assembling Meanings of 'Implementation.'" The task is to spell out the meaning of the third and final "objectification of horizon" in the structure of Dialectic. In this article fantasy and acceleration of progress are identified as the heart of foundational work. However, these two activities follow upon the objectifications of horizon indicated. A position is taken regarding four specific texts that are taken to heart by specialists working in foundations. The hope is that there will emerge a creative minority who have not only read *Insight* but also discovered "themselves regarded as material."

Ferraro, Sergio. "Euristica, pensiero causale ed evoluzione" [Heuristics, Causal Thought, and Evolution]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 277-282. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The total pervasiveness of the causal tissue in the cognitive and operational human practices, which is analysed since several centuries in the sciences and in philosophy, finds in the evolutionary theory a self-referring justification. The heuristic structure of human thinking and human self-understanding refers to the same evolution, a structure which poses terminally the question about its own reason.

Ferretti, Cloe Taddei. "Appendice. Il problema del fondamento in Tommaso d'Aquino, Lonergan e Muratore [Appendix. The Problem of Foundations in Thomas Aquinas, Lonergan, and Muratore]." In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 429-439. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

Ferretti, Cloe Taddei. "L'essere umano secondo Lonergan e secondo la scienza cognitiva" [Human Being According to Lonergan and to Cognitive Science]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 283-318. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

Compares the view of cognitive science about human being and Lonergan's.

Finamore, Rosanna. "Conoscere e credere, nella dinamicità dei percorsi umani" [Knowing and Believing in the Dynamism of Human Paths]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 65-87. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

After identifying some semantic features of knowing and believing in philosophical heritage, from ancient age to contemporary one, we will focus on Lonergan's thought in which knowing and believing are not two separate ways, but the only way that human subjects can go through if he keeps self-awareness, awareness of his own understanding, of his own freedom, of the real world which he belongs to. The Canadian Master's proposals will be analysed in relation to writings belonging to three different times of the elaboration of his speculative itinerary: *Insight*, "Knowing, Believing and Theology," and *Method in Theology*, in order to detect the pertinence of the philosophical reflection and of the theological one, as well as their desirable interaction.

Giustiniani, Pasquale. "Sviluppo coscienziale, sviluppo storico, sviluppo delle strutture sociali. Le prospettive 'dinamiche' di Lonergan tra metodo, economia e teologia" [Development of Conscience, Historical Development, Development of the Social Structures. The 'Dynamic' Perspectives of Lonergan Among Method, Economy, and Theology]. In *Ricerche Lonerganiane*

Offerte a Saturnino Muratore. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 245-258. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

“Lonergan feels the need to draw a general economic dynamics that is not limited to theorizing economic cycles in a basically stable process, but tends to study determined factors. He correlates historical-economic development with the development of the subject and of his/her ‘conscience,’ both in studies of macro-economy and in methodological and theological ones.”

Gray, Susan L. “Lonergan for 21st Century Feminist Theology: Addressing Bias *Beyond* the Turn to Interiority.” In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 419-426. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The theologies of many feminist scholars reflect their conscious turn to interiority and chosen methodologies clearly influenced by self-appropriation, in light of questions about gendered oppression. They view the world historically and how patriarchy has affected women’s roles throughout, what Lonergan describes as the group bias analysis. However, despite the positive effects of such theories on women’s agency, ‘justice’ as part of their methodological remediation to patriarchy, seems somehow insufficient or insubstantial. I argue that a more definitive analysis of bias, one that includes general bias, may take feminist theological methodologies a step further to a more substantial theological solution to the enduring problem of human oppression, one that Lonergan believed was humanity’s most pressing problem.

Guasti, Lucio. “La filosofia e il curricolo. La proposta di S. Muratore” [Philosophy and the Curriculum. The Proposal of S. Muratore]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 365-373. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

Guglielmi, Giuseppe. “Critica alla storiografia positivista e alla filosofia della storia. Lonergan interprete di Marrou” [Critics to Positivist Historiography and to Philosophy of History. Lonergan, Interpreter of Marrou]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 353-364. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

“[This paper intends to] introduce the main positions of the French historian expressed in his book *De la connaissance historique* (1954); to identify the topics resumed by Lonergan; to critically pronounce on the Lonerganian reception and interpretation of Marrou’s historiographical enterprise.”

Helminiak, Daniel A. “The Problem of ‘God’ in Psychology of Religion: Lonergan’s ‘Common Sense’ (Religion) Versus ‘Theory’ (Theology).” *Zygon* 52/2 (2017) 380-418.

The emphasis on God in American psychology of religion generates the problem of explaining divine-versus-natural causality in “spiritual experiences.” Especially “theistic psychology” champions divine involvement. However, its argument exposes a methodological error: to pit popular religious opinions against technical scientific conclusions. Countering such homogenizing “postmodern agnosticism,” Bernard Lonergan explained these two as different

“All human knowing occurs within a context, a horizon . . . the sweep of one’s horizon is proportionate to one’s self-transcendence: it narrows as one fails to transcend oneself; it advances in breadth and height and depth as one succeeds in transcending oneself. Being in love with God is the existential stance opening on the horizon in which Christian doctrines are intelligible, powerful, meaningful . . . ”

The Future of Christianity” CWL 13, 138.

modes of thinking: “common sense” and “theory”—which resolves the problem: when theoretical science is matched with theoretical theology, “the God-hypothesis” explains the existence of things whereas science explains their natures...The problem is not naturalism versus theism, but commonsensical versus theoretical thinking. This solution demands “hard” social science.

Jacobs-Vandegeer, Christiaan. “The Finality of Christ and the Religious Alternative.” *Theological Studies* 78/2 (2017) 348-368.

This article shows how the modern category of religion largely shapes the horizon of many contemporary theological appropriations of the finality of Christ, and how the influence of this category creates serious problems. Though affirming Christ’s finality often seems to pose theological difficulties in religiously pluralistic contexts, I argue that it is not at all a matter of exclusion or denigration of other religions. Quite the opposite: the doctrine at heart expresses the Christian community’s hope for universal fellowship.

Lawrence, Fred. “Contemporary Economics and Political Disorders and Bernard Lonergan’s Macroeconomic Dynamics.” *Divyadaan: Journal of Philosophy & Education* 28/1 (2017) 65-104.

Today’s global economic disorder subordinates politics to itself to increase income inequality, encourage public and private indebtedness, and cease offering credit for production of goods and services that raise community living standards. General bias feeds the ideology of betting-and-hedging techniques for commodifying and accumulating money to avoid the risks of the productive process by abandoning redistribution of credit. Lonergan’s explanatory theory of macroeconomic dynamisms is indispensable to the economic good of order for the sake of recovering money’s true function and enabling people to make more responsible economic decisions, and to prevent disappearance of democracy.

Lawrence, Frederick G. “Growing in Faith as the Eyes of Being-in-Love with God.” In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 49-63. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

This article begins with a comparison of Bernard Lonergan’s work during the period of the writing of *Insight* and of his teaching at the Gregorian University in Rome with that of the more mature post-Roman period of papers presented during the years when he was gradually composing *Method in Theology* followed by papers that unfolded the implications of his breakthrough to the primacy of love, especially the distinction between belief and faith as the ‘eyes of being in love with God.’ It then briefly summarizes the changes regarding the psychological analogy for the Trinitarian processions, speculates on the Christological implications for our understanding of the humanity of Jesus as mediating the fullness of grace and glory to humankind, which is enabled by his twofold role as *comprehensor* of beatific knowledge and *viator*, who—in the lived tension between his ineffable and effable knowledge—shares in our human experience of “the darkness and obscurity of faith.”

Matthews, Williams A. “Redefining Self-Appropriation in Terms of the Functions of Meaning and Value.” In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 113-120. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

This paper will outline the impact of Lonergan’s post *Insight* discovery of meaning as the central category of theology and the human sciences. As a result the appropriation of cognitional structure became relocated within the four functions of meaning: cognitional, efficient, communicative, and constitutive; the notion of being within the notion of value.

McShane, Philip. "Introduction: Collective Futurology." *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 189–202.

The Introduction to *Divyadaan* 28/2 is divided into Foreword and Afterword. The former alerts the reader to the novelty of the volume: five authors, in conversation, move through the last five specialties, struggling to start a reading of *Insight* mediating an ethos of openness and incompleteness. The goal of the team endeavor is identified as a short-term and minimal advance in the heuristics of human progress. The Afterword proposes a possible convergence of science and invention that will profoundly transform pastoral philosophy and theology and increasingly illuminate the gap between drifting through academic life and intervening effectively on the level of historical dynamics.

McShane, Philip. "*Insight* and the Interior Lighthouse: 2020–2050." *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 279–300.

This article carries forward from Allerton's article points regarding doctrines and doctrinal diagrams into the heuristics of a geohistorical systematics. Fresh doctrines and modifications in doctrines need to be contextualized into the full system by creative additions to that system, additions which in fact give an overall lift to the entire geohistorical perspective. That perspective is identified as inclusive of the full cyclic system: the seventh specialty strangely both contains and is contained by the full functional dynamic. The seventh specialty pushes towards a more refined heuristics of operabilities that carries into the eighth specialty. Further writings about the "Interior Lighthouse" are available in the *HOW* and *Disputing Quests* website series.

McShane, Philip. "*Insight* and the Trivialization of History." *Divyadaan: Journal of Philosophy & Education* 28/1 (2017) 105-132.

The title of the article is ambiguous in that it points to dealing with two aspects of *Insight*: the drive that leans us towards a full theology of the Trinity; the danger that the book's profound achievement has been and continues to be shrunken. The two aspects are developed in 21 points. The points are not forward-moving but rather indications of approaches towards developing the fuller theology and pointers to strategies of avoiding a trivialization of the meaning of this central achievement of Lonergan. The two aspects merge in an answer to Lonergan's puzzle (*Insight*, 763) regarding the mystical body.

McShane, Philip, and James Duffy, ed. *Sastipurti – Celebrating the 60th Anniversary of Bernard Lonergan's *Insight: Insight* and Functional Collaboration.* *Divyadaan: Journal of Philosophy & Education* 28/2 (2017).

See Allerton, Brown, Duffy, McShane (2), Quinn. Under "Reviews" see Lawrence.

Miller, Mark. "A Three-Stage Conversion in Kierkegaard's *Fear and Trembling*." *Divyadaan: Journal of Philosophy & Education* 28/1 (2017) 133-170.

In *Fear and Trembling*, Kierkegaard makes specific Lonergan's claim that religious conversion is to unrestricted love. It emphasizes that we should love both the eternal and temporal, and we should believe that God will give us both. It shows us the way to religious conversion as a dialectical movement from one extreme to another, from two competitive views to one that includes both fully, rather than each in a diminished way. It reminds us that this process can cause pain and anxiety because it can contradict reason, at least, our current understanding and judgment of what is rational.

- Mokrani, Adnane. “L’incontro fra culture differenti nel rispetto reciproco e nella reciproca interazione. Riposte a un’intervista di Cloe Taddei Ferretti” [The Encounter Among Different Cultures Within Mutual Respect and Reciprocal Interaction. Answers to an interview by Cloe Taddei-Ferretti]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 391-399. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.
- Mooney, Hilary Anne-Marie. “‘It’s Not Names that Save Us, But the Choices We Make’ (Basil of Caesarea) Lonergan and Early Christian Writers on the Anthropological, Spiritual and Theological Significance of Human Authenticity.” In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 321-331. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.
- “This paper seeks to outline parallels between the thought of Bernard Lonergan and ideas expressed in the writings of Christian thinkers of the fourth and fifth centuries. Attention is devoted to a common appreciation of the precedence of the moral in these two, so disparate literary spheres.”
- Muratore, Saturnino. “Bernard Lonergan e l’integrazione conoscitiva” [Bernard Lonergan and Cognitive Integration]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 25-28. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.
- According to Lonergan, an integrated knowledge implies the collaboration of the generalist philosopher, who is also attentive to results of researchers in natural and human sciences, and the theologian. Lonergan’s position is important in order to be able to reach a full range of knowledge of human beings and reality. Cardinal Carlo Maria Martini has played a decisive role in the diffusion of Lonergan’s thought in Italy.
- Muratore, Saturnino. “Dalla ricerca delle origini alla questione del principio: Tommaso d’Aquino” [From the Search for the Origins to the Question of the Principle: Thomas Aquinas]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 441-458. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.
- “While creating does not change the reality of God, the creation is always open to the interventions of God; the intellectual creature is called to operate, in Christ, the *reditus* of the creation to God.”
- Murray, Elizabeth A. “The Contraction of Consciousness.” In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 29-42. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.
- I examine the heart of intellectual corruption as discussed in Lonergan’s *Insight* with reference to works of Kierkegaard. I examine Lonergan’s view that basic sin consists primarily in a contraction of consciousness; discuss how this contraction of consciousness is even possible; how it relates to human freedom and acts of will; how this contraction is fundamentally unintelligible; and how it is related to the flight from understanding and consequent biases.
- Quinn, Terrance. ‘Towards the Positive Anthropocene Age: Closing the Gap.’ *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 301–322.
- This paper is an appeal to readers who in some way are interested in, attracted by, or curious about Lonergan’s work, and who have been significantly piqued by the question of progress, its possibility, and its conditions: how can we (globally) make progress toward the positive Anthropocene Age? Is there a way to begin to transform the project of *Insight* from an adventurer’s solitariness to a global care? It is hoped the article lifts the reader into the cycle of functional collaboration and indeed moves some scholars to enter into the dialectical challenge mapped out on page 250 of *Method in Theology*. So this article, an attempt at *Communications* in

its external relations, brings forward the foundational perspective attempted by Brown and Duffy in their articles.

Rosenberg, Randall S. *The Givenness of Desire: Concrete Subjectivity and the Natural Desire to See God*. Toronto: University of Toronto Press, 2017.

This book examines the human desire for God through the lens of Lonergan's "concrete subjectivity." Rosenberg engages and integrates two major scholarly developments: the tension between Neo-Thomists and scholars of Henri de Lubac over our natural desire to see God and the theological appropriation of the mimetic theory of René Girard, with an emphasis on the saints as models of desire.

Rotundo, Nicola. "La ricerca dottorale di Lonergan sulla grazia e la sua interazione con le alter opere" [Lonergan's Doctoral Research on Grace and Its Interaction with the Other Works]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 225-241. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

"This paper tries to establish a comparison between the years of doctoral research in Rome and the Epilogue of *Insight*, with a focus on anthropology in its relationship between the natural and the supernatural."

Tharis, Maria Arul Anthuvan. "Lonergan's Genetic and Dialectical View of Culture." In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 151-157. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The paper outlines the genetic and dialectical notion of culture in Bernard Lonergan, with the conviction that he can offer a meaningful solution to the various issues confronted in an intercultural context.

Tomasi, Michele. "'...il fiore nel muro screpolato...': La scala di preferenze dei valori e il valore economico nel pensiero di Bernard Lonergan" ['...The Flower in the Crannied Wall...': The Preferential Scale of Values and the Economic Value in the Thought of Bernard Lonergan]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 259-273. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

"The purpose of this article is to observe more closely the meaning that the scale of preferences assumes in defining the questions of social and economic order from Lonergan's point of view."

Triani, Pierpaolo. "La dimensione spirituale e affettiva a come punto focale. Lonergan nella rilettura di C. M. Martini e M. P. Gallagher" [The Spiritual and Affective Dimension as a Focal Point. Lonergan in the Rereadings of C. M. Martini and M. P. Gallagher]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 43-48. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The two authors mentioned here have highlighted aspects of Lonergan's thought often left in the shade: the spiritual and emotional dimensions of the process of self-appropriation. My aim is to help Lonergan scholars better understand Lonergan's existential horizon.

Trupiano, Antonio. "Ritorno al realismo. Riflessioni critiche sul nuovo realismo in dialogo con la filosofia di B. Lonergan" [Return to Realism. Critical Reflections on the New Realism in Dialogue with the Philosophy of B. Lonergan]. In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 333-352. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

This paper identifies problematic aspects of the new realism and highlights the contribution of critical realism—in particular, Lonergan's account of the intentional dynamism of consciousness; the possibility of avoiding dogmatism, relativism and radical empiricism; and a theory of the cognitive objectivity based on the self-appropriation of the subject.

Whelan, Gerard. "Pope Francis and Lonergan Studies: A Providential Moment?" In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 401-418. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

"The article outlines the intellectual roots of Pope Francis and seeks to relate his thought to that of Lonergan and Doran."

Wilkins, Jeremy D. "'Turning Everything Upside Down': Lonergan on Self-Appropriation as 'First Philosophy.'" In *Ricerche Lonerganiane Offerte a Saturnino Muratore*. Edited by Edoardo Cibelli and Cloe Taddei Ferretti, 161-181. Naples, Italy: Istituto Italiano per Gli Studi Filosofici, 2017.

The hypothesis of this study is a development in Lonergan's thought on 'first philosophy.'

REVIEWS

Helminiak, Daniel A. *Brain, Consciousness and God: A Lonerganian Integration*. Albany NY: SUNY, 2015. (LSN 36/2; 2015)

Nicholas DiSalvatore. *Theological Studies* 78/2 (June 2017) 503-504.

Lawrence, Frederick G. *The Fragility of Consciousness: Faith, Reason, and the Human Good*. Randall S. Rosenberg and Kevin M. Vander Schel, eds. Toronto: University of Toronto Press, 2017. (LSN 38/1; 2017)

Coelho, Ivo. *Divyadaan: Journal of Philosophy & Education* 28/2 (2017) 345-354.

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

Cynthia S. W. Crysedale. *Horizons* 44/1 (2017) 213-15.

Snell, R. J. and Steven F. McGuire, ed. *Concepts of Nature: Ancient and Modern*. Lanham, MD: Lexington Books, 2016.

Joseph W. Koterski. *International Philosophical Quarterly* 57/2 (2017) 237-40.

WEBWORKS

McShane, Philip. *Disputing Quests*. <http://www.philipmcshane.org/disputing-quests>

The context of this series, written between September 2016 and May 2017, is the second half of the page 250 of *Method in Theology*, from line 18 to 33. Various topics and concerns are taken up in the twenty essays. *DQ* 4-5 and 7-10 focus on the efforts of the New Testament scholar N.T. Wright to identify the relevance of Paul's letters for Christians today. *DQ* 10 "Paul's Epistles and Functional Systematics" was written for the West Coast Methods Institute 2017. *DQ* 12-13 are companion essays to *HOW* 13 "The Interior Lighthouse" and "Insight and the Interior Lighthouse: 2020-2050" (*Divyadaan* 28/2, [2017]). *DQ* 14-17 take up the debate between Bob Doran and Jeremy Wilkins regarding isomorphism (*Insight* chapter 15). *DQ* 19 "The Metaphysics of Northern California" is a reading of an aggregate of situations with a sense of beyondness that is implicit in the integral heuristic of metaphysics.

McShane, Philip. *Interpretation*. <http://www.philipmcshane.org/interpretation>

The new series, which begins June 1st, is a fresh beginning of the search for the meaning of *Interpretation* as treated by Lonergan in *Insight* (chap. 17, sec. 3). It aims for both simplicity and broad applications. In the first three essays, readers are encouraged to send questions to pmcshane@shaw.ca. There are tentative plans to open a forum for questions and comments in August of 2017.

McShane, Philip. "Fordham University Lectures on Lonergan's Economics."

<http://www.philipmcshane.org/workshops/videos/fordham-university-lectures-economics-2000>

In these lectures, delivered at Fordham University in January of 2000, McShane treats a number of topics, including: reading the basic diagram; identifying exchange functions; distinguishing levels and flows in a static economy; the redistributive function; investments, savings, and credit; microeconomics autonomy; and reading *For a New Political Economy* (CWL 21) as a "classic."

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!

Boersma, Hans. "The 'Grand Medium': An Edwardsean Modification of Thomas Aquinas on the Beatific Vision." *Modern Theology* 33/2 (2017) 187-212.

Jonathan Edwards's understanding of the beatific vision, which draws on Neoplatonist metaphysics, marks a modification of views that became dominant in the Western Church through the rise of Aristotelian anthropology as articulated in the theology of Thomas Aquinas.

Clouteaux, Elbatrina. "Quand dire c'est montrer: le langage symbolique. Enjeux théologiques" [When Telling is Showing: Symbolic Language and its Theological Challenges]. *Lumen Vitae* 72/1 (2017) 19-31.

The theological gesture that is specific to a speculative approach to artistic experience involves a sui generis relationship between the subjective and the objective, between the artist and the receiver of the work, between a symbolic language that creates a coinherence and a conceptual language that allows for intellectual distancing and reserved judgment. In this way, if the theological gesture must be a conceptual approach to the significant intentions of the artistic gesture that is already a hermeneutic in act, one can say, paradoxically, that if there is discontinuity between two hermeneutics—artistic and theological—there is no rupture in trajectory of meaning. There is, rather, an unceasing interplay between the symbolic and conceptual.

Dorian, Llywelyn. "Devotion, Theology and the *Sensus Fidelium*." *New Blackfriars* 98/1074 (2017) 171-87.

The potential unwieldiness of popular religiosity and devotional spirituality and their ambiguous relationship with the liturgy have made them objects of perennial ecclesiastical concern. More recently, magisterial discussion of popular religiosity has come to value more positively its cultural and anthropological value and its spiritual content. The reforms of Vatican II were followed by a significant demise in devotionism amongst Northern European and North American Catholics, yet demographic change and other factors have resulted in the resurgence of popular religious devotions. Manifestations of grassroots faith may express valuable convictions and important insights, including the value of the collective and the non-verbal. However, these values may be easily dismissed by social elites for aesthetic reasons, or by academic theologians for reasons of the cultural milieu and preferences of academia. Given the preference of the theological tradition for lexical intelligibility, and the symbolic and the physical nature of many kinds of popular religiosity, how the sub-disciplines of theology may now responsibly and respectfully treat these perduring phenomena is not clear. A healthy relationship between the *fides qua* and the *fides quae* demands taking seriously the *sensus fidelium*, understood as a broad experience that embraces the daily lives and local circumstances of Christians as well as their worship. The contemporary construal of the discipline of Christian Spirituality, understood as the study of Christian experience, promises to provide a multidisciplinary approach that can address the topic of popular religiosity and devotional practice.

Edwards, Aaron. "Kierkegaard as Socratic Street Preacher?: Reimagining the Dialectic of Direct and Indirect Communication for Christian Proclamation." *Harvard Theological Review* 110/2 (2017) 280-300.

Is it possible to believe that the implications of the Christian Gospel are of such a kind that it cannot be communicated directly, and that the implications of the Christian Gospel are of such a kind that it ought to be preached on the street? Whether such a view is indeed "possible" did not bother the great paradoxical thinker, Søren Kierkegaard, who appeared to hold it. Indeed, one of the most enduring elements of Kierkegaard's theological legacy is his rigorously dialectical approach to Christian communication. For the reader of Kierkegaard, comprehending his (in)direct communication is typically both a frustrating and inspirational affair. On the one hand, Kierkegaard believed that the Gospel—precisely because of its unique existential consequences—cannot be preached directly; and on the other hand, he believed in the impassioned proclamation of this very same Gospel for the very same reasons. Traveling through his enigmatic authorship, one finds both of these aspects side by side, back to front, or sometimes one on top of the other. It is well noted that although Kierkegaard displays different stages of emphasis, he never totally relinquishes the importance of either method. It is the question of this article to re-engage this dialectical quandary, and to see how the paradoxical juxtaposition might prove both directly and indirectly instructive to a theology of Christian proclamation.

Gomes, Anil. "Naïve Realism in Kantian Phrase." *Mind* 126/502 (2017) 529-578.

Early twentieth-century philosophers of perception presented their naïve realist views of perceptual experience in anti-Kantian terms. For they took naïve realism about perceptual experience to be incompatible with Kant's claims about the way the understanding is necessarily involved in perceptual consciousness. This essay seeks to situate a naïve realist account of visual experience within a recognisably Kantian framework by arguing that a naïve realist account of visual experience is compatible with the claim that the understanding is necessarily involved in the perceptual experience of those rational beings with discursive intellects. The resultant view is middle way between recent conceptualist and non-conceptualist interpretations of Kant, holding that the understanding is necessarily involved in the kind of perceptual consciousness that we, as rational beings, enjoy whilst allowing that the relations of apprehension which constitute perceptual consciousness are independent of acts of the understanding.

Graham, Elaine. "The state of the art: Practical theology yesterday, today and tomorrow: New directions in practical theology." *Theology* 120/3 (2017) 172-180.

Practical theology has undergone a number of significant transformations over the past 30 years, moving from the terminology of 'pastoral', with an emphasis on the personal cure of souls, to 'practical', in which questions of methods, sources and norms figure prominently as part of an enquiry into the dynamic interplay between the practices of faith and theological tradition. This article investigates further these characteristics of practical theology, including the 'turn to practice' and the 'turn to experience', or reflexivity, in which a sophisticated and critical attention to the positionality of the researcher forms a significant hermeneutical tool. Yet further challenges await: the enduring dilemma of the proper balance between received tradition and contemporary practice; and, in the face of religious and cultural pluralism, the question of how far practical theology should remain an exclusively Christian tradition.

Grethlein, Christian. *An Introduction to Practical Theology: History, Theory, And the Communication of the Gospel in the Present*. Translated by Uwe Rasch. Waco, TX: Baylor Press, 2016.

Grethlein roots his practical theology in communication theory, but does so in a way ordered to a specific end: the communication of the Christian gospel in the present day. He distinguishes practical theology from simply a guide to specific ecclesial praxis, on the one hand, and some general theory of religion, on the other. Grethlein then blends empirical observation with biblical

texts to reveal practical theology's unique nature as a discipline oriented toward rigorous examination of both the gospel and the intentional ways in which it is shared. In so doing, Grethlein opens the possibility of a truly encyclopedic and embedded practical theology.

Holmes, Christopher R.J. "Architectonics Matter: Some Advantages of Treating the Unicity of God in Advance of the Trinity of Persons, in Dialogue with Thomas Aquinas." *International Journal of Systematic Theology* 19/2 (2017) 130-143.

Holmes defends Aquinas's arrangement in *Summa Theologiae* 1, qq. 1-49 from the criticism that Aquinas's distinction between what is essential and personal in God supposedly isolates God from the economy of salvation.

Jacobs-Vandegeer, Christiaan. "The Finality of Christ and the Religious Alternative." *Theological Studies* 78/2 (2017) : 348-368.

Includes a brief mention (note, p. 363) of Lonergan on obediential potency, the mystical body, and vertical finality.

Kuhner, Matthew. "The Lesser Light is not Dimmed: On the Significance of Thomas Aquinas's Treatise on the Incarnation for the Relationship between Nature and Grace." *Angelicum* 93/4 (2016) 751-784.

Kuhner argues that the treatise on the Incarnation in the *tertia pars* of Aquinas's *Summa Theologiae* bears within itself a profound (if at times implicit) grammar of union that is ultimately essential for any systematic discussion of the orders of nature and grace.

Lobo, Bryan. "Aquinas' Trinitarian Theology: *Fides Comunicans Intellectum*." *Gregorianum* 98/2 (2017) 237-258.

The Trinitarian theology of Thomas Aquinas goes beyond the universally accepted definition of theology from *fides quaerens intellectum* to *fides communicans intellectum*. The methods, literary techniques and pedagogical skills used by Aquinas to present the Trinitarian doctrine, display the fundamental intention of Aquinas' Trinitarian theology as *communicans* encompassing the activity of *quaerens*. Trinitarian theology already functions within the dogmatic "horizon" of the Trinity. An understanding, therefore, guides the Trinitarian theology of Aquinas right from the start directing him to understand not in the sense of comprehending the Trinity but in the sense of communicating the Trinity. A theologian who seeks understanding of the faith without communicating it does not do theology in the full sense of the term. *Quaerens*, therefore, must overflow into *communicans* in the act of theologizing. It is this aspect that is highlighted in the Trinitarian theology of Aquinas.

Marchetto, Michele. *John Henry Newman. Identità, alterità, persona*. Carocci Editore, 2016.

"Marchetto intends to achieve a well-defined, two-fold goal: presenting Newma's philosophy as personalist stance, and, by means of it, consider a major issue of the contemporary age, 'the dissolution of the self and its claims to unity.'"

Meinert, John. "St. Thomas Aquinas, Perseverance, and the Nature/Grace Debate." *Angelicum* 93/4 (2016) 823-842.

The paper argues that, according to Aquinas, there is a precognitive inclination based on habitual grace to perseverance *usque ad finem*, but the means to enact this inclination are not due to redeemed nature. It offers two ways of interpreting this gratuity, one absolute and one relative. Finally, it draws implications of this analysis for the interpretations of Henri de Lubac and Lawrence Feingold.

Nieuwenhove, Rik Van. "Contemplation, *Intellectus*, and *Simplex Intuitus* in Aquinas: Recovering a Neoplatonic Theme." *American Catholic Philosophical Quarterly* 91/2 (2017) 199-226.

This paper examines two related points in relation to Aquinas's understanding of contemplation. He first examines how the final act of contemplation relates to three intellectual operations (grasping of quiddity, judgment, and reasoning). Second, he argues that Aquinas's view of contemplation as simple insight is significantly indebted to Neoplatonic sources, and we must therefore pay attention to the way he introduces Neoplatonic elements into his Aristotelian framework.

Olver, Jordan. "Bonum Nostrum: Thomas Aquinas and Love of Others for Their Own Sake." *The Review of Metaphysics* 70/280 (2017) 663-694.

Olver pursues the problem of love by considering the nature of the good that is the object of the will and then discerning the relation of this good to the perfection of the self.

Rooney, James Dominic. "Being as Iconic: Aquinas on 'He Who Is' as the Name for God." *International Journal of Systematic Theology* 19/2 (2017) 163-174.

Aquinas claims that 'He Who Is' is the most proper of the names we have for God. But this attempt to 'describe' God with a philosophical concept like 'being' can seem dangerously close to creating a false conception based on our limited understanding – an idol. A dominant criticism of Aquinas' use of this term is that any attempt to use 'being' to describe God will inevitably make him merely some object in our ontology alongside other beings, unacceptably mitigating God's radical transcendence and otherness. I will argue that Aquinas has a very creative response to this charge: 'being' stands in a unique relationship as the only concept that can ensure we do not draw God under some particular creaturely limit and thus use divine names to create an 'idol'. In other words, 'being' is a special paradigm concept/term which ensures that we preserve humility in our attempts to name God.

Sánchez-Cañuzares, Javier. "Cognitive Inhibition and the Conscious Assent to Truth: A Newmanian Perspective." *Newman Studies Journal* 13/2 (2016) 40-52.

When must a specific cognitive habit be called upon to solve a problem? In the subject's learning process, 'knowing-to' is connected with a conscious particular judgment of truth or 'aha' moment enacting a new behavioral schema. This paper comments on recent experiments supporting the view that shift from automatic to controlled forms of inhibition, involving conscious attention, is crucial for detecting errors and activating a new strategy in complex cognitive situations. The part that consciousness plays in this process agrees with its philosophical description as 'judge of truth,' and can this be regarded as an essential precursor to the development of higher cognitive habits. In this regard, John Henry Newman's explanation of human assent to truth, for which our consciousness of self is always prior, proves to be decisive.

Sanford, Jonathan J. "Aristotle on Evil as Privation." *International Philosophical Quarterly* 57/2 (2017) 195-209.

The notion that evil is not simply a privation but a privation of a due good has roots in Aristotle's *Metaphysics* and implications for other areas of his thought. In making this case, I begin with a description of the standard view of Aristotle's place in the development of the privation theory of evil and contend that the standard view does not do justice to Aristotle's theory of evil. I then provide an interpretation of a portion of *Metaphysics* Theta that utilizes recent scholarship on this book of the *Metaphysics* in an effort to demonstrate that Aristotle thinks of evil in such a manner as to be compatible with what the later tradition describes in terms of evil as the deprivation of a due good. I then consider several of the ways in which Aristotle's metaphysical theory of evil has impact on other areas of his thought.

Smith, Benjamin L. "The Meaning and Importance of Common Goods." *The Thomist* 80/4 (2016) 583-600.

"The purpose of this article is to define the common good in general and explain its importance. Although the political common good is discussed, the aim of this essay is to define the common good as a general category of goods. The question 'What is a common good?' needs to be addressed prior to defining the specifically political common good. . . . In general, this article supports the efforts of those opposing Maritain, Eschmann, and the New Natural Law theory."

Spencer, Mark K. "The Flexibility of Divine Simplicity: Aquinas, Scotus, Palamas." *International Philosophical Quarterly* 57/2 (2017) 123-139.

Contrary to many interpreters, I argue that Thomas Aquinas's account of divine simplicity is compatible with the accounts of divine simplicity given by John Duns Scotus and Gregory Palamas. I synthesize their accounts of divine simplicity in a way that can answer the standard objections to the doctrine of divine simplicity more effectively than any of their individual accounts can. The three objections that I consider here are these: the doctrine of divine simplicity is inconsistent with distinguishing divine attributes, with the doctrine of the Trinity, and with the doctrine of divine freedom.

Stephenson, Christopher A. "Sarah Coakley's *Théologie Totale*: Starting with the Holy Spirit and/or Starting with Pneumatology?" *Journal of Pentecostal Theology* 26/1 (2017) 1-9.

God, Sexuality, and the Self, the inaugural volume of Sarah Coakley's *théologie totale*, is a revision of the task of systematic theology that comes at a time in which some critics feel this genre of theology should be jettisoned. Intertwining the doctrine of the Trinity and theological method, the book is a programmatic statement on the relationship between human and divine desire. It also proposes a close relationship between social-scientific field work and qualitative analysis in constructive theology. What is perhaps most important for Pentecostal theology is the potential the book creates for *théologie totale* to be a third article theology, a theology with a pronounced pneumatological orientation throughout. Based largely on Romans 8, Coakley's 'incorporative' model of the Trinity invites theologians to 'start with the Holy Spirit'. This should encourage Pentecostals to pursue further the prospects of a pneumatological theology. At the same time, Pentecostals might want to incorporate the voice of Luke-Acts into the Pauline voice that Coakley accentuates well.

Strange, Roderick. "Newman on Consulting the Faithful: Context, Content, and Consequences." *New Blackfriars* 98/1074 (2017) 134-46.

Newman's article, 'On Consulting the Faithful in Matters of Doctrine', which appeared in the *Rambler* in July 1859, has become a natural reference point when people consider the *sensus fidelium*. It is helpful, therefore, to know how the article came to be written and important to be clear about what it actually said. Newman was not supporting some loose exercise in democracy, but was pointing to a vital process for the health of the Church, and encouraging the lay faithful and their pastors to work together. There are lessons too to be learnt from the way people behaved in the aftermath of the controversy. The episode may also be seen as illustrating Newman's life in a nutshell.

RECENT EVENTS

Lonergan alla Gregoriana

Lonergan Club Meetings:

March 21, 2017: **Stefania de Vito** "Interpreting the Bible."

March 30, 2017: **Gerard Whelan**. “Loneragan's Vision for an International Institute for Method in Theology”

May 9, 2017: **Gerard Whelan**. “Loneragan's Method in Doctoral Dissertations.”

June 2, 2017: **Francisco Sanchez Leyva**. “A Presentation of *Salesianum* 79/1 (2017). Loneragan E *Insight: A Study of Human Understanding – 60 Anni di un umanesimo integrale ed integrante.*”

For news and updates visit: www.facebook.com/lonerangreg

Loneragan Research Institute (Toronto)

Loneragan Graduate Seminar:

April 6, 2017: **Michael Ryall**, “The Role of Insight in the Foundations of Social Ontology.” Respondents: **Joshua Harris** and **Michael Vertin**. <https://goo.gl/ZUTpbm>

Loneragan Institute for Method in Theology at Marquette University

March 30-31, 2017

Robert M. Doran, “The International Institute for Method in Theology - A Vision”; **Brian Bajzek**, “Is Loneragan Open to the Other? Methodological Reflections on New Stages and Differentiations”; **Luca Briola** “The Church's Role in Reversing Ecological Decline: Reading *Laudato Si'* with Bernard Loneragan.”

West Coast Method Institute 2017

April 20-22, 2017

Loyola Marymount University, Los Angeles

Gregory Floyd, “Loneragan’s Developmental Hermeneutics”; **Gordon Rixon**, “Understanding in the Word”; **Joseph Gordon**, “Tearing Down the Wall: The Divine Purpose(s) of Christian Scriptures”; **Joseph Ogbonnaya**, “The Task of Christian Systematic Theology in the Global Church”; **Cristina Vanin**, “Ecological Conversion and Cultural Value”; **William Zanardi**, “What is an Environment?”; **Daniel Mayer**, “What is an Environment?”; **Jeremy Blackwood**, **Brian Bajzek**, **Eric Mabry**, & **Ryan Hemmer**, “Panel Session: ‘And Hope Does not Disappoint’: Understanding and Applying the Concept of the Fifth Level of Consciousness”; **Banjamin Hohman**, “Re-thinking the Psychological Analogy of the Trinity”; **Christopher Berger**, “Why Authenticity?”; **Elyse Purcell**, “Interdependent Virtues: Disability, Genuineness, and Desiring the Good”; **Brian Himes**, “The Centrality of the Heart: Loneragan and Scheler on Love and Personhood”; **Neil Ormerod**, “The Sacred Heart of Jesus: Reflections on Jesus’ Beatific Affectivity”; **Julian Bull**, “Towards a Spiritual Integration in K-12 Education”; **Glenn Hughes**, “Love and Meaning in Beckett’s *Krapp’s Last Tape* and Loneragan’s Three Basic Conversions”; **William Matthews**, “The Functional Specialty ‘Personal History’ in Autobiography”; **Jeremy Wilkins**, **Randall Rosenberg**, **Fred Lawrence**, “Panel Session: Meet the Author—Fred Lawrence’s *The Fragility of Consciousness*”; **Maeve Heaney**, “The Aesthetic pattern of Consciousness in Theological Methodology: A Performative Exploration of John 4:1-42”; **James Marsh**, “We Have to Be Men”; **Amy Pauley**, “The Dramatic Pattern of Experience: Concern, Source and Terminal Activity”; **Mark D. Morelli**, “Closing the Gap of Becoming: An Operational Account of Possible *Existenz*”; **Christina Kheng**, “The Church and Modern Management: Conflicts, Conversions and Contributions”; **Cyril Orji**, “A Loneraganian-Bakhtinian Novelization of Inculturation”; **Cecilia Moloney**, “Discovering in Engineering: An FS2 Inquiry about Judgments in FS6”; **Martin de Nys**, “Loneragan and Radical Orthodoxy”; **Ryan Hemmer**, “Culture, Method, and the Transformation of Freedom in the Development of Loneragan’s Philosophy of God”; **Thomas Jeannot**, **Mark Doorley**, **Sebastian Purcell**, “Panel Sessions: Meet the Author – Patrick Byrne’s *The Ethics of Discernment.*”

Visit the WCMI website: <https://goo.gl/qNA1cH>

Australian Lonergan Workshop 2017

April 28-30, 2017

St Mary's College, The University of Melbourne

Matthew Ogilvie, "The Truth Will Set You Free"; **M Shawn Copeland**, "Openness to the Real, Seeking the Good, Questioning as Key"; **Stephen Ames**, "Does Lonergan Shed Light on Why God Would Use Evolution to Bring New Things into Existence?"; **Sean McNelis**, "Science in the Service of the Eschaton."

Find more information: <https://goo.gl/Cm53d2>

Lonergan Workshop (Boston) 2017

June 18-23, 2017

44th Annual: The Pope Francis Effect and the Lonergan Effect

Presentations: **Kenneth Melchin**, "Lonergan and the Catholic University"; **Kevin Vander Schel**, "Habermas on the Translation of Religious Meaning"; **Mark Doorley**, "Patterns of Experience, Interiority, and Integral Ecology"; **Tom McAuley**, "Towards Good Anthropocenes: The Challenge of Expanding Integral Humanism to a New Ecological Culture as Called for in Pope Francis's *Laudato Si'*"; **Benjamin Dahlke**, "New Directions for Theology: Lonergan's Move Beyond Neoscholasticism"; **Nicholas DiSalvatore**, "Authenticity and/as Teaching: Communicating Foundational Reality to Our Students"; **Michael H. McCarthy**, "Reflections on a Compassionate Papacy"; **Paul O'Hara**, "Authentic Subjectivity in Pope Francis"; **William Matthews**, "Perspectives on the Notion of Value"; **Phillip Berryman**, "'What Was Going Forward?' A Thought Experiment in History: Bernard Lonergan and Pope Francis"; **Christian Krokus**, "Lonergan, Pope Francis, Sufism"; **Randy Rosenberg**, "The Tragedy of Stoicism and 'The Traps of Religious Abberation': The Case of Walker Percy"; **Jeremy Wilkins**, "The Fragility of Conversation: Consciousness, Culture, and Christian Friendship in the Thought of Frederick Lawrence"; **Steve Cone**, "Lonergan and Kierkegaard on Authentic Humanity in Christ"; **Paul St Amour**, "Meaning and Authenticity as Interpretive Keys to the Kierkegaardian Discontinuity of Faith & Reason"; **Paul LaChance**, "The Priority of the Greeks for a History of Psychology?"; **Richard Grallo**, "Self-Appropriation in the Ancients: the Example of Epictetus"; **Kathleen Williams**, "Divine Initiative and Human Cooperation in Redemptive History"; **Gordon Rixon**, "Dwelling on the Way: Pope Francis & Bernard Lonergan on Discernment"; **Joseph Mudd**, "*Misericordia*: Mercy, Liturgy, and the Law of the Cross"; **Matthew Petillo**, "The Primacy of Love and the Conversion of the Church: Pope Francis as Exemplar of the 'Not Numerous Center'"; **Patrick H. Byrne**, "PULSE Beginnings & Jane Jacobs: Discernment, Ethics, and the Bible"; **Richard M. Liddy**, "The Lonergan Effect: Intellectual Conversion as Pastoral"; **Daniel Ancona**, "The Lonergan Effect in Latin America's Understanding of the Empirical Sciences."

Workshops: **David Aiken**, "On *Insight*"; **Daniel Ancona**, "On *Insight*, Chapters 1-4"; **Patrick Daly & Paul LaChance**, "Intentionality Analysis and Clinical Encounter"; **Tom McAuley & Luke Briola**, "Towards Good Anthropocenes: the challenge of expanding internal humanism to a new ecological culture as called for in Pope Francis' encyclical 'Laudato Si'"; **Ken Melchin & Richard Grallo**, "Applications of Lonergan."

Visit the Lonergan Workshop website: <http://bclonergan.org/lonergan-workshop/>

COMING UP**Lonergan On the Edge 2017***September 15-16, 2017*

At the Level of Our Time: Philosophy & Theology Between Today & Tomorrow, featuring: **David Bentley Hart/ Matthew Levering/ Joseph Ogbonnaya**

In the language and spirit of the Leonine vision, Bernard Lonergan spoke often of the call to enlarge and perfect the old by means of the new—*vetera novis augere et perficere*. And he understood his own work as a contribution to this ongoing labor. Later, Lonergan would speak of 'a sin of backwardness, of the cultures, the authorities, the individuals that fail to live on the level of their times.' The tasks of enlarging and perfecting remain ever before us, and so answering the call is an intellectual, moral, and even spiritual demand. As we look around at the concerns that are most pressing today, and ahead to what will be needed most in the long run, this year's "Lonergan on Edge" conference continues its effort to promote the significance of Lonergan beyond the confines of a narrowly construed conciliar moment. We, therefore, invite paper proposals that offer ways of bringing Catholic philosophy and theology (generically defined) up to the intellectual, social, and cultural demands of our own moment, with an eye toward the needs of the future. Such research includes both *ressourcement* and *aggiornamento*, for they are linked, if opposed principles of development. Anyone 1) without a Ph.D., and 2) who is currently enrolled in a graduate program or who has attended graduate school in the past five years is welcome to submit, and all are welcome to attend.

This year's conference will also feature the fifth annual M. Shawn Copeland Presentation in Contextual Theology—a funded graduate student presentation on the intersection of contextual theology and Lonergan studies. The presenter will have an expanded presentation format, and will receive financial support for travel and accommodations. Students interested in the M. Shawn Copeland Presentation should follow the standard submission instructions, but indicate their interest in being considered.

Regular paper presentations will be a total of 30 minutes: 20 minutes for presentation and 10 minutes for Q&A. All proposals should be prepared for blind review (i.e., no name on the proposal itself), and submitted in the form of a 1-page, double-spaced abstract. Only one submission per person will be considered.

Send an e-mail with attached proposal (Word or PDF) to lonergansociety@gmail.com no later than July 31, 2017. E-mail lonergansociety@gmail.com with any questions.

PROJECTS**Collected Works**

CWL 14, *Method in Theology*, ed. Robert M. Doran and John D. Dadosky. The corrected first proofs have been handed back to the Press. The editors will examine one further set of proofs. Expect publication in October.

CWL 9, *The Redemption*, trans. Michael G. Shields, ed. Robert M. Doran, H. Daniel Monsour, and Jeremy D. Wilkins. The manuscript of volume 9, *The Redemption*, will be submitted to the Press by June 15.

Archive Website

www.bernardlonergan.com

Lonergan Resource Website

www.lonerganresource.com

(A) Marquette Lonergan Project Colloquium: March 30-31, 2017: The International Institute for Method in Theology

Founded on a dream of Bernard Lonergan, The Marquette Lonergan Project colloquium officially announced the formation of the International Institute for Method in Theology, a shared effort between the Marquette Lonergan Project, the Lonergan Research Institute at Regis College in the University of Toronto, and the theology faculty of the Gregorian University, Rome. The International Institute for Method in Theology is a research institute devoted to sponsoring and promoting collaborative international research efforts in five fields: systematic theology; philosophy; the economics of globalization; the establishment of an ecological culture; and the promotion of critical realist practices in the retrieval of Christian and other religious sources. Each division has its own leader or coordinator: Systematic Theology (Darren Dias); Philosophy (Brian Bajzek); Economics and Globalization (Joseph Ogbonnaya); Forming at Ecological Culture (Lucas Briola); and Critical Realist Hermeneutics (Joseph Gordon.) The coordinators are currently organizing their teams and preparing their respective research agendas. The following contributions from the colloquium are available in audio recordings done by Greg Lauzon:

- Robert M. Doran, 'The International Institute for Method in Theology - A Vision'
- Brian Bajzek, 'Is Lonergan Open to the Other? Methodological Reflections on New Stages and Differentiations'
- Lucas Briola, 'The Church's Role in Reversing Ecological Decline: Reading Laudato Si' with Bernard Lonergan'

(B) Dialectical Traditionalism


A collaborative, international research conference was conducted at Regis College, Toronto, February 24-25, 2017. The following contributions are available in audio recordings done by Greg Lauzon:


Anne Carpenter, *Let this Mind be in You: Christological Reflections on Sacred Tradition*.


 [Download](#)


Ryan Hemmer, *Cathedrals of the Mind: Tradition, Plurality, and the Renewal of the Speculative Form*.


 [Download](#)


Matthew Thollander, *Intelligible Abundance: Rowan Williams and Bernard Lonergan on Natural Theology* .  [Download](#)


Robert Van Alstyne, *The Same as Person: The Divine Essence as Personal Communion in St. Thomas and Ferdinand Ulrich*.  [Download](#)


Joshua Harris, *Neither Solitary Nor Diverse: Transcendental Multiplicity in Aquinas' Trinitarian Theology*.  [Download](#)

Justin Schwartz, *Moving Forward by Looking Back: Lonergan's Influences for Adoption of the Great Commission*.  [Download](#)


Robyn Boere, *Can We Change Nature? A Study of Eberl, McKenny, and Peterson on the Question of Altering Human Nature*.  [Download](#)

Susan Gray, *The Intersection of Lonergan and Feminist Theologies*.  [Download](#)


Benjamin Hohman, *Gender and Metaphysics*.  [Download](#)


Kate McCray, *Shared Will, Shared Virtue: Rediscovering Distributed Agency and the Christian Responsibility of Support*.  [Download](#)


Nicholas Olkovich, *Rethinking the Politics-Religion Distinction*.  [Download](#)


Jonathan Heaps, *Medieval and Modern Cooperation on the Ambiguities of Being*.  [Download](#)


Brian Bajzek, *Being-in-Love is Being-for-the-Other*.  [Download](#)


Andrew Vink, *Weeping at the Foot of the Cross: Social Suffering, Despair, and Hope*.  [Download](#)

Christopher Taucar, *The Value of Health and Healing in the Sacramental Nature of Christ*.  [Download](#)

Peter Santandreu, *Considering the Contemporary Potential of Baptismal Character*.  [Download](#)

Elisabeth Nicholson, *The Significance of Bernard Lonergan's Notion of Conscious Intentionality for a Theology of the Incarnate Word - Ongoing Research*.  [Download](#)

Justin Rowan, *The Incarnation and Incarnate Meaning: Lonergan and Girard in Conversation on Christ*.  [Download](#)

Murray Johnston, *A Question of Redemption: Towards a Theology of Inter-Religious Dialogue*.  [Download](#)

Mark Yenson, *Is There Such a Thing as Pure Chalcedonianism?* [direct download unavailable]

(C) Works of Robert Doran

Theological Foundations I: Intentionality and Psyche.

The first of two volumes published by Marquette University Press in 1995

Theological Foundations II: Theology and Culture

The second of two volumes published by Marquette University Press in 1995.

For lists of contents of the above items see "News & Announcements" at www.lonerganresource.com.

PEOPLE

Sadly we announce the death of long-time Lonergan scholar **Henry Toenjes**. As librarian at the main Detroit Public Library, he first encountered *Insight* among incoming publications. He since participated in many Boston College Workshops, in Lonergan discussion group meetings near his home in Grosse Point, MI, and provided hard copies of all back issues of the *Lonergan Studies Newsletter* for scanning and digital conversion, which are now available as "Complete Bibliography" in the "Resources" section of the site www.lonerganresearch.org. He delighted in playing Bach on piano and reading Lonergan's Latin works. In conversations about Lonergan, he always glowed with curiosity and delight..



Subscriptions

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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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