
Lonergan makes unique, balanced contributions to the debates on the relationship between the natural and supernatural and on the grace-freedom dynamic (the de auxiliis controversy), particularly in his critique of Bañezianism. His understanding of the human intellect in relation to the supernatural order and his defense of the natural integrity of created freedom are remarkably cogent and compelling. His theorem of the supernatural, principle of vertical finality, and notion of obediential potency are keys to his treatment.


This international bestselling book on action research grounds action research explicitly in Lonergan’s formulation of the generalized empirical method, interiority and authenticity.


Humans are made in the image of God, and authentically coming to be human means to become like him. This work pursues a robust and renewed theology of grace in conversation with the patristic traditions of Irenaeus, the Cappadocian Fathers, and Augustine, the medieval theology of Maximus and Aquinas, and such modern interlocutors as Søren Kierkegaard, Bernard Lonergan, John Milbank, and John Behr. It thereby regrounds our interpretation of Scripture in the wide tradition of the church. By doing so, it argues that Christ's incarnation, crucifixion, and resurrection form the only possible point of reference by which we can understand the universe, as God creates it and works in it to bring us into union with himself.


The 50th anniversary of Vatican II (1962-65) provides a good opportunity to reflect on its theological significance. The ongoing debates surrounding the hermeneutics of the council, the plethora of historical-critical studies, and ecclesiastical resistance to its broader implementation raise the question: Has the creative Spirit and the original enthusiasm for the council been neutralized by such resistance, scholarly reluctance, and the seeming endless hermeneutic speculation? Pope Francis speaks about the resistance to Vatican II: There are those who resist it outright and those who resist it by building a monument to it. With this critique as a starting point, this paper revisits Rahner’s concise hermeneutics of the council because it presents an historical analysis but with a theological trajectory. In this context, this article articulates some of the permanent theological achievements of Vatican II taking the thought of Bernard Lonergan as a lead and speculates about two future developments.


The unfinished nature of Beauchamp and Childress’s account of the common morality after 34 years and seven editions raises questions about what is lacking, specifically in the way they
carry out their project, more generally in the presuppositions of the classical liberal tradition on which they rely. Their wide-ranging review of ethical theories has not provided a method by which to move beyond a hypothetical approach to justification or, on a practical level regarding values conflict, beyond a questionable appeal to consensus. My major purpose in this paper is to introduce the thought of Bernard Lonergan as offering a way toward such a methodological breakthrough. In the first section, I consider Beauchamp and Childress’s defense of their theory of the common morality. In the second, I relate a persisting vacillation in their argument regarding the relative importance of reason and experience to a similar tension in classical liberal theory. In the third, I consider aspects of Lonergan’s generalized empirical method as a way to address problems that surface in the first two sections of the paper: (1) the structural relation of reason and experience in human action; and (2) the importance of theory for practice in terms of what Lonergan calls “common sense” and “general bias.”

Flanagan, Brian P. "Reconciliation and the Church: A Response to Bruce Morrill." Theological Studies 75/3 (2014): 624-34.

In conversation with Bruce Morrill's article (see below), the author explores how the fundamental ecclesiologies of Monika Hellwig and John Paul II influence their theologies of the sacrament of penance. John Paul's ahistorical ecclesiology leads to distress around the collapse of confession and to increased clericalism, and his millennial apologies for ecclesial sins raise further questions regarding collective confession of fault. The author concludes by arguing that the absence of forms of individual and communal reconciliation undermines the church's mission.


The aim of this paper is to note the convergence between two critical realist philosophies of science, namely, that of Roy Bhaskar and Bernard Lonergan with regard to the intelligibility of experimental activity. Bhaskar very explicitly argues that ‘differentiation implies stratification.’ The idea is that because the situations produced in laboratories are special instances of closure (like the solar system in the open universe, they do not represent the general case) the significance of experimental activity is that it brings about regularities with a view to understanding scientific laws at a deeper level. This is to say, when experiment is properly understood, the weaknesses of empiricism are exposed. Although he is not as explicit, Lonergan also has recourse to this argument. The parallels between Bhaskar and Lonergan are not surprising given the Aristotelian heritage that is manifest in their common concern for a realist ontology. Nevertheless, some differences between the two emerge, for example, in Lonergan's concern with the development of statistical science, and as well, a firm commitment to substance (rather than to powers, simply). Some attention to the significance of experimental activity for the debate surrounding realism is explored; it is suggested that Lonergan has something to offer in the subsequent conversation associated with Maxwell, van Fraassen, Hacking and Cartwright.


A popularization of Lonergan’s Insight, Section 20.4.


The author addresses the doctrinal affirmations of the universality of God's salvific will and the necessity of the church for salvation. Jacques Dupuis and Gavin D'Costa propose distinct ways of reconciling them; comparing their proposals illustrates the challenge that contemporary Catholic theology faces in its current context of religious pluralism. The author appeals to Bernard
Lonergan's work to suggest an alternative that both anticipates the presence of God outside the church and simultaneously affirms the necessity of the church for the salvation of all.


Increasingly, nurses conduct scientific inquiry into complex health-care problems by collaborating on teams with researchers from other highly specialized fields. As cross-disciplinary research proliferates and becomes institutionalized globally, researchers will increasingly encounter the need to integrate their particular research perspectives within inquiries without sacrificing the potential contributions of their discipline-specific expertise. The work of the philosopher Bernard Lonergan (1904–1984) offers the necessary philosophical grounding. Here, I defend a role for philosophy in cross-disciplinary research and present selected ideas in Lonergan's work. These include: (1) a dynamic, normative pattern that each inquirer operates uniquely also forms the common core, or unity, in knowing; (2) the possibility of cross-disciplinary knowledge development is dependent on each researcher's consciousness of her or his attentiveness, intelligence, reasonableness, and responsibility; and (3) shifts in researchers' viewpoints, or horizons, facilitate their collaborative inquiry and their grasp of the unity in knowing. The desire to know, shared by team members, drives their inquiry. Lonergan's stance is consistent with nursing values because it respects, but does not unconditionally privilege, any researcher or discipline. Arguments support a claim that Lonergan's perspective is well suited to guide nurse researchers participating on cross-disciplinary health research teams.


While the United Nations Principles of Responsible Management Education (PRME) are a very positive development in the horizon of management education over the last decade, there are still many significant challenges for engaging the mind of the manager in ways that will foster the values of PRME and the UN Global Compact. Responsible management education must address three foundational challenges in business education if it is to actualize the aspirations of PRME: (1) it must confront the cognitional myth that knowing is like looking, (2) it must move beyond mere analysis to systems thinking, and (3) it must transition from a values-neutral stance to a values-driven stance. Using Developing Sustainable Strategies, an MBA practicum in the Sustainable Management Concentration at DePaul University’s Kellstadt Graduate School of Business as a case study, this article identifies the ways in which Pragmatic Inquiry can address these challenges. The method of Pragmatic Inquiry prepares students to become responsible managers, to develop sustainable strategies, and to be creators of shared value. Built from the philosophical foundations of American pragmatism and Bernard Lonergan’s critical realism, Pragmatic Inquiry is an effective method and pedagogy for responsible management education.


In this article I explore Bernard Lonergan’s characteristic view that there is an isomorphism between intellect and reality such that the set of relations embedded in the cognitive process (experience–understanding–judgment) are replicated by the elements of metaphysics (potency–form–act). My exploration is with a view to the Gilsonian objection to the critical realist project as a whole, to the effect that one cannot begin with idealism and end with realism. In this article I argue that, despite my broad sympathy for Lonergan’s epistemological thought, his notion of isomorphism between intellect and reality distances him somewhat from Thomistic metaphysics.
Lonergan Studies Newsletter 35/3, September 2014


Based on Lonergan’s phenomenological approach to religious experience and value judgments, this paper suggests that concrete “moral” and “religious” actions are identical, but the motivation for them is different, and that even this difference in motivation is difficult if not impossible to affirm with any certainty. In connection with this, the paper suggests that the common way God touches and enriches the human heart is perhaps through the very existence of those who are possible objects of our love, namely, through the presence of any human being, particularly the most vulnerable ones. This work was originally presented at the Second Latin-American Workshop: The Human Good, July 13-14 2013, at the Universidad Iberoamericana, Mexico City.


In his philosophical classic Insight, Catholic philosopher and theologian Bernard Lonergan introduced the concept of self-appropriation – the personal search for knowledge of the self, and through that of the world – as the basis for systematic philosophical investigation. In Lonergan in the World, James L. Marsh argues, clearly and passionately, that self-appropriation can serve as the basis for philosophical, ethical, and even political and economic thought. Comparing and applying Lonergan’s principles to major trends in contemporary philosophy, including phenomenology, hermeneutics, postmodernism, analytic philosophy, and Marxism, Marsh uncovers the philosophical and the socio-political implications of Lonergan’s work and its value as the basis for a search for justice and self-understanding. Drawing on Marsh’s more than forty years of studying and teaching Lonergan’s thought, Lonergan in the World is a book that should be read not just by philosophers and theologians, but by anyone interested in the philosophical foundations of a just and authentic life.


This work is also available for online reading via Google Books: www.philipmcshane.org/.


This study moves beyond postmodern trends in Catholic eucharistic theology by exploring the works of Bernard Lonergan and Louis-Marie Chauvet: “Having learned from both Chauvet’s critique of metaphysics and Lonergan’s development of a critical metaphysics, we hope to offer a fruitful understanding of traditional eucharistic doctrines that is able to respond to some contemporary problems and shed some light on the great mystery that stands at the center of Christian worship” (from the introduction). Postmodern theologians have been critical of using metaphysics to interpret the presence of Christ in the Eucharist, liturgical sacrifice, and sacramental causality, preferring instead a symbolic approach. Lonergan’s critical metaphysics, however, offers an account of knowing and being that resists attempts to pit metaphysics against the symbolic and moves sacramental theology into the real world of meaning. The result is a theology of the Eucharist grounded in tradition that speaks to today’s believers.


In his analysis of Monika Hellwig's and John Paul II's thought on penance, Bruce Morrill identifies a breakdown of shared meaning in the church. This response introduces Bernard
Lonergan into the conversation. If Morrill has identified a collapse of consensus around sacramental reconciliation, Lonergan’s theological anthropology, especially regarding questions related to conversion and authenticity, may provide resources for a renewed ecclesial practice grounded in a restored common meaning.


The revival of Thomism occasioned by Leo XIII’s publication of Aeterni Patris gave rise to divergent streams within this major intellectual tradition. In this paper I shall consider two of these streams, the first which sought to bring Thomism into dialogue with the turn to the subject with a subsequent focus on epistemological concerns, and the second which steadfastly resisted such a turn as a betrayal of the legacy of St Thomas, leading to an inevitable philosophical dead-end. As exemplifying these two streams I shall focus on the positions of Etienne Gilson, the French medievalist and proponent of Thomistic realism in the face of the incursions of Cartesian and Kantian ‘idealism’, and Bernard Lonergan, the Canadian Jesuit philosopher and theologian whose work exemplifies a turn to the subject that Gilson rejected.


The author considers the ongoing significance of the grace–nature distinction for systematic theology, the role the distinction has made historically, and current debates on its validity. He proposes that two developments advanced by Bernard Lonergan, the scale of values and the four-point hypothesis, can reinvigorate the distinction and ground new developments in systematic theology for the future.


Re-Visioning the Church, the outcome of nearly two decades of research, applies a social scientific and historical outlook to the emergence, development, and ongoing mission and ministry of the church. Establishing a critical framework for understanding the structures of the church, the work explores the religious, cultural, and social dimensions of what it means to be the church and what structures and ministries form the foundation of ecclesial life. The heart of the project is a detailed account of the history and development of the church that takes the story from the apostolic band to the Second Vatican Council. It draws on the work of Bernard Lonergan, Joseph Komonchak and Robert Doran.


Christianity and Buddhism present different but related accounts of the place of desire. This article draws on accounts of desire in the work of Bernard Lonergan and René Girard to raise questions about a Buddhist account of desire in an attempt to clarify the distinction and
relatedness of Buddhist teaching with Christian accounts. It is hoped that this may form a bridgehead into dialogue with Buddhists on this matter, notably after Pope John Paul II’s negative comments in regard to that faith.


This paper discusses the grave health implications of collective violence and the emerging field of “peace through health”, focusing on some of the dilemmas created by different paradigms within this emerging field. The paper discusses the need for a healing transformation of human dignity in society and introduces the concept of “genuine encounter” in peacebuilding which involves critical self-reflection, intersubjective dialogue and commitment to action.


In light of Hans Urs von Balthasar’s challenge to safeguard a metaphysics of the whole person, this essay explores connections between the work of Catholic novelist, essayist, and philosopher, Walker Percy (1916-1990), and the Jesuit philosopher and theologian, Bernard Lonergan (1904-1984). Although neither Catholic intellectual referred to the other, the essay explores two Percy-Lonergan connections worth considering: the mutual influence of Susan Langer, and particularly the way in which Langer, despite her reductive naturalism, helped them both map out the richness of the inner life; and the importance of language, meaning, and intersubjectivity in their respective accounts of the complexity of the human person.


The article focuses on several connections between the work of the American novelist and philosopher, Walker Percy, and the Canadian Jesuit philosopher and theologian, Bernard Lonergan. Percy dramatizes the effort to overcome culturally imbibed restrictions in the effort to reopen the possibility of the human encounter with God. Lonergan addresses existentialist concerns while maintaining a commitment to objectivity and to the tension between thought and existence.


The author uses the work of Neil Ormerod. He considers desire from several viewpoints, including its negative aspects and its transformation through the risen Jesus.


I note the growing sense that something is wrong with public discourse in the contemporary West. Despite our attempts to keep comprehensive questions about the human good out of our discourse, human reality cannot be truncated forever, always finding ways to emerge. Using the work of Steven D. Smith, Charles Taylor, and Bernard Lonergan, I argue that denying comprehensive discourse ignores an ontologically constitutive aspect of human reality, truncates human meaning to the level of animal knowing, and requires therapy in the form of intellectual conversion. Secularism needs converting so we can be human.

Humans are lovers, and yet a good deal of pedagogical theory, Christian or otherwise, assumes an anthropology at odds with human nature, fixed in a model of humans as "thinking things." Turning to Augustine, or at least Augustine in conversation with Aquinas, Martin Heidegger, the overlooked Jesuit thinker Bernard Lonergan, and the important contemporary Charles Taylor, this book provides a normative vision for Christian higher education. A phenomenological reappropriation of human subjectivity reveals an authentic order to love, even when damaged by sin, and loves, made authentic by grace, allow the intellectually, morally, and religiously converted person to attain an integral unity. Properly understanding the integral relation between love and the fullness of human life overcomes the split between intellectual and moral formation, allowing transformed subjects—authentic lovers—to live, seek, and work towards the values of a certain kind of cosmopolitanism. Christian universities exist to make cosmopolitans, properly understood, namely, those persons capable of living authentically. In other words, this text gives a full-orbed account of human flourishing, rooted in a phenomenological account of the human as basis for the mission of the university.


Hans Urs Von Balthasar's lament that coincidence of the theologian and the saint has not been the norm since the Middle Ages can be emblematic of a methodological issue impacting both academic theology and the Church wholly by separation of that which as a faith tenet should be unified—word and witness. Theologians’ intent today to speak from but not be confused with their location, the theological discipline's reach for respectability in an increasingly secular academy, market forces deliberately shrinking theology's influence except in such as interdisciplinary endeavors supporting other publics’ aims, the contemporary narrow specialization of the theologian, and the sometime view that narrow tasks serving theology are theology itself all result in confections of theology and religion. So “theology” and “spirituality,” as Balthasar identified the breach, will be separate. Yet we hope that theologians, with all others, will be saints. Does this not, particularly to students, transmit the faith? Although Bernard Lonergan's method might seem to exacerbate the separation given its numerous theological specialties and conversion types, it also offers the way of reunification—without threat to academic integrity. The theological method, with its turn to the subject, can ground a theology (and method) of pedagogy.


Collingwood scholars have always been divided concerning his so-called radical conversion regarding the role of metaphysics. In particular, the radical conversion hypothesis refers to two alleged changes in Collingwood’s thought after 1936. First, Collingwood did no longer make a distinction between philosophy and history and, second, he did no longer believe in metaphysics as a study of “the One, the True, and the Good.” In this article, I try to expose the untenability of the radical conversion hypothesis by showing the incorrect character of three objections, raised against his so-called later concept of metaphysics. In order to do that, two things are necessary. First, the relevant passages from his work after 1936 must be situated in the context of his complete work, including his unpublished manuscripts. Second, a reconstruction is necessary of the philosophical climate in which Collingwood was working during the second half of the 1930s.

This essay explores two important aspects of Bernard Lonergan’s work reaching up to the mind of Aquinas in order to understand why he did not have a problem with grace and freedom. I shall refer to the published version of his doctoral dissertation entitled *Grace and Freedom: Operative Grace in the Thought of St. Thomas Aquinas*. The first part of the essay will follow Lonergan’s discussion on the theory of operation in general terms, explaining what causation is for Aquinas, how to understand causation in time—the ideas of promotion, application, universal instrumentality, and the analogy of operation. This provides the theoretical foundation for why Aquinas did not have the problem that has haunted the Auxiliis controversies. After laying a foundation through these topics, the second part of the essay will examine Lonergan’s approach to the question of divine transcendence and human liberty. Here the analysis will sketch Lonergan’s theoretical analysis of such topics as the freedom of the will, divine action on the will, the possibility of contingent acts, and how to understand the possibility of sin in relation to human freedom.


This paper argues that in order to fulfill its professional responsibility to society, nursing must address underlying social conditions that act as barriers to health. To do this nursing must first liberate itself from the confinement of its traditional role within the confines of medical institutions. The manuscript introduces Lonergan’s notions of essential and effective freedom to discuss how nursing must transcend both internal and external constraints in order to realize its potential to facilitate humanization in society.

**REVIEWS**


**WEBWORKS**


[http://criticalrealismandthenewtestament.blogspot.ca/](http://criticalrealismandthenewtestament.blogspot.ca/)

A blog concerned with thinking about how the thought and work of Bernard Lonergan might contribute to our ongoing efforts to better understand the New Testament.
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!


As a case study in Thomas Aquinas' use of Scripture, this article examines his appeals to Lamentations 5:21 over the course of his career, highlighting the ways in which it informs the development of his mature theology of the grace of conversion. These considerations show how key Scripture verses not only inspire the material content of Thomas' theology, but also serve as indispensible formal components for its expression.


This essay returns to the origins of the phenomenology of religion, offering an introduction to and a discussion of seminal contributions to the field. Three figures are examined: Max Scheler, Adolf Reinach and the early Martin Heidegger, who are presented as the ‘ German Fathers’ of the phenomenology of religion. Each conducted a radical foray into the religious life-world, sometimes in accord with the project of their Master Edmund Husserl, sometimes opposing or radically revising his project, but typically developing new methods and proposing radical insights. They attempted to define the proper attitude a phenomenologist – who might possibly also be a religious person – should adopt in the face of phenomena and lived experiences clearly beyond the ordinary. This enterprise led to heated debates and a rich analysis described here.


The grace of union is the hypostatic union conceived as grace for the humanity of Christ and so for the whole human race. It consists of two elements, one uncreated, the person of the divine Word, the other created and situated in the sacred humanity. This article concentrates on the created grace, because its exact nature has always been controverted. Aquinas had his own theology of the created grace of union, which in developed form was endorsed by French Jesuit Maurice de la Taille in his 1929 essay. Since then there has been little significant further development. Nor has there been any attempt to update de la Taille’s theology in the light of later knowledge. With the aid of Felix Malmberg’s critique of de la Taille for invoking sanctifying (habitual) grace among the consequences of the union, this article takes up both challenges. [There are mentions of Lonergan’s importance for the acceptance of the esse secundarium.]


This article considers how the young Thomas Aquinas treats the question of universal salvation by examining his reading of 1 Timothy 2.4, God wills that all humans should be saved , in two of his early works, the Scriptum on the Sentences of Peter Lombard and the sixth Disputed Question on Truth , both dated to the period 1252–1257. Drawing on John Damascene's distinction between God's antecedent and consequent will, Thomas here teaches that whereas God wills antecedently in a unimodal way that all humans should be saved, He wills consequently in a bimodal way based on foreknown merits. Though foreknown merits are not a cause of
predestination itself, they are a cause of glory, one of predestination's temporal effects. On Thomas's account, then, reading 1 Tim 2.4 as a straightforward statement of what God has done eternally—namely, predestine or save every individual human—would undermine the freedom of the human will that is necessary in order to attain to beatitude.


This article includes notes on George Lindbeck’s interactions with Lonergan in the development of his ideas on doctrine. “[H]e had a typescript of a book called Theories of Religion and ‘Method in Theology’: An Encounter with the Thought of Bernard Lonergan.”


Rahner’s work on the relation between philosophy and theology, in view of the subsequent unfolding of these disciplines, only gains in relevance. Often credited only to Kant, Rahner’s transcendental theology is more complex, his sources more varied, as he appropriates a tradition that was in the process of bringing about a metamorphosis in the very notion of the transcendental. In the following I argue that Rahner’s conception of the ‘transcendental’ is closer to Fichte’s life philosophy and its recent revival in Michel Henry’s Phénoménologie de la Vie. Rahner’s conception of the ‘transcendental’ is not therefore to be reduced to only the conditions for the possibility of knowledge, nor can it be taken as simply a heuristic notion; on the contrary, it surpasses altogether the abstract, formal framework of epistemology.


Christians in the West often have become so accustomed to naming the Holy Spirit ‘Love’ and ‘Gift’ – or at least to associating the Holy Spirit particularly with these two dynamisms – that it can come as a surprise that Scripture nowhere explicitly names the Holy Spirit either ‘love’ or ‘gift’. Indeed, as Hans Urs von Balthasar points out, the Spirit is much more clearly associated with truth, knowledge and power. How then does Augustine arrive at the view that the Holy Spirit should be named ‘Love’ and ‘Gift’? I examine and evaluate the complex exegetical steps by which Augustine draws out these names.


The emergence in the 1980s and 1990s of a renewed Thomistic moral theology showed that the same could and should be attempted in dogmatic theology, with full weight given to the biblical, patristic, and spiritual emphases of the Ressourcement movement.


The traditional method used to conceive the Doctrine of Divine Simplicity (DDS) is propelled by "the necessity of denying that any of the distinctions that help us discern created realities can possibly help us when our subject is the One who is the cause of all being." The task of this article is to map the method of Thomas Aquinas in formulating the DDS, since it is commonly held that "the doctrine of God's simplicity reaches the zenith of expression and sophistication in the thought of Thomas Aquinas." Thomas explains, "In every simple thing, its being and that which it is are the same. For if the one were not the other, simplicity would be removed...However, God is absolutely simple. Hence, in God, being good is not anything distinct from him; he is his goodness."

In *Love Alone is Credible* (1963), Hans Urs von Balthasar discusses love in a way that “seeks to be faithful to the theological tradition of the great saints.” Conspicuously missing from the set of “great saints” whom Balthasar praises is Thomas Aquinas. Does Balthasar imply a negative judgment about Thomas's thought on love? If so, what is the judgment? On what grounds is it made? How might Thomas answer? To address these questions, I construct a dialogue between the two, privileging *Love Alone* and the Questions on charity from the *Summa Theologiae*. The dialogue begins with a survey of ground common to Balthasar and Thomas. A second step shows how three salient aspects of Thomas's treatment of charity appear from Balthasar's perspective. A third section deepens the critique, showing that for Balthasar, both divine and human love must be conceived as utterly gratuitous in ways that Thomas downplays or denies. A fourth section asks how the account of love given by Balthasar appears from Thomas's viewpoint. A final section asks what to make of these partly overlapping, partly clashing perspectives, and suggests why both are necessary.


“This article is not a historical analysis [of Thomas Aquinas’ commentaries] but a theological reading in which the focus is on the characteristic features of the commentator’s style.”


This article uses the work of Jean-Luc Marion, emphasizing the shift from Being to Love as an analogue for God, to make a parallel shift from Person to Love in Trinitarian theology, thereby addressing some of the issues raised by the social trinitarians. The article then focuses on the work of Catherine Mowry LaCugna as particularly congruent with the shift suggested by Marion, but adds to LaCugna’s work a conception of the immanent Trinity that is grounded in Marion’s phenomenological shift. Conceiving of God as the unoriginate source of Love that is revealed in Word and enacted in Spirit allows one to understand personhood and community, not in and through the relationships between the Trinitarian Persons, but in and through Love incarnate in the human person of Jesus Christ, and Love enacted in the Spirit present in the community, forming it into the Body of Christ.


This paper seeks to demonstrate the enduring importance of the teachings and methodologies of Thomas Aquinas to the theological project. The paper has three parts. The first part emphasizes the importance of Aquinas’ clarity in dealing with the question of God, emphasizing how God is radically transcendent and yet sovereignly present to, and active in, creation. The second part addresses Thomas Aquinas’ thought on human relatedness to God, especially in the area of prayer. The third part focuses on Aquinas’ account of human flourishing as virtuous living. A no less goal of this paper is to demonstrate that, even if Aquinas had not said anything about a particular issue as perhaps the question we seek to address is of of our time, much is to be gleaned from his precise and clear, analytical and argumentative approach to all questions.

Without a large measure of community, human society and sovereign states cannot function. Community can be understood as the small, intimate, and personal group where people are brought together by shared understandings and where they obtain affective and emotional support. At its most basic level, being part of a supportive religious group gives people, especially younger ones, a sense that they are not alone, that others share their views and support them. As Lonergan pointed out, the support of others can be of critical importance in establishing the basis for belief: 'When everyone believes except the village atheist, doubting is almost impossible. The more personal and localised these support structures the more likely they are to sustain individuals. The group does not need to be overwhelmingly large. There is a difference between being part of a tiny minority battling against a hostile and indifferent culture, and being part of a group that at least has critical mass, that is, where the group's membership is large enough to provide a credible alternative to the dominant view and to provide the social and emotional support that is needed to uphold this credible alternative.


The article proposes a Catholic ethical method for the 21st century. To that end, the authors first address the magisterium's concerns with relativism and distinguish relativism from Bernard Lonergan's perspectivism. After proposing perspectivism as an epistemological tool that accounts for a plurality of Catholic ethical methods, the authors explore virtue ethics, virtue epistemology, and a Christian stance that contribute to a reconstructed Catholic ethical method. The article concludes with a definition of chastity from two methodological perspectives that have different anthropological and normative implications.


Attempts to solve the issue of divine action in nature have resulted in many innovative proposals seeking to explain how God can act within nature without disrupting the created order but introducing novelty in the history of the universe. My goal is to show how Aquinas' doctrine of providence, mainly as expressed in his *De Potentia Dei*, fulfils the criteria for an account of divine action: that God's action is providential in the sense that God is involved in the individual and particular here and now.


“‘If Philosophy Begins in Wonder’: Aquinas, Creation, and Wonder” presents an extended reflection, in terms of wonder, on the apology creation offers not only for herself but also for her creator. “The authentic Christian sacramental theology of creation,” writes Smith, “provides the sort of pre-philosophical worldview that can nourish, and equally importantly continue to sustain, the wonder necessary for philosophy,” and thus for the *humanum* itself.


The *Catechism of the Catholic Church* speaks of “the ability of human reason to know God [and the Church's] confidence in speaking about him to all men…. Such claims involve both philosophical and theological questions concerning the possibility of transcending cultures. Philosophy can vindicate the capacity of the intellect to speak of God, and despite varying
intellectual traditions, the Church has been able to communicate the Gospel across cultural boundaries. In fact, historically Christendom was built up by preaching not to individuals but to cultures. Conversion of a culture means that its fundamental principle has changed, and individuals will usually begin to change with it. This does not necessarily imply an inauthentic or merely formal religious adherence, but highlights the fact that cultures as well as individuals are susceptible of evangelization.


This article raises the question about how definitions of religion and violence can be understood as links to the context in which they are formulated. The focus is on the context of academic learning. Understanding a definition as a micro-narrative that reflects the cultural ‘archive’, the author uses two academic contexts (i.e. Utrecht, The Netherlands and Jakarta, Indonesia) to show how religion and violence are differently understood. These differences are taken as significant information for understanding how the topic of ‘religion and violence’ is related to cultural understandings of the place of religion in society. The question is raised how ‘narrative learning’ can help as a strategy to raise awareness about the preconditioning of (academic) definitions of ‘religion and violence’.


In *Concluding Unscientific Postscript to Philosophical Fragments*, the pseudonymous Johannes Climacus argues that ‘truth is subjectivity’, and that subjective truth and passionate inwardness are essential means to an authentic individual mode of existence. In the philosophy of Søren Kierkegaard (1813–1855), this existential turn is the remedy for what he diagnoses as the sickness of a modern age, and a contemporary spiritual malaise where, according to Climacus in the Postscript, the individual has forgotten what it really means to exist. The Present Age, part of Kierkegaard’s literary review of Two Ages, also provides an informative context from which we can examine the fundamental ideas of his existential philosophy. This article examines Kierkegaard’s movement inward, to subjectivity, as a remedy for the malaise of the contemporary age. The paper is divided into two sections. In section one, I explicate the key existential ideas of both The Present Age and the Postscript with the aim of drawing parallels between their criticisms of a reposing human condition (PA) which has forgotten what it means to exist (CUP). In light of these ideas, I then present Kierkegaard’s edifying proposition of the ‘task of becoming subjective’ in section two, and explore the way in which the movement inward breaks from the ‘repose’ and ‘forgetting’ of The Present Age and Postscript respectively. I assess this turn towards subjectivity as a means of correcting both the ‘forgetting-claim’ of post-Hegelian philosophy and the ‘repose’ of the crowd, and argue in conclusion that without this movement inward, a prior qualitative transition, the ‘leap’ to faith required of the individual who pursues authentic existence at the religious level of existence is impossible.


First to arise within intellectual awareness is the notion of Being. In Aquinas's Latin, the *reditio completa subjecti in seipsum* makes manifest the essential parameters involved in being such a subject: sensory encounter, reference to the Whole of what is via the notion of Being, reference to Space and Time as encompassing wholes, linguistic mediation, transcendence of ethnic peculiarities involved in language and practice, responsible choice within and beyond those peculiarities, and the personal centrality of the heart. [Wood calls Lonergan’s notion of Being “insightful.”]
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2014 Lonergan On the Edge

September 19-20, 2014

The Lonergan Society at Marquette University hosted the sixth annual Lonergan on the Edge graduate student conference on the campus of Marquette University, Milwaukee, Wisconsin. This year’s conference welcomed Rev. Joseph Ogbonnaya of Marquette University as keynote speaker on September 19th to present “African Liberation Theologies: Insights from the Integral Scale of Values.” The panel on September 20th discussed “Lonergan and the Question(s) of Ethics” and featured Dr. Patrick Byrne of Boston College, Dr. Cynthia Crysdale of Sewanee, University of the South, and Rev. Philip Rossi, S.J. of Marquette University and graduate students Nick Olkovich of University of Toronto and Jennifer Fenton of Marquette University.


The 41st Annual Lonergan Workshop at Boston College.

June 1-20, 2014

Afternoon Workshops included: David Aiken: On *Insight*; Theo Damian, Paul LaChance: Lonergan and Orthodox Theology; Ken Melchin, Richard Grallo: Applications of Lonergan’s Thought; Gilles Mongeau, SJ: M.D. Chenu’s Theology of Work; For more information: Contact Fred Lawrence at Lawrence@bc.edu.

The 6th International Lonergan Conference

*July 21-25, 2014*

This conference was entitled “Functional Collaboration in the Academy: Advancing Bernard Lonergan’s Central Achievement.” It was held at the **University of British Columbia** in Vancouver, Canada from **July 21-25, 2014**. *(First announced in September 2013 LSN).* Conference information at: [http://www.sgeme.org/PageDocuments/lonergan-conference-UBC-2014R2.pdf](http://www.sgeme.org/PageDocuments/lonergan-conference-UBC-2014R2.pdf)

For more information, contact **Terry Quinn**, Conference Director at terrance.quinn@mtsu.edu

**COMING UP**

Lonergan Research Institute Graduate Seminars

*October 3, 2014*

Fr. Peter Drilling will present a paper entitled: "Lonergan and Balthasar on Some Questions About God." Gill Goulding CJ, Associate Professor of Systematic Theology and Spirituality at Regis College, will be the respondent. The seminar will take place on Friday, October 3, from 2:10 pm to 3:45 pm in classroom C of the Christie wing of Regis College. A reception will follow.

*October 30, 2014*

Fr. Louis Roy, O.P., will present a paper entitled: "The Viability of 'Religious Experience' as a Category." John Dadosky, Associate Professor for Systematic Theology at Regis College, and Colleen Shantz will be the respondents. The seminar will take place on Thursday, October 30, from 2:10 am to 4:00 pm in classroom C of the Christie wing of Regis College. A reception will follow.

Annual Lonergan Lecture at Regis College, Toronto

*October 31, 2014*

Louis Roy, O.P. will deliver the Annual Lonergan Lecture entitled “What is Religious Experience?” Fr. Roy, Professor of Theology at Dominican University College in Ottawa, was born in Quebec. He holds a doctorate from Cambridge University. He taught at the grass-root level and at the Institute of Pastoral Studies in Montreal for seven years, and at Boston College for twenty years, before assuming his current position in 2006. Roy has edited the French translation of two works by Bernard Lonergan, and published numerous articles and several books. These include Transcendent Experiences: Phenomenology and Critique (University of Toronto Press, 2001) and Mystical Consciousness: Western Perspectives and Dialogue with Japanese Thinkers (SUNY Press, 2002). He is interested in the affective, intellectual, and mystical aspects of religious experience.

**JOB OPENINGS**

Boston College invites applicants for an open rank, tenure-track position with specialization in the thought of Bernard Lonergan, S.J. We are especially interested in candidates capable of bringing Lonergan’s work into constructive dialogue with a variety of disciplines and contemporary issues. Successful candidates must demonstrate excellence in previous scholarship on the work of Lonergan, as
well as excellence in teaching. Candidates will be expected to contribute significantly to the work of the Lonergan Institute at Boston College (http://bclonergan.org/), as well as to research and teaching in the Departments of Theology and/or Philosophy. Teaching responsibilities (2-2 course load) will include undergraduate and graduate courses, plus PhD supervision. Boston College is a Catholic university in the Jesuit tradition (http://www.bc.edu/cwis/mission/mission.html). Dossiers must include: cover letter, CV, statements on teaching and on research, writing sample (publications if available). EO/AAE. Women, persons of color, and persons with disabilities are strongly encouraged to apply for this position. Submit complete dossier, and arrange to have three (3) letters of recommendation sent through Interfolio at http://apply.interfolio.com/26751. The deadline for applications is December 1, 2014.

PROJECTS

Lonerganresource.com
Thanks to Greg Lauzon, the following have been uploaded:

- Audio recordings of the Lonergan Workshops from 2002 to 2007, including the 2004 International Workshop in Toronto and the 2007 International Workshop in Mainz
- Audio recording of the Dramatic Theology Workshop in Innsbruck in 2007, involving dialogue between Lonergan scholars and students of Raymund Schwager
- Audio recordings of the CTSA Lonergan Interest Group meetings in 2013 and 2014.

Collected Works
The manuscript of The Incarnate Word, volume 8 of the Collected Works, was submitted to University of Toronto Press in late July.

PEOPLE

Jonathan Bernier reports that his manuscript, "The Quest for Jesus after the Demise of Authenticity: Toward a Critical Realist Philosophy of History in Jesus Studies" has been accepted for publication by T&T Clark (London).
Subscriptions

Online current and past issues available at www.lonergan.on.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Bryan Gent.

Sponsor

Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Jeremy D. Wilkins. jeremy.wilkins@utoronto.ca Tel: 416-922-5474 ext. 240. Research Associate: Justin Schwartz, justin.schwartz@mail.utoronto.ca. Research Scholar: Michael Vertin.

Contributions

While we have regular contributors, we invite anyone with news to submit it. The Lonergan Studies Newsletter is published quarterly in March, June, September, and December. News for any issue should be in the hands of the editors by the 15th of the preceding month (February, May, August, November). Send to:

lsn@lonerganresearch.org

or to Tad Dunne at tdunne@sienaheights.edu

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