

LONERGAN STUDIES

NEWSLETTER 36 / 4

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PUBLICATIONS

Allen, Jeffrey A. "Ernest Becker and Bernard Lonergan: An Initial Meeting." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013): 1-15.

Anderson, James B. "Lonergan and the Foundations of Mysticism." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 429-432. Rome: Gregorian & Biblical Press, 2015.

Azétsop, Jacqueline. "Culture, Disease Explanation, and Public Health Policy." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 479-482. Rome: Gregorian & Biblical Press, 2015.

Beards, Andrew. "General Empirical Method." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 103-128. Rome: Gregorian & Biblical Press, 2015.

Berger, Christopher. "The Unaskable Questions." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013): 17-35.

Biraghi, Graziano. "The Encounter of the Association of Italian Catholic Teachers with Lonergan." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 495-497. Rome: Gregorian & Biblical Press, 2015.

Byrne, Patrick H. "The Ethics of Personal Responsibility: A tribute to William Murnion, *caro amico*." *The Lonergan Review* 6/1 (2015) 100-133.

Carmody, Brendan P. "Lonergan and Interreligious Education." *Religious Education*. 110/5 (2015): 500-16.

Interreligious education has been a concern over the past few decades and continues to be a challenge. This article will review ways in which religious education has attempted to face the issue of education for increasingly multifaith societies. It identifies objectivity in religion as a major concern and will provide a perspective based on the writings of philosopher-theologian Bernard Lonergan.

Ciminello, Romeo. "A New Vision of Economics and Culture." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 471-473. Rome: Gregorian & Biblical Press, 2015.

Clifford, Catherine E. "Ecumenical Dialogue, Conversion, and Ecclesial Self-Transcendence." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 305-318. Rome: Gregorian & Biblical Press, 2015.

Coelho, Ivo. "Lonergan's Anthropology and Some Implications for Dialogue." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 269-291. Rome: Gregorian & Biblical Press, 2015.

Collins, John Francis. "Pastoral Formation and Group Relations Theory." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 441-443. Rome: Gregorian & Biblical Press, 2015.

De Nys, Martin J. "Husserl and Lonergan: Evidence and Truth." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013): 37-57.

Deahl, Robert J. "Professional Education as Transformation." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 499-500. Rome: Gregorian & Biblical Press, 2015.

Denny, Christopher, Patrick Hayes, and Nicholas Rademacher, eds. *A Realist's Church: Essays in Honor of Joseph A. Komonchak*. Maryknoll, NY: Orbis Books, 2015.

This festschrift honoring Joseph Komonchak includes numerous academic essays in which his colleagues and former students work to extend his scholarly work in a variety of directions. The book honors the achievements of Komonchak, but more importantly, it gathers well-known researchers to advance current scholarship on the transformations of the Roman Catholic Church in the twentieth century.

Doran, Robert M. "Social Grace and the Mission of the Church." In *A Realist's Church: Essays in Honor of Joseph A. Komonchak*, edited by Christopher D. Denny, Patrick J. Hayes, and Nicholas K. Rademacher, 169-84. Maryknoll, NY: Orbis Books, 2015.

Floyd, Gregory P. "A Hermeneutic of Generosity: Lonergan's Rereadings of Phenomenology." *The Lonergan Review* 6/1 (2015) 134-149.

Finamore, Rosanna. "Subject and Consciousness – Methodological and Epistemological Investigations." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 81-102. Rome: Gregorian & Biblical Press, 2015.

Frezza, Stephen T. and David A. Nordquest. "Engineering Insight: The Philosophy of Bernard Lonergan Applied to Engineering." *Philosophical and Educational Perspectives on Engineering and Technological Literacy*. 2 (2015): 17-28.

This paper presents the application of Bernard Lonergan's seminal work *Insight* to the Philosophy of Engineering. Using a pragmatic theory of knowledge as a lens for examining the nature of engineering design as activities of knowing and willing, Lonergan's approach offers a knowing-based approach with the flexibility needed for an epistemology of the many-sided activity of engineering. With his account of the basic method of the human mind underlying specialized methods, he also offers a basis for unifying the theory and pedagogy of engineering. Moreover, in carefully relating knowing to willing, Lonergan's work provides a basis for a conception of engineering that gives due recognition to its ethical character and to the need for engineering virtues. This knowing-based view of engineering, focused on 'engineering insight,' provides the basis for a core, discipline-neutral approach to engineering. It proposes an engineering education centered on norms inherent to the knowing process, specifically attentiveness and intentionality. These norms in turn provide a source for defining and developing engineering virtues and character.

Friel, Christopher. "Lonergan's Economics and Value Theory." *The Lonergan Review* 6/1 (2015) 150-182.

Gaffney, Ed. "General Empirical Method and Studying War and Peace." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 467-469. Rome: Gregorian & Biblical Press, 2015.

Galán, Francisco V. "Lonergan in the University (Iberoamericana)." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 391-396. Rome: Gregorian & Biblical Press, 2015.

Gallagher, Michael Paul. "Lonergan as Therapy for Confused Cultures." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 231-244. Rome: Gregorian & Biblical Press, 2015.

- Gherri, Paolo. "Theology and Canon Law in the Thought of Ladislav Štýrský." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 459-463. Rome: Gregorian & Biblical Press, 2015.
- Giustiniani, Pasquale. "Dealing with the Christian Reality of the First Centuries." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 421-424. Rome: Gregorian & Biblical Press, 2015.
- Grallo, Richard. "Approaching Critical Thinking Through Generalized Empirical Method." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013): 59-78.
- Gray, Susan. "Theology and Women's Agency in the Catholic Church." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 445-447. Rome: Gregorian & Biblical Press, 2015.
- Healy, Tim. "Lonergan's Anthropology and the Institute of Psychology of the Gregorian University." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 335-341. Rome: Gregorian & Biblical Press, 2015.
- Heaps, Jonathan. "Insight is a Body-Feeling: Experiencing Our Understanding." *The Heythrop Journal*. Early View. <http://onlinelibrary.wiley.com/doi/10.1111/heyj.12311/full>
- Though Bernard Lonergan is often counted among the so-called "Transcendental Thomists," this article offers a re-appraisal of his theory of understanding with a renewed emphasis on its *a posteriori*, rather than *a priori*, approach. For Lonergan, because understanding is experienced, it can be investigated empirically. It is the further conviction of the author that the experience in which understanding gives itself is a *bodily* experience. This is the case both in how the experience emerges from biological processes, but also appears within the "phenomenological body" of human conscious awareness. Lonergan's cognitional theory is compared with Maurice Blondel's theory of embodied reason to elucidate the former and with Eugene Gendlin's notion of a bodily "felt-experience" to elucidate the latter. A few final, exploratory comments are made with regard to the dynamics of symbolization, formulation, and expression by linking Gendlin's work with Lonergan's *Verbum* articles.
- Heaps, Jonathan Robert. "A Supernatural Nowhere: How Radical Orthodoxy And Lonergan Studies Have Failed to Get Along (And Why They Should)." *Radical Orthodoxy: Theology, Philosophy, Politics*. 3/1 (2015): 52-67. <http://journal.radicalorthodoxy.org/index.php/ROTPP/article/view/126>
- For more than two decades, John Milbank has criticized the work of Bernard Lonergan for being an example of neo-Kantian transcendental Thomism. For a little less than two decades, a senior Lonergan scholar, Neil Ormerod, has criticized Milbank for being a conceptualist and an anti-realist. Both of these criticisms miss the mark. Moreover, they are emblematic of a missed opportunity for dialogue between two theological projects that have a shared commitment to finding the supernatural within the movement of history and culture. By taking a close look at a passage from Milbank's *Theology and Social Theory* on the natural—supernatural distinction in light of Ormerod's recent publication on the same topic, this essay aims to indicate how seemingly opposed manners of speaking (which can be so terminologically allergenic to one another) can, with some exegetical effort, be shown to express quite concordant positions. Moreover, it aims to suggest some of the topics on which these positions can be developed to the mutual betterment of both projects.
- Hoyt-O'Connor, Paul. "Lonergan's Macroeconomics and its Application to the Basque Country." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 321-334. Rome: Gregorian & Biblical Press, 2015.

- Imoda, Franco. "The Notion of 'Genetic Method' in Teaching about Human Development." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 435-439. Rome: Gregorian & Biblical Press, 2015.
- Kelly, Anthony. "Loneragan and the University: 'The Conversation That We Are.'" In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 361-367. Rome: Gregorian & Biblical Press, 2015.
- Kim, Chae Young. "Bernard Lonergan's Thought and the Religious Other in Korea." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 293-303. Rome: Gregorian & Biblical Press, 2015.
- Lamb, Matthew. "Bernard Lonergan SJ: The Gregorian Years." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 57-80. Rome: Gregorian & Biblical Press, 2015.
- Lawrence, Fred. "Loneragan's Search for a Hermeneutics of Authenticity: Re-originating Augustine's Hermeneutics of Love." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 19-56. Rome: Gregorian & Biblical Press, 2015.
- Liddy, Richard M. "Transforming Faculty Development: A Recent Experiment." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 369-389. Rome: Gregorian & Biblical Press, 2015.
- Liddy, Richard M. "Introduction." *The Lonergan Review* 6/1 (2015) 7-11.
Introduces the theme, "From Aquinas to Economics." This issue is dedicated to William E. Murnion. The contributors to this issue are listed under *The Lonergan Review* below.
- Little, John. "Thomas V. Daly, S.J.: Map-Maker of the Human Spirit." *The Lonergan Review* 6/1 (2015) 183-210.
- McAuley, Tom. "Unfolding Eco-Climate Crisis: And the Universe as Emergent Probability." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 475-477. Rome: Gregorian & Biblical Press, 2015.
- McShane, Philip. *The Allure of the Compelling Genius of History: Teaching Young Humans Humanity and Hope*. Axial Publications, 2015.
- Merkt, Joseph T. "Images, Symbols, Analogies and Metaphors Inspiring Aquinas' *Sacra Doctrina*." *The Lonergan Review* 6/1 (2015) 13-50.
- Method: Journal of Lonergan Studies*, n.s. 4/2 (2013). See entries under Allen, Berger, De Nys, Grallo, Torchia, Vertin.
- Meza, Misael. "Meaning and History and Social Justice." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 483-485. Rome: Gregorian & Biblical Press, 2015.
- Mooney, Hilary Anne-Marie. "Loneragan and the Anthropology of the Greek Patristic Tradition." In *Loneragan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 417-420. Rome: Gregorian & Biblical Press, 2015.
- Murnion, William E. "Telling the Truth and Doing Good: A Key to the Infrastructure of Modern Philosophy" *The Lonergan Review* 6/1 (2015) 79-99.

Murphy, Francesca Aran. *God is Not a Story: Realism Revisited*. Oxford: Oxford University Press, 2007.

The first chapter traces the origins of narrative theologies to the transcendental Thomism of Bernard Lonergan. It divides narrative theologians into three groups: story Barthianism (Lindbeck and Frei), grammatical Thomism (McCabe, Burrell and Turner), and story Thomism (Robert Jenson). It notes that a particular legacy of both Thomism and Barthianism to narrative theologies is a recoil from historicity or temporality.

Mustain, Joshua R. and Daniel A. Helminiak. "Understanding Spirituality in Recovery from Addiction: Reintegrating the Psyche to Release the Human Spirit." *Addiction Research & Theory*. 23/5 (2015): 364-371.

We examine the psychodynamic processes at play in recovery from addiction and give particular attention to Bernard Lonergan's tripartite model of human beings, which differentiates within the mind two distinct dimensions—psyche and spirit. Our goal is to show that the changes that occur during recovery are a direct result of psychic restructuring and are not necessarily, vice versa, due to spiritual growth via relationship with some Higher Power, which some popular recovery programs emphasize as a requisite for recovery. To exemplify this claim, we examine in detail three key aspects of psychic restructuring that may result in subsequent spiritual integration: the reestablishment of a sense of self, the development of a sense of connectedness to others, and the ability to regulate emotions. In this article we do not intend to aggrandize or disparage popular recovery programs, but to elucidate the process of psychic reintegration and to clarify the genuine spiritual foundation of recovery, and to advocate a mature, self-responsible spirituality.

Ogbonnaya, Joseph. "Lonergan as Therapy for Confused Cultures – An African Response." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 245-263. Rome: Gregorian & Biblical Press, 2015.

Ormerod, Neil. "Bernard Lonergan's Contribution to Interreligious Dialogue." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 205-220. Rome: Gregorian & Biblical Press, 2015.

Ormerod, Neil and Christiaan Jacobs-Vandegeer. *Foundational Theology: A New Approach to Catholic Fundamental Theology*. Minneapolis, MN: Fortress Press, 2015.

Fundamental theology is traditionally viewed as the starting point for the various disciplines within Catholic theology; it is the place where solid foundations are established for the further research and engagement with the vast terrain of historical, systematic, philosophical, and sacramental/liturgical theology. In *Foundational Theology*, a landmark new study, Neil Ormerod and Christiaan Jacobs-Vandegeer seek to ground foundational theology in the normative drive toward meaning, truth, goodness, and beauty, appropriated by the theologian through religious, moral, intellectual, and psychic conversions. In doing so, the work maps out the implications of those fundamental orientations to the specific questions and topics of the Catholic theological tradition: God, Trinity, revelation, and an array of doctrinal points of investigation. The authors in this work provide a comprehensive approach to theological foundations for theologians while employing a new, groundbreaking approach to the discipline through the application of the insights of Bernard Lonergan, one of the foremost Catholic theologians of the modern era.

Pampaloni, Massimo. "The Way to Chalcedon: An Unexpected Journey. There and Back Again." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 129-179. Rome: Gregorian & Biblical Press, 2015.

Pinto, Rolphy. "The Saints as Models of Graced Authenticity: The Example of St. Francis Xavier." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 425-428. Rome: Gregorian & Biblical Press, 2015.

Renczes, Philipp G. "Disputing Lonergan's Distinction Between Infrastructure and Suprastructure: A Response to Neil Ormerod." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 221-230. Rome: Gregorian & Biblical Press, 2015.

Rotundo, Nicola. "Lonergan, Arnold Tonybee, and the Problem of Historicism." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 487-489. Rome: Gregorian & Biblical Press, 2015.

Slatter, Mark. *Insights While Suffering: With a View to the Cross and Resurrection*. New York: Peter Lang Publishing Inc., 2015.

This book sets out to explore an ethic of suffering; that is, learning how to locate the suffering on an ethical grid and, if possible, learning how to take steps to conspire with God who always desires our healing and freedom. The first part introduces the reader to some of the main theoretical and practical difficulties of suffering and Christian life through the work of three theologians who bring complimentary perspectives to the subject. The second part expands on some of the issues they raise with chapters on the properties of suffering, questions about evil, the effects of suffering on character and growth, suffering's social and communal dimensions, the struggle for meaning and God, and the deeper moral implications of the imitation of Christ.

"...there are discernible criteria immanent in the productive process. But the dialectic arises from the contradiction that arises when the criteria are adverted to or not, understood or not, affirmed or denied, observed responsibly or disregarded, by a community of love or a community of egotists."

Macroeconomic Dynamics, 5

Sullivan, William F. "Addressing Controversies in Bioethics by Adapting Lonergan's Functional Specialties: Reflections on a Series of Collaborative Experiments." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 343-357. Rome: Gregorian & Biblical Press, 2015.

Tackney, Charles T. "General Empirical Method and the European Higher Education Area." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 491-424-494. Rome: Gregorian & Biblical Press, 2015.

Taddei-Ferretti, Cloe. "Pluralism, the Unity of Faith, and Misunderstandings." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 449-453. Rome: Gregorian & Biblical Press, 2015.

The Lonergan Review 6/1 (2015). See entries under Byrne, Floyd, Friel, Little, Liddy, Merkt, Murnion, Wilkins.

Torchia, Joseph. "Curiosity, Wonder, and Our Need to Know: The Dynamics of Cognitive Desire in Lonergan's Generalized Empirical Method." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013): 79-105.

van Geest, Paul. "Theology, Interdisciplinarity, and the University: Albert Deblaere SJ and Bernard Lonergan SJ Revisited." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 397-411. Rome: Gregorian & Biblical Press, 2015.

Vanin, Cristina. "Ecological Conversion." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 455-458. Rome: Gregorian & Biblical Press, 2015.

Vertin, Michael. "Deliberate Insight Revisited." *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013): 107-141.

Whelan, Gerard. "Conclusion: Lonergan's Anthropology Revisited: During the Pontificate of Pope Francis." In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 501-511. Rome: Gregorian & Biblical Press, 2015.

Whelan, Gerard, ed. *Lonergan's Anthropology: The next fifty years of Vatican II*. Rome: Gregorian & Biblical Press, 2015.

This book is based on contributions made to an international conference held in the Pontifical Gregorian University and presents reflections of authors from all five continents. The conference was held to acknowledge the fiftieth anniversary of Vatican II, noting that during this time Lonergan was a professor at the Gregorian. The reference to "rediscovering Lonergan" in the title stems from a conviction that there is much in Lonergan's thought that remains relevant to the globalizing world of today and that continues to be important for implementing Vatican II. The reference to anthropology in the title emerges from a conviction that philosophical and theological anthropology is central to the thought of Lonergan and, at the same time, that it is often the "issue underlying the issues" in debates today both within the Church and in society at large. The book has a three-fold structure, which echoes the structure of the conference on which it is based. Part 1 explores the anthropology of Lonergan in depth and the method that emerges from it. Part 2 explores three key areas of application: interreligious dialogue; an interdisciplinary approach to the social sciences; and the ethos of Catholic universities. Part 3 presents short summaries of workshops that were held during the conference, where participants describe how they are implementing Lonergan's method. It concludes with by comments on overlaps between the thought of Lonergan and the pastoral vision of Pope Francis.

Wilkins, Jeremy D. "Christology and Ecumenism: Reflections on Massimo Pampaloni's 'Way to Chalcedon.'" In *Lonergan's Anthropology: The next fifty years of Vatican II*, edited by Gerard Whelan, 181-203. Rome: Gregorian & Biblical Press, 2015.

Wilkins, Jeremy D. "Who is Jesus of Nazareth? Insights from Lonergan's Christology." *The Lonergan Review* 6/1 (2015) 51-78.

REVIEWS

Crysdale, Cynthia and Neil Ormerod. *Creator God, Evolving World*. Minneapolis: Fortress Press, 2013. (LSN 34/1)

Ruse, Michael. *Theology Today*. 72/3 (2015): 337-338.

King, Catherine Blanche. *Finding the Mind: Pedagogy for Verifying Cognitive Theory*. University Press of America, 2011. (LSN 32/4)

Floyd, Gregory P. *The Lonergan Review* 6/1 (2015): 211-214.

Dadosky, John D. *The Eclipse and Recovery of Beauty: A Lonergan Approach*. Toronto: University of Toronto Press, 2014. (LSN 35/1)

Kidder, Paul. *METHOD: A Journal of Lonergan Studies*, n.s. 4/2 (2013): 146-146.

Rosenberg, Randy. *Theological Studies*. 75/4 (2014): 924-925.

Shute, Micheal. *Studies in Religion*. 43/4 (2014): 628-629.

Whelan, Gerard. *Redeeming History: Social Concern in Bernard Lonergan and Robert Doran*. Rome: Gregorian and Biblical Press, 2013. (LSN 35/2)

Dorr, Frank. *Studies: An Irish Quarterly Review*. 104/413 (2015)

Riordan, Patrick. *The Heythrop Journal*. 56/33 (2015): 524-5.

DISSERTATIONS & THESES

Farrer, Liam. *Enkindling the Seraphic Fire Within: A Lonerganian Analysis of the Franciscan Charism of Bonaventure of Bagnoregio*. Thesis for Master's Degree in Theology, University of St. Michael's College, 2015.

Within current scholarship, the general consensus seems to be that Bonaventure did not, according to Paul Sabatier, "[understand] him whose disciple he wanted and believed himself to be." Ewert W. Cousins takes up this line of thinking in his analysis of Bonaventure's theology contrasting Bonaventure's presupposition of the "speculative tradition" with the "simplicity and directness" of Francis of Assisi. This contrast contains the implication that Bonaventure's work cannot be considered to be truly Franciscan, given the differing expression of his ideas from those in the orders foundational texts; however, I hypothesize that Bonaventure's operates in, what Bernard Lonergan calls, the realm of interiority. I argue that as a result of this Bonaventure is able to transpose his understanding of Franciscan spirituality from the realm of theory, as is seen in the *Itinerarium mentis in Deum*, to the realm of common sense, as is seen in the *Legenda Maior*. This opens up a new way of reading Bonaventure's spiritual exercises which I believe is complementary with the descriptions of conversion offered by Lonergan in *Method in Theology*, and Robert M. Doran in *Theology and the Dialectics of History*.

WEBWORKS

Dunne, Tad. "The Open Ethicist." <http://users.wowway.com/~tdunne5273/>

An account of how intellectual, moral, and affective/religious conversions open the horizons of anyone concerned about principles and methods of ethics. This account is taken from my book, *Doing Better: The Next Revolution in Ethics*. 19 pages plus notes.

McShane, Philip. *Lonergan Gatherings*. www.philipmcshane.org

This is a new series at this website. The following are the new essays: "1. Gatherings;" 2. "A Global Contemplative Reach;" 3. "Strategies of Seeding Collaboration;" 4. Creeping into Functional Collaboration;" 5. Being at OM in Transcendental Method."

Robidoux, Dunstan. "Square root of two as an irrational number." Edited by Mr. Michael Hernandez. <http://lonergan.org/?p=2908>

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!

Adams, Samuel V. *The Reality of God and Historical Method: Apocalyptic Theology in Conversation with N. T. Wright*. Downer's Grove, IL: IVP Academic, 2015.

After a flurry of heated debates in the mid-twentieth century over the relationship between faith and history, the dust seems to have settled. The parties have long since dispersed into their separate camps. The positions are entrenched and loyalties are staked out. This first volume in the New Explorations in Theology is a deliberate attempt to kick up the dust again, but this time as a constructive development of what is now being called "apocalyptic theology." Samuel Adams argues that any historiography interested in contributing to theological knowledge must take into consideration, at a methodological level, the reality of God that has invaded history in Jesus Christ. He explores this idea in critical dialogue with the writings of New Testament historian and theologian N. T. Wright, whose work has significantly shaped the current conversation on this problem. *The Reality of God and Historical Method* is a fresh, bold and interdisciplinary

exploration of the question: How is it possible to say that a particular historical person is the reconciliation of the world? [Lonergan and Ben F. Meyer form the background which is critiqued.]

Brotherton, Joshua R. "Presuppositions of Balthasar's Universalist Hope and Maritain's Alternative Eschatological Proposal." *Theological Studies*. 76/4 (2015): 718-741.

Hans Urs von Balthasar and Jacques Maritain are both confronted by the apparent contradiction between the reality of damnation and the universal salvific will of God. While Balthasar's understanding of grace lends itself to universalism, Maritain's more harmonious perspective is able to avoid the pitfalls of which Balthasar is frequently criticized. Digging beneath the aporia that so plagued Balthasar, Maritain offers an innovative theory that seems to reconcile the divine will to be "all in all" and the enduring choice of some creatures to refuse God's grace. Thus, going beyond any problems with Balthasar's universalist hope, Maritain's proposal seems to represent a higher synthesis of diverse eschatological truths.

Clifton, Shane. "Theodicy, Disability, and Fragility: An Attempt to Find Meaning in the Aftermath of Quadriplegia." *Theological Studies*. 76/4 (2015): 765-784.

This article, weighing the implications of theodicy for the experience of disability first delineates the problem of most theodicies, namely, their focus on primary causation and their failure to attend to secondary causes; the laws of nature inherent to the evolution of life. It then explores various ways Christology and the theological virtues of faith, hope, and love can imbue suffering with meaning, and so help people flourish in the context of disability and loss. [Robert Doran and Neil Ormerod are cited multiple times.]

Longton, Ryan A. "A Reconsideration of Maurice Blondel and the 'Natural' Desire." *The Heythrop Journal*. 56/6 (2015): 919-30.

Machuga, Ric S. *Three Theological Mistakes: How to Correct Enlightenment Assumptions about God, Miracles, and Free Will*. Eugene, OR: Cascade Books, 2015.

Is the existence of God a matter of faith or knowledge? Does God sometimes act miraculously or are there physical causes for everything? Is morality absolute or relative? Are humans truly free or does God's sovereignty determine everything? When bad things happen, is God the cause or are they the fault of humans? Too frequently Christians answer these questions with a Yes to one side and a No to the other side. Thomas Aquinas and Karl Barth answer Yes to both. Following their model, Machuga defends a "third way" which transcends the Enlightenment dichotomies of fideism vs. rationalism, supernaturalism vs. naturalism, relativism vs. absolutism, free will vs. predestination, and God's justice vs. his mercy. Machuga begins by showing how these false dichotomies grew out of the Enlightenment assumptions of mechanism, universal quantification, and mono-causation. He then corrects these demonstrably dubious assumptions by articulating a theory of dual-causation. The result is a thoroughly biblical understanding of God, miracles, and free will that can withstand the contemporary criticisms of both science and philosophy.

Massingale, Bryan N. "Conscience Formation and the Challenge of Unconscious Racial Bias." In *Conscience and Catholicism: Rights, Responsibilities, and Institutional Responses*, edited by David E. Decosse and Kristin E. Heyer, 53-68. Maryknoll, NY: Orbis Books, 2015.

Matthews, W. Grant. "The Privation Account of Moral Evil: A Defense." *International Philosophical Quarterly*. 55/3 (2015): 271-286.

The privation account of moral evil holds that the badness of morally bad acts consists not in the positive act itself or in any positive feature of the act but rather in the act's lack of conformity to the moral standard. Traditionally recognized for its theological usefulness, the account has been

the target of at least five recent objections. In this paper I offer a positive philosophical argument for the account and then show that the objections fail.

Nussbaum, Martha C. *Upheavals of Thought: The Intelligence of Emotions*. Cambridge: Cambridge University Press, 2003.

[Chapter 1: Emotions as Judgments of Value] What is it to grieve for the death of a parent? More literary and experiential than other philosophical works on emotion, *Upheavals of Thought* will engage the reader who has ever stopped to ask that question. Emotions such as grief, fear, anger and love seem to be alien forces that disturb our thoughts and plans. Yet they also embody some of our deepest thoughts--about the importance of the people we love, about the vulnerability of our bodies and our plans to events beyond our control. In this wide-ranging book, based on her Gifford Lectures, philosopher Martha Nussbaum draws on philosophy, psychology, anthropology, music and literature to illuminate the role emotions play in our thoughts about important goals. Starting with an account of her own mother's death, she argues that emotions are intelligent appraisals of a world that we do not control, in the light of our own most significant goals and plans. She then investigates the implications of this idea for normative issues, analyzing the role of compassion in private and public reasoning and the attempts of authors both philosophical and literary to purify or reform the emotion of erotic love. Ultimately, she illuminates the structure of emotions and argues that once we understand the complex intelligence of emotions we will also have new reasons to value works of literature as sources of ethical education.

O'Collins, Gerald. *Rethinking Fundamental Theology*. Oxford: Oxford University Press, 2013.

This book identifies the distinguishing features of fundamental theology, as distinct from philosophical theology, natural theology, apologetics, and other similar disciplines. Addressing the potential for confusion about basic Christian claims and beliefs, Gerald O'Collins sets out to relaunch fundamental theology as a discipline by presenting a coherent vision of basic theological questions and positions that lay the ground for work in specific areas of systematic theology. The book examines central theological questions: about God, human experience and, specifically, religious experience; the divine revelation coming through the history of Israel and through the life, death and resurrection of Jesus; human faith that responds to revelation; the nature of tradition that transmits the record and reality of revelation; the structure of biblical inspiration and truth, as well as basic issues concerned with the formation of the canon; the founding of the Church with some leadership structures; the relationship between Christ's revelation and the faith of those who follow other religions. O'Collins concludes with some reflections on theological method. [Chapter 1 includes a coda titled "The Contribution of Bernard Lonergan."]

Paver, John E. *Theological Reflection and Education for Ministry: The Search for Integration in Theology*. Burlington, VT: Ashgate, 2013.

A major and continuing problem for theological education and the practice of Christian ministry is how to best achieve a genuine integration between theory and practice, theology and experience. The key claim of this book is that theological reflection, beginning with experience, is a method of integration and that pastoral supervision is a vehicle for theological reflection. In establishing this claim, John Paver demonstrates that the model and method have potential to be a catalyst for reform within theological colleges and seminaries. Three different theological reflection models are developed and critiqued in this book, and their capacity to be developed in particular contexts is explored. This book does not stop at ministry, cultural and personal integration, but is bold enough to make recommendations for structural integration within the theological institution. [Loneragan is discussed under the transcendental model of theological reflection.]

Rooney, Jame Dominic. "Stumping Freedom: Divine Causality and the Will." *New Blackfriars*. 96/1066 (2015): 711-722.

Eleonore Stump endorses a unique interpretation of divine causality on the human will that attempts to avoid problems reconciling traditional models of divine-human interaction between grace and libertarian freedom of will. Her model, defended mainly in Aquinas, has two distinctive features, that grace operates by formal and not efficient causality, and that the will prepares for the grace of God by a kind of non-act, a quiescence, that allows God to infuse grace without violating or changing the orientation of the will. I will examine her theory as presented there and argue that its elements avoid addressing the problem of divine-human causality, nor are they an adequate interpretation of the theory of grace in St. Thomas Aquinas. Giving a new reading of the Spanish Dominican theologian Domingo Banez theory of physical premotion, I will argue that God's disposition of future free acts, although an efficient cause, is not intra-worldly necessitating action that would violate freedom, but causes states of affairs to be necessary as present action at some given future time beyond the immediate disposition of a given agent – what I call a "Neo-Banezian" solution. This solution preserves both divine causal priority in grace and real indeterminacy required for libertarian freedom.

Scharen, Christian. *Fieldwork in Theology: Exploring the Social Context of God's Work in the World*. Grand Rapids, MI: Baker Academic.

In this addition to the acclaimed The Church and Postmodern Culture series, leading practical theologian Christian Scharen explicates the relationship between theology and its social context. He engages with social theorist Pierre Bourdieu to offer helpful theoretical and theological grounding to those who want to reflect critically on the faith and practice of the church. Church vitality requires looking outward to inquire how God is at work loving the world and acting for its good amid real burdens and brokenness, says Scharen; in *Fieldwork in Theology*, he integrates theology and ethnography to articulate a vision for the church's involvement with what God is doing in the world. The book provides concrete examples of churches living out God's mission to help a wide array of readers understand the social context of doing theology.

Schreier, Robert J. *Constructing Local Theologies: 30th Anniversary Edition*. Maryknoll, NY: Orbis Books, 2015.

In the thirty years since *Constructing Local Theologies* first appeared, it has been the basic handbook for anyone interested in understanding the theological implications of cultural pluralism. While the themes of inculturation and contextualization have been increasingly familiar, the insights of this groundbreaking work remain startlingly fresh and original. The proliferation of local theologies and the emergence of voices from the margins continue to challenge traditional assumptions that the theology of the dominant culture is universal and undetermined by context.

Schumacher, Lydia. "The Trinity and Christian Life: A Broadly Thomistic Account of Participation." *New Blackfriars*. 96/1066 (2015): 645-657.

The purpose of this paper is to explain in broadly Thomist terms how the doctrine of the Trinity might be said to afford a model for life in God, and critically to situate this account within the context of a larger discussion on the topic.

Urbaniak, Jakub. "Christ-Event in Tracy and Badiou: Towards a Critical Conversation." *The Heythrop Journal*. 56/6 (2015): 988-1009.

RECENT EVENTS

Jeremy Wilkins Lectures in Rome

November 6, 2015

Jeremy Wilkins gave a lecture at the Gregorian University in Rome on "The Significance of Bernard Lonergan for Theology Today." A video of the lecture can be watched here:

<https://www.youtube.com/watch?v=2tSeEiCkEo4>

LRI (Toronto) Graduate Seminar Series

Nov 13, 2015: Gordon Rixon, SJ, "Locating Hegel's Aufhebung and Tracing Lonergan's Sublation." Response by Philip Shano.

Dec 4, 2015: Jeffrey Allen, "Revisiting Lonergan's View of Natural Knowledge of God." Response by Jeremy Wilkins.

COMING UP

Marquette Lonergan Project Colloquium and Doerr Lecture

March 10-11, 2016

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

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

On Friday afternoon at 2 PM a round-table session will be conducted to discuss Bob Doran's article, "A New Project for Systematic Theology," published in June 2015 in *Theological Studies*. The session will be a brainstorming exercise regarding the systematics project suggested in the article. The session will be led by Darren Dias.

Visitors are most welcome at the Colloquium. Rooms may be reserved at the Ambassador Hotel, 2308 West Wisconsin Avenue, Milwaukee WI 53233 (800-916-4339). Ask for the Marquette rate. Celebrate with us the publication of *The Incarnate Word*. There is a shuttle every half hour that can be used to take people to Marquette; they will also pick you up and bring you back to the hotel if you call them when you need a ride.

West Coast Method Institute 2016

March 31-April 2, 2016

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

Call for Papers & Panels. Paper proposals (one-page abstracts) and Panel Proposals (that specify the question or set of related questions that will guide discussion) must be received no later than January

30th, 2016. Notifications of acceptance will be sent by February 15th, 2016. Completed papers must be submitted no later than March 7, 2016 in .doc or .docx format by email to mmorelli@lmu.edu.

Registration Fee: \$50 (includes banquet), payable on the morning of the first day of the symposium. The registration fee is waived for graduate students.

Pre-registration: Please pre-register by Mar. 7th, 2016 by sending an e-mail to Mark D. Morelli. Provide your name, and indicate whether or not you will be attending the now-renowned banquet on Saturday night so we can make appropriate arrangements with campus food service. Please let us know if you require a vegetarian meal.

Accommodations -- Custom Hotel (a post-modern experience), located within walking distance of the university. Their website can be found at http://www.jdvhotels.com/hotels/losangeles/custom_hotel. Call toll free in the US and Canada: 877.287.8601. Ask for the LMU rate. You may be able to obtain cheaper rates on Expedia.com. Search on Expedia for Custom Hotel in Los Angeles.

Academic Progress and Global Care: The Challenge of Functional Collaboration.

Toronto, July 14, 2016 - Cancelled

Although this conference has been cancelled, parties interested in organizing projects under this theme should contact Terry Quinn or Bob Henman (terrance.quinn@mtsu.edu; Robert.Henman@MSVU.CA).

PROJECTS

Collected Works

The Incarnate Word (vol. 8) is scheduled to be published in February, 2016. This volume contains the first 14 theses of Lonergan's original *De Verbo incarnato* in facing pages of Latin and English.

A Second Collection (vol. 13) is being copy-edited. Editors are Robert M. Doran and John D. Dadosky.

A Third Collection (vol. 16) is in the process of being edited and will be submitted by December 15. Editors are Robert M. Doran and John D. Dadosky.

www.lonerganresource.com

New material: **Proceedings of the 2015 "Lonergan on the Edge" conference, Marquette University, September 11-12:** Audio recordings by Greg Lauzon of the following lectures and presentations:

Brian Bajzek, Intersubjectivity, Illeity, and Being-in-Love: Lonergan and Levinas on Self-Transcendence; **Sam Granger**, On Being Beautiful: How all Judgments are Aesthetic Judgments; **Aaron Tyler McCoy**, 3rd Annual M. Shawn Copeland Presentation: Beyond Prayers and into Understanding: Lonergan's Pathway to Healing in the Wake of Charleston; **Liam Farrer**, Seeking the Interior Fire: A Lonerganian Reading of Bonaventure of Bagnoregio; **Matthew Koronczok**, Atheism and Authenticity; **Andrew Vink**, Poverty as a Theological Category: A Synthesis of Latin American Liberation Theology, Lonergan, and Doran; **Eric Mabry**, *Novus Modus Existendi Aliquo*: Is the Invisible Mission of the Word Truly a Mission or Simply a Fitting Appropriation?; **Jonathan Heaps**, Statistically Ordered: A Scheme for the Metaphysics of "Normal"; **Anne Carpenter**, Balthasar and Lonergan on Remembering the Tradition: A Problem of Time; **Susan Wood**, **Catherine Clifford**, **John Dadosky**, **Eugene Schlesinger**, Panel: Lonergan and the Church in Our Time; **Susan Wood**, **Catherine Clifford**, **John Dadosky**, Eugene Schlesinger, Panel Q&A: Lonergan and the Church in Our Time; **Christopher Krall**, Conversion through Revelation: An Exploration of the Metaphysics, Epistemology, and Neuroscience of Divine Revelation; **Greg Lauzon**, A Talking Rosetta Stone; **Justin Scharwitz**, Bridging the Chasm with Lonergan: Theological Method for the Sake of Communicating with Ordinary People; **Tom McAuley**, The Challenge of Bringing Clarity to the Developing Global Field of Water Ethics: Help from Bernard Lonergan

The following PDF or Power Point files from the conference are also available:

Eugene R. Schlesinger, Lonergan and the Church's Missional Exigences. (Part of the panel);
Christopher Krall, Conversion through Revelation: An Exploration of the Metaphysics,
Epistemology, and Neuroscience of Divine Revelation; **Andrew Vink**, Poverty as a Theological
Category; **Anne Carpenter**, Hans Urs von Balthasar and Bernard Lonergan on Remembering
Tradition: A Problem of Time; **Tom McCauley**, A Global Water Crisis and Water Ethics under
Development: How Can Bernard Lonergan Help?; **Sam Granger**, On Being Beautiful.

Dissertation: "The Notion of Objectivity in Edmund Husserl and Bernard Lonergan," by **William F.J. Ryan** has been uploaded.

www.bernardlonergan.com:

Greg Lauzon has redone the recordings of Lonergan's 1962 Regis College summer conference, 'The Method of Theology.' Recordings begin at **30100A0E060**. These were the first recordings Greg did after he joined the LRI in 2001. He felt the sound could be improved, which has indeed happened!

Greg has also uploaded recordings of Lonergan's 1981 Boston College seminar, Macroeconomics and the Dialectic of History. Recordings begin at **98401A0E060**.



Subscriptions

Online current and past issues available at <http://www.lonerganresearch.org> For mailed issues, subscription payments are payable in advance (\$25 Canadian or U.S.). Send to: *Newsletter*, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Justin Schwartz, below.

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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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or to Tad Dunne at
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