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Loneragan, Bernard. *A Second Collection*. Vol. 13 of *Collected Works of Bernard Lonergan*. Edited by Robert M. Doran and John D. Dadosky. Toronto: University of Toronto Press, 2016.

For the edition of *A Second Collection* prepared for the *Collected Works of Bernard Lonergan*, editors Robert M. Doran and John D. Dadosky have added archival materials directly related to almost every one of the papers, bringing the reader closer to the original compositions. The papers date from 1966 to 1973, and span the most creative period in Lonergan's development. Two major themes run through these papers: the primacy of the fourth, existential level of human consciousness, and the significance of historical mindedness with all its implications for culture, hermeneutics, and phenomenological thinking. The theme of conversion makes a grand entrance in 'Theology in Its New Context,' a paper that charted the course for the unfolding of *Method in Theology*. This new edition makes extensive use of original manuscripts, variants in drafts of the essays, and hand-written corrections.



Allen, Jeffrey A. "Bernard Lonergan's Critique of Knowing as Taking a Look." *The Heythrop Journal* 57/3 (2016): 451-460.

This article begins with a review of Lonergan's account of human knowing. Lonergan's critique derives its momentum from the stark contrast he sets up between the actual structure of knowing and distortions of it, thus is it important to explicate that structure first. The article then explores the development and details of the critique itself. An effort is made throughout the article to cite Lonergan's own words and to note refinements in his terminology.

Beards, Andrew. *Lonergan, Meaning and Method: Philosophical Essays*. London: Bloomsbury Academic, 2016.

Lonergan, Meaning and Method in many ways complements Andrew Beards' previous book on Lonergan, *Insight and Analysis* (Bloomsbury, 2010). Andrew Beards applies Lonergan's thought and brings it into critical dialogue and discussion with other contemporary philosophical interlocutors, principally from the analytical tradition. He also introduces themes and arguments from the continental tradition, as well as offering interpretative analysis of some central notions in Lonergan's thought that are of interest to all who wish to understand the importance of Lonergan's work for philosophy and Christian theology. Three of the chapters focus upon areas of fruitful exchange and debate between Lonergan's thought and the work of three major figures in current analytical philosophy: Nancy Cartwright, Timothy Williamson and Scott Soames. The discussion also ranges across such topics as meaning theory, metaphilosophy, epistemology, philosophy of science and aesthetics.

Braman, Brian. "'We All Have Feet': Authentic Dwelling and Architecture." *Lonergan Workshop* 26 (2012): 1-19.

Byrne, Patrick H. "Feelings as Intentional, Feelings as Responses, and Value Judgments." *Theoforum* 45/1 (2014): 25-58.

This article endeavors to clarify certain ambiguities in Bernard Lonergan's writings about intentional feelings and values. It shows how Lonergan's early *Verbum* account of intentional

objects can be used to provide a more satisfactory account of value intentionality. This general account is then followed by more concrete phenomenological descriptions of the ways that feelings intend values. This is followed by an account of how feelings combine into horizons of feelings and thereby intend to complex values. Finally, it identifies two major sources of tensions within horizons of feelings, and how these tensions relate to problems of value intentionality and value objectivity.

Byrne, Patrick H. "The Unity of Science, the Universe, and Humanity for Teilhard and Lonergan." *Loneragan Workshop* 26 (2012): 21-70.

Clifford, Catherine E. "Dialogue Between Churches and Ecclesial Identity." *Science et Esprit* 68/2-3 (2016): 309-322.

This article examines how commitment to ecumenical dialogue is integral to Catholic identity according to the theology of dialogue in Vatican II's Decree on Ecumenism (*Unitatis Redintegratio*) and of Pope Paul VI's 1963 encyclical On the Church (*Ecclesial Suam*). It contends that dialogue between churches is not simply the means to an end (unity), but is constitutive for the particular identity of each partner church and to the bonds of communion.

Clore, Victor. "Dialectic Communications: Contrary Catholics, Black on White, Drifters and Searchers." *Loneragan Workshop* 26 (2012): 71-105.

Coghlan, David, "Retrieving a Philosophy of Practical Knowing for Action Research." *International Journal of Action Research* 12/1 (2016): 84-107.

Cohelo, Ivo. "'In Some Sense Transcendent or Supernatural': Making Sense of an Anomaly in Chapter 20 of *Insight*." *Loneragan Workshop* 26 (2012): 107-126.

Cone, Steven D. "Aquinas' Sanctifying Grace and Lonergan's Religious Conversion: Exceptions that Prove the Rule." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 23-47. Milwaukee, WI: Marquette University Press, 2016.

Copeland, M. Shawn. "'All Flesh Shall See It Together': Grace, Friendship, and Hope." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 49-66. Milwaukee, WI: Marquette University Press, 2016.

Copeland, M. Shawn and Jeremy D. Wilkins, ed. *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*. Milwaukee, WI: Marquette University Press, 2016.

This collection of essays celebrates Frederick Goddard Lawrence, member of the faculty of theology of Boston College for over forty years, for not only his original theological and philosophical work as a formidable philosopher of hermeneutics, a leading interpreter of the thought of Bernard Lonergan, and an inspiring teacher but also the authenticity and integrity of his scholarship, his teaching, and his life. The essays comprising this volume explore and develop themes resonant in the work of both Lawrence and Lonergan including interiority analysis and self-appropriation, political theology and hope, grace and conversion, love and friendship.

See listings under: *Cone, Copeland, Hefling, Krokus, LaChance, Miller, Mudd, Petillo, Rosenberg, Stebbins, Tamura, Vander Schel, Wilkins, Williams*.

Crysdale, Cynthia S. W. "Playing God?: Emergent Probability and Moral Agency." *Theoforum* 45/1 (2014): 157-173.

In recent years many ethical issues have been discussed in terms of whether humans have the right to "play God." This language betrays an assumption that nature is independent of human

action and that God acts in the world by intervening in otherwise stable systems. Such a framework suffers from a number of errors Bernard Lonergan's concept of emergent probability grounds an understanding of the world as both emerging yet stable. This, in turn, changes the way we understand human agency and its effect on the world. Rather than having an unchanging set of "laws" that only God has the right to alter, we have an always-emerging world in which human action can co-operate with God's intentions. The notion of emergent probability can thus clarify what we mean by "playing God" and re-direct moral questions about the limits of human intervention into natural processes.

Crysdale, Cynthia S. W. *Transformed Lives: Making Sense of Atonement Today*. New York: Seabury Books, 2016.

Even theologians have had different ideas about the theology of atonement; how are the rest of us supposed to understand it? This book is a good place to start. Crysdale, whose background in both psychology and theology, gives her a unique perspective, presents an overview of the history of the theology of atonement, addressing clearly the difficulties around this concept, and bringing us with her to a contemporary understanding. The book is written in everyday language and concludes with an appendix: "Case Studies in Transformation: A Series of Stories of People Whose Lives Have Been Transformed Through Life in Christ and Christ's Community of Beloveds."

Denton, Donald E. "Being Interpreted by the Parables: Critical Realism as Hermeneutical Epistemology." *Journal for the Study of Historical Jesus* 13/2-3 (2015): 232-254.

N.T. Wright's historical Jesus work, along with his approach to New Testament studies generally, is informed by a hermeneutic grounded in a critically realistic epistemology. This latter can appropriately be considered a hermeneutical epistemology, and its impact on both Jesus studies and parables interpretation is evident in Wright's work. It is of course grounded in the cognitional theory of Bernard Lonergan, but may be furthered by the holistic historiography derived from observations of R.G. Collingwood, as well as the phenomenological-hermeneutical tradition represented by Heidegger and Gadamer, and ultimately the application to biblical hermeneutics by Ricoeur. Lonergan's 'world mediated by meaning' and Heidegger's 'mode-of-being-in-the-world' both make knowledge radically hermeneutical; Ricoeur's world-projection in the narrative sees the narrative parable's function as world-encompassing, similar to Wright's worldview-subversion. All of these have in common that they are irreducibly participatory or hermeneutical.

Dias, Darren J. "Each in Their Own Language: Dialogue in the New Pentecost." *Science et Esprit* 68/2-3 (2016): 243-256.

In this article the author claims that Vatican II marks the re-appropriation of the spirit of Pentecost in a contemporary context consistent with the pattern of the first Pentecost account in the New Testament. Resourcing the thought of Gustavo Gutierrez, Walter Kasper and Robert Doran, the author argues that the re-appropriation of the spirit of Pentecost is an ecclesial participation in the mission of the Holy Spirit that is by nature dialogical and constitutive of the identity of the church. The article concludes by naming the effects of this ecclesial participation since Vatican II as the hierarchical church's commitments to repentance and reconciliation, the unity of the human family, and sustained and intentional encounter and exchange.

Doran, Robert M. "Invisible Missions: The Grace That Heals Disjunctions." in *Seekers and Dwellers: Plurality and Wholeness in a Time of Secularity*, ed. Philip J. Rossi (Washington, DC: The Council for Research in Values and Philosophy, 2016): 247-67.

Doran, Robert. "Loneragan's Ethics and Ignatian Election." *Theoforum* 54/1 (2014): 133-156.

My thesis is twofold. First, a number of elements in the Ignatian *Spiritual Exercises* have found their way into Lonergan's writings, especially in Lonergan's discussions of ethics and decision. Second, Lonergan provides a contemporary idiom that helps us understand what Ignatius is up to. The paper identifies a movement, a dynamism, that passed from Ignatius to Lonergan, and then highlights in Lonergan a set of contributions to the clarification and development of the Ignatian charism. There are four sections, and these two tasks – from Ignatius to Lonergan and from Lonergan to a transposed Ignatius – are present in all four sections. The sections are: The Ignatian Ethos of *Insight*; Election, Discernment, and Trinitarian Mysticism; Consolation without a Preceding Cause; and Rules for Thinking with the Church.

Doran, Robert. "Moving Vatican II Forward: The Multi-religious Context." *Loneragan Workshop* 26 (2012) 127-38.

Egan, Robert. "Epistemological Foundations for a Theology of Sin." *The Heythrop Journal* 57/33 (2016): 553-67.

This article examines the notion of sin of the Jesuit philosopher and theologian, Bernard Lonergan, especially as it is expounded in his *Method in Theology* (1972). It argues that this notion of sin is firmly rooted in the epistemology of his earlier major work, *Insight* (1957), and is therefore capable of providing the necessary foundations for a critical theology of sin. Before proceeding with this examination, an attempt will be made to provide some evidence for the suggestion that an Anselmian approach to the theology of sin is inadequate in terms of engaging the more sceptical reader. To this end, there will be a review of the theologies of sin of four theologians: Bernard Häring, Richard M. Gula, Germain Grisez, and William E. May, a review which suggests that their notions of the good and moral discernment fail to provide sufficient epistemological foundations for their theologies of sin, as they presuppose a level of faith not necessarily held by their readers.

Ekwueme, Evaristus. "Beyond *Inter Mirifica* (Vatican II) and a Lonerganian View of Information Technology." *Loneragan Workshop* 26 (2012): 139-156.

Engebretsen, Eivind, Kristin Heggen, Sietse Wieringa, and Trisha Greenhalgh. "Uncertainty and Objectivity in Clinical Decision Making: A Clinical Case in Emergency Medicine." *Medicine, Healthcare and Philosophy*. (2016) <http://link.springer.com/content/pdf/10.1007%2Fs11019-016-9714-5.pdf>

The evidence-based practice and evidence-based medicine (EBM) movements have promoted standardization through guideline development methodologies based on systematic reviews and meta-analyses of best available research. EBM has challenged clinicians to question their reliance on practical reasoning and clinical judgement. In this paper, we argue that the protagonists of EBM position their mission as reducing uncertainty through the use of standardized methods for knowledge evaluation and use. With this drive towards uniformity, standardization and control comes a suspicion towards intuition, creativity and uncertainty as integral parts of medical practice. We question the appropriateness of attempts to standardize professional practice through a discussion of the importance of uncertainty. Greenhalgh's taxonomy of uncertainty is used to inform an analysis of the clinical reasoning occurring in a potentially life threatening emergency situation with a young patient. The case analysis is further developed by the use of the Canadian philosopher Bernard Lonergan's theory about understanding and objective knowing. According to Lonergan it is not by getting rid of or even by reducing uncertainty, but by attending systematically to it and by relating to it in a self-conscious way, that objective knowledge can be obtained. The paper concludes that uncertainty is not a regrettable and unavoidable aspect of decision making but a productive component of clinical reasoning.

Friel, Christopher. "Lonergan on Pride." *Australian eJournal of Theology* 23/1 (2016).
http://aejt.com.au/2016/volume_23/vol_23_no_1_2016/?article=876738

This article explores the relative lack of attention to the sin of pride in Bernard Lonergan, a lack he shares with Aquinas, in contrast to the Augustinian tradition. In order to explain this lack the article considers the dialectical nature of pride leading in turns to suggest a slightly surprising detour into the origins of social structures which Lonergan explains in terms of "challenge and response." Most significant is the redemptive response to the challenge of sin, and it is here that we can discover Lonergan's delicate transposition of traditional teaching in his deployment of the concept of general bias.

Friel, Christopher. "Lonergan's Notion of being." *The Heythrop Journal* 57/3 (2016): 511-531.

This article will explain what Lonergan was doing in the twelfth chapter of *Insight*. As the title indicates, this chapter is not concerned with being, but with a technical term of Lonergan's own devising, 'the notion of being'; one purpose of this paper is to clarify this technical term. After *Insight* was published Lonergan described the chapter as an attempt at a 'systematic propaedeutic to wisdom' I will show that what Lonergan has to say in this chapter is connected with an earlier chapter on judgement in which Lonergan refers to Aquinas on the need for wisdom in selecting fundamental terms such as the meaning of being, as well as the immediately preceding chapter on self-affirmation, in which Lonergan presents his own account of judgement. I argue also that Lonergan is concerned in this chapter to respond to some aspects of Hegel's thought.

Harmon, Thomas P. "The Three Waves of Modernity and the Longer Cycle of Decline: Convergences in the Thought of Bernard Lonergan and Leo Strauss." *Modern Theology* 32/3 (2016): 421-38.

I will proceed first by explaining Lonergan's account of the longer cycle of decline, from the production of scotosis by disordered passion wanting to avoid inconvenient insights, to the formation of bias, to the systematic exclusion of theoretical concerns by practical common sense characteristic of the longer cycle. I will then outline Strauss' argument in "Three Waves," first by presenting the three waves and by explaining how each are waves, that is, further developments of what came before—what Lonergan calls successive lower viewpoints—and then by showing Strauss' account of the continuity of the starting point of modernity in Machiavelli and the ending point with twentieth-century totalitarianism. Finally, I will briefly present the suggestions of Lonergan and Strauss for what is needed to engage with modern thought after its origin, character, and the root of its break-down have been grasped.

Heaps, Jonathan. "Insight is a Body-Feeling: Experiencing Our Understanding." *The Heythrop Journal* 57/3 (2016): 461-472.

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.

Hefling, Charles. "On Understanding the Hypostatic Union." *Lonergan Workshop* 26 (2012): 157-185.

Hefling, Charles C. "What a Friend We Have: Jesus and the Metaphysics of the Incarnation." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 67-99. Milwaukee, WI: Marquette University Press, 2016.

Henman, Robert. "Implementing Generalized Empirical Method in Neuroscience by Functionally Ordering Tasks." *Dialogues in Philosophy, Mental and Neuro Sciences* 9/1 (June 2016).
http://www.crossingdialogues.com/current_issue.htm

This article outlines a method of collaboration that will manifest a high probability of cumulative and progressive results in science. The method will accomplish this through a division of labour grounded in the order of occurrence of human cognitional operations. The following article explores the possibility of a method known as functional specialization, distinct tasks presently operative in neuroscience. Functional specialization will enhance collaboration within a science as well as initiate implementation of generalized empirical method. Implementation of generalized empirical method will be achieved through the focus of individual specialties on specific mental operations.

Hohman, Benjamin. "Toward a More Eudaimonistic Scientia." *The Heythrop Journal* 57/3 (2016): 599-609.

The first section of this essay pieces together Owen Flanagan's account of meaning in various places, supplemented by a selection of his performative usages throughout the book, which shed further light on the underlying epistemology and ontology of Flanagan's position. The second section of the essay examines the remnants of Cartesian dualism that Flanagan regularly emphasizes that he has overcome but which remain operative in this work. The third section examines the link between truth and meaning with particular attention paid to how Flanagan's diminished predication of truth to realms of meaning outside of the scientific milieu undermines the synthesis attempted in this book. Finally, the last section of this essay brings in Bernard Lonergan's Insight as both a corrective and a complement to advance Flanagan's project.

Holmén, Tom and Stanley E. Porter, ed. *Handbook for the Study of the Historical Jesus*. 4 Vols. Leiden: Brill, 2011.

A hundred years after A. Schweitzer's *Von Reimarus zu Wrede*, the study of the historical Jesus is again experiencing a renaissance. Ongoing since the beginning of the 1980's, this renaissance has produced an abundance of Jesus studies that also display a welcome diversity of methods, approaches and hypotheses. The Handbook of the Study of the Historical Jesus is designed to handle this diversity and abundance. Drawing from first-class scholarship throughout the world, the four large volumes of the Handbook offer a unique assembly of leading experts presenting their approaches to the historical Jesus, as well as a thought-out compilation of original studies on a large variety of topics pertaining to Jesus research and adjacent areas. [Lonergan is mentioned throughout.]

"Just as individual organs in a material organism are bound to one another by almost uncountable links, so too everything in that spiritual organism which is the understanding of doctrine, everything is interwoven and interdependent in a manner far subtler, far richer, far firmer."

CWL 8: 81

Imbelli, Robert. "Receiving Vatican II: Renewing the Christic Center." *Lonergan Workshop* 26 (2012): 187-209.

Jamieson, Christine. "The Ethical Challenges of Medicine Today: Drawing on the Wisdom of Vatican II." *Lonergan Workshop* 26 (2012): 211-222.

Jamieson, Christine. "Religion as Violence and as Healing." *Theoforum* 45/1 (2014): 157-173.

This essay explores the role of religion in the promotion of violence and of healing in human communities. Building on the work of Hent de Vries, it explores contemporary discussion of this question in the thought of Kierkegaard, Derrida, and Levinas. The author contends that Lonergan's reflection on the agency of the supernatural in the reversal of decline and in development of human progress provides an important insight into the way past the "limit situation" of violence described by Levinas. The experience of violence points to both human responsibility and the liberating role of grace in ethical decision-making.

Kidder, Paul. "Lonergan, Liberalism, and the Good of Cities." *Theoforum* 45/1 (2014): 81-99.

This essay argues that a liberal theory that proposes only a "thin" theory of the human good cannot fully assess contemporary urban choices of settlement patterns, automobile dependency, and environmental destruction. By contrast, Lonergan's theory of the good, emphasizing the role of intrinsic values, revives, in a contemporary way, the case for the good of moderation and service that is needed in today's urban circumstances. Though irreconcilable with certain forms of liberalism, Lonergan's view is roughly compatible with the later work of John Rawls, which avoids a "thin" theory of the good by endorsing an overlapping consensus among "thick" ones.

Krokus, Christian S. "Interreligious Friendship: The Church and Islam." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 101-121. Milwaukee, WI: Marquette University Press, 2016.

LaChance, Paul. "Recourse to Psychology within the Vocational Journey: Vatican II and Post-Conciliar Documents." *Lonergan Workshop* 26 (2012): 223-247.

LaChance, Paul Joseph. "Authenticity and Grace: Lonergan's Contributions to an Explanatory Sociology of Knowledge." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 123-150. Milwaukee, WI: Marquette University Press, 2016.

Lawrence, Fred. "Editor's Introduction." *Lonergan Workshop* 26 (2012): iii-xii.

Lawrence, Fred, ed. *Lonergan Workshop*, Vol. 26: "The Promise of Vatican II After Fifty Years." Boston College, 2014.

The meeting took place in 2012, the essays are copyrighted 2014, and the publication took place in 2016.

See listings under: *Braman, Byrne, Clore, Coelho, Doran, Ekwueme, Hefling, Imbelli, Jamieson, LaChance, Matthews, McCarthy, McLaughlin, Ormerod, Ranieri, Schepers, Sullivan, Vertin, Whelan.*

Mathieu, Paula. "Bernard Lonergan's Rhetorical Resonances: A Preliminary Inquiry." In *Traditions of Eloquence: The Jesuits and Modern Rhetorical Studies*, edited by Cinthia Gannett and John C. Brereton, 218-233. New York: Fordham University Press, 2016.

Matthews, William. "Self-Appropriation in the World of Meaning: Work in Progress." *Lonergan Workshop* 26 (2012): 249-264.

McCarthy, Michael. "Reforming the Church, Redeeming the World." *Lonergan Workshop* 26 (2012): 265-294.

McEvoy, John and Jim Malone. "What Can Theology Learn from Science?" *Doctrine and Life* 66/2 (February 2016): 42-56.

McLaughlin, Francis. "Reflections on Bernard Lonergan's Macro Theory, Catholic Social Teaching, and Ethics." *Loneragan Workshop* 26 (2012): 295-321.

McNelis, Sean. "Researching Housing in a Global Context: New Directions in Some Critical Issues." *Housing, Theory and Society*. (published online 5 April 2016)
<http://dx.doi.org/10.1080/14036096.2016.1167121>

Housing varies from society to society. As researchers, we seek to understand these various housing systems and their relations to broader economic, societal and global trends, to identify the interests that drive housing, and to learn from successful innovations, and to propose practical innovations. This paper argues that current methods are no longer adequate to the task of dealing with the complexity of housing in a global context. It examines four critical issues: theory, interdisciplinarity, a scientific approach, and making progress through collaboration. It proposes a new approach to these issues. It also introduces a new framework for collaborative creativity, Functional Collaboration. This is a set of eight methods that integrates the diversity of current methods. It is a scientific, collaborative, cyclical and global approach oriented to progress in housing.

Melchin, Kenneth R. "Democracy and the Transformation of Conflict: Ideas from Bernard Lonergan." *Theoforum* 45/1 (2014): 101-118.

This paper draws on Lonergan to better understand democracy and highlight religious resources for navigating conflicts that proliferate in democracies. It begins by surveying diverse approaches to democracy, then examines conflict and its links to democracy. Finally, theological insights are introduced to explore a positive role religion can play in navigating conflicts. The focus is transformative experiences that occur in conflicts. They de-link threats and reverse cycles of decline by cutting links between past evils and future expectations. Such experiences can be understood as religious, and their positive role in conflict and democracy is examined in the language of grace.

Miller, Mark T. "Persevering in the Good: The Inner Dimensions of Anselm's Satisfaction." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 151-166. Milwaukee, WI: Marquette University Press, 2016.

Mongeau, Gilles. "The State of Grace and the Law of the Cross: Further Insights into Lonergan from René Girard." *Theoforum* 45/1 (2014): 119-132.

This essay identifies parallels in René Girard's reflections on the experience of violence and suffering and Bernard Lonergan's understanding of the Law of the Cross. Their works help to illuminate how the total self-offering of Christ out of love functions to reorient interpersonal knowing and to constitute a community that has the form of the Suffering Servant; the form of divine love that overcomes mimetic desire and violence.

Mudd, Joseph C. "Conversation as Communion: Prayer and Theological Foundations." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 167-189. Milwaukee, WI: Marquette University Press, 2016.

Murray, Elizabeth A. "The Will After Classicalism." *Theoforum* 45/1 (2014): 11-23.

Bernard Lonergan's account of moral consciousness in *Method in Theology* develops his earlier account of the will in *Insight*. The three aspects of volition discussed in *Insight*, the will,

willingness, and the act of will, are transposed in his treatment of the fourth level of conscious intentionality in *Method in Theology*. The author contends that this transposition enriches and yet remains consonant with his earlier account.

Ormerod, Neil and Cristina Vanin. "Ecological Conversion: What Does it Mean?" *Theological Studies* 77/2 (2016): 328-352.

This article interrogates the notion of ecological conversion through the lens of the four conversions suggested by Bernard Lonergan and Robert Doran: religious, moral, intellectual, and psychic. It further dialogues with *Laudato Si'* to examine how the encyclical illustrates the usefulness of the four types of conversion in bringing out the full reality of ecological conversion.

Ormerod, Neil. "Gilson and Lonergan and the Possibility of A Christian Philosophy." *The Heythrop Journal* 57/3 (2016): 532-541.

Etienne Gilson was a strong promoter of the notion of a 'Christian philosophy'. He viewed it as a type of historical practice whereby Christian thinkers are spurred by revelation to develop philosophical positions congruent with revelation, but which are defensible by reason alone. This paper reviews Gilson's notion of Christian philosophy and argues that the philosophical position of Bernard Lonergan is one example of such a practice.

Ormerod, Neil. "The Needed Renewal of Systematic Theology." *Lonergan Workshop* 26 (2012): 323-338.

Ormerod, Neil. "Secularisation and Resacralisation." *Australian eJournal of Theology*. 23/1 (2016). http://aejt.com.au/2016/volume_23/vol_23_no_1_2016/?article=876734

In his work, *Theology and Social Theory* John Milbank proffers the alternatives of naturalising the supernatural, which he identifies with the theology of Karl Rahner and claims promotes secularisation, and supernaturalising the natural which he identifies with the theology of Henri de Lubac with a political goal of a restored Christendom; these two options of a secularism which excludes the divine from the social order and a resacralisation which seeks to restore the sacred alliance between Church and state present false alternatives. This paper considers the alternatives of sacralisation and secularisation through the lens of the grace-nature debate and what Pope Francis calls the "missionary option." The distinct ecclesial styles of Popes Benedict XVI and Francis will be drawn upon to illustrate the position developed.

Petillo, L. Matthew. "Grace, Glory, and the Gaze of Love." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 191-212. Milwaukee, WI: Marquette University Press, 2016.

Picard, Cheryl Ann. *Practicing Insight Meditation*. Toronto, University of Toronto Press, 2016.

A practical companion to the much-acclaimed *Transforming Conflict through Insight, Practicing Insight Meditation* is a book about how insight mediators do their work and why they do it that way. In the book, Cheryl A. Picard, co-founder of insight meditation, explains how the theory of cognition presented in Bernard Lonergan's *Insight* can be used as the basis for a learning-centred approach to conflict resolution in which the parties involved improve their self-understandings and discover new and less threatening patterns of interaction with each other through efforts to better their conflict relations. *Practicing Insight Meditation* features a wide range of valuable resources for any conflict practitioner, including in-depth descriptions of insight communication skills and strategies, a transcribed example mediation, sample documents, and a mediator's self-assessment tool. The essential handbook for those interested in learning about and applying this fast-growing conflict resolution and mediation approach, the book also includes discussions of the latest research into the application of the insight approach to areas including policing, spirituality, and genocide prevention.

Porter, Stanley E. and Andrew W. Pitts. "Critical Realism in Context: N.T. Wright's Historical Method and Analytic Epistemology." *Journal for the Study of Historical Jesus* 13/2-3 (2015): 276-306.

N.T. Wright's critical realist epistemology has become the foundation for many recent studies of Christian origins. This article argues that New Testament scholars have perhaps too quickly and uncritically adopted this method, when it is out of step with contemporary analytic epistemology. The method Wright employs—and which many have adopted—originates with an internalist epistemic account developed in the 1940s. Since then, key developments in the study of epistemology (beginning with Gettier in 1963) have made Wright's critical realist model irrelevant in many ways. In light of these inadequacies, we tentatively outline some potential components of a more promising historical epistemology for the study of Christian origins. [The article is mainly a critique of Lonergan.]

Ranieri, John J. "Faith in Search of Belief: Thoughts on Tolstoy's Religious Conversion." *Lonergan Workshop* 26 (2012): 339-359.

Rixon, Gordon. "Locating Hegel's *Aufhebung* and Tracing Lonergan's 'Sublation.'" *The Heythrop Journal* 57/3 (2016): 492-510.

In this paper, I investigate Lonergan's use of the notion of sublation to explore the emergence and interdependence of progressively more complex moments in the unfolding of world process; especially as advising his account of cognitional theory, metaphysics, the natural and human sciences, history and theology. Although Lonergan distances his notion of sublation from Hegel's *Aufhebung*—preferring to associate his notion with the differential meaning of *Aufhebung* that he claims to find in Karl Rahner's *Hörer des Wortes*—I suggest that Lonergan's notion can be elucidated positively by comparing and contrasting sublation with Hegel's *Aufhebung*

Rosenberg, Randall S. "Text-Based Friendships and the Quest for Transcendence in a Global-Consumerist Age." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 213-235. Milwaukee, WI: Marquette University Press, 2016.

Schepers, Maury. "The Church Becoming Herself: Synonym for Communications." *Lonergan Workshop* 26 (2012): 361-397.

Stebbins, J. Michael. "Rahner and Lonergan on the Natural-Supernatural Distinction: Some Differences, and Why They Matter." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 237-269. Milwaukee, WI: Marquette University Press, 2016.

Sullivan, Francis A. "The Challenge of Vatican II – After Fifty Years." *Lonergan Workshop* 26 (2012): 399-408.

Tamura, Ryoko. "Interior Analysis as an Integrated 'Meta-Cognition': A Way of Self-Recovery from Poor Educational Achievement." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 271-300. Milwaukee, WI: Marquette University Press, 2016.

Theoforum 45/1 (2014). "Thinking Ethically with Lonergan: Foundations for Political and Religious Decision-Making."

See listings under: *Byrne, Crysedale, Doran, Jamieson, Kidder, Melchin, Mongeau, Murray, Yount.*

Traska, Brian. "Lonergan's 'Christian Philosophy' as Believing in Order to Understand." *The Heythrop Journal* 57/3 (2016): 542-552.

This paper begins with a section on Lonergan's understanding of Christian philosophy as rooted in religion's universal inner word, namely, the experience of being in love unrestrictedly. I proceed to the influence of the Christian tradition (outer word) on the Christian philosopher's inquiry. Then I discuss the use of philosophy in systematic theology, giving examples of the philosophical 'control' of theological meaning. I conclude with a reflection on Gilson's and Lonergan's 'hermeneutical' accounts of Christian philosophy, drawing attention to the continental emphasis on a theme Ormerod also finds in Alasdair MacIntyre, namely, the historical, tradition-influenced character of philosophical rationality.

Vander Schel, Kevin M. "Redemption and the Outer Word: Reflections on Schleiermacher and Lonergan." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 301-318. Milwaukee, WI: Marquette University Press, 2016.

Vertin, Michael. "The Lonergan Enterprise: What is Its Future?" *Lonergan Workshop* 26 (2012): 409-440.

Whelan, Gerard. "Lonergan and the Year of Faith: Addressing Pope Benedict XVI's Concerns About Relativism and Reductionism." *Lonergan Workshop* 26 (2012): 441-468.

Wilkins, Jeremy D. "'Our Conversation is in Heaven': Conversation and/as Conversation in the Thought of Frederick Lawrence." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 319-353. Milwaukee, WI: Marquette University Press, 2016.

Wilkins, Jeremy D. "What 'Will' Won't Do: Faculty Psychology, Intentionality Analysis, and the Metaphysics of Interiority." *The Heythrop Journal* 57/3 (2016): 473-491.

My basic hypothesis is that a decisive element in the shift from the faculty, 'will', to the level of consciousness, 'decision', is the elimination of a misleading distinction between apprehensive and appetitive faculties in favor of a distinction, at once more accurate and more illuminating, between different levels or enlargements of consciousness. This results in a transition from an analysis of the will as an appetitive faculty ('intellectual or spiritual appetite') to an analysis of enlargements of consciousness promoted by desire (spiritual appetite) and structured by a sequence of apprehensive operations. Intentionality analysis discloses that each level of consciousness is assembled by a mutual mediation of spiritual appetite (as motive force) and apprehensive operations. One and the same eros of being, proximately manifest in a series of kinds of questions, effects successive enlargements of consciousness. Successive enlargements are structured by sublating and sublated operations apprehending an isomorphically structured, compound object.

Williams, Kathleen M. "Graced Friendship and Being Oneself: Releasing Excellence." In *Grace and Friendship: Theological Essays in Honor of Fred Lawrence, from his grateful students*, edited by M. Shawn Copeland and Jeremy D. Wilkins, 355-374. Milwaukee, WI: Marquette University Press, 2016.

Yount, Mary Beth. "Transmitting Decision-Making Through Interfaith Action." *Theoforum* 45/1 (2014): 175-186.

In this article, Bernard Lonergan's delineation of the process of transcendence is combined with his ideas about the progress of communities. Coupling these two concepts leads to an understanding of how we, as humans, should act in society, and it becomes clear that progress in community requires ethical action. A new movement of interfaith service, that of the Interfaith

Youth Core, is explored as a case study – an example of the horizon shifts that could occur when both individual and societal conversions, rooted in love and expressed in ethical action, impact a global community.

REVIEWS

Crowe, Frederick E. *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982*. Toronto, University of Toronto Press, 2015. (LSN 26/2; 2005)

Traska, Brian. *The Heythrop Journal* 57/3 (2016): 616.

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

Friel, Christopher. *The Heythrop Journal* 57/3 (2016): 613.

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

Viladesau, Richard. *Journal of Jesuit Studies* 3/1 (2016): 168-171.

Lonergan, Bernard. *Early Latin Theology*. Vol. 19 of *Collected Works of Bernard Lonergan*. Translated by Michael G. Shields and edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2011. (LSN 32/4; 2011)

Meynell, Hugo. *The Heythrop Journal* 57/3 (2016): 613-615.

Lonergan, Bernard. *Early Works on Theological Method*. Vols. 23 & 24 of *Collected Works of Bernard Lonergan*. Edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2013. (LSN 31/3 & 34/2; 2010 & 2013)

Traska, Brian. *The Heythrop Journal* 57/3 (2016): 615.

Marsh, James L. *Lonergan in the World: Self-Appropriation, Otherness, and Justice*. Toronto: University of Toronto Press, 2014. (LSN 35/3; 2014)

Ormerod, Neil. *The Heythrop Journal* 57/3 (2016): 610.

McCarthy, Micheal H. *Authenticity as Self-Transcendence: The Enduring Insights of Bernard Lonergan*. Notre Dame, IN: University of Notre Dame Press, 2015. (LSN 36/2; 2015)

Morelli, Mark. D. *Journal of Jesuit Studies* 3/2 (2016): 362-364.

Ormerod, Neil. *A Public God: Natural Theology Reconsidered*. Minneapolis, MN: Fortress Press, 2015. (LSN 36/1; 2015)

Doyle, Dominic. *Theological Studies* 77/2 (2016): 527.

Traska, Brian. *The Heythrop Journal* 57/3 (2016): 612-613.

DISSERTATIONS & THESES

Chircop, Lionel. *Understanding Bernard Lonergan on the Incarnate Subject and the Question of God*. Thesis for Doctoral of Philosophy Degree in Theology, University of Malta, 2016.

Abstract: This doctoral dissertation shows that Lonergan's intentionality analysis reveals how the dynamism of the human spirit toward authenticity and self-transcendence is naturally open to the God-question. Lonergan's transcendental method fundamentally entails the appropriation and practice of the transcendental precepts—or the inquisitive and deliberative exigencies of the human spirit—namely, attentiveness, intelligence, reasonability, responsibility, and the gift of being-in-love poured out in the human heart by the Holy Spirit. The main thesis advanced is that

the incarnate subject—not as the source of being but as the ground of intentional being—does not tire in raising knowledge-able, value-able, and love-able questions and that, ultimately, the emergence of the question about the unknowable God becomes more real the more the incarnate subject genuinely inclines his or her mind and heart to understanding. In short, the quest for the incomprehensible God is a journey of personal conversion, or a metaxic process rooted in one's existential condition. The *Deus semper major* occasions, for Lonergan, a conscious and intentional 'arpeggiato' exercise of ongoing self-perfection. To be converted and the God-question are implicitly correlated, evoking Augustine's motif in the *Soliloquies*, "let me know myself; let me know You."

WEBWORKS

Philip McShane. www.philipmshane.org

The *Lonergan Gatherings* series of 18 essays is now complete. Their aim was to lift Lonergan studies to a higher level of collaboration, and in particular to influence the direction of the Lonergan leadership in upcoming gatherings: LG6: "The Unashamed Shamefulness of Lonergan Leadership"; LG7: "Words, Diagrams, Heuristics"(James Duffy); LG8: "Just Watch me; Just Watch Lonergan"; LG9: "N.T. Wright and the Resurrection. The Problem of Initial Meanings"; LG10: "Some Notes on the Development of *Method* page 250" (Pat Brown); LG11: "An Appeal to Fred Lawrence and Other Elders"; LG12: "Finality, Love, Courage"; LG13: "The Treatise on the Mystical Body and the Unity of Theology"; LG14: "Refining Our Quest for the Historical Jesus."

Eleven essays are now uploaded to the new *HOW* series. It aims at sharing and overcoming the problem of Lonergan studies being, in the main, locked in the flow of "academic disciplines" (*Method*, 3), which Lonergan considers as "doing little to advance" (*ibid.*, 4) theology. HOW 6: "The Pullet's Surprise" is a key challenge to Lonergan followers.

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!

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

Judaism, Christianity, and Islam, the three major religions of the Western world, are all monotheistic. In their scriptures, all three profess belief in God as Ultimate Reality, a single transcendent entity who as Creator of heaven and earth is responsible for the enormous diversity of finite entities in this world. Neoclassical theism, based on the process-oriented cosmology of Alfred North Whitehead, on the contrary, affirms that Creativity, an activity that transcends its embodiment in finite entities, is Ultimate Reality and that God is its primordial nontemporal embodiment or "accident." Is there a possible third philosophical position that can mediate between these two rival metaphysical systems by postulating that Being is necessarily both entity and activity? In what follows, I claim that this is indeed possible, if one accepts a revision of the Whiteheadian category of society as more than an enduring aggregate of genetically interrelated actual entities with a "common element of form" or "defining characteristic." [He focuses on Lonergan's shift of focus from Being to Be-ing.]

Colberg, Shawn M. "Aquinas and the Grace of Auxilium." *Modern Theology* 32/2 (2016): 187-210.

Finley, John. "The Metaphysics of Gender: A Thomistic Approach." *The Thomist* 79/4 (2015): 585-614.

Froula, Jeffrey. "Aquinas on the Moral Neutrality of the Passion of Despair." *New Blackfriars* 97/1069

(2016): 308-24.

The following analysis will offer a philosophic account of gender in its metaphysical structures, which is to say by way of limitation that it will consider neither the ethical dimension nor the question of gender identity as influenced by psychological and social factors. I will proceed through dialogue with Thomas Aquinas, employing reflection on prephilosophic experience and the findings of modern biology in unison with Thomas's teachings on human nature to show how his general account can shed light on the gender question. My main thesis is that being male or female, while properly characterizing the composite human individual, stems primarily from the soul.

Gainé, OP, Simon Francis. "Thomas Aquinas and John Owen on the Beatific Vision: A Reply to Suzanne McDonald." *New Blackfriars* 97/1070 (2016): 432-46.

It has been shown that the thirteenth-century Dominican friar, St Thomas Aquinas, was an important theological influence on John Owen, the seventeenth-century English puritan theologian, chaplain to Oliver Cromwell, and Vice-Chancellor of Oxford University, especially in the areas of the divine being, grace and Chalcedonian Christology. Suzanne McDonald has argued that, while Aquinas is unmistakably a source for Owen's doctrine of the beatific vision, Owen surpassed Aquinas's doctrine in a manner she judges to be correct, theologically speaking, and which exposes the deficiency of Aquinas's account. Owen achieved this particular 'Reforming' or rather 're-forming' of Aquinas's doctrine, she argues, by way of a 'Christological re-orientation of the doctrine' in terms of what is seen in the beatific vision and how it is seen, that is, its content and means. This article replies to McDonald from a Catholic and Thomist perspective, in response to her suggestion that Owen's account of the beatific vision opens up possibilities for ecumenical dialogue. The article attempts to achieve this first by reassessing the Christological contrasts McDonald draws between Owen and Aquinas in terms of content and means, and then by offering several suggestions as to why one might want to prefer Aquinas's account over Owen's.

George, Marie. "Thomistic Rebuttal of some Common Objections to Paley's Argument from Design." *New Blackfriars* 97/1069 (2016): 266-88.

Ilo, Stan Chu. "Dialogue in African Christianity: The Continuing Theological Significance of Vatican II." *Science et Esprit* 68/2-3 (2016): 341-361.

This essay addresses the significance of Vatican II to African Christianity especially in the areas of dialogue with African religions and cultures, as well as dialogue with the poor in Africa. Vatican II was modern Catholicism's decisive commitment to dialogue with the world and openness to cultural pluralism. This brought about a movement away from mono-cultural Catholicism to an appropriation of a new hermeneutics of multiplicity in the Church's self-understanding and relations with different cultural subjects. In Africa, this openness gave a new impetus to an internal dialogue in African Christianity. Dialogue was identified as central to the identity and mission of African Christianity by the two African synods, both of which were inspired by the teachings of Vatican II. Through an examination of key texts of both Vatican II and the two African synods, the essay proposes how dialogue with African traditional religions and Islam, dialogue with African cultures and social context, and with the poor in Africa can be carried out in the spirit of Vatican II.

Lemna, Keith. "Newman and Bouyer on Sacrifice and Apologetics." *New Blackfriars* 97/1070 (2016): 447-64.

Mansisi, Guy. "Phenomenology and Christian Revelation." *Josephinum Journal of Theology* 21/2 (2014): 252-262.

An important feature of contemporary theology continues to be the impact on it of phenomenology. We can gather an idea of this impact and its importance by contrasting the approaches of two distinguished phenomenologists, Jean-Luc Marion and Robert Sokolowski, to Christian revelation. Marion allows a large role to experience, sensuous experience, in the event of revelation. Sokolowski does not. Marion prepares a pre-theological, phenomenologically defined space for revelation. Sokolowski's description of the God who reveals himself to us rather precludes such a pre-theological move. Marion's approach seems to discount any metaphysical vindication of the *praeambula fidei*. Sokolowski's phenomenology is much more accommodating to this traditional theological employment of metaphysics.

Marcar, G. P. "Another Look at Aquinas's Objections to Capital Punishment." *New Blackfriars* 97/1069 (2016): 289-307.

According to Thomas Aquinas, a sovereign government may legitimately execute sinners in pursuance of the common good. Aquinas outlines his defence of Capital Punishment ('CP') in the *Summa Theologica* ('ST') 2-2, q.64, a.2 and the *Summa Contra Gentiles* ('SCG'), Book 3, Chapter 146. Aquinas's stance on this issue is well known and his argument in favour of CP has been extensively discussed. This article will focus instead on the objections Aquinas raises to the institution of CP in the *ST* and *SCG*, along with his responses to these objections. After providing a brief sketch of Aquinas's account of legal punishment, Aquinas's argument for the legitimacy of CP will then be outlined. The objections which Aquinas raises to CP will then be individually examined, along with his reply to each. After examining the underpinnings of Aquinas's objections and responses, the outline of a critique will be offered which draws upon the thought of Augustine and Karl Barth.

McGrattan, Dominic. "Augustine's Theory of Time." *The Heythrop Journal* 57/4 (2016): 659-665.

O'Rourke, Fran. "The *Triplex Via* of Naming God." *The Review of Metaphysics* 69 (2016): 519-554.

The aim of the present essay is to survey the tradition of the *triplex via* of divine names. In it are crystalized the fundamental and central doctrines of Neoplatonist and scholastic teaching concerning the knowledge of transcendent reality. Covering: Alconius, Celsus, Origen, Plato, Plotinus, Pseudo-Dionysius, Johannes Scottus Eriugena, Bonaventure, Albertus Magnus, Thomas Aquinas, Ulrich of Strasbourg, Henry of Ghent, Duns Scotus, Meister Eckhart, Denys the Carthusian, René Descartes, and Immanuel Kant.

Reynolds, Thomas. "Theology and Religious Others: The Unity of the Love of God and Neighbor as an Interreligious Hermeneutic." *Science et Esprit* 68/2-3 (2016): 257-274.

This article explores the double commandment of Jesus – the love of God and neighbor – as an interreligious hermeneutic, an opening to religious others from a Christian standpoint. Dialogical in orientation, the double commandment invites a posture of epistemic humility and radical hospitality in which conversion to God is at the same time conversion to the other, such that listening to and learning from the other is a way of loving God, even receiving divine blessings. This dynamic can be seen in the landmark shift toward religious others represented in Vatican II documents. Building on the momentum inaugurated by Vatican II, the article argues that the double commandment provides a theological framework for robust dialogue and even transformation with religious others.

Rikhof, Herwi. "The Treasure of St. Thomas' Theology of the Trinity." *New Blackfriars* 97/1069 (2016): 250-65.

One of the treasures of Thomas' theology of the Trinity is his attention to the mission of the Spirit, to the gift of the Spirit (and not just to the gifts of the Spirit). In this slightly modified version of the 2016 Aquinas Lecture Oxford, three texts are read that show the richness of his attention to the Spirit and that show, too, that often-repeated criticism that Thomas forgets the Spirit is incorrect. First, Thomas' remark that the knowledge of the divine persons is necessary for a correct understanding of creation and salvation (*STh* I q. 32, a.1 ad 3m). Second, his commentary on the opening verse of ps 50, ('the great mercy of God'). Third, two articles on the mission of the Spirit (*STh* 1, q. 43, a.3 and 5, especially the ad 2m).

Siebert, Matthew Kent. "Aquinas on Testimonial Justification: Faith and Opinion." *The Review of Metaphysics* 69 (2016): 555-582.

I provide the first detailed interpretation and reconstruction of Aquinas's account of testimonial justification. His unique pluralist approach, I argue, does not fit nicely into either the Humean or the Reidian camp. I argue that Aquinas has a distinctive interpersonal view of some testimonial believe, as well as a separate account of some testimonial justification that is purely inferentialist.

Stein, Nathaniel. "Aristotle on Parts of Time and being in Time." *The Review of Metaphysics* 69 (2016): 495-518.

I examine what resources [Aristotle's] discussion contains that would allow us to reconstruct or correct our familiar picture of time as involving a past, present, and future in light of his inquiry, so that we can give the puzzles raised by the *phainomena* a substantive response rather than one which seeks only a counterargument by which to justify rejecting their conclusion.

Stewart, Robert B. "Doing History the (W)right Way: Is N.T. Wright's Historical Method Modern, Postmodern, or Something Else Altogether?" *Journal for the Study of the Historical Jesus* 13/2-3 (2015): 328-346.

This article argues that Wright's historical method is neither modern nor postmodern though it does contain elements that are found in each. In it I assess Wright's method in light of critique from Carey Newman on the one hand and Brian Walsh and Richard Middleton on the other. I conclude that all of them are partially correct and partially incorrect.

Stoeber, Michael. "The Comparative Study of Mysticism." *The Oxford Research Encyclopedia of Religion*. (published online September 2015)
<http://religion.oxfordre.com/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-93>

Wittman, Tyler R. "'Not a God of Confusion but of Peace': Aquinas and the Meaning of Divine Simplicity." *Modern Theology* 32/2 (2016): 151-169.

RECENT EVENTS

Loneragan alla Gregoriana

The Loneragan club at the Pontificia Università Gregoriana have been meeting monthly during the school year. For news and updates see their webpage: www.facebook.com/lonerangreg

The 2016 meetings included:

January 20: **Massimo Pampaloni** “Studying the Church Fathers with Lonergan's Method”

February 24: **Rosanna Finamore** “The Fundamental Optimism of Lonergan”; Rosanna Finamore “Healing Culture with Philosophy”

March 16: **Luboš Rojka** “Neuroscience, Insight, and the Subject”

April 20: **Romeo Ciminello** “Throwing light on: Economics, Democracy, and Anthropology!”

May 11: Graduate members of the Loneragan Club “The Importance of Robert Doran”

Taiwan Lonergan Lecture Series

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

Jeremy Wilkins “The Contemporary Relevance of Bernard Lonergan”

The Impossibility of God: International Conference with David Tracy

March 18-19, 2016

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

Keynote speakers: **David Tracy** “God, the Infinite, the Incomprehensible and Hidden.” The Concurrent Session, “Tracy and Lonergan” consisted of a paper by **Gordon Rixon** “Religion, Reconciliation and Justice after a Secular Age.”

For more information:

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

Participating in God's Mission: An Interdisciplinary Conference

March 18-19, 2016

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

The Concurrent Session “The Contribution of Bernard Lonergan to Missional Thinking” included the following presentations:

Justin Schwartz “Theological Method for Participation in God's Mission: Collaboration and Functional Specialization”

Wayne Lott “Participation in God's Mission through the Natural Law in the Thought of Bernard Lonergan”

Loneragan Centre (Ottawa) 2016 Lecture

March 31, 2016. 7-8pm.

Marie-France Dion, “Joshua and Intuitive Intelligence ‘Insight’”

For more information: centreloneragan@ustpaul.ca or 613 236-1393, poste 2347

West Coast Method Institute 2016*March 31-April 2, 2016**Loyola Marymount University*

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

2nd Annual Bernie Tyrell Lecture*April 7, 2016. 7pm. Gonzaga University***Frederick G. Lawrence**, “Elements of Historical Praxis: Politics, Economics, Authenticity”

For more information about this specific lecture or how to support the lecture, please contact Joe Mudd: mudd@gonzaga.edu

LRI (Toronto) Graduate Seminar Series*April 19, 2016: Daniel De Hann*, “Is There a Human Nature?” For more information:<http://www.loneraganresearch.org/events/lri-graduate-seminar-daniel-dehaan-cambridge/>

College Theology Society Annual Convention

June 3-5, 2016

Rockhurst University of Kansas City, MO. Several papers were delivered that dealt with Lonergan: **Brain Bajzek** “Developing through Difference: Alterity and Similarity beyond Vatican II.” **Eric Mabry** “Christ Indwells our Hearts by Faith: An Exploration of the Intelligibility of the Invisible Mission of the Word”

For more information:

<http://www.collegetheology.org/resources/Documents/CTS%202016%20Rockhurst%20University%202016.3.16.pdf>

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

June 10, 2016

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

Administrative Team: **John Dadosky**, **Cyril Orji**, **Mark Miller**. Convener: **Cyril Orji**. Moderator: **Mark Miller**. Papers delivered: **Neil Ormerod** and **Cristina Vanin** “Ecological Conversion: What Does It Mean?” **John Dadosky** “God’s Eternal ‘Yes!’: An Exposition and Development of Lonergan’s Psychological Analogy of the Trinity.” **Joseph Martos** “How the Insight into Insight Turned an Average Student Into a Scholar who Thinks Out of the Box.”

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

43rd Annual Lonergan Workshop

June 19-24, 2016. Boston College

The 2016 theme was “The Challenge of Being ‘catholic with the catholicity of the Spirit of the Lord.’”

Papers delivered: **Victor Clore**, “Shedding Light on Buchlack’s Search for Civic Virtue”; **Gerard Whelan** “The Similarity Between Pope Francis on Mercy and Robert Doran on the Option for the Poor”; **Cyril Orji** “Lonergan, Inculturation, and the Challenge of ‘Being Catholic in the Age of the Spirit.’”; **Timothy Hanchin** “Educating in/for *Caritas*: A Pedagogy That Is ‘catholic in the Spirit of the Lord’”; **Joseph Mudd** “Character and Catholicity: Foundations of Liturgical Inculturation”; **Jeremy Blackwood** “The ‘catholicity of the Spirit of the Lord’ and the New Evangelization” Understanding the USBBC’s Building Inculturation Competences Project”; **Joseph Ogbonnaya** “African Catholicism and the Hermeneutics of Culture: Dialogue Between African and Western Thought”; **Armando Rugarcia** “From Transcendental Method to Humanizing Method for the Renewal of Subjects in Any Socio-culture”; **Paul Caringella**, **Chip Hughes**, **Tom McPartland** “Remembering Conversions—In Voegelin, Lonergan & Us”; **Bill Mathews** “Acknowledge Your Historicity”; **André Pérez Carrasco** “Lonergan’s Philosophy of Aesthetics vis-à-vis the Problems of the Binary Aesthetics of Kant, Kierkegaard, and Nietzsche”; **Michael McCarthy** “Faithful and Free: A Study of Critical Belonging”; **Paul Kolbert** “Augustine’s Theology of the Heart’s Privacy”; **Frank Carpinelli** “Luke, Lonergan, and Interiority: ‘Pay Attention to How You Listen’ (Luke 8:18)”; **Hilary Mooney** “Being in Christ and Human Authenticity—Voices from the Distant and Not So Distant Past”; **Glenn Hughes** “Damned to Love: Love and Meaning in Samuel Beckett’s *Krapp’s Last Tape*”; **Susan Legere** “Immigrant Reflections”; **Patrick H. Byrne** “History, Method, and Moral Philosophy: MacIntyre and Lonergan”; **J. Michael Stebbins** “The Pursuit of Virtue: Learning from Dialectical Behavior Theory”; **Marie-France Dion and Christine Jamieson** “Samuel 9: A biblical illustration of insights, levels of consciousness, and ethical implications”; **Michael Vertin** “The Best Way to Foster Human Health”; **Dorothy A Jones** “Health as Expanding Consciousness”;

Danny Willis “Filled with Meaning: Reflections on Spirituality, Consciousness, Wellbeing, and Healing”; **Patrick Daly, Anne Kane, Donna Perry, and Richard Grallo** (Panel Discussion moderated by **Paul LaChance**) “What Are We Doing When We Are Healing?”; **William George** “Mining Morality: Assembling the Prospector’s Tools”; **Richard Liddy** “The University in a New Key: The Catholic University Today”; **Tom McAuley** “Employing Lonergan’s ‘Human Good’ and Scale of Values in the Emerging Field of Water Ethics”; **Michael Ryall and Jeremy Wilkins** “Are There Social ‘Things?’”; **Christiaan Vandegeer** “Revelation and Mediation: The Expanding Body of Christ”; **Matthew Petillo** “Toward a Theology of Religion”; **Andrea Bartoli** “Reflections on Emerging Cultures in Academic, Ecclesial and International Settings”; **Francesca Zaccaron** “For a ‘Fuller Development’: The Functional Specialties ‘from above downwards’ as a New Method in Education”; **Francisco Galán** “A Lonerganian ‘View from Nowhere’: Lonergan and Nagel”; **Paul O’Hara** “Lonergan’s Methodology, Intersubjectivity and Collaborating for Unity”; **Daniel Ancona** “*Insight 2.4* Revisited.”

Workshops: **Daniel Ancona** “On *Insight*, chapters 1-4”; **Bert Breiner** “Lonergan & Orthodox Theology”; **Patrick Daly** “What Are We Doing When We Are Healing?”; **Ken Melchin** “Applications of Lonergan.”

The Incarnate Word: Bernard Lonergan on Christ

June 27-July 1, 2016

This workshop took place at the San Alfonso Retreat House in Long Branch, NJ.

The workshop covered the meaning of Christ’s consciousness and his union with the Father, his growing human knowledge and freedom, as well as the meaning of Christ’s redemption in history and of history. The workshop was facilitated by **Jeremy D. Wilkins** and **Mark T. Miller**. The workshop was coordinated by **Richard Liddy**.

COMING UP

Lonergan On the Edge 2016

September 23-24, 2016. Marquette University.

Panel Discussion: **Jennifer Newsome Martin, Grant Kaplan, Jeremy Wilkins**

Keynote Speaker: **Eric Mabry**

The Lonergan Society will be hosting their eighth annual graduate conference. The theme is “The Spirit of Vatican I.” The conference aspires to a conversation about the best interpretations of Catholic theology and philosophy in our time. The “majority position” of Vatican II was ultimately a precarious alliance, famously disintegrating after the Council into competing factions at odds about the meaning and implications of the Council’s work. These post-conciliar dividing lines often still function to organize Catholic theology and philosophy into categories of right and left, traditional and progressive, *communio* and *concilium*. This conference experiments with an alternative hermeneutic for interpreting mid-twentieth century Catholic thought, one that interrupts these common divisions. Instead of reading Rahner, Lonergan, von Balthasar, de Lubac, Ratzinger, Blondel, Przywara, Congar, Schillebeeckx, Wojtyla, and others as fathers of Vatican II, might we better understand them as the children—or perhaps grandchildren—of Vatican I? Such a hermeneutic brackets the question of post-Vatican II divisions, and foregrounds the shared nineteenth-century legacy in the work of this diverse group of thinkers. We invite paper proposals that bring these twentieth-century figures into conversation with their mid-nineteenth-century roots. Anyone without a PhD, who is currently enrolled in a graduate program, or who has attended graduate school within the last five years is welcome to submit, and all are welcome to attend.

This year’s conference will also feature the fourth installment of the M. Shawn Copeland Presentation in Contextual Theology—an annual, funded graduate student presentation on the intersection of contextual

theology and Lonergan studies. The presenter will have an expanded presentation format, and will receive financial support for travel and accommodations. Students interested in the M. Shawn Copeland Presentation should follow the standard submission instructions, but indicate their interest in being considered.

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

Send an e-mail with attached proposal (Word or PDF format) to lonergansociety@gmail.com no later than July 31, 2016. E-mail lonergansociety@gmail.com with any questions.

2017 Catholic Theological Society of America

Albuquerque, NM. June 8-11, 2017

Look for the call for papers and selected session proposals in the "NEWS" section of the website <http://www.ctsa-online.org/>

Deadline for Submission of Paper Proposals: September 1. Deadline for Selected Session Proposals: October 1.

PROJECTS

Collected Works

CWL 13, *A Second Collection*, should be published early in the fall.

CWL 16, *A Third Collection*, is in the hands of the copy editor. Expect publication early in 2017.

CWL 14, *Method in Theology*: editing goes forward. Should be submitted in the next few months.

CWL 9, *The Redemption*: Should be submitted in the next few months.

Lonerganresource.com

Recently uploaded: **Elizabeth J. Snedden**, "Personal Appropriation of the Desire to Know and Love God: A Study of Natural and Religious Interiority in the Writings of Bernard Lonergan, S.J" (dissertation); **James Maher**, "The Christian Songwriter as Theologian" (M.A. thesis). Audio recordings (by Greg Lauzon) of Lonergan Workshop, June 15-20, 2008:

1. John Haughey, *Is there such a Thing as the Catholic Intellectual Tradition?*
2. Peter Bisson, *The Jesuits and a Corporate Use of Religious Value*
3. William Mathews, *Reductionism as a Destroyer of Human Meaning and Values*
4. Nikolaus Wandinger, *Implicit Theology and Authentic Subjectivity - The Problem of Attaining Objectivity*
5. John Ranieri, *Leo Strauss: Picture Thinking and Biblical Interpretation*
6. Roman A. Siebenrock, *Loci Theologici and Lonergan's Method in Theology in Relation to Current Discussions Among German Theologians*
7. Alison Benders, *Beyond MySpace: Grounding Post-Modern Identity in Lonergan's Notion of Self-Transcendence*
8. Raymond Topley, *Lonergan's "Ironing Out" Challenge to Educators*
9. Robert Luby, *Upstream Medicine: A Higher Viewpoint*
10. Paul LaChance, *Intersubjectivity and the History of Trinitarian Theology*
11. Charles C. Hefling, *Lonergan's Cur Deus Homo: The Law of the Cross, Revisited or Why Anselm and Abelard Were Both Right*

12. Eileen de Neeve, *Lonergan's Economic Ideas Now: Functional Distinctions, Innovative Growth, The Good of Order and The Baseball Diamond*
13. Jon Nilson, *Beyond Moral Suasion: Reasoning Method in Theology in "Racist America"*
14. David Oyler, *Potency and Structure*
15. Cloe Taddei Ferretti, *Leaving Self-Centeredness According to Lonergan and from the Viewpoint of Cognitive Science*
16. David B. Burrell, *A Trinitarian "Foundation" for Human Freedom*
17. Colin Maloney, *Faith and Lonergan*
18. Robert M. Doran, *Preserving Lonergan's Understanding of Thomist Metaphysics: Some Key Instances*
19. Jeremy Wilkins, *Transposing Nature, Grace and Virtue*
20. Michael McCarthy, *The Need for Conversion*
21. Elizabeth Murray, *The Second Moment of Intellectual Conversion*
22. Kenneth Melchin, *Three Challenges in Christian Ethics*
23. Cheryl Picard, *Exploring the Insight Mediation Method*
24. Brian McDonough, *Lonergan's Notion of Conversation in Encounters between Criminal Offenders and their Victims*
25. William E. Murnion, *A Postmodern Philosophy of History*
26. Thomas McPartland, *The Critique of History and the Pure Line of Progress: A Lonergan Legacy*
27. Paul St. Amour, *On the Validity of Extrinsic Causality in Proofs for the Existence of God*
28. Phil Egan, *Evaluating Lonergan's Early Short Papers and Devotional Works*
29. Gerald Walmsley, *Lonergan on Philosophic Pluralism*
30. Patrick H. Byrne, *The Normative Scale of Values*
31. Gerald Whelan, *Lonergan and the Future of Catholic Social Teaching*
32. Gregory Maillet, *Breathing Back: Lonergan, Literary Creativity and the Spirit of the Lord*
33. Paul Kidder, *Robert Mosses and the Common Good*
34. John Dadosky, *Is There a Fourth Stage of Meaning? Reports on Ways of Applying Lonergan's Thought*

Lonergan Systematics Project

For a description of the project, see this video of **Robert Doran**. <https://youtu.be/RdDXuaOo8Cw>

PEOPLE

Brian Bajzek delivered the paper “Alterity and Similarity in a Multi-Religious World: Advancing the Integral Dialectic of Vatican II” at Boston College on April 3, 2016 at the Engaging Particularities Annual Comparative Theology Conference.

Jonathan Heaps presented the paper “At the Origin of Modern Naturalism” on March 4, 2016 at Point Loma Nazarene University in San Diego, CA for the annual Wesleyan Philosophical Society meeting.

Michael McCarthy visited Boston College on April 19, 2016 to deliver a lecture entitled “Intellectual Eros & The Quest for Understanding: A Reflection on Learning & Teaching.” The paper can be found here <http://bclonergan.org/wp-content/uploads/2016/04/Michael-McCarthy-Intellectual-Eros-1.pdf>

Justin Schwartz (Hamilton, Ontario, Canada on April 9, 2016) co-presented “Collective Listening – Collective Knowing – Collective Insight” on Lonergan’s basic ideas about cognitional structure and possible implications for thinking about church planting at the *Cultivate Learning Party*.



Subscriptions

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

Sponsor

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Contributions

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