

# LONERGAN STUDIES

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## PUBLICATIONS

Allerton, Meghan. "Functional Collaboration in Ecology." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 209-220. Axial Publishing, 2016.

Altarejos, Marina, James Duffy, and Philip McShane, eds., *Himig Ugnayan 16*: "Reshaping Christian Openness." Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

*Himig Ugnayan* is a theological journal that is published annually by the Institute of Formation and Religious Studies (IFRS) in Quezon City, Philippines. Volume 16, "Reshaping Christian Openness," is a special edition *Festschrift* honoring Brendan Lovett, MSSC. In 1993, after his post-doctoral studies at the Lonergan Institute of Boston College, Fr. Lovett came to teach at the IFRS. Since then, he has been disseminating the work of Bernard Lonergan through his teaching. The reshaping of Christian openness has been an important part of his life-work for fifty years, especially as a missionary in Asia. See listings under *Brown, Datu, Duffy, Graham, Lawrence, McKenna, McShane, Ronquillo, and Walsh*.

Anderson, Bruce. "The Fifth Functional Specialty and Foundations for Corporate Law and Governance Policies." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 115-128. Axial Publishing, 2016.

Bednar, G. J. "From Emptiness to Hunger: Lonergan, Lynch, and Conversion in the Works of Flannery O'Connor." *Renascence* 68/3 (2016): 194-209, 243.

Flannery O'Connor provided one of the most helpful keys to her stories when she wrote, "Often the nature of grace can be made plain only by describing its absence." This possibility may be viewed in terms of the difference between emptiness and hunger that can occur in any human life. The philosophical and theological insights of Bernard Lonergan, S. J., and William F. Lynch, S. J. shed light on this subtle dynamic at work in O'Connor's stories and help explain the understated conversions of many of her characters.

Blosser, Philip. "The Concept of 'Person' in Keiji Nishitani and Max Scheler." *International Philosophical Quarterly* 56/3 (2016): 359-370.

This essay compares Scheler's view of the person in his last ("pantheistic") period with the views of Keiji Nishitani, a Buddhist representative of the Kyoto School of phenomenology. Scheler eschewed a "substantialist" concept of the person, as did Nishitani in view of the Buddhist "non-self" (*muga*) doctrine. Both had experienced spiritual crises in their lives. Why did Nishitani turn to the Buddhist concept of "absolute nothingness"? Why did Scheler turn from theism to pantheism? Both saw traditional Christianity and its understanding of the person as intellectually inadequate, though for different reasons. Nishitani focuses on the inadequacies of secondary influences (like Cartesianism) in the Western concept of person, while Scheler focuses on problems of theodicy stemming from the problem of evil and of volition (divine and human) as the source of evil. Both abandon the Christian meaning of personhood.

Brown, Patrick. "Functional Collaboration and the Development of *Method in Theology*, Page 250." *Himig Ugnayan: A Theological Journal of the Institute of Formation and Religious Studies* 16 (2015-16): 171-198.

I sketch the revolutionary idea that is functional specialization or, if you prefer, functional collaboration. I reflect on Lonergan's long journey towards this revolutionary idea and on the

prospects it holds for what one might call global cultural revolution—a revolution radically from within and, as well you might say, a revolution from above, solicitous of the historicity of every culture, open to development and yet conscious of decline, a revolution improbably in league with “the dynamic joy and zeal” of the universe itself, a revolution with all the power of grace and none of the farce of force. I then explore page 250 of *Method in Theology* in some detail. Finally, I offer some concluding reflections.

Brown, Patrick. “Interpreting Lonergan’s View of Method in May 1954.” In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 45-80. Axial Publishing, 2016.

Brown, Patrick and James Duffy, ed. *Seeding Global Collaboration*. Axial Publishing, 2016.

A collection of twelve essays written for “Functional Collaboration in the Academy,” a conference held at the University of British Columbia, in July, 2014. The essays explore and advance a revolutionary method for collaborative inquiry relevant to both the natural sciences and the human sciences. As they range from research in neuroscience to interpreting space and time, from forging new housing policies and communicating macroeconomic dynamics to performing distinct collaborative tasks as part of a unified process of caring for ecosystems, they seek to seed a new ethos of efficient collaboration and effective meaning. See entries: Allerton, Anderson, Brown, Duffy, George, Henman, McNelis, McShane, Mundine, Quinn, Shute, Zanardi.

Coelho, Ivo. “A Wisdom Epistemology: Lonergan’s Transposition of Thomist Wisdom.” In *Keeping the Faith: Festschrift for Joaquim D’Souza, SDB*. Ed. Ivo Coelho, 53-78. Delhi: Media House, 2016.

English version, slightly modified, of “La sabiduría-epistemología de Lonergan.” *Revista de Filosofía Universidad Iberoamericana* 45/135 (2013) 227-254.

Coghlan, David. *Insider Organizations: Exploring Organizational Experiences*. Sage, London 2016.

*Insider Organizations* is for undergraduate students who, as part of their degree programme, spend time on placement or internship in organizations and who do reflective assignments on their experience. The orientation of the book enables students to study organizational processes from the direct closeness of being an insider as contrasted with studying organizations from a distance. Direct engagement in reflecting on experiences such as of envy and jealousy, rumour and gossip, emotional labour, strategy and change in their organization provides rich learning for students. Lonergan’s generalized empirical method is presented as the core method for such insider inquiry and reflective exercises challenge students to catch and test their insights, thus enabling them to learn the life skill of knowing how to know in the everyday setting of organizational life.

Datu, Kobe. “Do You See Jesus in Disguise?” In *Himig Ugnayan* 16: “Reshaping Christian Openness,” edited by M. Altarejos, J. Duffy, and P. McShane, 229–232. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

In his short story, Kobe Datu, the twelve-year-old God-child of Fr. Brendan in the Philippines, reminds us that the primary Christian teaching of authentic love includes love of oneself, of one’s neighbors, of strangers, and of those who we consider as enemies.

Drilling, Peter. “Relating the Theologies of Hans Urs Von Balthasar and Bernard Lonergan on Divine Action in the World.” *Irish Theological Quarterly* 81/3 (2016): 267-83.

Hans Urs von Balthasar and Bernard Lonergan can seem to be quite at odds in their approach to trinitarian theology. However, there have been recent efforts to relate the two theologians favourably. The present author suggests such an effort on the basis of the First Vatican Council’s teaching on human understanding and divine mystery. Balthasar’s and Lonergan’s approaches to achieve some beneficial understanding of the Trinity can be related as complementary:

Loneragan's psychological analogy and Balthasar's connection of the economic and immanent Trinity. Besides that, the two authors can be viewed as comparable even in areas that seem opposed, for example, the anthropological method of openness to the transcendent. Perhaps Balthasar might even be open to Lonergan's later development of the psychological analogy. On the other hand, from the perspective of Bernard Lonergan's theology, some nuances to Balthasar's theology can be offered: (1) to the meaning of divine kenosis, (2) regarding the Father's attitude toward his Son who descends into hell, and (3) in the matter of change, even suffering, in God.

Duffy, James. "A Special Relation." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 91-103. Axial Publishing, 2016.

Duffy, James. "The Joy of Believing." In *Himig Ugnayan 16: "Reshaping Christian Openness,"* edited by M. Altarejos, J. Duffy, and P. McShane, 201-228. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

This essay attempts to meet the challenge that Patrick Brown identifies in his contribution to the Festschrift for Fr. Lovett. Duffy draws on dialectic to assemble and complete fifty years of Lonergan studies (1965-2015). The assembly focuses on regional and international workshops, journals, and internet activities. Duffy contrasts a notable and inexplicable failure in the fifty-year period with the adequate concern for method expressed by Fr. Lovett.

George, Michael. "Functional Cycling and 'Finality, Love, Marriage.'" In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 195-208. Axial Publishing, 2016.

Michael George focuses his essay on Lonergan's article, "Finality, Love, Marriage," first published in *Theological Studies* in 1943. As Fred Crowe points out in his notes to the *Collected Works* version of the article, Lonergan's analysis of love was neither expanded nor developed in his later work. George suggests that there was more going on in this article than a mere justification and reiteration of the traditional teaching on marriage, and it is imperative to recover and recycle issues of sexuality in terms of a normative dimension of growth and development. The particular text that he strives to cycle forward is compact but deeply significant: "The ignorance and frailty of fallen man tend to center an infinite craving on a finite object or release: that may be wealth, or fame, or power, but most commonly it is sex" (*CWL* 4, 49).

Graham, MM, Helen. "Influence of the Bible on Women in the Philippines." In *Himig Ugnayan 16: "Reshaping Christian Openness,"* edited by M. Altarejos, J. Duffy, and P. McShane, 145-170. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

In a wealth of anecdotal pointers from four decades of work, ranging from contact with simple women who meet "Mama Mary" in scripture to her students and colleagues, Sr. Helen sharpens our sense of a range of approaches to scripture. One finds in her approach to interpreting scripture the value of local translating in both words and deeds.

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.

Healy, Tim. "When Psychology and Faith Meet: The Mediating Role of Philosophy." *Lumen: A Journal of Catholic Studies* 1/2 (2013): 28-54.

The article is concerned with the meeting of psychology and religious faith. First, some reflections are offered on the encounter of the sciences in general with theology-religion, noting that while in principle there is no conflict between them, in practice conflicts have arisen. As examples of conflict, those associated with the names of Galileo, Darwin and Freud are mentioned. The Galileo case, involving mathematics, physics and astronomy as well as raising questions on how to understand the Bible, is considered, and the history of this conflict is offered as a guiding paradigm for approaching analogous conflicts. The thought of Sigmund Freud on religion is examined in some detail, as an example of conflict involving the human sciences and religion. In this the article draws largely on the work of Ana-Maria Rizzuto to show how his own theoretical positions are conditioned by his personal story. While individual conflicts can be analyzed as they arise, and solutions sought on a case by case basis, a general method to guide the search for understanding would be of considerable value. Two contributions from the thought of the philosopher-theologian Bernard Lonergan are presented as meeting this challenge. They concern scientific method in general, as well as the functional specialty of dialectic as an instrument for the analysis of differences. In the light of the two cases presented, especially that of Freud, the relevance of these contributions of Lonergan should be apparent to the reader.

Henman, Robert. "Functional Research in Neuroscience." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 1-28. Axial Publishing, 2016.

This essay zeroes in on the task of finding something worth recycling in chapters 15 and 16 of *Insight* that are to be components of an effective ethos of progress. The key texts are (a) "there have to be invented appropriate symbolic images" (*CWL* 3, 489) if one is studying organic, psychic, and intellectual developments empirically and integrally, as triply compounded, and (b) "there results the problem of formulating the heuristic structure of the investigation of this triply compounded development" (*CWL* 3, 494-95). Henman argues that generalized empirical method poses a novel challenge to philosophers, neuroscientists, and all those striving to move beyond description and reductionism towards an adequate explanatory account of the relationships between the brain and the mind alike.

Lawrence, Frederick. "Elements of Historical Praxis." *Himig Ugnayan: A Theological Journal of the Institute of Formation and Religious Studies* 16 (2015-16): 61-102.

This essay presents a restructuring of politics in theory and practice. It also gives a picture of the struggle towards authentic political involvement and the need, in the characters of authentic political involvement, for the conversions identified by Lonergan.

Matthews, William. "On Consciousness and Autobiography." *Milltown Studies* 75 (2015): 26-51.

I have suggested that auto/biographies are data, sources for consciousness studies. The illustrations offered hopefully bring to our attention very elusive dimensions of our own daily living. The potentials for meaning and value which I have been signing are both before meaning or language or values. They are the dark embryo of the creative spirit in the human: wonder, curiosity, inquiry, acting in the world. Somewhere in them, I believe, is the true meaning of the spirit and perhaps clues about human immortality.

McKenna, Megan. "Red, Green and White and Black and Blue: Martyrdom in the Theologies of Brendan Lovett, Ignacio Ellacuria and Jon Sobrino." In *Himig Ugnayan* 16: "Reshaping Christian

Openness,” edited by M. Altarejos, J. Duffy, and P. McShane, 11–34. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

This essay introduces Brendan Lovett through his writings and in the reality of his white martyrdom. McKenna presents a dense consideration of his theology, together with the theologies of Ignacio Ellacuria and Jon Sobrino. She begins with the story of an early exiled Irish monk, which sets the stage for much of the writing of Brendan Lovett, an Irish missionary in the community of St. Columban.

McNelis, Sean. “Housing Policies in and on the Mode of the Sixth Functional Specialty.” In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffy, 129-148. Axial Publishing, 2016.

Sean McNelis uses housing as a case study to attempt the functional specialty doctrines, or what he prefers to call policies. He identifies various dimensions of housing, including environmental, technological, economic, political, cultural, and religious dimensions. But he notes that one pervasive context for the mess in housing policies may be found in dominant dynamics—themselves the results of past policies—of wealth accumulation or profit maximization. McNelis claims that a collaborative treatment of housing would include a foundational decision to appropriate and implement explanatory definition, to integrate diverse disciplines and diverse methods used in housing research, and to implement a new heuristic of the economy.

McShane, Philip. “Epilogue: Embracing Luminously and Toweringly the Symphony of Cauling.” In *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy, 221–243. Vancouver: Axial Publishing, 2016.

Philip McShane offers a creative interpretation of the third line of the structure of the human good metagram (*Method in Theology*, 48) that intimates possible novelties of the third stage of meaning. He also reflects upon the problematic of luminous growth with a focus on special categories. In order to illustrate the transition involved in the shift to a science in which “theoretical understanding, then, seeks to solve problems, to erect syntheses, to embrace the universe in a single view” (*Insight, CWL* 3, 442), he examines a single article of Thomas’s *Summa Theologica*—“Whether the gifts of the Holy Spirit are conveniently counted as seven?” (*Prima Secundae*, Q. 68, Art. 4.) The Epilogue includes a reflection on the shortcomings of the essays in *Seeding Global Collaboration* in light of the high calling to think “at the level of the times” (*Method in Theology*, 350).

McShane, Philip. “For the Joy Set Before Us of Effective Field-fostering Reviewing.” *Himig Ugnayan: A Theological Journal of the Institute of Formation and Religious Studies* 16 (2015-16): 35-60.

This essay pushes forward functional collaboration, a project which McShane and Brendan Lovett share. McShane offers a meaning of *reviewing* which, when taken seriously, leads to effective work in research as a functional specialty. This is a matter of focusing on whatever is at hand—a book, a local crisis—to find problems and insights that make one exclaim, “This is worth recycling.”

McShane, Philip. “Foundations of Communications.” In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffer, 161-172. Axial Publishing, 2016.

The larger context of Philip McShane’s essay is his many years spent struggling with problem of communication, a problem he first encountered when he came across the problem of Cosmopolis in the late 1950s. In the 1980s he began to seriously struggle with chapter 14 of *Method in Theology*, and the outcome of that effort was his seminal article, “Systematics, Communications, Actual Contexts.” (*Loneragan Workshop* 6) Other writings on the same problem include “Communications and Ever-ready Founders” (*Cantower* 14) and “Structuring Systems in Towns, Gowns, and Clowns” (*Futurology Express*, 92–98). In his contribution to this collection of essays, McShane weaves reflections about the kataphatic fantasy of foundations persons with

ruminations on the poetry of Hafiz. The key insight regarding the foundations of communications is “seeing now, smelling now, each city block or rural farm as under the umbrella of an eight-layered towering collaboration of situations.”

Moloney, Raymond. “Lonergan’s Soteriology: Further Reflections.” *Milltown Studies* 75 (2015): 92-111.

This is “a supplementary article giving some help to students to find their way through the complexity of the treatment [of the redemption] in *De Verbo incarnato* and highlighting what is distinctive in Lonergan’s treatment of the matter.” This includes the subjects of divine transcendence, loving personal relationships, and satisfaction.

Morelli, Mark. *Self-Possession: Being at Home in Conscious Performance*. Second Edition. Los Angeles: Encanto Editions, 2016.

The book is a prolonged meditation on our inescapable and fluid relationship to the fundamental ideals of Meaning, Objectivity, Knowledge, Truth, Reality, and Value. It has been adopted for use in courses at Gonzaga University, Loyola Marymount University, Henderson State University, Seton Hall University, St. Paul University in Ottawa, and St. Mary’s University in San Antonio. It is available through Amazon, Amazon.ca, Amazon.it, Amazon.fr, Amazon.es, Amazon.co.uk, and Amazon.de. Orders for courses can be placed on the Encanto Editions website. [This edition incorporates minor changes, corrections, and reformatting of the first edition (See LSN 36/1, March 2015).]

Muldoon, Timothy P. “Cosmopolis or the New Jerusalem: Modern Social Imaginaries and the Catholic University.” *Horizons* 43/1 (2016): 35-56.

Charles Taylor's exploration of modern social imaginaries sheds light on the differing ways that university faculty and leaders today reflect and help shape the world. This article examines Taylor's work as a point of departure for suggesting two contrasting models of social imaginary abroad in university education—namely, cosmopolis and new Jerusalem. It explores what a robust Catholic imagination represented by the latter model might mean for the contemporary Catholic university, especially as regards the desire for integration of knowledge that is truly reflective of the term “university.” It pays particular attention to Bernard Lonergan's notion of cosmopolis as a way of imagining anew the ways that Catholic universities form students and contribute to research and scholarship, and emphasizes the task of faculty formation as central to Catholic mission in the academy.

Mundine, Aaron. “Functional History and Functional Historians.” In *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy, 81–90. Vancouver: Axial Publishing, 2016.

Aaron Mundine homes in on the functional historian’s task of revising the genetic sequence of effective meaning, or meaning that actually impacts local situations, once functional collaboration has developed. He draws on a lengthy passage from “*De Intellectu et Methodo*” in which Lonergan claims that the historian of any discipline has to have a thorough knowledge and systematic understanding of the whole subject in order to write an adequate history of the subject. That passage pivots on an analogy between the developing set of insights in the historian of a discipline, who is necessarily an expert in the discipline whose history she writes, and what would be required to understand the broader historical process. Mundine examines how Aristotle’s position on the human mind understanding the intelligibility in an imaginative or sensible presentation might be received and passed on.

Orji, Cyril. “Are There Stages of Meaning in African Theology?” *Toronto Journal of Theology* 32/1 (2016): 71-93.

Loneragan speaks of three stages of meaning, but John Dadosky argued that there is a fourth implied, which Lonergan did not fully develop. Building on this ideal construct of the stages developed by Lonergan—with one further fleshed out by Dadosky—and applying it to the study of African theology, this article offers insight into the evolution of phases of African theology with a view to determining whether African theology has reached a fourth stage of meaning.

Quinn, Terrance. “Interpreting Lonergan’s Fifth Chapter of *Insight*.” In *Seeding Global Collaboration*, edited by Patrick Brown and James Duffy, 29–44. Vancouver: Axial Publishing, 2016.

The author attempts the exercise of functionally interpreting chapter 5 of *Insight*, “Space and Time.” He focuses on two theorems regarding (a) the abstract formulation of the intelligibility immanent in Space and in Time, and (b) the concrete intelligibility of Space that grounds the possibility of those simultaneous multiplicities named situations. Understanding the first theorem leads to a provisional acceptance on the part of a community of physicists who have done the prior exercises.

Quinn’s interpretation of the second theorem begins with a question regarding the situations on the night of *An Oriental Monsoon*, a performance by a dance troupe from Hangzhou Normal University in China. He suggests that the physics of performers, performance, and audience that is, conceivably, the concern of a physics community, is also an invitation to be luminous about, and within, the dynamic totality that is emergent probability.

... the man or woman intent on achieving self-transcendence is ever aware of shortcomings, while those that are evading the issue of self-realization are kept busy concealing the fact from themselves.

—“Religious Knowledge”

Ronquillo, CSSR, Carlos. “Missiology of the New Evangelization.” In *Himig Ugnayan 16: “Reshaping Christian Openness,”* edited by M. Altarejos, J. Duffy, and P. McShane, 119–144. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

This essay spells out the different varieties and new possibilities of evangelization in a manner that brings out the complexity of the new pastoral effort and the problem of its local effectiveness. In the conclusion Fr. Ronquillo quotes Pope Francis, “I see the church as a field hospital after battle,” and adds his own compact comment, “the church has to understand her missionary role not as winning an argument but offering something beautiful.”

Shute, Michael. “Communicating Microeconomic Dynamics Functionally.” In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffer, 173-194. Axial Publishing, 2016.

Michael Shute focuses on the difficulty of effectively communicating macroeconomic dynamics given the current situation in which neither general method nor economics are operable sciences, or achievements of communal meaning. Two difficult challenges merge. The first is to understand how a smooth transition from the surplus expansion to the basic expansion might happen, and the second is to figure out how to communicate such an understanding to heterodox economists. Shute provides various examples of attempts to “hand-on” through correspondences—a letter he wrote to an institutional economist who had written an article critically assessing *Lonergan’s Discovery of the Science of Economics*; an email exchange with a documentary film-maker who has proposed doing a documentary on Lonergan; and an extended blogpost. Shute concludes that functional communicating in economics is a tremendous creative challenge to envision effective ways to intervene in situations.

Walsh, Mark. “The Testing of Jesus in Luke (4:1–3): Looking for Other Interpretations.” In *Himig Ugnayan 16: “Reshaping Christian Openness,”* edited by M. Altarejos, J. Duffy, and P. McShane, 103–118. Quezon City, Philippines: Institute of Formation and Religious Studies, 2016.

This essay makes a referenced analysis of the temptation of Jesus, comprehensible in the richness of two axes: the Christological and the anthropological. Walsh's reflection relates to Fr. Lovett's many years of teaching Christology and resonates with Lovett's broad aim of meshing Christianity with realities of global cultures.

Whelan, Gerard. "John Courtney Murray and 'The Contemporary Clash between Classicism and Historical Consciousness.'" *Gregorianum* 97/3 (2016): 471-493.

In this article I employ the thought of John Courtney Murray to address the question, "what does Vatican II tell us about how to do moral theology?" I suggest that the answer is that he suggests that moral theology, like other branches of theology, should proceed in a historically conscious manner. I add that, for Murray, this implies a call for moral theology to integrate social ethics into its approach to a far greater extent than had previously been done.

Zanardi, William. *Cracking the Case: Exercises in the New Comparative Interpretation*. CreateSpace Independent Publishing Platform, 2016. [https://www.amazon.com/Cracking-Case-Exercises-Comparative-Interpretation/dp/1533237557/ref=sr\\_1\\_3?s=books&ie=UTF8&qid=1472753533&sr=1-3](https://www.amazon.com/Cracking-Case-Exercises-Comparative-Interpretation/dp/1533237557/ref=sr_1_3?s=books&ie=UTF8&qid=1472753533&sr=1-3)

This is the second in a series of three books on the New Comparative Interpretation, i.e. on what Bernard Lonergan called the fourth functional specialty of dialectic. This approach does not claim to settle every intellectual dispute, but neither does it settle for dismissing all philosophical differences as incommensurable beyond repair. By examining persistent intellectual differences, the authors discover that some of them originate in implicit and unexamined notions about reality, knowing and objectivity. Once these fundamental notions become explicit, it is possible to compare divergent views to a "universal viewpoint" formulated on the basis of a performatively based understanding of these three terms. The authors compare explicit and competing philosophical positions not one to another but to this set of meanings. They contend this form of comparison offers a way beyond recurrent impasses in intellectual history. Because the "proof lies in the doing," the case studies in this series test whether the New Comparative Interpretation is actually a way forward within that history.

Zanardi, William. "Identifying the Eighth Functional Specialty." In *Seeding Global Collaboration*, ed. Patrick Brown and James Duffer, 149-160. Axial Publishing, 2016.

In his essay, "Identifying the Eighth Functional Specialty," William Zanardi focuses on the problem of functionally communicating the non-reception of functional specialization. His concern is to effectively persuade others, especially new students, to exploit the possibilities of functional specialization. He identifies the fear of being displaced, or 'homeless,' as an impediment to seeding functional collaboration. Focusing on the phrase "Identification is performance" (*CWL* 3, 582), and taking up the analogy of producing cars—while many hands go into the making of cars, it is marketing and sales that make the earlier labor pragmatically purposeful—Zanardi endorses an initial amateur-like trial and error of functional communications that is both mindful of linguistic feedback and enthusiastically hopeful that learning will follow doing. He believes that functional specialization, even in its not-yet-mature stages, will produce performances transforming the conventional academic fare.

Zanardi, William. *The New Comparative Interpretation: A Primer*. CreateSpace Independent Publishing Platform, 2016. [https://www.amazon.com/New-Comparative-Interpretation-Primer/dp/1535120282/ref=sr\\_1\\_1?s=books&ie=UTF8&qid=1472753533&sr=1-1](https://www.amazon.com/New-Comparative-Interpretation-Primer/dp/1535120282/ref=sr_1_1?s=books&ie=UTF8&qid=1472753533&sr=1-1)

Comparative studies usually begin by relating two or more authors' responses to some shared question and then go on to point out similarities and differences. Sometimes they end with an interpreter arguing in favor of one response over another. Less frequently a comparative analysis ends by relating the different positions to some broader frame of reference. To go on to locate the competing views within a dynamic pattern of related but distinct stages in understanding a shared



question is a relatively new enterprise. What contemporary developmental psychologists have been pursuing in their field offers some hope that scholars in other fields can do the same in their inquiries. The main purpose of the book, the first in a series, is to bring this relatively new form of comparative interpretation to the attention of other scholars and to encourage their future experiments with it. The question for readers is whether this is a promising way of doing comparative interpretation, one remote from current practice but possibly evading some of its intellectual impasses and so introducing a better future practice.

Zanardi, William. *What Is an Environment?: A Study in the New Comparative Interpretation*. CreateSpace Independent Publishing Platform, 2016. [https://www.amazon.com/What-Environment-Study-Comparative-Interpretation/dp/1610430271/ref=sr\\_1\\_4?s=books&ie=UTF8&qid=1472753533&sr=1-4](https://www.amazon.com/What-Environment-Study-Comparative-Interpretation/dp/1610430271/ref=sr_1_4?s=books&ie=UTF8&qid=1472753533&sr=1-4)

This is the third in a series of volumes introducing and applying the New Comparative Interpretation to contemporary intellectual puzzles. The difficult question for this book is how we are to understand the environment. The authors investigate the varied uses of the term in art history, ecology, the environmental movement, the relatively recent specialty of environmental history and even the neuroscience of perception. The promise of the New Comparative Interpretation is that it can diagnose some differences in viewpoints, offer a developmental sequencing of them and so indicate how to evade current intellectual impasses. This volume concludes with a developmental ordering of the varied ways in which scholars and scientists have understood the environment. In pushing for a more comprehensive understanding, we leave behind earlier views according to which the environment is the background landscape, the bounded space, even the earth as a living whole containing organisms and ecosystems.

## REVIEWS

Beards, Andrew. *Lonergan, Meaning and Method: Philosophical Essays*. London: Bloomsbury, 2016. (LSN 37/2; 2016)

Whelan, Gerard. *Gregorianum* 97/3 (2016): 627-8.

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)

Barden, Garrett. *Irish Theological Quarterly* 81/3 (2016): 325-7.

Shaffet, John E. *The Catholic Library World*. 86/4 (2016): 283-4.

Mudd, Joseph C. *Eucharist as Meaning: Critical Metaphysics and Contemporary Sacramental Theology*. Collegeville, MN: Liturgical Press, 2014. (LSN 35/3; 2014)

Moloney, Raymond. *Milltown Studies* 75 (2015): 146-148.

Ormerod, Neil and Christiaan Jacobs-Vandegeer. *Foundational Theology: A New Approach to Catholic Fundamental Theology*. Minneapolis, MN: Fortress Press, 2015. (LSN 36/4; 2015)

Sánchez Leyva, Francisco. *Salesianum* 78/2 (2016) 366-367.

## DISSERTATIONS & THESES

Gordon, Joseph K. *Scripture in History: A Systematic Theology of the Christian Bible*. PhD Thesis. Marquette University, 2016.

This work utilizes advances in philosophical hermeneutics, the historical study of Christian Scripture, and traditional theological resources to articulate a systematic theology of the Christian Bible. Chapter one introduces the challenges of the contemporary ecclesial and academic situations of Christian Scripture and invokes and explains a functional notion of systematic

theology as a resource for meeting those challenges. Chapter two examines the use of the rule of faith by Irenaeus, Origen, and Augustine to locate the emergence of Christian Scripture within the faith of early Christian churches. It shows that structured, intelligible Christian belief and thought are developing and operative in Christian communities and that such faith guided engagement with Christian Scripture. Chapter three summarizes the judgments of the previous chapter, invokes the doctrines of the Nicene Creed as a rule of faith for locating Scripture within the economic work of the Triune God, and supplements the Creed with judgments and hypotheses regarding divine and human freedom and action and the missions of the Son of God and the Holy Spirit in human history. Such resources provide heuristics of the divine contexts of Christian Scripture. Since Christian Scripture bears the influence of its human transmitters and serves distinctive human purposes, chapter four articulates a philosophical and theological anthropology as an account of the human context of Christian Scripture. Chapters five and six explain the nature and purpose of Christian Scripture within the divine and human contexts of the previous two chapters. The former offers a historical overview and theological evaluation of the material history and diversity of Christian Scripture. The latter provides an account of the unity of Christian Scripture. Scripture is one, despite its diversity, because of the unified work of the Holy Spirit in inspiring and illuminating it in Christian community, because of the unity of its reference to the revelatory work of the Triune God centering on Jesus Christ, and finally because of its usefulness for bearing witness to and facilitating the work of the Holy Spirit and the Son of God in history.

## WEBWORKS

Philip McShane. [www.philipmcshane.org](http://www.philipmcshane.org)

Three final essays now viewable in the HOW series: HOW 12: The Word Made Fresh; HOW 13: The Interior Lighthouse; HOW 14 : Aspiring Models and Dead Time.

## 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!*

Béjar Bacas, José Serafín. "Método teológico y credibilidad del cristianismo [The Issue of Theological Method and Christian Credibility]" *Theologica Xaveriana* 64 (177): 25-58.

Within a context characterized by the passage from Modernity to Post-modernity, the author suggests a reflection upon the issue of the theological method. Such a method has recourse to a threefold, hermeneutically related principle: the *auditus temporis et alterius*, the *auditus fidei* and the *intellectus fidei*. The key to this hermeneutic relationship is the search for a formal, fundamental principle that works as a reliable mediation between the Christian revelation and believers. In order to support his thesis, the author uses narrative argumentation accompanied by Luke's narration of the Emmaus disciples' episode.

Blankenhorn, Bernhard. *The Mystery of Union with God: Dionysian Mysticism in Albert the Great and Thomas Aquinas*. Washington DC: The Catholic University of America Press, 2015.

*The Mystery of Union with God* offers the most extensive, systematic analysis to date of how Albert and Thomas interpreted and transformed the Dionysian Moses "who knows God by unknowing." It shows Albert's and Thomas's philosophical and theological motives to place limits on Dionysian apophatism and to reintegrate mediated knowledge into mystical knowing. The author surfaces many similarities in the two Dominicans' mystical doctrines and exegesis of Dionysius. This work prepares the way for a new consideration of Albert the Great as the father of Rhineland Mysticism. The original presentation of Aquinas's theology of the Spirit's seven

gifts breaks new ground in theological scholarship. Finally, the entire book lays out a model for the study of mystical theology from a historical, philosophical and doctrinal perspective.

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.]

Coyle, Sean. "Natural Law in Aquinas and Grotius — An Ethics for Our Times?" *New Blackfriars* 97/1071 (2016): 591-609.

The present essay has had the limited purpose of clarifying the idea of natural law, and demonstrating its relevance for the modern age. By doing so, it calls for the recognition of a universal ethics for modern times — in fact, for all times.

Di Ceglie, Roberto. "Faith, Reason, and Charity in Thomas Aquinas's Thought." *International Journal for Philosophy of Religion* 79/2 (2016): 133-46.

Aquinas's thought is often considered an exemplary balance between Christian faith and natural reason. However, it is not always sufficiently clear what such balance consists of. With respect to the relation between philosophical topics and the Christian faith, various scholars have advanced perspectives that, although supported by Aquinas's texts, contrast one another. Some maintain that Aquinas elaborated his philosophical view without being under the influence of faith. Others believe that the Christian faith constitutes an indispensable component of Aquinas's view; at least when Aquinas focused on those statements that, though maintainable by mere reason, belong to the Christian revelation. In this essay I intend to show that the aforementioned perspectives can be reconciled on the basis of Aquinas's concept of faith. If we do not limit ourselves to considering faith as the assent to the revealed truth, but also look at what leads the believer to assent—i.e., charity that unites the believer with God and is gratuitously conceded by God himself—then the relation between faith and reason appears to be twofold. On the one hand, the truths of faith cannot participate in the rational inquiry, because according to Aquinas faith lacks the evidence searched for by natural reason. On the other hand, since Aquinas holds that faith is the assent to the revelation due to the love for God that is granted by God himself, the believer will take faith as more certain than intellect and science, and the truths of faith will constitute the *orientation* and *criterion* of her/his rational investigation. The truths shall constitute *orientation* because the believer aims to confirm by reason what she/he already believes. They will also be *criterion*, because in case of a contradiction between rational arguments and revealed truths, reason must be considered mistaken and the rational investigation must start anew from the beginning.

Gallagher, Michael Paul. "What Are We Doing When We Do Theology?" *Landas: Journal of Loyola School of Theology* 28/1 (2014): 1-12.

It may be useful to begin with a number of distinctions. If we can see what theology is not, we are

in a better position to see its identity or what it is called to do. to begin with, theology is not a neutral discipline because, unlike “religious studies,” it is grounded in a commitment of faith. Similarly, it is not an individual project only but takes place within an ecclesial community of believers, and hence it is rooted in a rich tradition of reflection. But to insist on these two contexts for theology (faith and a community of faith) should not restrict theology to narrowly religious themes or only to being an ecclesial specialization. although its focus is on god and revelation, theology also deals with all things in relation to god (as Thomas Aquinas said). although it is grounded in a long history of thinking, it is asked to reinterpret or mediate that tradition for different audiences today—not just for the Church, but also for a pluralist society and for a pluralist intellectual world (as David Tracy has argued). although its foundation lies in god’s Word, written and handed on, it is rooted also in the transforming experience of god’s love (as Bernard Lonergan insists). although in an older meaning theology claimed to be a science, it differs radically from modern empirical sciences which begin from external data. theology can never claim that kind of evidence about its object which involves the mystery of god. It begins from revelation and faith, and aims at a different and relational kind of truth: in other words, as Vatican I put it beautifully, theology seeks obscure, imperfect and yet fruitful understanding of mysteries, and it does so mainly through analogies. this also means that theology cannot be equated with doctrine alone but also with understanding the spiritual depth and cultural significance of doctrinal truths. Therefore, it is not a question of repeating “a monolithic body of doctrine” as abstract theories, as Pope Francis has said, but ultimately of serving the “freshness” of faith for today, and doing so through discerning dialogue with “human experiences” and cultures.

Ip, Pui Him. “Re-imagining Divine Simplicity in Trinitarian Theology.” *International Journal of Systematic Theology* 18, no. 3 (2016): 274-89.

This article reconsiders the relationship between divine simplicity and trinitarian theology based on historical and systematic grounds. I first show that in its early emergence, simplicity was not understood as posing intuitive incompatibilities with the development of trinitarian language. This provides good reason to question the assumption that incompatibility of this kind exists between simplicity and Trinity. I then argue that simplicity deeply enriches the doxological dimension of trinitarian theology. Divine simplicity forces us into the habit of questioning our understanding of the Trinity based on concepts that we are familiar with. As a result, it magnifies our sense of the Trinity's ‘super-abundant richness’. I conclude that trinitarian theology will lose a great deal of its doxological potential if we give up the doctrine of divine simplicity.

Kilma, Gyula, ed. *Intentionality, Cognition, and Mental Representation in Medieval Philosophy*. Bronx, NY: Fordham University Press, 2015.

It is commonly supposed that certain elements of medieval philosophy are uncharacteristically preserved in modern philosophical thought through the idea that mental phenomena are distinguished from physical phenomena by their intentionality, their intrinsic directedness toward some object. The many exceptions to this presumption, however, threaten its viability. This volume explores the intricacies and varieties of the conceptual relationships medieval thinkers developed among intentionality, cognition, and mental representation. Ranging from Aquinas, Scotus, Ockham, and Buridan through less-familiar writers, the collection sheds new light on the various strands that run between medieval and modern thought and bring us to a number of fundamental questions in the philosophy of mind as it is conceived today.

McCarthy, Gerald D. “Dramatic Developments and Epistemological Crises.” *Horizons* 43/1 (2016): 1-34.

John Thiel's development of the category of “dramatic development” in his stimulating and influential *Senses of Tradition* offers a valuable entry point into the current discussion of the continuity or discontinuity between Vatican II and traditional Roman Catholic thought. This

article extends and modifies Thiel's arguments in light of criticisms by Kathryn Tanner and Alasdair MacIntyre's description of the different ways in which traditions make or fail to make progress. It tests this revised theory against an application to *Dignitatis Humanae* and its contested relation to traditional Roman Catholic thought.

Nunziato, Joshua. "Created to Confess: St. Augustine on Being Material." *Modern Theology* 32/3 (2016): 361-83.

I will argue that Augustine treats matter as the mystery by which God articulates divine form as something other than God, thereby giving creation its own voice. I will examine Augustine's Confessions—especially book XII—in order to show how he imagines matter as a communication of divine creativity, which creatures acknowledge for themselves by confessing.

Smith, Sheldon R. "Incomplete Understanding of Concepts: The Case of the Derivative." *MIND: A Quarterly Review of Philosophy* 124/496 (2015): 1163-1199.

Many philosophers have discussed the ability of thinkers to think thoughts that the thinker cannot justify because the thoughts involve concepts that the thinker incompletely understands. A standard example of this phenomenon involves the concept of the derivative in the early days of the calculus: Newton and Leibniz incompletely understood the derivative concept and, hence, as Berkeley noted, they could not justify their thoughts involving it. Later, Weierstrass justified their thoughts by giving a correct explication of the derivative concept. This paper discusses various accounts of how a thinker manages to think with a concept that they incompletely understand and finds them wanting in the case at hand. Part of the overlooked complexity is that there are many derivative concepts, and it is unclear in virtue of what a thinker would be thinking with one of them rather than another. After critical evaluation of standard accounts, this paper suggests a novel account of how one should think about the derivative concepts with which Newton and Leibniz thought and how Weierstrass could have managed to justify their thoughts even if their thoughts did not involve the same derivative concept as Weierstrass's.

Stevens, Bruce A. "Grounded Theology: A New Method to Explore Luck." *Theology Today* 73/2 (2016): 117-128.

The idea of luck has been explored, but not well developed, in three disciplines: philosophy, psychology, and theology. This article uses grounded theory to explore the theme of luck through 15 qualitative interviews with subjects aged between 60 and 75. The sample represented a variety of agnostic and Christian perspectives. The idea of luck was found to be a messy concept, but revealed aspects of participants' worldviews and how they make meaning. This led to two conclusions. The idea of luck is subversive and emotionally messy. This article introduces the idea that grounded theory might be useful as a theological methodology, which could be termed grounded theology.

Terme, Rosa Alonso. "The Order of Love in Saint Augustine of Hippo and Saint Thomas Aquinas." *Landas: Journal of Loyola School of Theology* 29/1 (2015): 51-85.

This article will compare the treatment of the order of charity to neighbor in Saint Augustine of Hippo and Saint Thomas Aquinas. In particular, it will relate the similarities and the differences in their treatment of the subject, and will attempt to explain their differences in terms of their family environment and life experience, geographical and historical context, intellectual education and philosophical affiliation, and personality.

Tilling, Chris. "From Adam's Critique of Wright's Historiography to Barth's Critique of Religion: A Review Essay of Sam Adams's *The Reality of God and Historical Method*." *Theology Today* 73/2 (2016): 168-177.

Rather than summarize Adams's work, I will use the space for critical engagement. I begin by

noting general points of agreement before turning to discuss Adams's interaction with Tom Wright. Then, after highlighting some areas for further discussion, it will be necessary to press Adams on his understanding of the role of historical-critical methods.

Torrence, Andrew. "A Kierkegaardian Guide to Reading Scripture." *New Blackfriars* 97/1071 (2016): 624-639.

Kierkegaard is well known for being critical of a scholarly reading of the bible. It is generally understood that his primary concern was that "objective" biblical scholarship was undermining the possibility of a reader's subjective life being affected, challenged and provoked by its message. That is, it encourages an overly detached reading of Scripture that distracts persons from responding to its call to discipleship. It is indeed the case that Kierkegaard devoted himself to challenging the fact that the nominal Christians in Denmark were not actively responding to Scripture. However, I shall argue that there is something much more fundamental to his critique of biblical scholarship. For Kierkegaard, the faithful reader is not primarily called to respond to the message of Scripture but to the living God who communicates to persons through Scripture. This paper will look at how Kierkegaard sought to remind Christians that Scripture is not an end in itself but a witness to the living God (who is the primary focus of the Christian life).

Verdiá Báguena, José. "'Potentia Dei absoluta et ordinata' en Tomás de Aquino: estudio teológico." *Revista española de Teología* 76/1 (2016): 151-200.

This article contains the texts in which Aquinas refers explicitly to the distinction between *potential Dei absoluta* / *potential Dei ordinate*, paying particular attention to how it's used to solve specific theological problems. I think that only in this way it's possible to achieve a full understanding of the distinction in the mind of Aquinas, overcoming the idea (more or less widespread) that Thomas reduces God's absolute power to a mere "logical assumption" in our way of thinking about the divine actions.

Whidden, David L. III. *Christ the Light: The Theology of Light and Illumination in Thomas Aquinas*. Minneapolis, MN: Fortress Press, 2014.

In *Christ the Light*, Whidden argues that illumination is a critical systematic motif in Aquinas' theology, one that involves the nature of truth, knowledge, and God; at the root, Aquinas' theology of light, or illumination, is Christological, grounding human knowledge of God and eschatological beatitude. This volume establishes the theological network formed by the crucial motif of light/illumination in Aquinas, from how theology operates to the systematic, sacramental, and moral coordinates in Aquinas' theology. *Christ the Light* thus provides a much needed and illuminating retrieval of the one of the most important and creative theologians in the western Christian tradition.

Wietecha, Tracy. "On Method in Reading the *De ente et essential*." *International Philosophical Quarterly* 56/2 (2016): 155-170.

In this paper I explore methodological approaches to Aquinas's argument for a real distinction between essence and existence in creatures in *De ente et essential*. Joseph Owens and John Wippel examine the text through three stages that, they conclude, result in a demonstration for the real distinction. I contrast this approach with R. E. Houser, who argues that Aquinas's text, which proceeds dialectically, must be understood within the context of its sources, namely, Avicenna's *Metaphysics of the Healing* and *The Intentions of the Philosophers* by al-Ghazali. First, I will offer an evaluative judgment on the disagreement between Owens and Wippel on which stage Aquinas demonstrates a real distinction. Second, I will offer an evaluative judgment on the nature of the treatise as a whole by suggesting that the methodology of source-based contextualism offers another way to read the *De ente*.

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**COMING UP**
**Loneragan On the Edge 2016**

September 23-24, 2016. Marquette University.

The Lonergan Society will be hosting their eighth annual graduate conference. The theme is “The Spirit of Vatican I? Reversing the Optic of Mid-Century Theology.”

Panel Discussion on “The Spirit of Vatican I? Reversing the Optic of Mid-Century Theology”: **Jennifer Newsome Martin, Grant Kaplan, Jeremy Wilkins**

Keynote Speaker: **Eric Mabry** “*Amor Habet Rationem Primi Doni*: Matthias Scheeben and the Prospect for a New Starting Place in Pneumatology”

Papers will include: **Jonathan Heaps** “Grace Before Nature: The Theorem of the Supernatural, Nicene Orthodoxy, and Methodological Naturalism”; **James Lee** “From *Symbolik* to *Einheit*: Recasting the Legacy of Johann Adam Möhler through Yves Congar”; **Benjamin Hohman** “Augustine’s Conversion(s): An Engagement with Epistemologies of Conversion in Augustine’s *Confessions*”; **Sara Hulse** “The Mind of a Child: G. K. Chesterton on the Nature of Reason”; **Andrew Vink** “White Privilege: From Blame to Collective Responsibility and Creative Healing”; **Jonathan King** “Hans Urs von Balthasar and Nineteenth Century Swiss Catholic Culture”; **Robyn Boéré** “Moral Evil and the Fault of Evil: Terminology in *Insight* Compared with *De verbo incarnato*”; **Ryan Hemmer** “From Metaphor to Metaphysics: Newman’s Organism and Tradition’s ‘Nature’”; **Aaron Pidel** “Erich Przywara, Vatican I, and the *Analogia Entis*”; **Stephen Lawson** “Erik Peterson and the Struggle for a Catholic Interpretation of History”; **Liam Farrer** “The ‘Joy’ of Bias: How Newman, Lonergan and Metz can Help Address the ‘Radical-Traditionalist’ Criticisms of *Amoris Lætitia*”; **Justin Schwartz** “In Aid of Applying Vatican II: Newman’s Influence on Lonergan’s Concretizing of Theological Method”; **Jay Martin** “The Twilight of What is Conscious: Lonergan and the Theological Horizon of Freud’s Discovery”; **Brian Bajzek** “The Image of God in the Face of the Other” (*M. Shawn Copeland Presentation*).

**Loneragan Research Institute (Toronto)**

Annual Lecture:

**Shawn Copeland** will deliver this year’s lecture on Friday Oct. 21 at 7:30pm and will lead a seminar Thursday, Oct. 20 at 2pm.

Loneragan Graduate Seminars:

Sept. 16, 2016 – **Justin Schwartz** “Theological Method for Mission: Lonergan’s View from the Mt. of Olives”

Upcoming seminar dates:

Nov. 18, 2016;

Dec. 2, 2016

Jan. 20, 2017;

Feb. 17, 2017

Mar. 17, 2017;

Apr. 7, 2017

**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.

## Lonergan Institute for Method in Theology at Marquette University

March 30-31, 2017

In a new development in Marquette University's commitment to the Lonergan project, they will be officially launching the **Lonergan Institute for Method in Theology at Marquette University**. The Institute is a development on what has been known as the Marquette Lonergan Project, which was begun in 2007 with the assistance of funding provided by the University's President at the time, **Rev. Robert A. Wild, S.J.** Many of the books that were in Bernard Lonergan's possession at the time of his death in 1984 were stamped by him on the inside first page, "Institute for Method in Theology." His vision was of an interdisciplinary research effort conducted on a large scale and aimed at implementing the unfolding in many fields of the 'generalized empirical method' that he proposed in *Insight* and dramatically developed in *Method in Theology*. There will be **six foci of interdisciplinary research** promoted by the Institute:

1. systematic theology
2. philosophy
3. economics
4. an ecological culture
5. a humanized globalization
6. the critical realist reading of scripture begun in the work of Ben F. Meyer and N.T. Wright.

Marquette will be the organizing cell for the project, which will be carried on almost exclusively by electronic means. The March Colloquium will feature three presentations:

*March 30, at 4:00pm:* **Bob Doran** will present the annual Emmett Doerr Lecture, which this year will be devoted to setting forth a vision for the Institute.

*March 31:* The two areas of philosophy and ecological culture will be addressed: philosophy by **Brian Bajzek**, at 10:00am, and ecological culture by **Lucas Briola**, at 2:00pm. Plans are underway for a colloquium in 2018, in which **Paul St. Amour** will speak to the economics focus of the Institute, relating Lonergan's work to Thomas Piketty's *Capital in the Twenty-first Century*.

## West Coast Method Institute 2017

April 20-22, 2017

The 32st 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, 2017. Please identify the functional specialty within which your proposed presentation falls. *All proposals must include your name, professional affiliation, and email address.* Notifications of acceptance will be sent by February 15th, 2017. Completed papers must be submitted no later than April 1st, 2016 in .doc or .docx format by email to [mmorelli@lmu.edu](mailto:mmorelli@lmu.edu).

Please note that papers will be made available prior to their presentation. Papers may be of any length, but speakers will be allowed 20-minutes to present their central thesis and 10 minutes for questions. The Symposium Program will be distributed by email to all registrants prior to the symposium.

Pre-registration: Pre-register by April 1st, 2016 by sending an e-mail to Mark D. Morelli so we can plan catering. Provide your name and professional affiliation, and indicate whether or not you will be attending our Saturday evening banquet and, if so, if you require a vegetarian meal.

Registration Fee: \$50 US payable on the first day of the symposium. The registration fee includes copies of the papers and catering, including the Saturday evening banquet. The registration fee is \$20 US for graduate students.

Accommodations Custom Hotel, located within walking distance of the university. Their website can be found at:



<http://www.jdvhotels.com/hotels/california/los-angeles-hotels/custom-hotel/>

Call toll free in the US and Canada: 877.287.8601. You may be able to obtain a cheaper rate by booking through Expedia.com. The hotel provides free shuttle service to and from Los Angeles International Airport.

## PROJECTS

### Collected Works

*A Third Collection*, ed. Robert M. Doran and John D. Dadosky, is nearing the production of the first proofs. *Method in Theology*, same editors, was submitted to the Press in early August. Work goes forward on volume 9, *The Redemption*.

### The John Charles Beer Travelling Fellowship for Lonergan Studies

A fellowship is now available for doctoral studies at an overseas university for a student who: (i) is committed to furthering the intellectual contribution made by Father Bernard Lonergan SJ as a way of promoting Catholic intellectual life in Australia; (ii) intends to pursue a career in teaching in an authorized Australian tertiary institution.

To that end, the applicant for this fellowship will: (i) demonstrate the qualities which would justify the hope that he or she could pursue such a career and make such a contribution, (ii) be a graduate of an authorized Australian tertiary institution, (iii) satisfy the selection panel that his or her financial position warrants a fellowship. The value of the stipend is A\$30,000 per annum, usually for 3 years. Applications should be made by **30th September 2016** for studies to begin in 2017. Further information and an application form are available by writing to: Email:

[lonerganfellowship@sjasl.org.au](mailto:lonerganfellowship@sjasl.org.au)

Post: JC Beer Fellowship Board

PO Box 6071

Hawthorn VIC 3122

### Cognitive Studies Laboratory

Charlie Tackney reports having access to a well-equipped cognitive studies laboratory focused on linguistic psychometrics (e.g., eye movements, but not equipped with EEG or MRI). He has a background in experimental psych, "so the complexities quasi-experimental design are not entirely lost on me." Anyone in Lonergan studies who is exploring the implications of Lonergan's insight-based critical realism for such studies may email him at [cttack@gmail.com](mailto:cttack@gmail.com)

## 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

*Loneragan Studies Newsletter* is edited by Tad Dunne and sponsored by the Lonergan Research Institute: <http://www.loneraganresearch.org/>. Director: Jeremy D. Wilkins. [jeremy.wilkins@utoronto.ca](mailto:jeremy.wilkins@utoronto.ca) Tel: 416- 922-5474 ext. 240. Research Associate: Justin Schwartz, [justin.schwartz@mail.utoronto.ca](mailto:justin.schwartz@mail.utoronto.ca). Research Scholar: Michael Vertin.

## 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 15<sup>th</sup> of the preceding month (February, May, August, November). Send to:

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