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PUBLICATIONS

Loneragan, Bernard J. F. "Fragments Toward a Seventh Chapter of *De Deo Trino: Pars Systematica*." *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014): 1-21.

Translated by Michael G. Shields and edited with an introduction by Robert M. Doran. A set of fragments that belong to what was probably a set of attempts to write a seventh chapter of *De Deo Trino: Pars Systematica*. The chapter was entitled "De Nexu Mysteriorum" (The Connection of the Mysteries).

Loneragan, Bernard J. F. "Letter of Bernard Lonergan to the Reverend Henry Keane, S. J." *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014): 23-40.

Edited by Robert Doran and Frederick E. Crowe, along with an introduction by Crowe. One of the most important documents in Bernard Lonergan's unpublished papers, a letter that he wrote to his religious superior in his student days, one in which he tries to set forth what he finds wrong with contemporary Catholic philosophy and what he believes he might do to remedy the situation.



Anderson, Bruce, and Philip McShane. "Neuroscience and Generalized Empirical Method Go Three Rounds." *Journal of Macroeconomic Analysis* 9 (2016)
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Bernier, Jonathan. *The Quest for the Historical Jesus after the Demise of Authenticity: Toward a Critical Realist Philosophy of History in Jesus Studies*. London: Bloomsbury T&T Clark, 2016.

For two centuries scholars have sought to discover the historical Jesus. Presently such scholarship is dominated not by the question, "Who was Jesus?" but rather how do we even go about answering the question, "Who was Jesus?" With this current situation in mind, Jonathan Bernier undertakes a two-fold task: one, to engage on the level of the philosophy of history with existing approaches to the study of the historical Jesus, most notably the criteria approach and the social memory approach; two, to work with the critical realism developed by Bernard Lonergan, introduced into New Testament studies by Ben F. Meyer, and advocated by N.T. Wright in order to develop a philosophy of history that can elucidate current debates within historical Jesus studies.

Bernier, Jonathan. "A Response to Porter and Pitts' 'Wright's Critical Realism in Context.'" *Journal for the Study of the Historical Jesus* 14 (2016): 186-193.

In *The Journal for the Study of the Historical Jesus* 13 (2015) Stanley Porter and Andrew Pitts contributed an article in which they sought to situate N.T. Wright's critical realism in its philosophical context. Although they correctly identify the philosophical context for this critical realism as the work of Bernard Lonergan, particularly as mediated for New Testament studies by Ben F. Meyer, this response will argue that they fail to adequately address the Lonerganian context. Reasons will be identified for this failure. An effort to better, albeit succinctly, present the rudiments of Lonergan's critical realism will round out the article.

Byrne, Patrick. "Moral Conversion: The Stripping Away of Self-Delusion." *The Loneragan Review* 7/1 (2016): 10-48.

While Loneragan wrote a great deal about intellectual and religious conversion, he wrote comparatively little about moral conversion. Hence, Loneragan's writings on moral conversion raise a number of important questions, but do not explicitly answer them. This essay offers an interpretation that endeavors to answer some of these questions. In doing so, it illustrates key elements in both Loneragan's explicit statements about, and my own understanding of moral conversion by considering three case studies: Katherine Anne Power, St. Augustine, and Rodion Romanovich Raskolnikov, the protagonist of by Fyodor Dostoevsky's *Crime and Punishment*. In particular, it focuses on the process of stripping away of self-delusions that is an intricate part of moral conversion.

Dadosky, John D. "God's Eternal Yes!: An Exposition and Development of Loneragan's Psychological Analogy of the Trinity." *Irish Theological Quarterly* 81/4 (2016): 397-419.

This article presents an overview of Loneragan's psychological analogy of the Trinity with some proposed clarifications and developments. By way of presentation, it introduces the readers to Loneragan's early psychological analogy in his *Triune God: Systematics* in the context of contemporary theological reflection on the Trinity. Two developments are then presented, the first, following Robert Doran, is to develop the analogy as a proceeding Word of affirmation or God's eternal Yes. Several examples are presented to show the provocative nature of this proposed development including the Church's relationship with the Jews, Mariology, and Barth's Christology. Second, I explore an interpretation proposed by Doran in order to reconcile the earlier analogy with Loneragan's later analogy in light of Ignatian spiritual theology, therefore retaining the fittingness of both analogies. Finally, I propose a qualification of Doran's fecund solution.

Friel, Christopher. "The Social Ontology of Christian Smith and Bernard Loneragan: Challenge and Response." *METHOD: Journal of Loneragan Studies*, n.s. 5/1 (2014): 7-38.

The author suggests that Loneragan may help Christian Smith further develop a social ontology.

Grallo, Richard. "Personal Differences in the Application of Generalized Empirical Method." *The Loneragan Review* 7/1 (2016): 49-61.

Generalized empirical method (G.E.M.) is the scientific method as applied not only to the data of sense but to other data of consciousness as well. Among other things, a G.E.M. is description of conscious acts and operations involved in the process of solving problems. These conscious acts and operations coalesce into functionally related groups to generate human understanding, knowledge and responsible decision making. These groups have been named by some as "levels of consciousness," but they can also be thought of as "patterns of conscious operation" with each pattern having distinct operators, integrators and products. Since G.E.M. is also a method it is practiced more or less well by individuals. Given G.E.M.'s complexity, one could reasonably expect variation in individual performance in relation to the different patterns of consciousness. This paper explores three hypotheses regarding these patterns of thinking and problem solving. Implications and applications of these hypotheses are identified and described.

Gray, Susan. "A New Theology of Women?: Loneragan's Approach to Human Authenticity and Catholic Teaching on Womanhood." *The Loneragan Review* 7/1 (2016): 129-156.

Pope Francis has stated that the Church needs a new theology of women although he has not expressed his views on the present magisterial teaching on womanhood. Feminist theologians certainly continue to seek ways to reconcile contemporary theological currents and aspirations with more traditional formulations such as the Church's teaching on complementarity. But what

does Bernard Lonergan have to say about the quest for whole personhood? This essay provides a summary and review of the magisterial teaching on womanhood and then compares it with Lonergan's notions of the *humanum* and human authenticity. Our conclusion is that the human search for self-understanding and wholeness of being cannot be carried out authentically when the outcome is already prescribed by a traditional, classicist notion of what constitutes right personhood.

Guglielmi, Giuseppe. "Riflessione trascendentale e conoscenza storica in Bernard Lonergan." *Archivio di Storia della Cultura* 29 (2016): 293-309.

Through his project of functional specialties, Lonergan intended to realize an encounter with the past. The article focuses on the role he attributed to "History" by highlighting the metaphysical basis of his theory of historiography. The limits of his epistemological philosophy of history are identified.

Helminiak, Daniel A. "Advocating truth but respecting diversity: Resolving the contemporary 'paradox.'" *The Humanistic Psychologist* 44/4 (2016): 355-365.

Humanistic psychology and psychology overall support sometimes conflicting claims: a respect for the individual in all postmodern pluralism and a common humanity that requires that respect. Yet the two claims can challenge each other as diversity cancels commonality, or vice versa, to a striking degree. To provide a solid methodological basis for our discipline, the needed resolution of this supposed "paradox" requires a consensual epistemology and philosophy of science, but none is currently available, and philosophers have despaired of finding one. Bernard Lonergan's empirically grounded position seems to meet this need. Suggesting that contemporary philosophy, so wholly focused on consciousness, must be considered a psychological matter and, therefore, briefly summarizing Lonergan's phenomenology-like position and applying it to resolve the paradox, this article considers the perceptual-versus-intellectual meanings of "real," the difference between scientific theory and matters of fact, the nonjudgmental strategy of psychotherapy and the scientific commitment to critical accuracy, the fallacy of postmodern relativism and the contribution of varied perspectives or "worldviews," to accurate understanding, and the possibility of a normative or prescriptive, a value-laden, psychology and the boogeyman of absolutism.

Jamieson, Christine. "Assisting Research Ethics Boards in Substantive Ethical Deliberation." *The Lonergan Review* 7/1 (2016): 183-213.

The paper links an effective, dynamic method of ethical deliberation based on the thought of Bernard Lonergan with the activity of overseeing research involving human subjects. The ethical deliberation that occupies Research Ethics Boards (REBs) is multi-levelled and involves a wide diversity of disciplines. While the process can be reduced to static, "rubber-stamping" functioning, in reality, successful REB deliberation involves a process that is anything but static. Rather than narrowing in on one or two specific issues, the dynamic activity of ethical deliberation can set a process in motion that is able to address the wide horizon of concerns implicated in research involving human subjects. While REBs are mandated to maintain and assure ethical standards in research involving human subjects and to contribute to education in research ethics, the framework is a gauge against which they can measure the degree to which they are fulfilling this mandate.

Jamieson, Christine and Hazel Markwelli. "Values Integration and Values Conflict in Healthcare: Loneragan's Contribution." *The Loneragan Review* 7/1 (2016): 62-83.

Healthcare workers are, of necessity, oriented toward immediate action in addressing urgent, concrete situations. This is particularly true in acute care settings such as Intensive Care Units, Critical Care Units and Emergency rooms in Hospitals. At the same time, healthcare workers suffer significantly higher levels of moral distress than other types of workers. transcendent mode, something that is particularly challenging in goal oriented healthcare workers. This paper draws on data collected from several research studies conducted in hospitals in Canada. The research was done through the lens of Loneragan's transcendent method and his work on values and bias.

Journal of Macroeconomic Analysis 9 (2016).

This issue has now been published and can be viewed at www.mun.ca/jmda. It is a special issue devoted to Philip McShane's reflections on Functional Research (nine articles), and is the first published results of the SGEME seminar on functional collaboration. The issue includes an introduction by Michael Shute and a review by Bruce Anderson of Robert Henman's recently published *Global Collaboration: Neuroscience as Paradigmatic*, Axial Publishing, Vancouver, 2016.

The Loneragan Review 7/1. Theme: "Applying Loneragan." Seton Hall University (2016).

See: McAleese, Byrne, Grallo, Jamieson & Markwell, McAleese & MacNeil, Morin, Jamieson

Kane, A. T. and D. J. Perry. "What we're trying to solve: the back and forth of engaged interdisciplinary inquiry." *Nursing Inquiry* (2016): 1-11.

This study uses transcendent method for research with human subjects, based on the work of Bernard Loneragan, to explore the experiences of interdisciplinary researchers. The results revealed six themes with an overarching category of "engaged interdisciplinary inquiry". The findings suggest that interdisciplinary research offers the possibility of expanded horizons that can both improve a particular research project as well as enhance the development of individual scientists. However, there are also barriers to such horizontal expansion, such as devaluation of perspectives. Interior engagement with self and other is critical in order to realize when questions may be being blocked in the interdisciplinary enterprise.

Mabry, Eric. "*In Illo Tempore*: Being and Becoming in the Historical Life of Jesus Christ." *The Heythrop Journal* 58/1 (2017): 17-36.

In contemporary Christology, a concern still persists over whether "traditional" theological formularies have adequately articulated the full humanity of Jesus, especially as regards his experience of human finitude. This paper presents a constructive solution on the side of Christ's humanity by resourcing a Medieval hypothesis regarding the ontological status of Christ's human nature and transposing this principle into a psychological key. Rather than conceive of God's eternity as competing or conflicting with human historicity, perhaps God's divine Being is such that when personally communicated it does not abrogate time, but rather results in the singularly unique and historical life of *this man* Jesus.

McAleese, Morag. "Introduction: Applying Loneragan." *The Loneragan Review* 7/1 (2016): 5-9.

McAleese, Morag and Jessie MacNeil. "The Integrity Continuum and Loneragan Three Levels of the Good." *The Loneragan Review* 7/1 (2016): 100-128.

Workplace behaviour is closely tied to an organization's ethics governance regime and the strength of its ethical culture. The Integrity Continuum (IC) is an ethics governance approach that incorporates both compliance and values-based approaches to managing workplace behaviour. It

has been used as an approach to ethics management in the public sector, and adopted by large law enforcement agencies concerned with border and customs operations. As ethics practitioners, the authors know that ethics governance begins with senior management. Working in a border and customs environment, they also recognize that applying the IC in this environment can be problematic given that operations span many disparate field specializations such as enforcement, security and intelligence, human resources, information technology, and communications, among others. This article on Lonergan's thought, proposing that his "three levels of the human good" can transcend descriptors found in the literature and praxis. They explore how the levels provide an explanatory framework for understanding how the IC functions in practice. Understanding this functionality can also provide senior management with a diagnostic tool that transcends field specialization and enables them to assess whether their ethics governance style facilitates good conduct.

McCarthy, Michael. "Living Beyond Our Means: The Troubling Gap Between Ontology and Advocacy." *METHOD: Journal of Lonergan Studies*, n.s. 5/1 (2014): 73-94.

This paper focuses on a common concern shared by Charles Taylor and Christian Smith: the troubling gap between the moral imperatives we moderns accept (advocacy), and the moral ontologies we explicitly affirm. The final draws on Lonergan's moral insights as well.

McPartland, Thomas J. "Epistemology and the Person." *METHOD: Journal of Lonergan Studies*, n.s. 5/1 (2014): 57-71.

Lonergan can provide an epistemology as an alternative to the "epistemological turn" that grounds the kind of metaphysics Smith finds necessary to correct the erroneous assumptions operative in sociological practice – Lonergan can, uniquely, make the "critical" in critical realism more critical. The original paper was published without footnotes. For the corrected edition, see <http://bclonergan.org/wp-content/uploads/2016/10/Thomas-McPartland-Article-in-Method-5-no.-1.pdf>

McShane, Philip. *Profit: The Stupid View of President Donald Trump*. Vancouver: Axial Press, 2016.

The problem of profit and its distribution lurked behind debates between Hillary Clinton and Donald Trump. McShane's criticism is a blunt attack on Trump's perspective on the economy. Many economists recognize a need for a massive shift in economic theory and practice, but current discourse on economics offers few clues to its precise nature. Readers will learn about the key issue of *profit*—an issue missed by well-known and well-settled economists. This omission underlies the customary justifications of unfair distribution of wealth the world over and the horrifying continuation of social animosities, terror, and hopelessness. See more at: <http://www.philipmcshane.org/profit-book/#sthash.Prp621Td.dpuf>

McShane, Philip. "Preface: Functional Research." *Journal of Macroeconomic Analysis* 9 (2016)
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McShane, Philip. "Functional Research Introduction." *Journal of Macroeconomic Analysis* 9 (2016)
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McShane, Philip. "Functional Research into Lonergan's Collected Works." *Journal of Macroeconomic Analysis* 9 (2016). Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

McShane, Philip. "What is Functional Research?: The Struggle So Far." *Journal of Macroeconomic Analysis* 9 (2016) Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

McShane, Philip. "A Contexting of First Attempts at Functional Research." *Journal of Macroeconomic Analysis* 9 (2016) Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

McShane, Philip. "What is Functional Research?: The Struggle So Far." *Journal of Macroeconomic*

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McShane, Philip. "Working Towards a Standard Model." *Journal of Macroeconomic Analysis* 9 (2016) Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

McShane, Philip. "End of Loneraganism: Fuse or Refuse." *Journal of Macroeconomic Analysis* 9 (2016) Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

McShane, Philip. "'What is Functional Research?'" *Journal of Macroeconomic Analysis* 9 (2016) Table of Contents: <http://journals.library.mun.ca/ojs/index.php/jmda>

Melchin, Kenneth R. "The Challenge of Historical Consciousness: Healing Divisions in the Church." *The Loneragan Review* 7/1 (2016): 84-99.

This paper draws on Loneragan to better understand the historical and philosophical roots of liberal-conservative divisions that have troubled the Church since the Second Vatican Council. The Council document, *Gaudium et Spes*, launched the first stage of a transposition away from an older classicism. But completing the transition to historical consciousness requires a second stage, a new form of methodical turn to interiority that finds an inner normativity in human consciousness. Appropriating this normativity provides resources for navigating diversity without losing objectivity.

METHOD: Journal of Loneragan Studies, n.s. 5/1 (2014). Loneragan Institute at Boston College, Boston MA.

See: Snell, Friel, Murray, McPartland, McCarthy, Mongeau, Byrne, Smith.

METHOD: Journal of Loneragan Studies, n.s. 5/2 (2014). Loneragan Institute at Boston College, Boston MA.

See: Loneragan, Shields, Wilkins.

Mongeau, Gilles. "Personhood, Dignity, and Respect: A Critical Appreciation of Christian Smith." *METHOD: Journal of Loneragan Studies, n.s.* 5/1 (2014): 95-110.

Smith's account of human dignity would be strengthened by a tighter account of emergence, an explicit link to the scale of values, and a clearer distinction among intentionality analysis, epistemology, and metaphysics.

Morin, James. "Patterns of Conscious Intentionality: An Autobiographical Exploration." *The Loneragan Review* 7/1 (2016): 157-182.

In this article the author examines some of the insights he acquired from having considered how Loneragan's notion of conscious intentionality influenced his educational practice both in Canada and Chile over a span of forty years. Given Loneragan's emphasis on self-appropriation, the author presents his experiential insights from an autobiographical point of view. His experience in this range of activities provides evidence for Loneragan's affirmation that an understanding of insight as a cognitional activity provides an organizing unity to all fields of human inquiry, including theoretical knowledge and practical intelligence.

Murray, Elizabeth. "The Realism of Christian Smith's 'Critical Realist Personalism.'" *METHOD: Journal of Loneragan Studies, n.s.* 5/1 (2014): 39-56.

The question arises just what is meant by the critical realism that Smith employs as the foundation of his approach to the social sciences; and in what sense is that metaphysical ground critical. The following contribution is a limited dialectical examination along the lines of Loneragan's method of metaphysics into the critical realism of Bhaskar, which underlies Christian Smith's approach.

Ormerod, Neil. “‘For in him the whole fullness of Deity dwells bodily’: The Trinitarian Depths of the Incarnation.” *Theological Studies* 77/4 (2016): 803-822.

This article explores further implications of Lonergan’s four-point hypothesis, linking the trinitarian relations with four created participations in the divine nature, this time in the area of Christology. These include a much richer trinitarian account of the Incarnation, with a deeper pneumatological dimension emerging. It offers a brief comparison of this approach with three other approaches which similarly seek to provide a richer trinitarian account of Christology, from Christopher Schwöbel, Hans Urs von Balthasar, and David Coffey.

Ormerod, Neil. “The Place of the Papacy in a Historically Conscious Ecclesiology.” In *Primacy in the Church: The Office of Primate and the Authority of Councils*. Vol. 2. Edited by John Chryssavgis, 767-783. Yonkers NY: St Vladimir’s Press, 2016.

Newman's notion of doctrinal development is used to consider the case of the papacy as an instance of what Newman calls a “political development.”

Ormerod, Neil. “*Sensus fidei* and Sociology: How Do We Find the Normative in the Empirical?” In *Learning from All the Faithful: A Contemporary Theology of the Sensus Fidei*. Edited by Bradford E. Hinze and Peter C. Phan, 89–102. Eugene, OR: Wipf & Stock, 2016.

This draws on Lonergan's distinction between the empirical and the normative, between a classicist and empirical notion of culture and his work on authority, supplemented by Komonchak's work in this regard to argue for the difficulty of using sociology to determine the *sensus fidei*.

Quinn, Terrance. “Lonergan's Core Shift in Theological Method.” *Divyadaan, Journal of Philosophy & Education* 27/2 (2016): 123-144.

The main breakthrough was sketched in a February 1965 document, part of what is now called the “Discovery File.” Lonergan summarized his ideas in his 1969 *Gregorianum* article, which later appeared as chapter 5 of his *Method in Theology*. The article presents a core aspect of the theological method envisioned by Lonergan.

Even if anyone manages to be perfectly authentic in all his own personal performance, still he cannot but carry within himself the ballast of his tradition. And down the millennia in which that tradition developed, one can hardly exclude the possibility that unauthenticity has entered in and remained to ferment the mass through ages to come.

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Perry, D.J. “The patterned and emergent boundaries of wilderness beings: Ponderings on the creature at the edge of the woods.” *Humanimalia* 8/1 (2016, Fall) 93-110.

This paper describes an experience of the author with an Eastern coyote/coywolf and explicates this experience using the metaphysics of Bernard Lonergan. Human encounters with wildlife are conditioned by variable boundaries. This essay proposes that such variable boundaries can contribute to vertical finality.

Perry, D.J., D. G. Willis, K. Peterson, and P. J. Grace. "Exercising nursing essential and effective freedom in behalf of social justice: A humanizing model." *Advances in Nursing Science* (2016). http://journals.lww.com/advancesinnursingscience/Abstract/publishahead/Exercising_Nursing_Essential_and_Effective_Freedom.99942.aspx

This paper argues that the discipline of nursing has a mandate to address social justice yet is constrained by its location within an institutionalized medical paradigm. We apply Loneragan's philosophy to develop a model of nursing essential and effective freedom in analyzing nursing action on behalf of social justice.

Perry, D.J. and M. Martelly. "Expanding humanitarian global health capacity for the human good." *Global Health Governance* 10/2 (2016): 107-123.

Building on the philosophy of Bernard Loneragan and a secondary analysis of qualitative research data we propose a three-level approach to capacity building within the context of humanitarian global health care: augmenting healthcare delivery, assisting local community development, and transformation of barriers to capacity. We discuss the "dialectic of dignity" experienced by humanitarian health care providers and propose that a transformative approach is needed to realize the human good of health.

Raymaker, John. *Bernard Loneragan's Third Way of the Heart and Mind: Bridging Some Buddhist-Christian-Muslim-Secularist Misunderstandings with a Global Secularity Ethics*. Hamilton Books, 2016.

Today the world is confronted with many religious wars and the migrations of millions of persons due to these conflicts. There is a need for informed dialog as to the roots of the conflicts and ways of addressing these in ways that speak to peoples' minds and hearts. This is what this book attempts to do from the viewpoint of major religious and ethical thinkers. The book relies on Bernard Loneragan's foundational method to address problems systematically with a view to achieve breakthroughs in our openness to one another. The book appeals to the teachings of the Buddha, Jesus, and Mohammad, relying on the mystical and insights of these religious founders as well as those of dozens of their followers so as to find commonalities that can build bridges of mercy. A global secularity ethics plays a leading role in this book's bridging efforts.

Rosenberg, Randall. "From Pure Nature to Concrete Subject: The Question of God in the Secular Age." In *Concepts of Nature: Ancient and Modern*, ed. R. J. Snell and Steven F. McGuire, Lexington Books, 2016.

Shields, Michael G. "A Note on Loneragan's Latin." *METHOD: Journal of Loneragan Studies*, n.s. 5/2 (2014): 41-51.

An account of Loneragan's Latin writings and style, along with Shields' experience of translating Loneragan's Latin writings.

Shute, Michael. "Editor's Introduction." *Journal of Macroeconomic Analysis* 9 (2016)
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Smith, Christian. "A Response." *METHOD: Journal of Loneragan Studies*, n.s. 5/1 (2014): 129-133.

Christian Smith responds to the articles collected in this special issue of *METHOD*.

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

It seems to many that natural law arguments struggle to gain traction in contemporary moral and political discourse because modern human beings do not share the understanding of nature on which that language was developed. Building on the work of important thinkers of the last half-

century, including Leo Strauss, Eric Voegelin, John Finnis, Bernard Lonergan, and others, the essays in this volume compare and contrast classical, medieval, and modern conceptions of nature in order to better understand how and why the concept of nature no longer seems to provide a limit or standard for human action. These essays also aim to evaluate whether a re-articulation of pre-modern ideas (or perhaps a reconciliation or reconstitution on modern terms) is desirable and/or possible.

Snell, R. J. "Critical Realist Personalism: Introducing a Special Issue on the Work of Christian Smith." *METHOD: Journal of Lonergan Studies*, n.s. 5/1 (2014): 1-6.

Wilkins, Jeremy D. "Method and Metaphysics in Theology: Doran and Lonergan." *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014): 53-85.

Remotely, the question is how Lonergan envisaged a methodical transposition of scholastic achievement. The proximate inquiry bears on the meaning of a single statement regarding metaphysical method: "For every [metaphysical] term and relation there will exist a corresponding element in intentional consciousness." I take it narrowly to mean metaphysical notions alone.

Wilkins, Jeremy D. "Traduce Not the Inner Word: On Reading and Rendering Lonergan's Latin." *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014): 87-107.

Wilkins uses Lonergan's texts to illustrate that translation is inseparable from interpretation and translation determines the interpretive possibilities for its dependent readers.

Zanardi, William J. *The Education of Liberty: Fantasies about the Future*. Austin, TX: Forty Acres Press, 2016.

This is the fourth in a series of books experimenting with Lonergan's fourth functional specialty of dialectic. The primary question is whether it is possible today to do speculative philosophy of history or what Lonergan called "general history." The text identifies and replies to nine objections to any such enterprise. Functional specialization plays a role in meeting some of these objections. Lonergan's universal viewpoint, his generalized empirical method and theory of development reply to the remaining barriers.

REVIEWS

Arcamone, Dominic. *Religion and Violence: A Dialectical Engagement through the Insights of Bernard Lonergan*. Eugene, OR: Pickwick, 2015. (LSN 36/3; 2015)

Mongeau, Gilles. *Theological Studies* 77/4 (2016): 1008-1009.

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)

Epsen, Edward J. *Theology* 119/6 (2016): 447-448.

Snell, R. J. *American Catholic Philosophical Quarterly* 91/1 (2017): 143-145.

Ormerod, Neil. *Re-visioning the Church: An Experiment in Systematic-Historical Ecclesiology*. Minneapolis, MN: Fortress Press, 2014 (LSN 35/3; 2014)

Madar, Martin. *The Anglican Theological Review* 98/4 (2016): 796-797.

Smith, Christian. *To Flourish or Destruct: A Personalist Theory of Human Good, Motivations, and Evil*. University of Chicago Press, 2015.

Byrne, Patrick H. *METHOD: Journal of Lonergan Studies*, n.s. 5/1 (2014): 111-128.

DISSERTATIONS & THESES

DiSalvatore, Nicholas Pace. *The Notion of Faith in the Early Latin Theology of Bernard Lonergan*. PhD Thesis. Boston College, 2016.

This dissertation, an exercise in interpretation, is on Bernard Lonergan's notion of faith as expressed in his early Latin theological writings—especially his scholastic supplement *Analysis Fidei* (1952). This interpretation consists largely of an analysis of the intellectual horizon in which Lonergan did his earliest thinking on faith; without a grasp of this horizon Lonergan's early, especially scholastic notion of faith is almost overwhelmingly difficult to understand. The horizon analysis is completed in the first four chapters of the dissertation. Chapter One aims to show that Lonergan's analysis of faith is rooted in the theological context informed by the decrees of Vatican I (especially *Dei Filius*) and its focus on the question about the relation of faith to reason, and by the effort especially in Catholic theological circles of the time to mine the works of Thomas Aquinas, the Doctor of the Church, for a deeper understanding of the revealed mysteries. Chapter Two situates Lonergan's notion of faith in his understanding of a developing world-order; coming to faith is understood as a part of a larger process that, on the one hand, begins with a natural desire to see God (a natural desire to understand everything about everything) and, on the other, terminates in the absolutely supernatural goal of beatific knowledge: knowing God *as God*. Chapter Three narrows the scope and situates the act and virtue of faith in Lonergan's rigorously systematic theology of grace that distinguishes clearly between grace as operative and cooperative on the one hand, and actual and habitual on the other. Chapter Four offers a very brief sketch of Thomas Aquinas's understanding of the notion of faith, from which Lonergan's own work takes its bearings. After this horizon analysis, Chapter Five offers an exposition of Lonergan's own treatment of the notion of faith as found in his early Latin theology. The chapter investigates three principal sources, giving most attention to the third: first, the *Gratia Operans* dissertation (1940) together with the *Grace and Freedom* articles (1941–42); second, *De Ente Supernatural* (1946); and third, *Analysis Fidei* (1952). The chapter claims that Lonergan's early presentation of faith breaks new ground by bringing into view, alongside a logical analysis of the act of faith, the psychological dimension of the conscious process of coming to believe revealed mysteries. Finally, a brief concluding chapter looks ahead to Lonergan's later understanding of faith in *Method in Theology* (1972) in order to indicate some of the challenges that would need to be met in a full-scale treatment of the development of Lonergan's notion of faith throughout his entire intellectual career—a project for which this dissertation can serve as a perhaps helpful prolegomena.

Olkovich, Nick. *The Politics of Decline and Retrieval: Bernard Lonergan's Foundations for Democratic Practice*. PhD Thesis. St. Michael's College, 2016.

This dissertation's argument proceeds in two main stages. Part I investigates a selection of authors from both sides of the contemporary liberal-communitarian debate in political philosophy and theology. Although communitarians and second-generation liberals share a common critique of classical liberalism, the two sides diagnose the legacy of modernity in different ways. Consequently, they propose constructive alternatives that differ in certain key respects. Communitarians such as Alasdair MacIntyre conceive the rise of modern politics as an irredeemable instance of civilizational decline and commend the social teleological or tradition-constituted retrieval of the Aristotelian-Thomist tradition. In developing post-metaphysical accounts of democratic practice, second-generation liberals such as John Rawls, Richard Rorty and Jeffrey Stout distinguish between the deficient self-understanding of classical liberalism and those ideals capable of retrieval. Although both sides in this debate are partially correct, the protagonists' shared commitment to a collection of post-modern presuppositions hinders their capacity to defend their fundamental claims or to combine complementary insights. Drawing on the work of Bernard Lonergan, Part II is designed to respond to this impasse. On the one hand,

Lonergan's attention to the relationship between methodological presuppositions and stages in the evolution of human meaning provides a heuristic framework for developing an alternative narrative of decline. My narrative focuses on the emergence and evolution of intuitionism and voluntarism in the late medieval work of Scotus and Ockham and the early modern liberalism of Hobbes, Locke and Kant. In my judgment, this series of methodological oversights culminates in the post-modern presuppositions that hinder rationally compelling resolution of the liberal-communitarian debate. On the other hand, I contend that Lonergan's transpositions of Aquinas' metaphysical conceptions of human nature and sanctifying grace provide the basis for a critical negotiation of the contemporary crisis of meaning. These transpositions provide the basis for developing an alternative account of democratic norms that harmonizes significant insights from both sides of the liberal-communitarian debate.

Sánchez, Francisco. *La relación de la teología fundamental y el no creyente desde un análisis lexicográfico de los términos 'truth' y 'love' en la obra de Bernard Lonergan*. Doctoral thesis. Pontificia Università Gregoriana. Rome, 2016.

Moderator: Gerard Whelan

Tesolin, Daniel. *Methodology & Critical Reflection in Bioethics: Buttressing Principles of Biomedical Ethics (7th ed.) with the Thought of Bernard Lonergan*. MA Thesis. Concordia University, 2016. http://spectrum.library.concordia.ca/981783/1/Tesolin_MA_F2016.pdf

Principles of Biomedical Ethics has for the past forty years been an attractive and popular approach to bioethical issues in the clinical, research, public policy and the academic settings. Despite its widespread acceptance, accessibility and lucrative endeavor, it has been an object of critical study and criticism for its aversion to foundational meta-ethical issues. Bernard Lonergan, a Canadian-Jesuit philosopher, and theologian spent the majority of his career devoted to the structure of human knowing, and its relation to the human good. The thesis seeks to provide an account that Lonergan's thought can be a complementary asset for principle-based ethics. The first half of the thesis focuses on the text Principles of Biomedical Ethics. The second half introduces Lonergan's role of the dynamic structure of conscious intentionality in coming to know proportionate being, its practical possibilities and concludes with presenting tools of ethical analysis.

WEBWORKS

Roy, Louis. "On Bernard Lonergan, S.J." <http://www.dominicanu.ca/blog/media/bernard-lonergan-sj>

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!

Ciraulo, Jonathan M. "Divinization as Christification in Erich Przywara and John Zizioulas." *Modern Theology* 32/4 (2016): 479-503.

DeHart, Paul. "Improvising the Paradigms: Aquinas, Creation and the Eternal Ideas as Anti-Platonic Ontology." *Modern Theology* 32/4 (2016): 594-621.

Floyd, Gregory. "Between Idealism and Phenomenology: Kierkegaard on Religious Temporality." In *On Time: Philosophical, Theological, and Literary Accounts*. Edited by Marina Marren, 91-104. Cambridge Scholars Publishing, 2016.

One of the principal theses of this investigation, building on the work of David Kangas, is that Kierkegaard's account of time is a challenge to the idealist account of consciousness grounded in

the self-positing of the I. Kierkegaard's account, by contrast, through its appeal to religious language, concepts, and figures attempts to provide an alternate account of our experience of time in which we—the transparent ego or consciousness—are displaced from its center. In this account *Eigenwille* is replaced with the Eckhartian notion of *Gelassenheit*.

Floyd, Gregory. "Bracketing and Embracing: The Spiritual 'Reductions' of Flannery O'Connor and Marilynne Robinson." *Intégrité* 15/1 (2016): 46-61.

This paper argues that there is a formal similarity between what the best fiction authors do and what phenomenologists call the reduction, which is the process of being 'led back' (*reduco*) from an unreflective engagement with the world to a reflective one. Flannery O'Connor and Marilynne Robinson are two authors who attempt to wake us from our complacency to the fuller reality that surrounds us. In doing so, they furnish two examples of what we might call an 'artistic reduction.' Reading them in this way helps us see in the midst of its literary presentation, the theological significance of their works. Thus, not only do these authors engage in the reduction and provide the opportunity for their readers to do so as well, we too as readers engage in a reduction whereby the necessarily rich, varied, and fictional life-worlds of Robinson and O'Connor can furnish us principles for our philosophical and theological reflection.

Glyn, Justin. "Revelation and Love." *Pacifica* 28/2 (2015): 176-191.

Revelation has traditionally been understood either as a propositional phenomenon or as a matter of the creation of a relationship with God. This article argues that, while there is truth in both views, revelation's central purpose is the manifestation of divine love, and the calling forth of love (for God and other humans) in response. To make its case, the article considers 'special' revelation in the Old and New Testaments and, finally, briefly examines the implications of this view for fundamental theology in general.

Haldane, John. "Heythrop, Copleston, and the Jesuit Contribution to Philosophy." *Philosophy* 91/358 (2016): 559-589.

There has been public outcry from philosophers and others at the prospect of the closure of Heythrop College, University of London; yet the nature and history of Heythrop remain little known. It is apt and timely, therefore, as its likely dissolution approaches, to provide a brief account of its origins and development up to and including the period of its entry into London University under the leadership of the most famous modern historian of philosophy Frederick Copleston. Following on from this, the idea of a distinctive Jesuit intellectual tradition, and more specifically of the Jesuit contribution to philosophy, is explored.

Heaps, Jonathan R. "Traversing Forgiveness: Elucidating 'Height' and 'Depth' in the Epilogue to Memory, History, Forgetting." *American Catholic Philosophical Quarterly* 91/1 (2017): 53-72.

In the epilogue to Memory, History, Forgetting, Paul Ricoeur introduces an overlooked "vertical" axis into the problem of forgiveness. This verticality runs from the "depth" of fault to the "height" of forgiveness. For Ricoeur, forgiveness only appears an impossible "exchange" if one excludes this verticality from the question. Instead, he calls forgiveness "difficult" because it traverses from height to depth. This article argues that Ricoeur's notion of the horizontal and the vertical in Memory, History, Forgetting is best understood as an allusion to his account of time and eternity in Chapter 1 of Time and Narrative, volume 1, even though Ricoeur himself does not explicitly make this connection. In light of the ontological tenor of this connection, the author also suggests a slight modification of Ricoeur's account, calling forgiveness "improbable" rather than difficult.

Kavunkal, Jacob. "Mission as the integrating principle of biblical and theological studies." *Pacifica* 27/1 (2014): 68-77.

This article argues that God's mission to the world is the integrating principle of all biblical and theological studies. The Bible is the narration of God's reaching out to the world, and theological education must synchronize the Christian to God's agenda for the world, which requires a 'postal-code' interpretation of the Bible. Theological disciplines are not academic shareholders contributing to the academic industry. Rather, they must empower one to mediate the vision of Jesus for our history.

Madden, James D. "Is a Thomistic Theory of Intentionality Consistent with Physicalism?" *American Catholic Philosophical Quarterly* 91/1 (2017): 1-28.

I argue that a Thomistic theory of intentionality is both philosophically plausible and inconsistent with physicalism. I begin by distinguishing two types of intentionality and two senses in which something can be said to be non-physical. After sketching the relevant background hylomorphic philosophy of nature, I develop a Thomistic theory of intentionality that supports a certain kind of anti-physicalism. I then consider criticisms of the Thomistic theory of intentionality raised by Peter King and Robert Pasnau. In reply I argue that (a) King's position would have the Scholastics adopt an approach to intentionality that fails to solve the very problem such a theory is supposed to address; and (b) contrary to Pasnau's objection, there are ample resources available to show that the Thomist does not commit a content fallacy.

Mongeau, Gilles. "Mystery on the Move: Aquinas' Theological Method as Transforming Wisdom." *The Thomist* 80/2 (2016): 285-300.

I will show that Aquinas' use of the tools of rhetoric, particularly the enthymemes known as arguments of fittingness, are a set of practical instructions that facilitate an affective response to divine mystery in order to enable a judgment by connaturality. Thus, we can learn from Aquinas how fruitfully to order affect and reason in the exercise of the theological craft.

Ormerod, Neil. "Global Pentecostal consultations – Receptive Ecumenism in practice, or 'any friend of Jesus is a friend of mine.'" *Pacifica* 28/2 (2015): 149-159.

In 2012 and 2013 the author was privileged to attend two global consultations on Pentecostalism, one in Oxford, the other in Sydney, as the official Catholic observer, together with Tamara Grdzeldze representing the World Council of Churches (WCC). These consultations brought together Pentecostal theologians from all parts of the globe to discuss the present situation of Pentecostalism. The two consultations reveal the great diversity within Pentecostalism and their struggles to find their own place within the larger Christian ecumenical movement. The presence of a Catholic and WCC observer, plus papers from Orthodox and Baptist speakers indicate the

willingness of the Pentecostal movement to both listen and speak to the broader Christian churches. In light of the various presentations at the two consultations this article will examine the global situation of Pentecostalism from a Catholic perspective, considering the challenges posed to and by this movement for the whole church.

Rivera, Joseph. "God and Metaphysics in Contemporary Theology: Reframing the Debate." *Theological Studies* 77/4 (2016): 823-844.

Recent post-metaphysical trends in contemporary theology seek to overcome "metaphysics," in order to free God-language from the trappings of onto-theology. This means that theology prioritizes the conventional discourse of the church over the universal ambitions of metaphysical language. This article offers a corrective to the "post-metaphysical" corrective by proposing a broader definition of metaphysics, one rooted in concrete experience. In this regard I constructively consider Jean-Yves Lacoste's "conceptual rescue operation" metaphysics in his wide-ranging *Être en danger* (2011).

Shea, C. Michael. "From Implicit and Explicit Reason to Inference and Assent: The Significance of John Henry Newman's Seminary Studies in Rome." *The Journal of Theological Studies* N.S. 67/1 (2016): 143-171.

The present article focuses on the significance of John Henry Newman's Roman seminary studies in 1846–7 for the development of his reflections on faith. As an Anglican, Newman envisaged faith from the conceptual binary of 'implicit' and 'explicit reason'. After encountering scholastic categories on the question as a Roman Catholic neophyte, Newman came to regard his earlier approach as insufficient in accounting for the various features of faith, such as the notion of human free will. In Rome, the Jesuit professor of dogmatic theology Giovanni Perrone helped Newman to revise his earlier position. Perrone's standard theological textbook, the *Praelectiones Theologicae*, defined faith as a specific type of intellectual assent. Newman regarded Perrone and his textbook as authoritatively expressing Roman Catholic orthodoxy on the question of faith, and it is during this period that one encounters Newman's first full-scale reconsideration of his earlier views and first explicit definition of faith as an intellectual assent. Consequently, Newman's later contributions to the problem of faith, including his magnum opus *An Essay in Aid of a Grammar of Assent* (1870), owe a significant debt to this watershed period in his life.

Shields, Daniel. "Aquinas on Will, Happiness, and Good: The Problem of Love and Aristotle's Liber de Bona Fortuna." *American Catholic Philosophical Quarterly* 91/1 (2017): 113-142.

Aquinas holds that by its nature the human will has happiness as its ultimate end in every choice, and yet he holds that one can and ought to love God more than oneself or one's own happiness. This generates the so-called "problem of love": how can an eudaimonist like Aquinas account for non-selfish love? I argue that Aquinas's doctrine of goodness as the will's object and his distinction between the love of desire and the love of friendship solve this problem and indicate that Aquinas's eudaimonism is only "subordinated eudaimonism." By its nature the will has happiness—total inhering goodness—as its ultimate object *secundum quid* (love of desire), and God—total subsisting goodness—as ultimate object simpliciter (love of friendship). Nevertheless, Aquinas argues on philosophical grounds and with the support of Aristotle's Liber de Bona Fortuna that God Himself would have to move the will if one were to love God above oneself even in the order of nature.

Stenberg, Joseph. "Aquinas on the Relationship between the Vision and Delight in Perfect Happiness." *American Catholic Philosophical Quarterly* 90/4 (2016): 665-680.

One vexed philosophical question that once enjoyed great esteem is this: in the Beatific Vision that the saints enjoy in heaven, does happiness (*beatitudo*) consist in the vision of God, in delight in God, or in a combination of the vision and the delight? The answer that one gives to this question apparently commits one to a view about what happiness is ultimately about. It has long

been thought that Aquinas holds that happiness consists in the vision of God alone. In this essay, I argue that, on this important issue, Aquinas actually maintains that happiness consists both in the vision of God and delight in God, but that—unlike some of his contemporaries—Aquinas unequivocally affirms that the vision is more important in happiness than the delight. After arguing for this interpretation, I consider the quite compelling account of perfect and imperfect happiness that seems to follow from it.

Sweetman, Robert. *Tracing the Lines: Spiritual Exercise and the Gesture of Christian Scholarship*. Eugene, OR: Wipf and Stock, 2016.

Tracing the Lines takes on the project of what Christian scholarship is, and should be, today. It does so, however, with an eye to locating similarities in the rich tradition the last nearly two thousand years of Christian scholarship has given birth to. With humility and a sympathetic ear, Sweetman traces the way certain lines of thought have developed over time, showing their strengths, their weaknesses, and their motivation for shaping Christian scholarship in particular ways. Though he locates his own thought within a particular one of these streams, he shows how all of them have contributed in different ways to the formation of the work of Christian scholarship. Offering in the end an understanding of Christian scholarship as scholarship attuned to the shape of our Christian hearts, this book reaches across disciplines to connect Christians engaged in scholarship in all areas of the academy, whether at public or private institutions.

Ter Ern Loke, Andrew. "On the use of Psychological Models in Christology." *The Heythrop Journal* 58/1 (2017): 44-50.

A variety of psychological models have been proposed in recent decades to defend the coherence of the incarnation against sceptics. Nevertheless, the use of psychological notions in Christology has been subjected to criticism by some theologians. I argue that these criticisms are not overwhelming, and that alternative ways of responding to sceptics (such as appealing to mystery, paradox, or the limitation of human reason) are inadequate. Offering a possible psychological model would be useful for allowing what the Scriptures say concerning the incarnation to be coherently affirmed, and for resolving longstanding inter-denominational disagreements concerning the incarnation.

RECENT EVENTS

Bernard J. Lonergan Institute (Seton Hall)

April 9, 2016

Paul Hoyt-O'Connor presented at the Ethics and Economics Forum. Author of *Bernard Lonergan's Macroeconomic Dynamics*, Dr. Hoyt-O'Connor used Lonergan as a lens to examine the recent economic and political successes of the Basque country's achievements and lessons to be drawn from that experience.

For more information about the presentation and the forum, see <http://www.shu.edu/news/ethics-and-economics-forum-april-2016.cfm>

Spring 2016

The Center for Vocation and Servant Leadership's *Praxis Pilot of the Advanced Seminar on Mission* held their fourth cohort.

Six sessions were held January 15 and 29; February 12 and 26; March 11; April 1. The syllabus for these sessions can be found at <https://www13.shu.edu/catholic-mission/upload/Praxis-Syllabus.pdf>

The program provides an understanding and practical application of Bernard J. F. Lonergan's Generalized Empirical Method (GEM) as an effective way to apply the mission of the University to the disciplines/professions.

For more information, visit <https://www13.shu.edu/catholic-mission/servant-leadership-praxis-program.cfm>

October 17, 2016

Student classes and faculty participated with **Mark Morelli** in a Skype session discussing his recent book *Self-Possession: Being At Home in Conscious Performance*.

November 10, 2016

Joseph Komonchak presented the lecture "Bernard Lonergan and Post-Conciliar Ecclesiology," in which he discussed Bernard Lonergan's notion of the Church as "a process of self-constitution occurring within worldwide human society" as it illumines three major issues in Roman Catholic ecclesiology after Vatican II. For more information, visit <https://www.shu.edu/catholic-studies-center/news/bernard-loneragan-and-contemporary-ecclesiology-with-reverend-joseph-a-komonchak.cfm>

November 16, 2016

10th Anniversary of the Bernard J. Lonergan Institute at Seton Hall.

Loneragan alla Gregoriana

November 25, 2016

Frederick G. Lawrence gave the second annual Lonergan Lecture at the Pontifical Gregorian University, entitled "The New Fundamental Theology in a Political Mode: Lonergan's Possible Contribution."

Loneragan Club Meetings: November 15 and December 13, 2016.

For news and updates see their webpage at www.facebook.com/lonerangreg

Loneragan Research Institute (Toronto)

Annual Lecture:

Shawn Copeland delivered the 2016 annual lecture on Oct. 21, "Cognitional Theory as Epistemic Disobedience."

Loneragan Graduate Seminars:

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

October 20, 2016 - **Shawn Copeland** "Chattel Slavery as Dangerous Memory."

Nov. 18, 2016 – **Hector Acero Ferrer** "Liberating Tradition(s): Religious Imagination, Scriptural Memory, and Latin American Theology."

Dec. 2, 2016 – **Michael Buttrey** "Faster, Stronger, More Ethical?: Moral Enhancement and Christian Virtue."

Loneragan On the Edge 2016

September 23-24, 2016. Marquette University.

The Lonergan Society hosted their eighth annual graduate conference. The theme is "The Spirit of Vatican I? Reversing the Optic of Mid-Century Theology."

Panel Discussion:

“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 included:

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 Lætita*”; **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*).

COMING UP

Lonergan Research Institute (Toronto)

Lonergan Graduate Seminars:

Jan. 27, 2017; Feb. 17, 2017

Mar. 17, 2017; Apr. 7, 2017

Dialectical Traditionalism

February 24-25, 2017

The Lonergan Research Institute in Toronto will serve as the site of a Spring Conference co-hosted by The Lonergan Centre at St. Paul University (Ottawa), The Lonergan Center at Boston College, The Marquette Lonergan Project, and The Lonergan Research Institute (Toronto). It will feature a series of invited papers instantiating the notion of “dialectical traditionalism,” a notion which advances Lonergan’s idea of a “not numerous center” (CWL 4: 245).

Dialectical Traditionalism is a provisional name for a nascent mentality. It is ‘Traditional’ insofar as it acknowledges that we discover ourselves and our native situation(s) constituted in large part by a history of meanings and values. It is ‘Dialectical’ insofar as it exhorts us to give questions pride of place in our intellectual, moral, and political efforts. This questioning, however, is not merely a critical or even skeptical attitude towards the history in which we find ourselves. Rather, it is, yes, a willingness to call elements of the tradition or traditions that feed our moment into question, but it is also a dialectical openness to be called into question ourselves by these. Dialectical Traditionalism, in other words, is a mentality that calls for attention to one’s place in a history, intelligent appropriation of one’s tradition, reasonable judgments about its relative merits and liabilities, and responsible risk taking in thought and action. Dialectical Traditionalism asks us to refrain from valorizing the old simply because it is old or the

new simply because it is new, but to instead carefully sift that to which should still say “yes” from that to which we must, if we would retain our intellectual and moral integrity, say “no.”

For more information, please contact Eric Mabry (eric.mabry@mail.utoronto.ca). This event will be open to the public, visitors and guests are welcome!

Loneragan Institute for Method in Theology at Marquette University

March 30-31, 2017

On March 30, the Marquette Loneragan Project will officially become the ‘Loneragan Institute for Method in Theology at Marquette University.’ (See "Projects" for the history of this effort.) The Institute will be launched at a colloquium to be held at Marquette March 30-31. On March 30, Robert M. Doran’s annual Emmett Doerr Lecture will be devoted to presenting a vision for the Institute. On March 31, Brian Bajzek will present a lecture on philosophy, and Luca Briola will present a lecture on ecological culture, including Loneragan's contributions to Pope Francis’s ecological program announced in ‘Laudato Si.’

Visitors are welcome. Hotel accommodations may be made at the Ambassador Hotel, located just west of campus: (414) 345-5000, or at the Double Tree by Hilton Hotel, located just east of campus: (414) 293-2950. The events will begin at 4 PM on Thursday, March 30, in Raynor Library Beaumier Suites B&C, and continue on Friday, March 31, in the same location from 10 AM to 4 PM.

West Coast Method Institute 2017

April 20-22, 2017

The 32st Annual Fallon Memorial Loneragan 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.

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

CWL 16, *A Third Collection*, ed. Robert M. Doran and John D. Dadosky, is at the proof stage. The first proofs have been corrected. Once the revisions are made, the book will proceed to printing.

CWL 14, *Method in Theology*, ed. Robert M. Doran and John D. Dadosky, will be moving to the copy-editor phase early in 2017.

CWL 9, *The Redemption*, trans. Michael G. Shields, ed. Robert M. Doran, H. Daniel Monsour, and Jeremy D. Wilkins, will be given to the Press in late spring.

Archive Website

www.bernardlonergan.com

The recordings of Lonergan's Boston College 1982 Seminar on Macroeconomics and the Dialectic of History have been uploaded to www.bernardlonergan.com at 99601A0E080 to 99612A0E080. Audio restoration of these recordings was done by Greg Lauzon. Short descriptions of each item have been provided by Robert M. Doran.

Lonergan Resource Website

www.lonerganresource.com

The following items have been uploaded since the September issue of LSN:

Robert M. Doran, *Subject and Psyche*. A revised edition of Doran's doctoral dissertation. The revision was published by Marquette University Press in 1994, and is now available on the website.

Robert M. Doran, 'The Non-violent Cross: Lonergan and Girard on Redemption.' This article, originally published in *Theological Studies* in 2010, is now available as Essay 53 in Doran, *Essays in Systematic Theology*, found on the website under Scholarly Works/Books.

Robert M. Doran, 'A Response to Walter J. Kukkonen, "The Beyond Within: Where Theology and Psychology Ought to Meet,"' uploaded to the folder 'From the Discovery of Lonergan to Psychic Conversion,' under Scholarly Works/Books.

Robert M. Doran, Spring 1977 Course at Marquette University, 'Contemporary Catholic Theology,' under Events/Courses.

Lonergan Institute for Method in Theology

Marquette University

Robert Doran provides the following background of this newly-launched effort:

The Lonergan Institute for Method in Theology at Marquette University envisions a series of collaborative research projects oriented to the ongoing construction of a synthetic integration of religion and culture in our time. The basis of that synthetic integration will be Bernard Lonergan's proposal of the integral scale of values. Lonergan's scale of values has already become the central category in Robert M. Doran's *Theology and the Dialectics of History*, but further development of its potential integrating capacities will be forthcoming as the work of the Institute goes forward.

There will be the following foci: systematic theology, philosophy, economics/ globalization, ecological culture, and critical-realist exegesis of biblical sources. We are grateful to have enlisted the following people as 'point persons' and organizers for these areas: Darren Dias in systematic

theology, Brian Bajzek in philosophy, Joseph Ogonnaya in economics/globalization, Lucas Briola in ecology, and Joseph Gordon in critical-realist hermeneutics.

The idea behind the Institute is not new. It was part of a suggestion that I made to a Canadian Jesuit Provincial, Reverend William Addley, S.J., in 1984, when I proposed to him the idea of what became the Lonergan Research Institute. The Institute has been waiting to happen for over 30 years.

The first task of the Toronto-based LRI was the work of preparing and publishing the Collected Works of Bernard Lonergan and of cataloguing and making accessible Lonergan's archival papers. In 2006, after more than 20 years at the Lonergan Research Institute, I moved my contribution to the same work to Marquette University, and in 2007 we made it a central feature of the mission of the Marquette Lonergan Project. Collaboration with the Lonergan Research Institute has continued since then, and I hope it will continue long into the future as we move in this new direction.

But the vision that I presented when I suggested a Lonergan Research Institute to Fr Addley extended beyond the preliminary steps of preserving Lonergan's work. Fr Lonergan had developed a vision for what he called an Institute for Method in Theology, which would fulfill a dream present in *Insight* and *Method in Theology*: a dream of an interdisciplinary research effort conducted on a large scale to implement the unfolding in many fields of the generalized empirical method that he proposed in *Insight* and dramatically developed in *Method in Theology*. Many of the books that were in his possession at the time of his death in 1984 were stamped by him on the inside first page, "Institute for Method in Theology." These books may be found in the Lonergan Archive in Toronto. In launching this "upgrade" to the Marquette Lonergan Project, we are hoping to make his dream a reality. Now that the task of publishing the Collected Works is nearing completion, it is time to pick up the second limb, as it were, of my original proposal: Lonergan's dream of an Institute for Method in Theology as the initial step in what could become a network of institutes devoted to interdisciplinary collaboration on contemporary issues.

PEOPLE

Patrick H. Byrne was interviewed by **Jonas Barciauskas** concerning his book *The Ethics of Discernment: Lonergan's Foundations for Ethics*. The 26-minute video can be watched at <https://youtu.be/Ed9KlxFY7b0>

Tad Dunne conducted an all-day symposium at University of Seattle last March on his "Open Ethicist" (a chapter from his book, *Doing Better: The Next Revolution in Ethics*) and on Lonergan's "Healing and Creating in History." In June he presented "Dominic, Doctrine & Drama." at the 14th Biennial Colloquium of Dominican Colleges, hosted by Aquinas College, Grand Rapids, MI. Last September he presented "Authenticity and the Gospel" at a "Common Dialog Day" seminar at Siena Heights University.

Dennis Gunn delivered the paper "Teaching for Cosmopolis: Bernard Lonergan's Hopeful Vision for Education in A Globalized World" at the Religious Education Academy 2016 annual meeting, held in Pittsburgh, PA, November 4-6, 2016. The paper is available at <https://religiouseducation.net/papers/proceedings-REA2016.pdf>

R. J. Snell is leading a year-long seminar for The Witherspoon Institute, entitled "Ambition: Intellectual, Moral, Political." For more information, visit <http://winst.org/2016/09/fall-seminar-ambition-intellectual-moral-political/#more-2640>

Carla Mae Streeter gave the paper "Lonergan as Aquinas Scholar: General Empirical Method and Vatican II's Interfaith Dialogue Challenges" June 10, 2016 at the Aquinas Institute of Theology in St. Louis, MO. The paper is available at <https://www.aquinas.edu/sites/default/files/Streeter%20GR%20AQ%20June%2010%202016.pdf>

Gerard Whelan gave the annual Lonergan Lecture at the Gregorian Pontifical Institute in 2015, entitled “Lonergan's Anthropology Revisited.” The lecture can be viewed at <https://youtu.be/POAixKznXuY>



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Contributions

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

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