

LONERGAN STUDIES

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PUBLICATIONS

Loneragan, Bernard. *Method in Theology*. Vol. 14 of *Collected Works of Bernard Lonergan*. Edited by Robert M. Doran and John D. Dadosky. Toronto: University of Toronto Press, 2017.

Method in Theology stands with *Insight* as Bernard Lonergan's most important work. It is Lonergan's answer to those who would argue that in this time of cultural change and dissolution, the believer is afloat on a sea of multiplying theologies, without rudder or compass. Lonergan was resolute in his refusal to be defeatist on this point. While agreeing that theology must continually change to mediate between religion and culture, he worked out an integral method to guide and control this ongoing process. *Method in Theology* is the fruit of this labour.

This critical edition has benefited from extensive research into Lonergan's typescripts and from consulting the recordings from several institutes where he lectured over the course of the work's development. Lonergan's intention was to provide a set of methods that would guide a collaborative community in the ongoing construction of a theology that would move from recovery of the data through resolution of conflicts to contemporary formulations and applications. With this work, the cognitional theory of *Insight: A Study of Human Understanding* underwent a surprising set of developments in the form of what he calls functional specialization.



Bajzek, Brian. "Alterity, Similarity, and Dialectic: Methodological Reflections on the Turn to the Other." *International Philosophical Quarterly* 57/3 (2017) 249-266.

This paper builds upon John Dadosky's recent writings advocating a "turn to the Other" in Lonergan studies. Using a Levinas/Lonergan dialogue on intersubjectivity as a test case, I address potential difficulties accompanying an exchange between Lonergan and philosophers who emphasize alterity. It is my contention that despite various differences regarding relationality, their projects are surprisingly complementary. Lonergan accentuates interconnectedness while Levinas emphasizes the encounter with radical otherness. In order to arrive at this conclusion, I argue for a re-assessment of the relationship between alterity and similarity by dialectically reframing them as linked but opposed principles held in creative tension. Lastly, I suggest ways in which this approach might offer a foundation for further forays into the fourth stage of meaning.

Bergin, Liam. "Contemporary Sacramental Theology: Retrieving the Eschatological Horizon." *Loneragan Workshop* 27 (2013) 1-12.

Blackwood, Jeremy W. *And Hope Does Not Disappoint: Love, Grace, and Subjectivity in the Word of Bernard J. F. Lonergan, S.J.* Milwaukee, WI: Marquette University Press, 2017.

Drawing from archival research, this book details the historical development of Lonergan's understanding of love, and offers a synthesis of his position, in an effort to overcome the impasse in Lonergan studies and shed new light on the nature of love. The book engages the positions of major Lonergan scholars, negotiating their strengths and weaknesses in light of Lonergan's whole development, and it advances a hypothesis about the place of Lonergan's understanding of love in relation to other theological loci.

Bruno, Paul. "Lonergan and the Ethics of Everyday Life." *Loneragan Workshop* 27 (2013) 13-23.

Clore, Victor. "Understanding and Natural Law: Josef Fuchs and Realms of Meaning." *Lonergan Workshop 27* (2013) 25-45.

Coelho, Ivo. "Experience: 'A Most Enigmatic Concept.'" *Lonergan Workshop 27* (2013) 47-80.

"I restrict myself to an assembly and classification of philosophical opinions about experience. . . . I will present opinions about experience from a certain number of philosophical and theological encyclopedias ranging from 1959 to 1968."

Coghlan, David. "Insight and reflection as key to collaborative engagement." In *Academic-Practitioner Research Partnerships: Developments, Complexities and Opportunities*, edited by J.M. Bartunek and J. McKenzie, 36-49. Routledge: Abingdon, 2017.

In this chapter Lonergan's account of the dynamic structure of human knowing and the generalized empirical method is presented as a framework for academic-practitioner collaboration. It shows how a focus on insight and reflection forms a foundation for conversation as metalogue between these often-polarised communities of practice. It draws on Schein's notion of humble inquiry in an action learning setting to illustrate the framework.

Coghlan, David. "How Might We Learn about the Philosophy of ODC Research from 24 Volumes of ROCD: An Invitation to Interiority." In *Research In Organizational Change and Development*, Vol 25, edited by A.B. (Rami) Shani & D. Noumair, 335-361. Emerald: Bingley, 2017.

For thirty years the series, Research in Organizational Change and Development has provided an extensive range of scholarly research and philosophical reflections on the field of organization development and change (ODC). On the occasion of the thirtieth anniversary of the first volume, this chapter poses the question as to how we might learn about the philosophy of ODC research from the twenty-four published volumes. Taking the author's explicit pursuit of the question as a process of interiority, it invites readers to engage with the question themselves and thereby enact interiority within ODC itself.

Copeland, M. Shawn. "Education and Life, the Good Life, and Eternal Life." *Lonergan Workshop 27* (2013) 81-95.

"In this essay, I wish not so much to make an argument as to tell a story, to offer not a set of propositions but a meditation. The story I wish to tell is plotted along two coordinates: the sesquicentennial of the founding of Boston College sets the first; the sesquicentennial of the Emancipation Proclamation sets the second coordinate. Because of the historical period in which it was founded, because of the place in which it was founded, the story of Boston College unfolds against the backdrop of the struggle of Irish immigrant and black slave for life, their search for the good life, and their desire for eternal life. In that struggle, that search, and that desire, education held and holds a cherished position."

Daly, Robert J. "Phenomenology of Redemption or Theory of Sanctification?" *Lonergan Workshop 27* (2013) 97-126.

Redemption, the atonement, Lonergan, and Girard are discussed. This article "attempts to bring together . . . the traditional language of theology and the technical languages of the social and natural sciences. Behind this attempt is the general observation that no genuinely human problem or issue can be adequately treated without attending to the myriad complexities that both enrich and bedevil all areas of human life."

Drilling, Peter. "Themes of Bernard Lonergan's Lectures During and Shortly After the Second Vatican Council and Their Relation to Today's New Evangelization." *Lonergan Workshop 27* (2013) 127-139.

Friel, Chris. "Lonergan and Wittgenstein on the Dialectic of Methods." *New Blackfriars* 98/1077 (2017) 555-566.

Lindbeck's difficulties with Lonergan's account of religion stem from his radical methodological option in which he draws on Wittgenstein. I revisit 'the dialectic of methods,' by examining children's mistakes. I use Lonergan's distinction between ordinary and originary meaningfulness to argue that in Wittgenstein's account of rule-following such mistakes highlight the publicity of norms in ordinary meaningfulness, but I show how alternatives can be cited in which originary meaningfulness is not obscured. I explain the core of Lonergan's foundational methodology and show how for Lonergan the desire to understand is an exigence which, as retorsion indicates, is difficult to deny. I conclude that in his account of religion Lonergan has an answer to a question posed by Wittgenstein on the purpose of thinking.

Friel, Christopher. "Why Do We Reflect as We Do?" *The Lonergan Review* 8 (2017) 23-40.

"In this article, then, I will try to extend Lonergan's cognitional theory by re-examining the two kinds of insight. I will show that even in the case of direct insights we may legitimately use the metaphor of 'reflection,' and that we may do so in two ways. Lonergan describes the act of insight by using the metaphor of 'pivoting' (insight pivots between concrete and abstract) and again, when we understand, we understand what we understand. In both cases we can discern a duality; a prior knowledge or activity that is supposed by the reflection. I will try to get a better understanding of the 'reflective' nature of direct insights by exploring some of the cases that Lonergan provides."

Gray, Susan. "Deconstructing Bias and Reconstructing Solutions: Theologizing the Notion of Justice as a Response to Gender Oppression." *Feminist Theology* 25/3 (2017) 293-309.

"The conclusion of Marcella Althaus-Reid and Lisa Isherwood's 2007 book, *Controversies in Feminist Theology*, noted that 'The future of feminist theologies are assured while gender and sexual oppression exist.' Yet, they also spoke of a number of challenges to the field, specifically difference in methodologies, varied nomenclature and terminologies, and stereotyping among its practitioners. I would add another: that the nature of bias itself is not uniform nor homogeneous but is largely treated as such by contextual theologians. In this article the challenge presented by the presupposition that 'a bias-is-a-bias' is addressed from an epistemological one that attempts to delve into the nature(s) of bias, beginning with the question: if the root nature of the problem, that is bias, is not homogeneous but rather reflects the interplay of different types of biases, does not gender oppression call for more comprehensive solutions beyond solidarity or justice? While justice-based solutions (e.g. the dismantling of oppressive power structures) called for by feminist theologies are certainly valid and necessary, perhaps they function more as short-term solutions to a much larger dialectic, one that requires a more comprehensive grace-based approach. This article explores this idea and humbly offers a few methodological reflections."

Helminiak, Daniel A. "The Problem of 'God' in Psychology of Religion: Lonergan's 'Common Sense' (Religion) Versus 'Theory' (Theology)." *Zygon: Journal of Religion & Science* 52/2 (2017) 380-418.

The emphasis on God in American psychology of religion generates the problem of explaining divine-versus-natural causality in "spiritual experiences." Especially "theistic psychology" champions divine involvement. However, its argument exposes a methodological error: to pit popular religious opinions against technical scientific conclusions. Countering such homogenizing "postmodern agnosticism," Bernard Lonergan explained these two as different modes of thinking: "common sense" and "theory"—which resolves the problem: When theoretical science is matched with theoretical theology, "the God-hypothesis" explains the existence of things whereas science explains their natures; and, barring miracles, God is irrelevant to natural science. A review of the field shows that the problem is pervasive; attention to

“miracles”—popularly so-named versus technically—focuses the claims of divine-versus-natural causality; and specifications of the meaning of spiritual, spirituality, science, worldview, and meaning itself (suffering that same ambiguity: personal import versus cognitive content) offer further clarity. The problem is not naturalism versus theism, but commonsensical versus theoretical thinking. This solution demands “hard” social science.

Hughes, Glenn. “Art, Love, and Conversion.” *The Loneragan Review* 8 (2017) 41-54.

The author presents on “the ways that we can grow through the love of art, and even how art might play a role in our turning around, our conversion, from everyday self-absorption, and absent-minded immersion in petty or quotidian concerns, to a commitment to spiritual values, to pursuit of the higher uses of our freedom, and to recurrent remembrance of the divine mystery we call God.”

Kidder, Paul. “Loneragan, Heidegger, and the Being of Question.” *METHOD: Journal of Loneragan Studies*, n.s. 6/1 (2015) 1-15.

The author explains and employs “the relevant Heideggerian notions to highlight ways in which Loneragan can be found working on the same problems at an equivalent depth of thought.” This will “contain some of the interpretive clues that I consider keys to the success” of a general comparative project.

Lawrence, Frederick, ed. *Loneragan Workshop* 27 (2013).

To celebrate the Fiftieth Anniversary of the Second Vatican Council (1962-65), the theme of the Fortieth Annual Loneragan Workshop was “The Hermeneutics of Reform and Renewal.”

See: Bergin, Bruno, Clore, Coelho, Copeland, Daly, Drilling, Liddy, Mathews, McDougall, McGinn, Mooney, Roy, Streeter, Sullivan, Tackney, Volk.

Liddy, Richard, ed. *The Loneragan Review* 8 (2017).

This edition of *The Loneragan Review*, entitled ‘From Insight to the World,’ gives an overview of the implications of ‘insight into insight’ for our knowledge of the world.

See: Friel, Hughes, Liddy, Neeve, Nordquest and Frezza, Petersen, Traska, Wei. Under Book Reviews: Ferguson.

Liddy, Richard M. “Newman’s Idea of a University.” *Loneragan Workshop* 27 (2013) 141-163.

“In this article we will first set out Newman’s articulation of the essential idea of a university as providing a liberal education; secondly, we will set out his thesis that such an ideal includes an openness to all the disciplines, that is, a philosophical element which he calls a ‘science of the sciences;’ . . . thirdly, we will highlight Newman’s insistence that a genuine liberal education be open to the question of God and what the great religions of the world contend is the fact of God; fourthly and finally, we will highlight Newman’s contention that Catholicism can concretely play an integrating role in the university, not only on the intellectual level, but also on the moral and religious lives of its students.”

Mathews, William. “Meaning: Dimensions, Ontologies, and Dialectics.” *Loneragan Workshop* 27 (2013) 165-185.

McDougall, Russell Kevin. “Beauty and Biblical Narrative: The Case of Jephthah.” *Loneragan Workshop* 27 (2013) 187-207.

McGinn, Bernard. “Reflections of an Historical Theologian on Fifty-Year Jubilees.” *Loneragan Workshop* 27 (2013) 209-227.

“My modest goal is to offer a few historical and theological reflections for the anniversary of the council, especially in relation to the role of spirituality and mysticism in the church today. These

remarks are tentative, meant to provoke discussion, debate, evaluation, and reevaluation. They also reflect my own story, especially the gift of studying in Rome from 1959 to 1963.”

McPartland, Thomas J. “Epistemology and the Person.” *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 127-143.

A corrected article from the special issue on the work of Christian Smith, *METHOD: Journal of Lonergan Studies*, n.s. 5/1.

Mooney, Hilary. “The Hermeneutics of Reform and Renewal: Ongoing Interpretation of the Person.” *Loneragan Workshop 27* (2013) 229-238.

Monsour, Daniel H. “Some Reflections on Professor Wilkins’s Paper ‘Method and Metaphysics in Theology: Doran and Lonergan.’” *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 17-62.

The article engages Jeremy Wilkins’ article, “Method and Metaphysics in Theology: Doran and Lonergan,” *METHOD: Journal of Lonergan Studies*, n.s. 5/2 (2014) 53-85.

Morelli, Mark D. “Meeting Hegel Halfway: The Intimate Complexity of Lonergan’s Relationship with Hegel.” *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 63-98.

“My aim in this essay is to provide a schematic account of Lonergan’s relationship with Hegel and so also of the relationship of his critical realism to Hegel’s absolute idealism.” The author seeks to give an account that “is detailed enough to enable us to understand why Lonergan suggests, in the introduction to his foundational philosophic work, that those who wish to reach his critical realist standpoint should get to know and come to terms with Hegel.”

Neeve, Eileen De. “Piketty and Lonergan on Macroeconomics: Similarities and Differences.” *The Lonergan Review 8* (2017) 75-99.

“Because there are several parallels in their critiques of market capitalism, this paper explores some similarities and differences in their approaches. To encourage a possible conversation between them, this paper is an introductory exploration that begins by noting some parallels in their thinking, and then presents the ideas of each about the macro dynamics of capital and income or production. The conclusion aims to clarify points of difference between them.”

Nordquest, David A. and Stephen T. Frezza. “Lonergan and the Philosophy of Engineering.” *The Lonergan Review 8* (2017) 55-74.

Bernard Lonergan’s account of the polymorphic character of consciousness provides a basis for distinguishing the common sense, scientific, artistic, and ethical elements present in engineering. These elements regard “the same real objects,” but do so from fundamentally different standpoints. In relating these standpoints to the underlying “procedures of the human mind,” Lonergan’s work provides a valuable tool for mapping both the unity and diversity of engineering.

Ormerod, Neil. *Faith and Reason: The Possibility of a Christian Philosophy*. Minneapolis, MN: Fortress Press, 2017.

The twentieth century witnessed considerable debate over the question of the possibility of a Christian philosophy. Two major figures of that revival were Étienne Gilson and Bernard Lonergan, both of whom read Aquinas in quite different ways on key questions. Nonetheless, this work brings these two authors into conversation. Debates continue in the twenty-first century, but the context has shifted, with Radical Orthodoxy and new atheism standing at opposite ends on the relationship between philosophy and theology. This work will demonstrate how the two thinkers, Gilson and Lonergan, may still contribute to a better understanding of this relationship and so shed light on contemporary issues.

Ormerod, Neil. "A Trajectory from Augustine to Aquinas and Lonergan: Contingent Predication and the Trinity." *Irish Theological Quarterly* 82/3 (2017) 208-221.

Robert Doran has posited the possibility of developing a genetic sequence of systematic theologies that traces out lines of genuine theological progress. The present paper seeks to illustrate such a genetic sequence by tracing the lines of thought of Augustine, Aquinas, and Lonergan on the question of the relationship of the individual persons of the Trinity to the created order.

Perry, Donna J., Danny G. Willis, Kenneth S. Petersen, and Pamela J. Grace. "Exercising Nursing Essential and Effective Freedom in Behalf of Social Justice: A Humanizing Model." *Advances in Nursing Science* 40/3 (2017) 244-262.

This article expands upon previous work by the authors to develop a model of nursing essential and effective freedom to facilitate nursing action in behalf of social justice. The article proposes that while social justice is rooted in nursing's ontological, epistemological, and moral foundations, the discipline's social justice mandate is constrained by its historical and contemporary location within an institutionalized medical paradigm. We present a model of nursing "essential" and "effective" freedom based on the philosophy of Bernard Lonergan to illustrate how nursing can transcend these barriers. This humanizing model is illustrated through personal narratives of the authors.

Human studies have to cope with the complexity that recognizes both (1) that the data may be a mixed product of authenticity and unauthenticity and (2) that the very investigation of the data may be affected by the personal or inherited unauthenticity of the investigators.

Third Collection '85: 157; '17:151

Petersen, Harold. "Lonergan, Schumpeter, Keynes, Minsky, and Mainstream Economics." *The Lonergan Review* 8 (2017) 100-125.

Quinn, Terrance J. *The (Pre-)Dawning of Functional Specialization in Physics*. Singapore: World Scientific Publishing Company, 2017.

In modern physics, various fundamental problems have become topics of debate. There was the 20th century climb to a Standard Model, still accurate at the highest energy levels obtainable so far. But, since the 1970's, a different approach to physics advocates for theories such as string theory, known for their mathematical elegance, even though they either cannot be verified in data or contradict presently known experimental results. In philosophy of physics, there is a gradually emerging consensus that philosophy of physics and physics somehow contribute to a common enterprise. But, there is little sign of progress toward consensus about the nature of that unity. All the while, it is generally recognized that physics is interdisciplinary. There are, of course, differences in focus. But, implicitly at least, there are no "sharp dividing lines" between physics and philosophy of physics; pure and applied physics; physical chemistry; biophysics; medical physics; history and philosophy of physics; physics and society; physics education; and so on. What, then, is progress in physics? The question here is not about ideal structures, but asks about what is going on in physics. Beginnings in discerning the presence of eight main tasks help reveal the (pre-) emergence of a normative omni-disciplinary basis for collaboration that, once adverted to, promises to be constitutive of a new and increasingly effective control of meaning. Originally discovered by Bernard Lonergan in 1965, progress in the new collaboration will not seek to eliminate specialized expertise. It will, though, divide tasks within an eightfold functional division of labor. This book invites attention to data for each of the eight main tasks evident and self-evident in existing scholarship in the community.

Rosenberg, Randall S., Patrick H. Byrne, Thomas J. McPartland, R. J. Snell, Regina G. Knox, Kerry M. Cronin, eds. *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015).

See: Kidder, Marsh, McPartland, Monsour, Morelli, Roy.

Roy, Louis. "The Viability of the Category of Religious Experience in Bernard Lonergan's Theology." *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 99-117.

"In this essay I would like to discuss Bernard Lonergan's understanding of religious experience and ask whether this category is viable in systematic theology." "First . . . I will show why Lonergan's methodology is not subjectivist. Second, I will describe . . . interiority and transcendence. Third, I will report three senses of the word 'experience' according to Lonergan. Fourth, I will focus on the *religious* sense of 'experience' and spell out a first criterion for its viability in theology And fifth, I will expound a second criterion . . . its foundational-systematic character."

Roy, Louis. "Overcoming Classicism and Relativism." *Loneragan Workshop 27* (2013) 239-262.

"The first section will explain Lonergan's rejection of the classicist notion of culture and his understanding of the empirical notion of culture. The second section will show that we can detect classicism in the thought of popes Paul VI and Benedict XVI, and it will expose the shortcomings of classicism as it wielded an irresistible influence upon their thought. The other section will depict Lonergan's position on discerning continuities and discontinuities in human thinking and especially in theology. In particular, it will examine some of his hermeneutical tenets by means of which he bequeathed us a way of overcoming relativism."

Streeter, Carla Mae. "Passing the Torch: Incorporating Lonergan into the Scheduled Theology Curriculum." *Loneragan Workshop 27* (2013) 263-269.

Sullivan, Francis. "Why Does the Earnest Desire of Vatican II that Provincial Councils Flourish with Renewed Strength, Remain Unsatisfied?" *Loneragan Workshop 27* (2013) 271-281.

Tackney, Charles T. "To Redress Forgetting: 2012 Walmart Labor Organizing and a Theology of the American Workplace." *Loneragan Workshop 27* (2013) 283-313.

Traska, Brian. "Revisiting Crowe's 'How to Get an Insight' through Mindfulness Psychology." *The Lonergan Review* 8 (2017) 11-22.

Traska, Brian. "Using Mindfulness-Based Behavioral Therapy in Spiritual Direction." *Presence: An International Journal of Spiritual Direction* 23/2 (2017) 55-59.

This article adapts Acceptance and Commitment Therapy (ACT) to Christian spiritual direction, understood according to Lonerganian themes: conversation, discernment of value, phronesis, answering the "what should I do" question, human living for the sake of the highest end of friendship with God, discovering the means by which one might live in response to this divine gift of unrestricted love, God as unrestricted understanding love in whose life we participate through understanding and love, and the way (law) of the cross as the intelligibility of the universe. Specific mention is made of Lonergan's "The Mediation of Christ in Prayer," according to which one may become oneself "not in isolation, but in reference to Christ," through loving friendship with God.

Vélez, Francisco Vicente Galán. "Percepción Sensible y Lenguaje en Heidegger, Zubiri y Lonergan" [Sensible Perception and Language in Heidegger, Zubiri and Lonergan]. *En-claves del pensamiento* 11/21 (2017) 127-156.

This article examines the views of Heidegger, Zubiri and Lonergan regarding the role of language in sensible perception. Firstly, following Cristina Lafont, Heidegger's position is presented as a linguistic idealism. Secondly, an analysis of Zubiri's thesis about the primordial apprehension of

reality as something not linguistically mediated is analyzed. Lastly, Lonergan's position, which states that language allows us to bring into focus certain aspects of experience, is examined.

Vink, Andrew T. "History from the View of the Cross: An Exploration of Lonergan and Latin American Theologies of Liberation." *Irish Theological Quarterly* 82/3 (2017) 222-243.

The article deals with questions of the relationship of theories of history and theologies of liberation. More specifically, the guiding question is what theory of history does a theology of liberation require. To answer this, Marx and Lonergan are brought into dialogue with Latin American liberation theologians to compare and test the cogency of these two thinkers with Latin American thought.

Volk, John. "Lonergan on the Wisdom that Regards all Things: Insights from *De Redemptione* and *Early Works on Theological Method*." *Lonergan Workshop* 27 (2013) 315-344.

"The first section provides a framework for interpreting the role of wisdom in *De Redemptione*. . . . In the second section I turn to an interpretation of human wisdom in *De Redemptione*, arguing that wisdom in that text functions, among other things, to ground sound judgments of value. The third section treats the notion of wisdom Lonergan promoted in some of his courses and institutes on method. . . . Finally, I offer some insights on how wisdom, as grounding sound judgments of value, can be applied to the theme of our workshop."

Wei, Chia-Hua. "A Reflection on Social Engagement at Fu Jen Catholic University Based on Lonergan's Understanding of Conversion." *The Lonergan Review* 8 (2017) 126-143.

REVIEWS

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

Ormerod, Neil. *Theological Studies* 78/3 (2017) 768-769.

Bernier, Jonathan. *The Quest for the Historical Jesus after the Demise of Authenticity: Towards a Critical Realist Philosophy of History in Jesus Studies*. London: Bloomsbury T&T Clark, 2016. (LSN 37/4; 2016)

Greene, Clement. *Reviews in Religion & Theology* 24/3 (2017) 435-437.

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

Ferguson, Stephen. *The Lonergan Review* 8 (2017) 145-148.

Lonergan, Bernard. *Early Works on Theological Method* 3. Collected Works of Bernard Lonergan, Vol. 24. Translated by Michael G. Shields and Edited by Robert M. Doran and H. Daniel Monsour. Toronto: University of Toronto Press, 2013. (LSN 34/2; 2013)

Melchin, Kenneth R. *Theoforum* 46/2 (2015) 396-398.

Lonergan, Bernard. *The Incarnate Word*. Collected Works of Bernard Lonergan, Vol. 8. Translated by Charles C. Hefling and Edited by Robert M. Doran and Jeremy D. Wilkins. Toronto: University of Toronto, 2016. (LSN 37/1; 2016)

Koning, Robin. *Theological Studies* 78/3 (2017) 778.

Mongeau, Gilles. *Embracing Wisdom: The Summa Theologiae as Spiritual Pedagogy*. Toronto: Pontifical Institute of Medieval Studies, 2015.

Ormerod, Neil. *Theological Studies* 78/3 (2017) 777-778.

Morelli, Mark D. *Self-Possession: Being at Home in Conscious Performance*. Chestnut Hill, MA: Boston College, 2015. (LSN 36/1; 2015)

Marsh, James. *METHOD: Journal of Lonergan Studies*, n.s. 6/1 (2015) 119-123.

WEBWORKS

Kaplan, Grant. "A Castle of Thought." *First Things* <https://www.firstthings.com/web-exclusives/2017/07/a-castle-of-thought>.

A review of Lawrence, Frederick. *The Fragility of Consciousness: Faith, Reason, and the Human Good*. Edited by Randall S. Rosenberg and Kevin Vander Schel. Toronto: University of Toronto Press, 2017.

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!

Abraham, William J. and Frederick D. Aquino. *The Oxford Handbook of the Epistemology of Theology*. Oxford: Oxford University Press, 2017.

This book features forty-one original essays which reflect a broad range of perspectives and methodological assumptions. It focuses on standard epistemic concepts that are usually thought of as questions about norms and sources of theology (including reasoning, experience, tradition, scripture, and revelation), while also exploring general epistemic concepts that can be related to theology (i.e. wisdom, understanding, virtue, evidence, testimony, skepticism, and disagreement). [Lonergan does not receive attention in this volume.]

Borland, Tully and T. Allan Hillman. "Scotus and God's Arbitrary Will: A Reassessment." *American Catholic Philosophical Quarterly* 91/3 (2017) 399-429.

"Most agree that Scotus is a voluntarist of some kind. In this paper we argue against recent interpretations of Scotus's ethics (and metaethics) according to which the norms concerning human actions are largely, if not wholly, the arbitrary products of God's will. On our reading, the Scotistic variety of voluntarism on offer is much more nuanced. Key to our interpretation is keeping distinct what is too often conflated: the reasons why Scotus maintains that the laws of the Second Table of the Decalogue are (a) contingent (a modal distinction) as well as (b) not universal (a categorical distinction). A proper interpretation of Scotus must also take seriously the fact that these Second Table laws are natural laws 'exceedingly in harmony with' (*multum consona*) the necessary laws, and are distinct from and not reducible to divine positive laws."

Clifford, Catherine. "Reflections on 'Peoplehood' and the Church." *Theoforum* 46 (2015) 271-292.

"The ecclesiology of the Second Vatican Council is centered on two principal images: the church as mystery of communion and as people of God. These are introduced in chapters one and two of the Dogmatic Constitution on the Church, *Lumen Gentium*, and developed further in many of the council's other teachings. In the past thirty years, reflection on communion ecclesiology has eclipsed systematic consideration of people of God ecclesiology. This has serious consequences for the vocational awareness of the laity and their participation in the life and mission of the church. This paper points to the need for renewed attention to the ecclesiology of the priestly people of God, rooted in the primacy of Christ's priesthood which grounds the priesthood of God's people. This framework is foundational for a theology of ordained priesthood as service."

Cory, Therese Scarpelli. "Knowing as Being? A Metaphysical Reading of the Identity of Intellect and Intelligibles in Aquinas." *American Catholic Philosophical Quarterly* 91/3 (2017) 333-351.

"I argue that Thomas Aquinas's Identity Formula—the statement that the 'intellect in act is the intelligible in act'—does not, as is usually supposed, express his position on how the intellect accesses extramental realities (responding to the so-called 'mind-world gap'). Instead, it should be understood as a claim about the metaphysics of intellection, according to which the perfection requisite for performing the act of understanding is what could be called 'intellectual-intelligible being.' In reinterpreting Aquinas's Identity Formula, I explore the notion of being "in act" as an intellect or intelligible (*intelligibile actu, intellectus actu*), his curious comments about an 'order' or 'genus' of intelligibles, and the relationship of understanding and being-understood."

Cross, Richard. "Aquinas on Physical Impairment: Human Nature and Original Sin." *Harvard Theological Review* 110/3 (2017) 317-338.

"Medieval accounts of disability by and large (though not universally) defend what is now labeled the 'religio-moral' construction of disability: seeing an individual's disability as a punishment for that individual's sin. Unsurprisingly, such models are not much in favor among contemporary disability theorists for a number of reasons, among which we might include the unacceptable thought that an individual with disabilities somehow deserves those disabilities. Thomas Aquinas (1225–1274) accepts some version of this theory, but one rather different from the standard one (or at least, from what is now generally understood as the religio-moral model). Aquinas sees physical impairments—things that constitute a subclass of what he labels 'bodily defects'—fundamentally as punishments for original sin. He is (generally) very careful to distance his account of defects from notions of individual punishment."

Easwaran, Kenny. "The Tripartite Role of Belief: Evidence, Truth, and Action." *Res Philosophica* 94/2 (2017) 189-206.

"Belief and credence are often characterized in three different ways—they ought to govern our actions, they ought to be governed by our evidence, and they ought to aim at the truth. If one of these roles is to be central, we need to explain why the others should be features of the same mental state rather than separate ones. If multiple roles are equally central, then this may cause problems for some traditional arguments about what belief and credence must be like. I read the history of formal and traditional epistemology through the lens of these functional roles, and suggest that considerations from one literature might have a role in the other. The similarities and differences between these literatures may suggest some more general ideas about the nature of epistemology in abstraction from the details of credence and belief in particular."

Gordon, Joseph K. "Ressourcement Anti-Semitism? Addressing an Obstacle to Henri de Lubac's Proposed Renewal of Premodern Christian Spiritual Exegesis." *Theological Studies* 78/3 (2017) 614-633.

"Henri de Lubac hoped that his works on premodern Christian exegesis would help the church recover a more holistic Christian approach to Scripture, but the presence of anti-Jewish rhetoric in the tradition, which he reproduces in his major works, is a significant obstacle to any such recovery. While he did not address this difficulty in his major works, his resistance to Anti-Semitism during World War II provides a resource for addressing this problem. His early writings offer principles for a renewed and recentered approach to Christian use and interpretation of Scripture."

Minerd, Matthew K. "Beyond Non-Being: Thomistic Metaphysics on Second Intentions, *Ens morale*, and *Ens artificiale*." *American Catholic Philosophical Quarterly* 91/3 (2017) 381-398.

"In Thomistic metaphysics, the domain of *ens rationis* pertains to a hazy region of 'non-real' being, laying outside of the proper scientific subject of metaphysics. In addition to negations and

privations, a very important domain of *entia rationis* pertains to that of *relationes rationis*, especially such *relationes* as play a role in human reasoning. Logic, studying these ‘non-real’ relations, thus focuses on a unique, if hazy, realm of ‘non-being.’ While this particular type of *ens rationis* receives the lion’s share of attention among Thomists, there is evidence that similar reflection should be given to two additional domains of experience, namely that of “moral being” and ‘artificial being’ (i.e., the being of artifacts). This paper lays out the general metaphysical concerns pertaining to each of these domains, providing an outline of topics pertinent to a Thomistic discussion of the intentional existence involved in logic, moral realities, and artifacts.”

Roush, Sherri. “Closure Failure and Scientific Inquiry.” *Res Philosophica* 94/2 (2017) 275-299.

“Deduction is important to scientific inquiry because it can extend knowledge efficiently, bypassing the need to investigate everything directly. The existence of closure failure—where one knows the premises and that the premises imply the conclusion but nevertheless does not know the conclusion—is a problem because it threatens this usage. It means that we cannot trust deduction for gaining new knowledge unless we can identify such cases ahead of time so as to avoid them. For philosophically engineered examples we have ‘inner alarm bells’ to detect closure failure, but in scientific investigation we would want to use deduction for extension of our knowledge to matters we don’t already know that we couldn’t know. Through a quantitative treatment of how fast probabilistic sensitivity is lost over steps of deduction, I identify a condition that guarantees that the growth of potential error will be gradual; thus, dramatic closure failure is avoided. Whether the condition is fulfilled is often obvious, but sometimes it requires substantive investigation. I illustrate that not only safe deduction but the discovery of dramatic closure failures can lead to scientific advances.”

Ryliškytė, Ligita. “Metaphor and Analogy in Theology: A Choice between Lions and Witches, and Wardrobes?” *Theological Studies* 78/3 (2017) 696-717.

Through a reconsideration of metaphorical language in its relation to analogy, this essay brings into conversation the divergent currents of spirituality and theology. The author advocates a theological approach which values and appropriately employs both analogical and figurative language as the means for integrating the speculative and spiritual dimensions of theological discourse. In particular, by referring to the Christian mystical tradition, metaphor can be deployed as a creative modification of the standard triplex via of analogical predication.

Sorensen, Jennifer. “Aquinas on the Nature of the Human Soul: Starting Points in Article 2 of On Spiritual Creatures.” *American Catholic Philosophical Quarterly* 91/3 (2017) 381-398.

While examining how Aquinas defends his account of the human soul in Article 2 of On Spiritual Creatures, I will point out the difficulties that arise in determining the nature of the human soul when the very starting question is formulated in the manner of Article 2’s question: “Can a spiritual substance be united to a body?” This way of examining the human soul—beginning by considering pure spiritual substantiality and then considering whether it is possible that spiritual substance can relate to a body—reveals an intractable tension which Aquinas would have a difficult time resolving. However, this tension is avoided when the method for discussing the nature of the soul is a bottom-up analysis of the human composite and its operations, which is precisely how Aquinas argues in his Answer. The dialectic between these two different sorts of questioning in Article 2 represents the key opposition between Aquinas’s arguments regarding the soul and those of Averroes and Avicenna.

Wilkenfeld, David A. “Transformative Understanding Acquisition.” *Res Philosophica* 94/1 (2017) 67-93.

Some experiences change who we are in ways we cannot understand until we have that very experience. In this paper I argue that so-called “transformative experiences” can not only bring about new understanding, but can actually be brought out by the gain of understanding itself.

Coming to understand something new can change you. I argue that not only is understanding acquisition potentially a kind of transformative experience; given some of the recent philosophy of the phenomenology of understanding, it is a kind that is potentially rare in not being dependent on a particular subjective phenomenology. The goal of this paper threefold. First, I argue that coming to gain cognitive understanding of an academic subject matter can, under some circumstances, itself be a transformative experience. A second, subsidiary goal of this paper is to argue that such transformative understanding merits further study. Finally, I give a rough taxonomy of under what conditions we should expect understanding acquisition to be transformative.

RECENT EVENTS

Lonergan Centre (Ottawa)

April 6, 2017

Kenneth R. Melchin presented the 2017 Lonergan Lecture, “Lonergan and the Catholic University,” at Saint Paul University. Summary: “Catholic universities often reach out to a secular public but frequently succeed by losing their Catholic message and identity. Resources from Bernard Lonergan promise us ways this might be avoided.” Flyer: <https://goo.gl/Am29nY>

Lonergan, Ethics, and the Bible Graduate Conference

May 11-12, 2017

The Department of Theological Studies of Concordia University, in Montréal, hosted a two-day conference on Lonergan, Ethics, and the Bible.

Keynote Presentations: **Kenneth R. Melchin**, “Ethics and the Bible: How Lonergan Invites Us to Think Differently;” **Ian Henderson**, “Lonergan, The Aims of Jesus, and Social Memory;” and **Patrick H. Byrne**, “Discernment, Ethics, and the Bible.”

Presentations: **Elisabeth Nicholson**, “Bernard Lonergan, Verbatum and the Johannine Logos;” **Jennifer Sanders**, “God as Conversational in the Gospel of Matthew;” **Lisette Dupuis**, “Revelation of the Name of God and Formulation of Identity;” **Robin Stanford**, “The Conception of Nations: A Narrative and Ethical Conversation of Gen. 19:30-38;” **Janice Poltrick Donato**, “Judges 19: The Levite and the Concubine Revisited;” **Ina K. Simon**, “What Would Job Do: A Lonerganian Character Analysis of the Book of Job;” **Ross McCullough**, “The Unintelligibility of Sin;” **Benjamin Lujan**, “The ‘Law of the Cross’ in Canada Today: Practicing Interfaith Solidarity with Indigenous People;” **Bernice Senechal**, “Lonergan, Niebuhr and Social Progress;” **Susan Gray**, “Proceeding from Grace: Toward a New Heaven and New Earth;” **Justin Wills**, “‘Why Johnny Can’t Reflect’: Lonergan’s Educational Philosophy as a Critique;” **Brian McDounough**, “Reading the Bible and Striving for Social and Ecological Justice;” **Tom McAuley**, “The Centrality of Dynamic Love in St. Paul and Lonergan;” **Marie-France Dion and Christine Jamieson**, “Athens Meets Jerusalem - Revelation: A Cognitive Process or Ineffable Mystery?;” **Nicholas Olkovich**, “Misreading Murray? Schindler, Murray and Lonergan on the Relationship Between Freedom and Truth;” **Jim Kanaris**, “Self-Appropriation Religious Studies Style;” **Jeremy Wilkins**, “Lonergan’s ‘Absolute Perspectivism’ and Fred Lawrence’s Ethics of Conversation.”

Praxis Program Workshop

July 25-28, 2017

The Center for Vocation and Servant Leadership and the Center for Catholic Studies have successfully completed the third annual summer workshop for participants in the Praxis Program of the Advanced Seminar on Mission. The workshop, entitled “The Role of Functional Specialties,” was held in Trieste, Italy and was co-sponsored with Boston College, the University of Trieste and the Jacques Maritain Institute.

Eleven faculty from the Praxis Program participated in this year’s international workshop, along with academics and scholars who explored Bernard Lonergan’s Functional Specialties and their integration into the various disciplines, in order to enhance scholarship, research and pedagogy.

Three days of workshop sessions were conducted at the University of Trieste. Invited speakers for the morning sessions included **Frederick Lawrence** (“Conversation and Conversion: From Dialectic to Foundations”); **Patrick Byrne** (“Encounters with the Good” & “Doing the Good”); **Hilary Mooney** (“The Functional Specialties and the Cultivation of the Theological Tradition”); and **Francesca Zaccaron** (“Development ‘from above downwards’ and Self-appropriation” & “‘Healing and Creating:’ Caregivers’ Dynamic Unity”).

For the full program: <https://goo.gl/1XYJGx>. For the full story: <https://goo.gl/qMWwQw>

Lonergan On the Edge 2017

September 15-16, 2017

Marquette University, at the Raynor Conference Center B&C. Milwaukee, WI. Theme: At the Level of Our Time: Philosophy & Theology Between Today & Tomorrow.

Plenary Addresses: **David Bentley Hart**, “Philosophy & Theology Between Today & Tomorrow;” **Matthew Levering**, “The Truth of Jesus’ Resurrection: Learning from Twentieth Century Catholic Theological Approaches;” **Joseph Ogbonnaya**, “Constructing Theology for World Christianity.”

Graduate Student Presentations: **Benjamin Hohman**, “The Glory to be Revealed: Emergent Probability and Eschatology in the Hope for New Creation;” **Travis Lacy**, “(Not So) Distant Kin: Lonergan and Bonaventure on the Primacy of Romance;” **Robert Van Alstyne**, “Approaching the Relationship of Nature and the Supernatural through a Phenomenology of Prayer;” *M. Shawn Copeland Presentation:* **Susan Gray**, “Proceeding from Grace: Toward a New Heaven and a New Earth;” **Brian Bajzek**, “Grace at the Margins and Conversion in Cinema;” **Robyn Boéré**, “Bias and Choice in Medical Decision-Making for Children;” **Jonathan Heaps**, “An Introspective Technique: Verifying Lonergan’s Reconstruction of Thomist Intellectual Psychology;” **Christopher Thomas**, “Do Dreams Have a Theology? Psychic Conversion and Working with Dreams;” **Christopher Krall**, “The Conscious Person: Where Science and Religion Converge;” **Stephen Ferguson**, “The Wheel of Healing: Towards an Understanding of Lonergan’s Community of Healing;” **Eric Mabry**, “*Sacramentum et Res*: Some Systematic Structures for Sacramental Theology Today;” **Ryan Hemmer**, “Freedom, Meaning, and Religious Experience in the Development of Lonergan’s Philosophy of God;” **Justin Schwartz**, “Resacralizing Biblical Symbolism for the Masses: Lonergan’s Turn to Paul Ricoeur;” **Chanelle Robinson**, “Virgin, Holy, and Mother as Intersectional Realities: Revisiting the Marian Ecclesiology of *Lumen Gentium*.”

COMING UP**Lonergan Research Institute (Toronto)***September 2017*

A report from Ken Melchin: "As chair of the LRI board I am pleased to provide a quick update and to thank you for your support. 2016-17 was a transition year, but it was also a year of notable achievements. Since Jeremy Wilkins left Toronto to join the Boston team we've focused on finalizing key ingredients in our partnership with Regis and launching the search for a new director. I am pleased to announce we've achieved these goals and the search is underway. In addition, under Eric Mabry's leadership our successes have included a rich program of activities. Our *Collected Works of Lonergan* project released *CWL 16: A Third Collection* and *CWL 14: Method in Theology*. Our Annual Lonergan Lecture featured a wonderful lecture by Shawn Copeland. The Graduate Seminars featured an engaging array of presentations and discussions. The "Dialectical Traditionalism" conference drew high quality participants from Toronto, Boston, Marquette, Ottawa, and Montreal. And our Guest Researchers, Visiting Scholars, Research Scholars, Associate Scholars, and Junior Scholars filled our library and offices with the excitement that invariably accompanies Lonergan research. We are grateful to Eric for helping make all this happen, and we wish him well as he heads off to his new faculty position at Christ the King Seminary in Buffalo. As we await the selection and arrival of a new director, our Jesuit provincial, Fr. Peter Bisson, has asked me to step in as interim director and I have accepted. Our plans are for another good year of projects and events including the Lonergan Lecture featuring Fred Lawrence, the presentations and discussions of the Graduate Seminars, the publication of *CWL 9: The Redemption*, the continuing projects of our research team, and a full slate of tasks preparing the way for a new director. We believe this is an historic moment for the LRI as we build upon past achievements, welcome new leadership, and begin discerning the shape of the programs and projects that will promote Lonergan and the Institute in the decades to come."

Kenneth R. Melchin, Interim Director and Chair of the Board of Directors,
Lonergan Research Institute, Toronto

Lonergan & Bible @ SBL/AAR 2017*November 19, 2017*

At the SBL/AAR 2017 Annual Meeting in Boston there will be a planning meeting for a proposed "Lonergan and Bible" group at future SBL sessions. Time: 8 pm. Location: TBD. For further information, see "Lonergan and Bible" Facebook group - <https://www.facebook.com/groups/819219274919452/> or contact **Jonathan Bernier** at jbernier@stfx.ca.

West Coast Method Institute 2018*April 19-21, 2018*

Loyola Marymount University in Los Angeles, CA.

Normally, the symposium is scheduled for the end of the week following Easter. Due to scheduling issues at the university, WCMI is scheduled for the end of second week following Easter. Please mark the dates on your calendar.

PROJECTS**Collected Works**

CWL 9, *The Redemption*, trans. Michael G. Shields, ed. Robert M. Doran, H. Daniel Monsour, and Jeremy D. Wilkins. The manuscript of volume 9, *The Redemption*, will be submitted to the Press on or before June 15.

The International Institute for Method in Theology

Please “like” and “share” the group’s new Facebook page, located at www.facebook.com/MethodInTheo/

PEOPLE

Brian Bajzek presented his paper “Enfleshing an Ethics of Alterity: Incarnation, Intersubjectivity, and Animality” at the Moral Theology Topic Session of the Catholic Theological Society of America Annual Convention. This took place on June 11, 2017 in Albuquerque, NM.

Nick Olkovich, gave a workshop entitled: 'Balancing the Virtues of Autonomy and Solidarity: An Interfaith Case for Basic Income?' at 'Our Whole Society: Religion and Citizenship at Canada's 150th,' a conference held at Saint Paul University in Ottawa.

Seton Hall University appointed **Mark T. Miller** as the first Toth/Lonergan Endowed Visiting Professor. Miller is expected to enhance the connections between the University’s Catholic mission and its academic and professional programs, teaching courses in various schools throughout the University, and participating in initiatives of the Institute for Interdisciplinary Studies and the Center for Catholic Studies. See the full story at: <https://goo.gl/yZF7i6>

Whelan, Gerard. “Defending the Pope’s Pastoral Approach.” <http://www.jesuit.ie/podcasts/defending-popes-pastoral-approach/>

In this interview with Pat Coyle of Irish Jesuit Communications, Gerry Whelan SJ, professor of fundamental theology at the Gregorian University in Rome, talks about writing his new book on Pope Francis. He outlines the ‘method’ of the late philosopher and theologian Bernard Lonergan SJ, which he has used as a lens for interpreting Pope Francis’ way of proceeding. The Irish Jesuit, who is on holiday in Ireland says that the aim of the publication is to try to provide an academic defence to the pastoral dimension of Pope Francis’ pontificate.



Subscriptions

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

Sponsor

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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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