

LONERGAN STUDIES

NEWSLETTER 39 / 2 & 3

JUNE & SEPTEMBER 2018

PUBLICATIONS

Loneragan, Bernard. *The Redemption*. Vol. 9 of *Collected Works of Bernard Lonergan*. Translated by Michael G. Shields. Edited by Robert M. Doran, Jeremy D. Wilkins, and H. Daniel Monsour. Toronto: University of Toronto Press, 2018.

Thematically focused on the theology of redemption or what is called in theology "soteriology," each of the two sections of *The Redemption* addresses biblical literature and significant moments in the history of Christian theology, and especially the work of Anselm of Canterbury. The second part of the book presents a significant treatment of the problem of good and evil, and introduces the important category of cultural evil. Most significant from the standpoint of Lonergan's original contribution is the treatment accorded in both Part 1 and Part 2 to what he calls "the just and mysterious law of the cross." The treatment of biblical literature contains a valuable distinction between "redemption as end" and "redemption as medium." Beginning with theses 15-17 from Lonergan's *Collected Works, The Incarnate Word*, this volume also includes rare and never-before-published texts originally written in the late 1950s.



Allen, Jeffrey A. "Bernard Lonergan's View of Natural Knowledge of God," *The Heythrop Journal* 59/3 (2018) 486-496.

In light of the report "America's Changing Religious Landscape," from the Pew Research Center, contemporary views of natural knowledge of God are especially relevant and worthy of examination. One such view is found in the writings of Bernard Lonergan. This article recapitulates Lonergan's view of natural knowledge of God as found in three texts: *Insight* (1957), 'Natural Knowledge of God' (1968), and *Method in Theology* (1972). The conclusion of this article highlights two aspects of the treatment in *Method in Theology* that warrant criticism, particularly in light of the Pew statistics.

Allen, Paul. "Lonergan, Science, and God: Realism, Experience, and Emergent Probability." *American Catholic Philosophical Quarterly* 92/2 (2018) 373-389.

Jesuit philosopher and theologian Bernard Lonergan advocated a critical realism in which scientific and theological knowledge are products of self-critical phenomenological analysis. Allying his thought with Thomas Aquinas in elaborating a cognitional theory to serve epistemology and metaphysics, Lonergan challenged reigning idealist and empiricist philosophies by understanding the human knower as ordered both to the known world and to divine providence. This paper sketches four themes in which Lonergan constructs a methodical link between phenomenology and both contemporary science and theology. Lonergan does not embody the frequently cited idea of a rupture in Catholic thought from pre-Vatican II to post-conciliar thought, notably in his treatment of science and religion.

Ballantine, J., et al. "Banking for the common good: A Lonerganian perspective." *Critical Perspectives on Accounting* (2018) <https://doi.org/10.1016/j.cpa.2018.09.003>.

The financial crisis of 2008 left a legacy of hardship in its wake and exposed a culture of moral penury in UK banking. In an ex-post attempt to address this malaise and restore confidence in the sector, the Financial Conduct Authority (FCA) affirmed, in its mission statement, a strong commitment to serving the public interest. We appraise the FCA's public interest rhetoric and

contrast the term public interest with its antecedent, the common good. In so doing, we conclude that the common good is superior to the public interest insofar as the former incorporates a moral dimension which is absent from the latter. Moreover, the common good embraces an inclusivity in its altruism that renders it superior to the majoritarianism of the public interest. Thereafter, we illuminate the concept of the common good by drawing on Bernard Lonergan's philosophical anthropology and, in particular, his cognitive structure of dynamic knowing. Finally, we provide a discourse for the banking sector which incorporates Lonergan's philosophy as a mechanism for conceptualizing accounting and accountability for the common good. We argue for a new focus to liberate banking from self-interested desires, embedded in a neoliberal ideology, and redirect it towards a compassionate caring culture.

Benders, Alison. "Genetic Moral Enhancement? Yes. Holiness? No." *Theology and Science* 16/3 (2018) 308-318.

As moral human beings, we deplore our violence and try to rein it in through moral suasion and post-hoc restraint. Could genetic engineering help? Moral enhancement through genetic engineering might predispose us to performing good acts, good deeds. However, good acts alone, theologically speaking, do not count as either morality or holiness. Becoming a good and holy person-in-community is a process of freely chosen character development. While re-creating ourselves genetically to eliminate aggressive acts is not insignificant, such interventions constitute a starting point, not the endpoint, of living a meaningful life in relation to God. Bernard Lonergan's notion of moral agency requires moral conversion and religious conversion, neither of which could be achieved through gene expression alone. Conversion requires free and intentional participation in moral character development. Finally, we note that salvation according to Christianity is not earned, regardless of a person's good acts or good moral character.

Bova, Carol, Donna J. Perry, Anne T. Kane, Nancy S. Morris, and James Fain. "Expanding horizons: Lonergan's philosophy as a guide to PhD program pedagogy." *Nursing Outlook* 66/1 (2018) 77-83.

Historically, research-focused doctoral programs in nursing have used the apprenticeship model to educate and prepare nurse scientists for research careers. The assumption is that students learn best when paired with a faculty member who is working on the same topic. This model works well when there is a stable workforce, adequate funding streams and sufficient faculty with diverse expertise to capture the enthusiasm and varied topics of incoming doctoral students. However, we believe there are alternative approaches that are worth exploring. We propose an alternative way of preparing students for entry into nursing science. The purpose of this paper is to describe one PhD program's new approach, based on the philosophical premises of Bernard Lonergan, to create a generation of creative, insightful thinkers who expand the horizons of the nursing discipline.

Budenholzer, Frank. "Ecological Conversion in the Light of Lonergan's Threefold Understanding of Conversion-Intellectual, Moral, and Religious." *Universitas: Monthly Review of Philosophy and Culture* 45/1 (2018) 3-18.

Coelho, Ivo. "Lonergan y la formación." *La autoapropiación y sus implicaciones educativas. A los sesenta años del Insight de Bernard Lonergan*. Ed. Alejandro Rodríguez Rodríguez. Ciudad de México: Ediciones Navarra, 2018. 165-190. Translation of "Lonergan and Formation," *Salesianum* 79 (2017) 133-153.

Coghlan, David & Shani A.B. (Rami) *Conducting Action Research for Business and Management Students*. (Sage: London. 2018).

This book is in a series on research methods for master's students. It is built explicitly around the generalized empirical method and action research in the realm of practical (common sense) knowing. It provides a guide to undertaking action research.

Daly, Patrick. "A concise guide to clinical reasoning." *Journal of Evaluation in Clinical Practice* Special Issue (2018) 1-7.

What constitutes clinical reasoning is a disputed subject regarding the processes underlying accurate diagnosis, the importance of patient-specific versus population-based data, and the relation between virtue and expertise in clinical practice. In this paper, I present a model of clinical reasoning that identifies and integrates the processes of diagnosis, prognosis, and therapeutic decision making. The model is based on the generalized empirical method of Bernard Lonergan, which approaches inquiry with equal attention to the subject who investigates and the object under investigation. After identifying the structured operations of knowing and doing and relating these to a self-correcting cycle of learning, I correlate levels of inquiry regarding what-is-going-on and what-to-do to the practical and theoretical elements of clinical reasoning. I conclude that this model provides a methodical way to study questions regarding the operations of clinical reasoning as well as what constitute significant clinical data, clinical expertise, and virtuous health care practice.

Friel, Christopher Sean. "The Impoverished Replica: A Restatement of Lonergan Against Mechanism." *The Heythrop Journal* 59/5 (2018) 817-831.

I examine a text in *Insight* in which Lonergan argues that the fallacy of mechanistic determinism is due to faulty cognitional theory and, in particular, a notion of abstraction that is an 'impoverished replica' of the concrete. Because the 'frontiers of the abstract are not coterminous with that of the experienced', the remedy lies in a notion of abstraction that is enriching. I situate this text in the light of an intellectual conversion that recognizes two concretes, and I offer a living illustration that may help to make *Insight* more readable.

Giddy, Patrick. "The Human Spirit and Its Appropriation: Ethics, Psyche, and Religious Symbology in the Context of Evolution." *Religion and Theology* 25/1-2 (2018) 88-110.

The reductionist conclusions of some evolutionary theorists are countered by appealing to the transformation of feeling-traces from our evolutionary origins. Presupposed to the science of evolutionary biology is the capacity to get at the truth of things, and to live by values, which Rahner terms "spirit"; its appropriation comes about through the process of moral and intellectual "conversion" (Lonergan), extended into the realm of feelings and the psyche (Doran). This allows a non-supernaturalistic way of understanding the saving interpersonal transaction at the heart of Christian belief; framed as a personal journey, it implies a less conceptual and more imaginal approach to faith.

Gunn, Dennis. "Teaching for Cosmopolis: Bernard Lonergan's Hopeful Vision for Education in a Globalized World." *Religious Education* 113/1 (2018) 26-37.

Canadian Jesuit philosopher and theologian Bernard Lonergan offers a vision for education that promotes what he terms "cosmopolis." For Lonergan, authentic cosmopolitanism does not impose a universal, totalizing metanarrative. Rather, it embraces the particularity of one's own cultural, religious, and intellectual traditions, while remaining radically open to dialogue with the other. By doing so, education for cosmopolis fosters both authentic appropriation and reflective critique of one's own traditions, as well as an appreciation for the authenticity of others. Teaching for cosmopolis is an invitation to dialogue which promotes mutual understanding, mutual respect, and mutual interdependence in a globalized world.

Hanchin, Timothy. "Educating for/in Caritas: A Pedagogy of Friendship for Catholic Higher Education in Our Divided Time." *Horizons* 45/1 (2018) 74-104.

The sweeping movement of student protest over racial discord on university campuses reflects intractable divisions in the public square. Catholic higher education is obligated by its mission to address this interpersonal situation with practices of healing as integral to its formational end. This article approaches Thomas Groome's shared Christian praxis as a "pedagogy of caritas" in light of Aristotle and Thomas Aquinas. The focusing activity and five movements of shared Christian praxis enact the dynamic structure of Bernard Lonergan's cognitional and existential interiority. Friendship praxis sets the conditions for the possibility of self-transcendence and healing for a commodified and increasingly diverse community of learners. A pedagogy of friendship is a promising integrative teaching strategy for a Catholic university in our divided time.

Heading, David and Eleanor Loughlin. "Lonergan's insight and threshold concepts: students in the liminal space." *Teaching in Higher Education* 23/6 (2018) 657-667.

Threshold concepts are a widely used idea, particularly in curriculum design and evaluation of student learning. However they can be criticised as being hard to identify, vague and teacher-imposed. Using the cognitive theory of Bernard Lonergan we argue that his epistemology enables us to reframe threshold concepts by adding a learner focused understanding. We extend this to include considerations of liminality and 'stuckness', as well as the multiple paths to the threshold learners may take. Adding an understanding of cognitive process to the idea of threshold concepts also enables us to understand how they can be identified in disparate subjects.

"As Maurois found in France, the humanist with his love of reconciliation, of order, of spreading understanding has little leverage [in a world of pressure groups and the technician's utopia]. He does not command the vast monopolies of the printed word. He wastes his time addressing the vested interests of the right or the militant hatred of the left, for the modern breakup of humanism has followed the old breakup of religion, and only the cold steel arms of mechanized peace and war give distracted humanity a common factor,"

CWL 20, 164

Hwang, Kyung-hoon. "An 'Enlightenment-centered' Approach to Interreligious Dialogue - Centering on Cognitional Theories of Bernard Lonergan and Zen Master Chinul." *Theological Perspective* 201 (2018) 36-81.

Kim, Chae Young. "Towards a Cognitive Healing for an Authentic Encounter of the Religious Other: Special Reference to Lonergan's Thought." *Universitas: Monthly Review of Philosophy and Culture* 45/1 (2018) 19-38.

Olkovich, Nicholas. "Rethinking the Politics–Religion Distinction." *Political Theology* 19/3 (2018) 227-246.

William T. Cavanaugh argues that the politics–religion distinction presupposes covert commitments that inappropriately support a "migration of the holy" from the church to the state. Despite his strong critical instincts, several of his genealogical propensities appear to stand in tension with his commitments to constitutional democracy and the universality of grace. By contrast with Cavanaugh, John Rawls' post-metaphysical reformulation of the politics–religion aims to identify a public criterion compatible with a plurality of comprehensive doctrines.

Although I commend Rawls for retaining some form of this distinction, I question the possibility of a post-metaphysical standpoint and its compatibility with his commitment to what he calls the “fact of pluralism.” Drawing on Bernard Lonergan’s transpositions of human nature and grace in this paper’s final section, I develop an alternative account of the relationship between politics and religion that aims to harmonize some of the strongest insights from the work of Cavanaugh and Rawls.

Oort, Johannes van. "Manichaeism Imagery of Christ as God's Right Hand." *Vigiliae Christianae* 72 (April 2018) 184-205.

The article examines the conspicuous references to God's 'Right Hand' in Manichaeism by analysing texts from both Western and Eastern sources. The analysed texts prove that the eye-catching imagery (directly or indirectly) refers to Christ. Perhaps this imagery of Christ as God's Right Hand also had its place in Manichaeism art. The article aims to function as background for a subsequent study of Augustine's portrayal of Christ as *manus* or *dextera Dei* in his *Confessions*.

Ormerod, Neil. “Doing the Will of the Father: Jesus’ Freedom and the Beatific Vision.” *Irish Theological Quarterly* 83/3 (2018) 203-216.

Popular conceptions of ‘doing God’s will’ often draw upon images of some pre-existing plan, which we need to follow even though its details are not clear to us. Equally similarly popular conceptions of Jesus’ knowing, informed by his beatific vision, entail Jesus knowing his life-plan as mapped out by God from the beginning, with him simply having to do what has been pre-ordained. What is not clear for us is taken to be transparent for him. This position robs the human Jesus of any creativity or originality, since his only degree of freedom is to do what has been pre-determined. This paper will compare two approaches, one by Thomas Joseph White in his work on Christology, the other by Bernard Lonergan, in his recently published and translated work on Christology. The question which drives the investigation is whether and in what ways Jesus is the creative agent of his life’s mission.

Ormerod, Neil. “Social science and ideological critiques of ecclesiology,” edited by Paul Avis, *Oxford Handbook of Ecclesiology* (Oxford: OUP, 2018) 553–72.

Theology has long engaged philosophy as a dialogue partner, but the social sciences raise a new set of issues as both theology and the social sciences reflect concretely on the human condition. The problematic relationship between theology and the social sciences is perhaps nowhere more evident than in the area of ecclesiology. Whenever ecclesiology turns from more idealistic ahistorical forms of discourse to deal with the actual context and constitution of historical communities, the role of the social sciences in providing insights into those contexts and constitutions becomes difficult to deny. This chapter seeks to map out some of the history of the engagement with the social sciences by ecclesiologists such as Clodovis Boff, Dietrich Bonhoeffer, Edward Schillebeeckx, John Milbank, and Roger Haight, and the challenges that this engagement poses. Underlying this debate are profound theological issues concerning grace and nature. The final sections provide a Lonerganian analysis of the ways in which the social sciences are used in ecclesiology drawing on the notion of functional specialties, conversion and functions of meaning.

Ryliškytė, Ligita. “Non-Communio Trinitarian Ecclesiology: Furthering Neil Ormerod’s Account.” *Irish Theological Quarterly* 83/2 (2018) 107-127.

As a corrective for the idealizing, romanticizing, and universalizing tendencies of communio ecclesiology, Neil Ormerod recently proposed an alternative non-communio trinitarian approach based on the ‘four-point hypothesis’ originating in Bernard F. Lonergan’s trinitarian theology. Ormerod’s account focuses on the *missio* rather than *communio* dimension of the church and thus gives primacy to ecclesial ‘operator’ over ‘integrator.’ This article aims at furthering Ormerod’s account of a non-communio trinitarian

ecclesiology. In the light of Thomas Aquinas's teaching, recent developments in ecclesiology and biblical scholarship, this essay (1) critically engages Ormerod's account and (2) suggests a complementary route grounded in the biblical foundations of trinitarian doctrine.

Sadlon, Penni Patricia. "The Process of Reflection: A Principle-based Concept Analysis." *Nursing Forum* 53/3 (2018) 364-368.

The purpose of this paper is to evaluate the concept reflection as a process using a principle-based method of analysis that acknowledges the philosophical premises of formal cognitive operations (experiencing, understanding, judging, and deciding) espoused by Bernard Lonergan. The aim is to understand how we think and process cognitively in reflection while developing consciousness in knowing. Using Lonergan's formal cognitive operations adds a philosophical perspective and structure to the concept. Fostering the enactment of reflection is a complex process, but it is vital for nursing science and disciplinary advancement.

Schlesinger, Eugene R. "A Trinitarian Basis for a 'Theological Ecology' in Light of *Laudato Si'*." *Theological Studies* 79/2 (2018) 339-355.

This article responds to Pope Francis's call in *Laudato Si'* for an ecological expansion of mission and seeks to provide it with theological support. This support comes by way of a trinitarian rendition of the missiological concept *missio Dei*. Drawing from Thomas Aquinas and Bernard Lonergan's accounts of the trinitarian missions, it articulates a theological ecology (as opposed to an ecological theology), in which the traditional doctrine of God is the controlling motif. Through the missions of the Son and Holy Spirit, God transforms the moral-intellectual-volitional comportment of humanity and recruits them into a shared mission of environmental concern.

Walsh, Paddy. "From Philosophy to Theology of Catholic Education, with Bernard Lonergan and Karl Rahner." *International Studies in Catholic Education* 10/2 (2018) 132-155.

Papers in this journal on Bernard Lonergan by Brendan Carmody (2011) and on Karl Rahner by Sean Whittle (2014) have considered their significance for a philosophy of Catholic education. They were stars in the Catholic intellectual firmament in the mid to late twentieth century, acknowledged for their command of the longstanding Catholic traditions in which they were educated (including Thomism), but particularly renowned for transformative reworkings of those traditions in dialogue, sympathetic or critical as the case required, with the thought and culture of their secular contemporaries. In our even faster moving twenty-first century world, their works continue to inspire many Catholic and Christian thinkers, but the quite novel achievements of the Carmody and Whittle papers have been to demonstrate their ongoing relevance for the specific field of educational philosophy. This paper aspires to build on those achievements, in particular by demonstrating significant complementarity in what these truly great thinkers can together offer a philosophy of Catholic education fit for our times. (Thus it combats a tendency in Whittle's paper to champion Rahner over Lonergan.)

Wilkins, Jeremy D. "The Fragility of Conversation: Consciousness and Self Understanding in Post/Modern Culture." *The Heythrop Journal* 49/5 (2018) 832-847.

The central thesis of Frederick Lawrence's recent book, *The Fragility of Consciousness*, is that consciousness is fragile because it is conversational; we have our world by word and cannot escape the fragile circle of becoming authentic through conversation and becoming capable of conversation through authenticity. If we are related to one another and to the world conversationally, then the foundational virtues are the virtues of conversation—which is to say, the virtues that conduce to friendship and sustain it. The fundamental significance of the economy of revelation and grace, then, is God's interruption of 'the conversation that we are' (quoting a line from the poet Hölderlin: *das Gespräch wir sind*) not only to restore in us those fundamental virtues but also to draw us into the conversation that God is.

Wilkins, Jeremy. *Before Truth: Lonergan, Aquinas, and the Problem of Wisdom*. Washington D.C.: Catholic University of America Press, 2018.

Part One explores Lonergan's apprenticeship to Thomas Aquinas, and the influence of that apprenticeship on Lonergan, his distinctive approach to philosophy and the method of theology. Part Two shows how Lonergan tried to implement his ideas by taking soundings in his theology. Jeremy Wilkins looks at his analysis of the development of Trinitarian doctrine, his appreciation for Thomas Aquinas's theory of the Trinity, and his account of the human wisdom of Christ, the supreme teacher.

Wong, KM. "Critical Study of Bernard Lonergan's Eight Functional Specialties in his Method in Theology." *Universitas: Monthly Review of Philosophy and Culture* 45/1 (2018) 55-74.

Zanardi, William. *Rescuing Ethics from Philosophers* (Austin: Forty Acres Press, 2018).

This is the sixth book in a co-authored series applying Lonergan's fourth functional specialty, dialectic (FS4), to a range of controversies. (The purpose across the six books has been to expand on Lonergan's functional specializations and so to test the claim that he found a way past interminable and ultimately unproductive debates.) My initial focus is on deficits in conventional ways of understanding and teaching ethics, but some of the criticisms apply to other academic disciplines that appear to be operating four hundred years behind the times. Envisioning a science of interpretation as a positive alternative, I offer a case study of competing interpretations of human aggression. As an exercise in doing FS4, the goal is to provide a developmental ordering of those interpretations, beginning with the least developed and ending with the most comprehensive to date understanding of the topic.

WEBWORKS

Dunne, Tad. "The Field and Functions of the Arts"

The field of the arts includes aesthetic movements that occur within the affective-imaginal realm of self-awareness in both their creators and their publics. These movements promote and provide direction to the self-transcending events at every level of consciousness. Key functions of the arts are identified: *how* artworks mean, what makes their images of human living "honest," and how they "heal" a fractured self-awareness. See "New Works" at <http://taddunne-writings.weebly.com/> (9 pages, with illustrations).

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!

Bedford, Nancy Elizabeth. "Liberating Augustine: Rethinking Augustine's emphasis on interiority." *Theology Today* 74/2 (2017) 149-156.

Cross, Richard. "Deification in Aquinas: Created or Uncreated?" *The Journal of Theological Studies New Series* 69/1 (2018) 106-132.

Drescher, Frank. "Analogy in Thomas Aquinas and Ludwig Wittgenstein. A comparison." *New Blackfriars* 99/1081 (2018) 346-359.

The purpose of this essay is to illustrate the concept of analogy in the late works of St. Thomas Aquinas, i.e., in his two Summas, and to compare this with Ludwig Wittgenstein's concept of "family resemblance" ("*Familienähnlichkeit*"), in order to reveal some interesting similarities between the named linguistic-philosophical concepts of these two very different thinkers.

Dugandzic, Matthew. "The First Movements of the Sensitive Appetite: Aquinas in Context." *New Blackfriars* 99/1083 (2018) 638-652.

Engelland, C. "'Rational Animal' in Heidegger and Aquinas." *The Review of Metaphysics* 71/4 (2018) 723-753.

Gaghan, Josh. "Reason, Metaphysics, and their Relationship in the Theologies of Jenson and Aquinas." *New Blackfriars* 99/1082 (2018) 520-540.

Amidst their diametric opposition regarding the ability of reason to fashion metaphysical claims, Aquinas and Jenson's methodologies are conducive to rich dialogue as their objects of inquiry and theological authorities are nearly identical. In order to examine this, it will first be profitable to articulate both theologians' understandings of the relationship between reason and metaphysics and then to analyze how there is a large degree of commensurability amidst the stark differences of their methodologies.

Ilija, Delio. "From Aquinas to Teilhard: Divine Action and the Metaphysics of Love: From Aquinas to Teilhard." *The Heythrop Journal* 59/3 (2018) 468-483.

O'Regan, Cyril. "Newman's Forensic Classic of Development: Its Uniqueness and Its Agon with Gibbon and Surrogates." *International Journal of Systematic Theology* 20/2 (2018) 226-252.

Stewart, Clem. "The Passions of Christ in the Moral Theology of Thomas Aquinas: An Integrative Account." *New Blackfriars* 99/1082 (2018) 458-480.

RECENT EVENTS

West Coast Method Institute 2018

April 19-21, 2018

Presentations: **Jeremy Blackwood**, "A Light Reflection on the Fall of Western Civilization;" **Melinda R. Thomas**, "Getting Trumped: Violation of the Inner Law and the Threat to Constitutional Democracy;" **Andrea J. Stapleton**, "#Metoo: Dignity, Accountability, Reconciliation, and Undoing Decline;" **Alexandra Gillis**, "Teaching for Insight: A Practical Challenge of Implementing GEM in Education;" **Cecilia Moloney**, "What to do about what to do? Getting at the root of ethics for 21st Century Engineering;" **Vieve Radha Price**, "The Insight Approach to Theatre: A Journey of Discovery;" **Jamie Price**, "Scientific Investigation and Spiritual Awareness: Stuart Kauffman, Bernard Lonergan, and Spiritual Re-Enchantment;" **Cristina Vanin**, "Psychic Conversion and Ecological Alienation;" **Glenn Hughes**, "Uses and Abuses of Memory;" **Edward Gaffney**, "Conversion in the Life and Ministry of Archbishop Oscar Arnulfo Romero;" **Ligita Ryliskyte**, "A Theological Response to a Secular Age and Lonergan's Law of the Cross;" **Jonathan Heaps**, **Anne Carpenter**, **Nick Olkovich**, **Chanelle Robinson**, Panel Session, "Traditionalism: A Burgeoning 'Not Numerous Center';" **Eric Morelli**, "Lonergan and Plato on Method;" **Matthew Peters**, "A Tripartite Scheme for Understanding Lonergan's Relationship to Hegel and Kant;" **Martin de Nys**, "Lonergan and Husserl: An Epistemic Dialogue;" **Andrew Barrette**, "The Development of Lonergan's Relationship to Husserl;" **Francisco Galan**, "An Initial Dialogue between Lonergan and Markus Gabriel;" **Eric Hall**, "Lonergan, Intellectual Conversion, and the Pure Desire to Know;" **John Dadosky**, "Healing the Blocks to Truth: Expanding Lonergan's Notion of Intellectual Conversion;" **Elyse Purcell**, "Multistable Perceptual Images and Patterns of Experience: A Critical Response to Theory-Laden Perception;" **Gregory Floyd**, "Lonergan's Hermeneutic Circle: Integrating the Desire to Know and the Givenness of Love;" **Gordon Rixon**, "Words in Use: Appreciating the Proportion of the Inner and Outer Word;" **David Oyler**, "The Self as Embodied Subject;" **William Mathews**, "The Human Dimension: More than our Brains;" **Ryan Hemmer**, "Balthasar's Theo-Logic and Lonergan's Later Analogy for the Trinitarian Processions;" **Neil Ormerod**,

“A Trinitarian Resolution of the Grace-Nature Debate;” **Joseph Ogbonnaya**, “Engaging Doran and World Christianity;” **Cynthia Crysdale**, “Making Sense of Atonement: What Kind of Sense?;” **Cyril Orji**, “Is Jesus’ Identity and Mission a Sinsign of God’s Activity in the World?;” **Brian Bajzek and Eric Mabry**, “Transposition, Divine Intersubjectivity, and the Gifts of the Spirit: New Prospects for a Methodical Theology;” **Catherine Blanche King**, “Foundational Dialectics and the Functional Specialties;” **William P. Loewe**, “Like Silent Music”: Schleiermacher’s Enduring Relevance;” **Philip McShane, James Duffy, Jeremy Wilkins, William Zanardi**, Panel Session, “Recycling Method in Theology;” **Richard M. Liddy**, “Hesburgh, Praxis and ‘The Mission From Within’ of the Catholic University;” **Linda Garofalo and Danute Nourse**, “Method in Action: Mediating Mission in the Cultural Matrix of the University;” **James Marsh**, “Lonergan’s Greatness.”

Lonergan On the Edge 2018

September 21-22, 2018. Marquette University. Theme: The Problem of Liberation

Plenary Addresses: **William Desmond** and **Shawnee Daniels-Sykes**.

Graduate Student Presentations: **Anthony Scordino**, “Redemption, Freedom, and the Kingdom of God: The Issue of Liberation in the Soteriologies of Karl Barth and Bernard Lonergan;” **Ian O’Neil**, “Bona Fide Decentralized Money: A Key to Implementing Lonergan Economics;” **Shaun Brown**, “George Lindbeck and Bernard Lonergan on Common Language and Ecumenism;” M. Shawn Copeland Presentation: **Chanelle Robinson**, “Embodiment, Bias, and Memory: The Theological Task of Remembering Indigenous Women in Canada and Unsettling the Virgin Mary;” **William Crozier**, “Reflective Writing as a Tool for Conversion in Religious Education;” **Kristen Mathson**, “Authority and Charism in World Christianity: A Dialectical Approach;” Stephen Calme, “Addressing White Ignorance through the Law of the Cross;” Nindy Sasongko, “Land and Liberation: Bernard Lonergan’s Idea of Culture and the Agricultural Emergency in Indonesia;” Lucas Briola, “Incorporating an ‘Option for the Earth’ into Lonergan and Doran’s Scale of Values;” **Ryan Hemmer**, “*Verbum* as Value: Lonergan, Balthasar, and the Question of the Psychological Analogy;” **Christopher Krall**, “The Dialectic of Joy: The Theology and Neuroscience of Liberating Self-Transcendence;” **Robyn Boéré**, “Children and Meaningful Choice: Medical Decision-Making and Lonergan on Meaning;” **Adam Beyt**, “You Better Werq!’: Lonergan and Butler on Satire, Humor, and Drag;” **Greg Lauzon**, “Liberation and the Hero’s Journey;” **Cody Sandschafer**, “Insight into Sentient Intelligence: How Zubiri’s Noology Effects Bias;” **Kate Ward**, “Response to Daniels-Sykes.”

The International Institute for Method in Theology

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PEOPLE

Master’s theses on Lonergan completed at Memorial University, Religious Studies, under the supervision of Michael Shute:

Heather Boyco. “A Discussion of Value and Self-Realization: The Role of Religion in The Transcendental Normative Method Introduced through the Works of Arne Naess And Bernard Lonergan as it Applies to Environmental Ethical Deliberation.” (2018).

Jonah Bruce. Lonergan’s Early Development in Ethics: A Study of Archives Notes on General Ethics [A Metaphysics of Customs]” (2016).

Rachel Courey. “Getting to Reconciliation: Lonergan And Religious Conflict Transformation” (2014).

Danielle Bishop. “Feminist Theology, Christianity, and the Problem of Patriarchy: Toward an Alternative Perspective”
(2010)



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Contributions

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

lsn@loneraganresearch.org

or to Tad Dunne at
tdunne@sienaheights.edu

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