

LONERGAN STUDIES

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PUBLICATIONS

Badenhorst, Cecile, Cecilia Moloney, and Janna Rosales, "Fostering Subjectivity in Engineering: Philosophical Framework and Pedagogical Strategies." In *The Future of Engineering: Philosophical Foundations, Ethical Problems and Applications Cases*. Edited by Albrecht Fritzsche and Sascha Julian Oks, 201-116. Springer International Publishing, 2018.

This paper argues that fostering subjectivity in engineering education will aid engineers in understanding the connections between their own life values, motivations, career choice, and career development. By fostering subjectivity in engineering education, we mean linking the person who studies with what they are studying, a definition that can be situated within the philosophy and methodology of Bernard Lonergan. This paper also presents evidence for pedagogical strategies to foster subjectivity based on our definition of subjectivity in engineering education. We analyze data collected during a pilot offering of a co-curricular course for engineering graduate students (the *Lead by Design* Institute) to determine to what extent the *Lead by Design* pedagogy fostered authentic subjectivity. The paper concludes with reflections on implications for future engineering education, from the philosophical framework of Lonergan's model of the human subject, and from our analysis of the *Lead by Design* pedagogy.

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

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

Dadosky, John, "Healing and Transformation: Lonergan, Girard and Buddhism," *New Blackfriars* 100/1085 (2019) 55-80.

This paper presents some comparative themes examining the anthropologies of Bernard Lonergan, René Girard and the four noble truths in Buddhism. It also engages some specific aspects from the Tibetan lineage of Buddhism represented by Pema Chödrön (Canada), following her teacher Chogyam Trungpa Rinpoche. The approach of the paper invokes the structure of John Thatamanil's *The Immanent Divine*: diagnosis, etiology, prognosis, prescription (solution) as an organizational way of presenting material on such diverse thinkers. Following an overview of these thinkers, I will highlight some of the themes such as suffering, violence, healing, compassion, and the role of affectivity in its relation to desire. It should become clear that such a practical approach to Buddhist-Christian dialogue provides a fruitful starting point and underscores the value of learning other religious traditions.

Goh, Yu-Ming Stanley, "Not just falling off a horse: Conversion and Insight in Pedagogy and Classroom Practice," *Policy Futures in Education* 16/8 (2018) 1000-1010.

This paper relies on the theological concept of conversion as a means of understanding and explicating the process of insight as it is experienced by students, and as of offering proposals regarding pedagogy and classroom processes. Philosopher and theologian Bernard Lonergan articulated a cognitive structure that begins with insight that leads to judgements and reasoned action. He defines an intellectual conversion as a

reflective self-appropriation of the cognitive structures that lead one to transcend naïve intellectual approaches in favour of more critical ones. This conversion is not a singular event but an accumulation of insights, judgements and actions. An intellectually converted person is one who is aware of cognitive processes and structures and thus acts to develop intellectually and morally. This would in turn lead to the ability to reflect critically about both knowledge as well as the processes that lead to it. This critical awareness of learning to identify myths and intellectual horizons places learners in good stead to act positively to learn well in the dynamic modern context. The connection between conversion and teaching will be explored by looking first at the conditions for the possibility of conversion in the classroom in both students and educators, and later at how educators can be better prepared to catalyze this process in the students. Particular contexts that emphasize problem solving and the development of higher-order learning skills will ground the conception of conversion in current educational environments.

Gray, Susan, "The Significance and Singularity of M. Shawn Copeland's Methodology." In *Enfleshing Theology: Embodiment, Discipleship, and Politics in the Work of M. Shawn Copeland*. Edited by Michele Saracino and Robert Rivera. Minneapolis: Fortress Press, 2018.

Jones, Christopher D., "The Historical and Ecumenical Value of Kenneth Kirk's Anglican Moral Theology," *Theological Studies* 79/4 (2018) 801-817.

Anglican moralist Kenneth Kirk is an early twentieth-century forerunner of Catholic revisionism. Kirk critiques the moral manuals and defends a historicist, biblically grounded virtue ethic forty years prior to Catholic figures like Bernard Häring. Kirk also utilizes inductive casuistry in analyzing concrete cases to the end of promoting Christian freedom and mature Christlike character. For these reasons his moral theology has historical and ecumenical importance. The first feature of Kirk's moral theology is his historicist understanding of the Christian tradition. Bernard Lonergan contrasts a classicist account of truth as universal and unchanging with a historicist conception of truth that emerges as human understanding changes overtime. In a similar fashion, Kirk recognizes developments in the Christian tradition, and is open to hearing new guidance from God in the concrete circumstances of life. His historicist account predates by several decades the work of revisionists like Lottin and John Noonan.

Ormerod, Neil and Christiaan Jacobs-Vandegeer, "Sacred Heart, Beatific Mind: Exploring the Consciousness of Jesus," *Theological Studies* 79/4 (2018) 729-744.

Traditional Christologies have focused attention on the question of Jesus' beatific knowing. On the other hand, recent explorations into Spirit Christology raise different questions about his affectivity. Both issues highlight a concern with Jesus' psychological experience. The present article proposes that both these issues can be fruitfully examined through the lens of the psychological analogy for the Trinity. In particular, Bernard Lonergan's developments of the analogy drawing as they do on the experience of grace, shed a new and helpful light on the question of Jesus' knowing and loving. This approach alleviates some of the more problematic aspects of the traditional approach to Jesus' beatific vision, while also providing a more solid trinitarian basis for Catholic devotion to the Sacred Heart of Jesus.

Whelan, Gerard, "Integral Ecology and Interdisciplinary Collaboration: Michael Northcott and Bernard Lonergan in Dialogue," *The Heythrop Journal* 59/6 (2018) 929-943.

Michael Northcott is widely recognized as an authority in the field of Christian ethics and ecology. He is also one of those authors who reads widely and offers illuminating summaries of current debates. I study this author as one of those Catholics who feel obliged to deepen their familiarity with issues of ecology in the light of *Laudato Si'*. Having lived in Africa, I have developed some competence in reflecting on social-ethical themes related to issues of inculturation, liberation, and urban studies. Within such concerns, I developed an interest in employing the thought of Bernard Lonergan to engage with interdisciplinary questions. In reading *Laudato Si'* I note that the call of Pope Francis for an 'integral theology' is intrinsically a call for interdisciplinary collaboration.² In most of his writing, Northcott traverses an extraordinary amount of interdisciplinary territory. In this article, I present an overview of his thought and test a hypothesis that Northcott can benefit from the kind of methodical clarity that Lonergan brings to questions of interdisciplinary reflection.

DISSERTATIONS & THESES

Gray, Susan. "Feminist Theological Analysis and the Bias of Oppression: Methodological Insights from the Work of Bernard Lonergan." PhD dissertation, directed by Dr. Kenneth Melchin. Saint Paul University, Ottawa, Canada, 2018.

REVIEWS

Blackwood, Jeremy W. "And Hope Does Not Disappoint": Love, Grace, and Subjectivity in the Work of Bernard J. F. Lonergan, SJ. Milwaukee: Marquette University Press, 2017.

Streeter, Carla Mae. *Horizons* 45/2 (2018) 448-449.

Cessario, Romanus and Cajetan Cuddy. Thomas and the Thomists: The Achievement of Thomas Aquinas and his Interpreters. Minneapolis: Fortress Press, 2017.

Ryan, Dominic. *New Blackfriars* 100/1085 (2019) 122-124.

Ormerod, Neil. *Faith and Reason: The Possibility of a Christian Philosophy*. Minneapolis: Fortress, 2017). [See the full entry under "Publications," above.]

Tilley, Terrence. *Theological Studies* 79/4, p. 929.

Lawrence, Frederick G. *The Fragility of Consciousness*. Toronto: University of Toronto Press, 2017.

Sanchez Leyva, Francisco. *Salesianum* 80/3 (Jul-Sep 2018) 573-575.

AUDIO

Rixon, Gordon, *Bernard Lonergan: Christianity's Response to a Secular Age*, four audio discs and study guide (Rockville, MD: Now You Know Media, Inc., 2018)

WEBWORKS

Dunne, Tad. "Fruitless Insights." Under "New Works" at <http://taddunne-writings.weebly.com/>

According to Lonergan, "Insights are a dime a dozen" (*Method in Theology*, 13). They require verification by judgments, and the criterion for judgments is the absence of

relevant questions. In practical matters, a highly relevant question is "Have we fully exploited the possibilities in this situation?" A true-life example is given. 2 pages

<http://www.loneraganresource.com>

Audio recordings by Greg Lauzon of both the 2010 Lonergan Workshop and the 2018 Lonergan on the Edge meeting. Bob Doran recently added several items to Essays in Systematic Theology (under Scholarly Works/Books): 'Lonergan on Imitating the Divine Relations,' 'Social Grace and the Mission of the Church,' and 'Actual Grace and the Elevation of the Secular.'

<http://www.bernardlonergan.com>

5A0ABDTE040: Metaphysical Questions: On Knowing and the Known. 6A0BDTE040: The Problem of Substance. (These are instances of editing items already available on the website.) International Institute for Method in Theology:

International Institute for Method in Theology

The first Newsletter of the International Institute for Method in Theology is available on the homepage <http://www.bernardlonergan.com> and <http://www.loneraganresource.com>.

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!

Callum, Scott, "Aquinas and Solovyov: Unified Christian Ontological-Epistemology in Critique of Epistemic Reductivism," *Verbum et Ecclesia* 39/1 (2018) 1-11.

The authors locates the contemporary person—whether of faith, science or both—within the context of a much-debated academic dialectic. For example, a scholar like Richard Dawkins supposes that science is the only reasonable epistemological method ([2006] 2009). Scientists of faith often argue for a more integrated perspective thereupon when compared to their fundamentalist kin (Numbers [1992] 2006; Peacocke 2001; Polkinghorne 2000). Perhaps unknowingly, the person of faith and the scientist find their being within a non-integrated, contended milieu. The aim of this research is to address this existential problematic. This will be achieved by presenting an ecumenical Christian philosophical response to one of the underlying factors of the tension, namely, a reductivist epistemology that oftentimes denigrates metaphysics. A nuanced paradigm is proposed, following a historical reconstructivist, comparative methodology. Two Christian scholars, representative of the philosophical traditions of Western and Eastern Christianity—namely Thomas Aquinas and Vladimir Solovyov—will be compared, with congruent themes relevant to this study identified. An extrapolation to the problematic of epistemic reductivism's historical development and its continuing legacy in positivistically inspired approaches to knowledge is finally undertaken.

Chua, Reginald Mary, "Aquinas on Temperance," *New Blackfriars* 100/1085 (2019) 5-21.

Rogers, Paul M., "Thomas Aquinas, Prophecy, and the 'Scientific' Character of Sacred Doctrine," *New Blackfriars* 100/1085 (2019) 81-103.

Koritansky, Peter Karl, "Thomas Aquinas and the Euthyphro Dilemma," *The Heythrop Journal* (2018) 1-12.

The Euthyphro Dilemma remains one of the most serious objections to theistic accounts of morality. As Socrates asks Euthyphro himself, 'is the pious loved by the gods because

it is pious, or is it pious because it is loved?"¹ Applied to morality as a whole, one might ask, 'are good/evil actions good/evil because God commands or forbids them, or does God command or forbid them because they are good/evil?' As many have argued, answering this question one way or the other leads to insurmountable problems for those who would anchor our moral obligations in God. If, for example, rape and genocide are evil merely because God forbids them, and if forgiveness and justice are good merely because God commands them, it would follow that God's commands and prohibitions are arbitrary. It would seem to follow, moreover, that there is neither rhyme or reason to divine commands and prohibitions, since the full weight of our obligations would derive only from the command itself. On the other hand, if God commands us to be forgiving and just because these habits of character are already good, that goodness appears not to derive from God and one must tacitly admit an alternative, more authoritative, standard of morality in accordance with which God's commands are issued.

Löwe, Can Laurens, "John Duns Scotus versus Thomas Aquinas on Action-Passion Identity," *British Journal for the History of Philosophy* 26/6 (2018) 1027-1044.

This paper examines Thomas Aquinas' and John Duns Scotus' respective views on the action-passion identity thesis. This thesis, which goes back to Aristotle, states that when an agent causes a change in a patient, then the agent's causing of the change (action) is identical to the patient's undergoing of said change (passion). Action and passion are, on this view, one and the same change in the patient, albeit under two distinct descriptions. The first part of the paper considers Aquinas' defense of this thesis. The second part discusses Scotus' attack on this thesis. As this paper shows, Scotus argues, against Aquinas and other scholastics, that action and passion are discrete entities inhering in two distinct bearers: action in the agent and passion in the patient.

Miner, Robert, "Infused virtue as virtue simply: the centrality of the Augustinian definition in *Summa theologiae* I/2.55-67," *Scottish Journal of Theology* 71/4 (2018) 411-424.

'Virtue is a good quality of the mind, by which one lives rightly, which no one uses badly, which God works in us without us.' Thomas Aquinas quotes this 'Augustinian' definition near the beginning of his treatment of virtue in general. Because it fails to apply to acquired virtues, some conclude that Aquinas presents this definition only to set it aside. Against such interpretations, I demonstrate that Thomas' use of the definition is the key to understanding the treatment of virtue at *Summa* I/2.55-63. First, I show why Thomas places the definition where he does, at the end of question 55. Second, I show that the definition is not peripheral but rather discloses the inner logic of his treatment of virtue. Finally, I show that for the reader who grasps this inner logic, the conclusion drawn explicitly at Question 65—that only infused virtue is virtue simply—is revealing but not surprising.

O'Leary, J.S., "Phenomenology and Theology: Respecting the Boundaries," *Philosophy Today* 62/1 (2018) 99-117.

In the way two representatives of the "theological turn in French phenomenology" speak of the interrelationship between philosophy and theology, one may detect a number of tendencies which are deleterious to both philosophy and theology. The idea of an autonomous philosophy, pursued as an end in itself, needs to be defended against claims

" . . . the greater the gap between the intellectual development of writer and reader, the more stupendous can become the distinction between knowledge and expression."

Insight (1958) 556

that philosophy can only flourish under theological tutelage. Again, the integrity of theology as a science of faith excludes any identification of theology as a kind of philosophy. Interaction between the two disciplines, especially in the border areas of apologetics, fundamental theology, religious philosophy, and philosophy of religion, can be fruitful only if a keen sense of their radical difference of orientation is sustained. Behind the swamping of phenomenology by theological concerns lies a series of misunderstandings of metaphysics and its overcoming as well as a misguided notion that phenomenology allows revealed theology to reënter the French university under the rubric of philosophy.

COMING UP

Marquette Lonergan Project Spring Colloquium 2019

March 28-29, 2019

The spring colloquia of the Marquette Lonergan Project will for the foreseeable future be devoted to the work of the various teams of the International Institute for Method in Theology. The Colloquium this March will be on March 28-29, in Beaumier B&C. in the Raynor Library at Marquette. Last March the Colloquium focused on economics. This year, the focus will be on in the work of the critical-realist/hermeneutics team. Joe Gordon has arranged for three speakers: Steven Cone, Christopher McMahon, and Stefania de Vito. They will present lectures on their work. Titles will be announced in the next LSN.

West Coast Method Institute 2019

April 25-27, 2019

Loyola Marymount University, Los Angeles.

Call for Proposals, Papers, and Panels. Paper proposals (one-page abstracts) and panel proposals (that specify the question or set of related questions that will guide discussion and give the names of the participants) must be received no later than January 30th, 2018. Preference will be given to proposals related directly to the functional specialties of dialectic and foundations, as reflections on those specialties, on issues arising within them, on their implementation, or as exercises of them. All proposals must include your name, professional affiliation, and email address. Notifications of acceptance will be sent by February 15th, 2019. If you wish to have your entire paper available to participants at the symposium, please submit your completed paper no later than April 1st, 2019 in .doc or .docx format by email to mmorelli@lmu.edu.

Papers may be of any length, but speakers will be allowed 20 minutes to present their central thesis prior to the symposium.

Australian Lonergan Workshop

May 3-5, 2019

The workshop will be held at St.Mary's College, Parkville from Friday , May 3rd to Sunday , May 5th 2019. The Workshop will include: An oration by Tom Daly, plus a presentation via video link by a prominent Lonergan scholar as well as a sessions for questions and discussion (especially of some Lonergan texts), and time to catch-up with other people interested in the work of Bernard Lonergan. — Submitted by Sean McNelis (on behalf of the Australian Lonergan Workshop Committee): <http://www.lonergan.org.au>

The Positive Anthropocene

July 8-12, 2-19

International Conference at the University of British Columbia.

Although the gathering will not be a paper-reading conference, arrangements will be made for those for whom travel funding requires presentations. The format of the week is to discuss the five topics listed below to field questions about the emergence of the Positive Anthropocene in a leisurely *docta ignorantia*.

Key Note Presentations: Five topics given by conference director, **Philip McShane**: Implementation, Global Leadership, Economic Reorientation, Dectruncating Education, and Initiating the Spiral of Progress. Further information and registration: robert.henman@msvu.ca.

PROJECTS

Collected Works

Volume 25, *Archival Material: Early Papers on History* (papers Lonergan wrote in the 1930s on the philosophy and theology of history), will soon be published as the final volume of entire Collected Works. Other archival materials are currently available at www.bernardlonergan.com. As some of these materials receive critical editing, they will be made available either on the website itself or in *Method: Journal of Lonergan Studies*. See, for example, Doran, Robert M., "Fragments toward a Seventh Chapter of De Deo trino: Pars systematica," *Method: Journal of Lonergan Studies* ns 5:2 (2014, published 2016) 1-21, and Doran, Robert M., "Letter to Henry Keane, S.J." *ibid.* 23-40. Reconstructions of Lonergan's 1947-48 course on grace that will be published soon in the same journal. Getting these materials out in an edited fashion is an ongoing project that will take years to complete.



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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:

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