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Loneragan, Bernard. *Archival Material: Early Papers on History*. Vol. 25 of Collected Works of Bernard Lonergan. Edited by Robert M. Doran and John D. Dadosky. Toronto: University of Toronto Press, 2019.

In the mid- to late-1930s, while Bernard Lonergan was a student at the Gregorian University in Rome, he wrote a series of eight essays on the philosophy and theology of history. These essays foreshadow a number of the major themes in his life's work.

The significance of these essays is enormous, not only for an understanding of the later trajectory of Lonergan's own work but also for the development of a contemporary systematic theology. In an important entry from 1965 in his archival papers, Lonergan wrote that the "mediated object" of systematics is *Geschichte* or the history that is lived and written about. In the same entry, he stated that the "doctrines" that this systematic theology would attempt to understand are focused on "redemption." The seeds of such a theology are planted in the current volume, where the formulae that are so pronounced in his later work first appear. Students of Lonergan's work will find their understanding of his philosophy profoundly affected by the essays in this volume.



Blackie, Margaret A.L. "Educating Scientists in South Africa in the 21st Century." *South African Journal of Science* 115/11 & 12 (2019). DOI: <https://doi.org/10.17159/sajs.2019/6264>.

In South Africa, teaching science at a tertiary institution faces a particular confluence of societal forces which can be seen as a major threat to the educational effort. The author believes the work of Bernard Lonergan offers a theoretical framework within which one can begin to imagine a truly educative offering in science.

Brotherton, Joshua. "A Contemporary (Catholic) Appropriation of Augustine's *massa damnata* Theory of Predestination." *International Journal of Systematic Theology* 21/4 (2019) 431-456.

Over the centuries, especially since the Jansenist controversy, much ink has been spilled defending and criticizing Augustine's contentious interpretation of the revealed doctrines of predestination and reprobation. Instead of attempting to trace the entire debate or adjudicate the exegetical questions, Brotherton attempts the more modest task of analyzing how Augustine's *massa damnata* theory of election has been received in modern Catholic scholarship. Thus, leaving aside the historical and exegetical complexity of the issue, he argues for a particular conceptual appropriation of Augustine's theory in line with a contemporary Catholic theology of grace and predestination. A couple of key points are outlined, relying on Bernard Lonergan's analysis. Lonergan points to the crux of the distinction between predestination and reprobation in Aquinas, for which he is much indebted to Augustine.

Brown, Patrick and Michael Shute. "A Concise Primer on Lonergan's Theory of Art: Elemental Meaning and the Artist's Idea." *Divyadaan: Journal of Philosophy & Education* 30/2 (2019) 183-204.

Despite Lonergan's insistence on the importance of art for concrete living, not a great deal of attention has been paid to his aesthetic theory. This paper provides an initial context, a kind of draft primer, on Lonergan's notion of the aesthetic and the artistic. It explores elemental meaning in aesthetic experience and its relation to the artist's creative idea by adverting to our shared

experience of aesthetic appreciation and artistic creativity. Brown and Shute suggest that the unfettered aesthetic experience and free artistic creation help counter the mechanization, routinization, regimentation, and brutalization implicit in dominant and defective doctrines on politics, economics and education.

Byrne, Patrick H. "Value Healing and Religious Love." *The Lonergan Review* 10 (2019) 66-89.

The author shows "through concrete examples, how unconditional love can bring about a healing of our values by healing our horizons of feelings. . . . to strengthen the reader in her or his efforts to bring about value healing in our broken world. "

Calogero, Stephen. "What is Contemplation?" *International Philosophical Quarterly* 59/4 (2019) 385-396.

The argument is developed by drawing on the thought of Søren Kierkegaard, Eric Voegelin, and Bernard Lonergan. Contemplation is possible because the self is constituted by self-presence in its engagement with being. Self-presence does not precede one's engagement with being and is not an alternative to this engagement, but is the unique mode of human participation in being. Immersed in the frenetic give and take of the world, one is present to oneself. Self-presence also includes the unique quality of human existence in tension between the immanent and transcendent. The contemplative experience is characterized by awe, humility, joy, and mystery. In contemplation, one cedes for a time the practical preoccupations evoked by the pull of immanence and gives way to the questing disposition—what the Greeks called wonder—toward transcendence. Contemplation is the questing disposition of self-presence toward being.

Carmody, Brendan. "Ecclesial to Public Space: Religion in Irish Secondary Schools." *Religious Education* 114/5 (2019) 551-564.

Religious Education in Ireland over the past two decades has achieved a new status in the publicly-funded schools at the secondary (high school) level. This has happened largely because it has become examinable and is now a subject like any other. In this process however, it has tended to become too much like other subjects sharing their science-framed perspectives. To ensure religion's intrinsic meaning and transformative value it will be argued through analysis of literature supplemented by interviews, surveys, and mail that a better methodological base is needed to enable students become more satisfactorily religiously literate. This Irish experience offers a further instance of how religious education can become more central to publicly funded schooling. Undeniably, in many writings, Thomas H. Groome speaks of the need for the "critical" development of the learner but does not directly address how being critical achieves true objectivity. Although Groome sees Lonergan's approach to be in line with his, he does not, as noted, clearly address Lonergan's major epistemological concern with how the subject/learner relates to the object of study. Nonetheless, this would seem to be highly significant if one is to provide a religious education that understands religion from the insider's perspective. For Lonergan, in such a setting objectivity entails a distinctive critical awareness that emerges from what he calls intellectual conversion.

Copeland, M. Shawn. "Turning Theology: A Proposal." *Theological Studies* 80/4 (2019) 753-773.

Drawing out Stephen Bevans' thesis that Christian theologizing has never been an exclusively European project, this article proposes that theologians working within the context of the United States turn their theological praxis to consideration of persons in all our splendid, impoverished, joyous, sobering, and diverse humanity. The article accords particular attention to cultural pluralism and interculturality along with transdisciplinary methods of theologizing. Given the violent public activity of white racist supremacist groups and individuals, along with the barrage

of racist verbal assaults and tweets by high-ranking officials, theology's active and public defense of human persons has never been more necessary.

Covarrubias, Allan. "The Hermeneutics of Recovery According to Paul Ricœur and Bernard Lonergan." *Signos Filosóficos* 19/37 (2019) 38-65.

Paul Ricœur develops a critique of the hermeneutic position of the school of suspicion to complement their assumptions the recovery of a historical epistemology. Consequently a new hermeneutic understanding arises whereby the signs and symbols spread throughout history are to be analyzed. Bernard Lonergan undertakes this enterprise and delves into a transcendental epistemology which recovers subjectivity. This subjectivity's way of knowing will be capable of self-appropriation, hence becoming a validation reference for the understanding of hermeneutic meaning.

Dadosky, John D. "Further Along the Fourth Stage of Meaning: Lonergan, Alterity and 'Genuine' Religion." *Irish Theological Quarterly* (2019) DOI: 10.1177/0021140019889214.

The chapter on religion in Bernard Lonergan's *Method in Theology* is a rich compilation of many ideas that were important to his thought throughout his career. It is at once a theory of "genuine" religion, a theory of the distortions of such religion, and an expansion of his theology of grace into a wider ecumenical multi-religious or universalist context. This essay draws upon that chapter to investigate a further development of Lonergan's thought of a fourth stage of meaning to be added to his three stages of meaning. Among other things, the fourth stage of meaning anticipates a global age of inter-religious and social cooperation. It also enables one to avoid the danger of the third stage with an overemphasis on interiority by bringing emphases upon vertical and horizontal alterity. Moreover, in the context of *Method in Theology* as a whole, this theory also raises questions about the future of systematic theology in view of the emerging fourth stage as a distinct differentiated realm.

Dadosky, John D. "Grant Kaplan's *René Girard, Unlikely Apologist: Mimetic Theory and Fundamental Theology*." *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* 28/4 (2019) 446-453.

This article reviews Grant Kaplan's *René Girard, Unlikely Apologist: Mimetic Theory and Fundamental Theology*. The book includes comments on themes in Girard's thought in relation to theology. In particular it expands upon it with reference to some of the insights from Bernard Lonergan. Girard's legacy can contribute to a reaffirmation of the uniqueness of Christian identity in a pluralistic age, and to Catholic social teaching—i.e. a preferential option for the scapegoated and marginalized. Although Girard reclaimed his Christian roots, he was neither a philosopher nor a theologian. Therefore, some of his provocative insights, while valuable, stand in need of a critical appropriation. Kaplan's important study provides an opportunity to raise some of those questions.

Dadosky, John D. *Image to Insight: The Art of William Hart McNichols*. Albuquerque: University of New Mexico Press, 2018.

This book received the 2019 New Mexico/Arizona Book Award in Arts.

Iconography is undergoing a revival in twenty-first-century American Catholicism. William Hart McNichols, who paints in his studio in New Mexico, is one of the most popular iconographers of this renaissance, and this book comprises a selection of his icons and sacred images. The book presents images of holy women and holy men as well as images of Mary and Jesus. Philosopher and theologian John D. Dadosky introduces each piece and demonstrates how McNichols' paintings communicate sacred stories as well as mark significant moments in the artist's personal development.

Dahlke, Benjamin. "New Directions for Catholic Theology: Bernard Lonergan's Move beyond Neo-Scholasticism." *Journal for the History of Modern Theology (Zeitschrift für Neuere Theologiegeschichte)* 26/1 (2019) 108-131.

Daly, Patrick. "The GEM Model of Health: Parts 1-4." *European Journal for Person Centered Healthcare* 3/7 (2019) 421-442.

This essay presents a comprehensive model of health based on the generalized empirical method of Bernard Lonergan, which integrates the empirical method of natural science and the phenomenological method of historical and related human sciences in a way that is unique among contemporary thinkers. The GEM model, in turn, offers a unique framework—a higher viewpoint—for integrating the manifold viewpoints of clinical practice, the humanities (the drama and narrative of human living), health science and health policy in a methodically dynamic and critically progressive fashion in order to address the many pressing problems of contemporary healthcare.

. . . the principles and laws of an empirical science, no matter how frequently they are verified, may be esteemed ever more probable but may not be considered to be definitively established.

CWL 16 (Third Collection), 133

Dunne, Tad. "Discernment of Stories." *The Lonergan Review* 10 (2019) 21-42.

Proposes five "world dramas" drawn from historical studies of Eric Voegelin (*The New Science of Politics*) and Charles Taylor (*A Secular Age*):

Dramas of Fate, Reason, Groupism (group bias), Morality, and Grace. Includes observations about "story" in the Christian tradition of a "discernment of spirits," in the Ignatian Spiritual Exercises, in the training Lonergan received as a Jesuit, in theological tasks, and in the arts.

Farrell, Thomas. *John W. O'Malley's 2019 Book on Modern Church Councils and Walter J. Ong's Thought*. The University of Minnesota Digital Conservancy, 2019. <http://hdl.handle.net/11299/206477>.

Floyd, Gregory P. "Introduction: Dialectic and Discernment." *The Lonergan Review* 10 (2019) 5-12.

This volume marks the tenth anniversary of *The Lonergan Review*. The contents fall under the theme "Dialectic and Discernment," which describes key aspects of Lonergan's project as well as the goal of *The Lonergan Review*. In this issue of *Loneragan Studies Newsletter*, see listings under Byrne, Dunne, Grallo, Infante, Lawrence, Liddy, and Roy. For book reviews, see listings under the book authors, Blackwood, Byrne, Rosenberg, and Roy.

Grallo, Richard. "Critical Thinking and Assessment as Self-Regulated Practice." *The Lonergan Review* 10 (2019) 90-106.

Helminiak, Daniel A. "Material and Spiritual Poverty: A Postmodern Psychological Perspective on a Perennial Problem," an online article published in *Journal of Religion and Health*, July 18, 2019. See <https://doi.org/10.1007/s10943-019-00873-z>.

From a social-scientific perspective, this paper addresses an overlooked dimension of material poverty, namely spiritual poverty or the lack of spiritual sensitivity, and calls it a psychological disorder. Religions link deep spirituality with a kind of "poverty," namely simplicity of lifestyle and generosity toward the needy; but none advocates the poverty of outright destitution. A fully psychological "spirituality"—built on Bernard Lonergan's analysis of human consciousness or spirit and consonant with the humanistic psychology of Carl Rogers and Abraham Maslow and

current psychotherapeutic understanding—explains the link between spirituality and poverty as a matter of personal integration and suggests interventions to address the corrosive epidemic soul sickness of the postmodern world, so different from traditional societies in which religion and culture intertwined and functioned effectively. [From the Abstract]

Helminiak, Daniel A. “The Spiritualization of Secular Society: The Challenge of Peace in a World of Diversity.” *Journal of Humanistic Psychology* 59/6 (2019) 796-823.

Peace on earth is not to be expected. First, at least in its subhuman form, the law of nature is survival of the fittest, not self-deferential cooperation. Second, a philosophical consensus to provide needed epistemological agreement and ethical criteria for peace is nonexistent in the postmodern world. Third, conflicting beliefs among the world’s religions and a sharp decline in religious affiliation incapacitate the traditional agencies of support for transcendent values, including peace. Thus, the daunting challenge has become the nonreligious and even non-theological spiritualization of secular society. Only this hope remains as history forces humanity to mature: To elaborate and rely on a humanistic basis for lofty values. In evocative terms, philosophers and humanistic psychologists have narrated that hope. More incisively, Bernard Lonergan has detailed the humanistic basis of that hope: distinctively human consciousness or spirit, the self-transcending dimension of the human mind, a bimodal, quadrilevel, epistemologically and ethically normative dynamism. But no agency exists to implement this hope; peace still depends ultimately on elusive human goodwill. Still the empirical specification of a philosophical foundation at least provides needed guidance, which, coupled with today’s scientific, medical, psychological, and sociological technology, does sustain hope for peace.

Henman, Robert. *Reorienting Education and the Social Sciences: Transitioning Towards the Positive Anthropocene*. Library and Archives Canada, Sept. 14, 2019.

This book presents human curiosity as a foundation and central dynamic for education and the social sciences. It provides a beginning for a new method in the sciences, which as an extension of emergent probability, provides the structure and process for an intervention in history. This intervention is designed to offset a negative Anthropocenic epoch in human history. Current problems with research in the social sciences and its application to humanity, and particularly to children, regards all humans as test subjects. To overcome this failure of the social sciences and education, there is the need to discover “what” we are, what in this book is referred to as self-identification. It is designed to assist the education and social science researcher in initiating his or her own self-identification regarding the dynamics of the data of consciousness and their implications for scientific and global progress. This work draws mainly on the writings of Bernard Lonergan and Philip McShane. It applies their views on development in a readable manner for the scientific researchers.

Hohman, Benjamin J. “Prolegomena to Any ‘Metaphysics of the Future’: A Critical Appraisal of John Haught’s Evolutionary Theology.” *Horizons* 46/2 (2019) 270-295.

This article examines John Haught’s proposal for a “metaphysics of the future” within his program for an evolutionary theology. After offering an overview of Haught’s metaphysics and its roots in process thought, it argues that Haught’s account undermines his larger goal of dialogue between science and religion by making all knowledge of reality dependent on a prior and explicitly religious experience. This critique is brought into greater relief through a comparison with the thought of Bernard Lonergan, whose epistemology and metaphysics Haught has engaged numerous times throughout his career. The final section suggests one way of reframing Haught’s project that avoids these serious issues without jettisoning his important core insights.

Hoon, Hwang Kyung. "An 'Enlightenment-centred' Approach to Interreligious Dialogue: Centring on Cognitional Theories of Bernard Lonergan and Zen Master Chinul." *International Journal of Asian Christianity* 2019/2 (2019) 147-174.

This study explores the possible dialogue between Catholic Philosopher Lonergan and Zen Master Chinul in the light of enlightenment or conversion as "Christian enlightenment." Keeping in mind that Zen Buddhism puts much stress on "direct cutting" or "intuition" rather than language or knowing, this comparative study compares Lonergan's "transcendental epistemology," in which he shows how humans could reach "conversion" (Metanoia) or "Christian enlightenment," with Chinul's idea of Buddha-nature as "mystical or spiritual knowing." Such "enlightenment-centered" comparison will suggest a "deeper dialogue" on the level of fundamental human consciousness. It also challenges both Eastern and Western religious traditions by expanding the horizon of interreligious dialogue for a new and deeper way.

Infante, Donato III. "'Lonergan on the Natural Desire in the Light of Feingold' Revisited." *The Lonergan Review* 10 (2019) 127-143.

The author compares Lonergan and Lawrence Feingold (*The Natural Desire to See God According to St. Thomas and his Interpreters*). He clarifies what Lonergan meant by "seeing God," particularly in light of the doctrine of God as a trinity. He reviews commentaries by Henri de Lubac (*Surnatural*), J. Michael Stebbins (*The Divine Initiative: Grace, World-Order and Freedom in the Early Writings of Bernard Lonergan*), and Guy Mancini ("Lonergan on the Natural Desire in the Light of Feingold") and provides a concluding summary that favors Lonergan's view as articulated by Stebbins.

Lawrence, Frederick. "On the Road to Functional Specialization." *The Lonergan Review* 10 (2019) 43-65.

The author describes a road that began from Aristotle and runs to Aquinas, and extends to Thomist and Scholastic philosophies. Scholasticism, according to Lonergan, has been content to "substitute rhetoric for history, fancy for fact, abstract argument for textual evidence." At the same time, modern science raised new questions regarding cognitional theory, epistemology, and metaphysics. The road to a "new frontier" requires a generalized empirical method and functional specializations. Among these specializations, *Dialectic* requires a mutual encounter among theologians whose intellectual, moral, and affective horizons come to light in a friendly conversation in a mutual encounter of persons that corrects errors and confirms truths.

Lawrence, R.T. "Conversion II (Theology of)" in *New Catholic Encyclopedia*, December 21, 2019. See <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/conversion-ii-theology>.

Conversion is a word with a variety of meanings....The most important Catholic theologian for the theology of conversion in the last half of the 20th century was Bernard Lonergan, S.J. For Lonergan, all conversion is an experience of self-transcendence resulting in a shift of one's point of view, or horizon, which defines the sweep of one's knowledge and interests. In his *Method in Theology*, he distinguishes three kinds of conversion: intellectual, moral, and religious.

Liddy, Richard M. "Ten Years of *The Lonergan Review*: A Retrospective." *The Lonergan Review* 10 (2019) 13-18.

Lonergan Review (The) Vol 10 / 2019: "Dialectic and Discernment" . Seton Hall University Center for Catholic Studies, 10th Anniversary issue. In this *LSN* issue, see bibliographic items under Floyd, Liddy, Dunne, Lawrence, Byrne, Grallo, Roy, Infante; see book review items listed by book authors: Blackwood, Byrne, Rosenberg, and Roy.

Majszak, Mason. "The Epistemic Blindness of White Solipsism." *Acta Cogitata: An Undergraduate Journal in Philosophy* 6 (2019). <https://commons.emich.edu/ac/vol6/iss1/7>.

This paper focuses interpersonal knowledge. "I analyzed Shannon Sullivan's book *Revealing Whiteness: The Unconscious Habits of Racial Privilege* to gain insight into an individual's ability to know another person. To better display Sullivan's argument, the paper uses the epistemic framework articulated in Bernard Lonergan's cognitional theory and his three stages of knowing."

Malloy, Richard G. "Falling in Love with God: "Bernard Lonergan, Pedro Arrupe, and the roots of a famous Jesuit prayer," *America: The Jesuit Review of Faith and Culture* (Dec 23, 2019) 32-34.

The *famous Jesuit prayer*: "Nothing is more precious than finding God, than falling in love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you will do with your evenings, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide everything" — composed by Joseph P. Whelan, SJ.

Malterud, Kirsti, Susanne Reventlow and Ann Dorrit Guassora. "Diagnostic Knowing in General Practice: Interpretative Action and Reflexivity." *Scandinavian Journal of Primary Health Care* 37/4 (2019) 393-401. DOI: 10.1080/02813432.2019.1663592.

Getting the right diagnosis is supposed to provide an explanation of a patient's health problem and inform health care decisions. As a core element of clinical reasoning, diagnosis deserves systematic and transparent analysis. Conceptual tools can make doctors become aware of and explore diagnostic knowing. This paper demonstrates diagnostic knowing analyzed as interpretative and contextualized activity. Its analysis is based on Lonergan's theory of knowing, constituting the cognitive structures as experiencing, understanding, and judging, in a general practice case.

McShane, Philip. *The Allure of the Compelling Genius of History: Teaching Young Human Humanity and Hope*. Axial Publishing, 2019.

This book might be considered a Christian version of Bernard Lonergan's (1904-1984) *Insight* for those who find that Jesus is central to life and its meaning. Chapters 9–16 parallel chapters 6–14 of *Method in Theology*. This is another piece of McShane's Christianizing strategy, though it will be seen to have a great deal to do with rescuing *Method in Theology* from both bad press and neglect. It also has a great deal to do with moving theology into respectable companionship with the general explanatory drive of the mature sciences. The full character of that explanatory drive is the topic of the companion volume *Futurology Express (LSN 34/4: December 2013)*. That fuller characterization overlaps theology with the integral cyclic dynamics of cultures, religious or non-religious.

McShane, Philip. *The Future: Core Precepts in Supramolecular Method and Nanochemistry*. Axial Publishing. 2019.

This book foments a chemical revolution that lifts us towards the positive Anthropocene, leaving behind the sick killing and dying days of the negative Anthropocene so neatly identified in 1940 by Charlie Chaplin at the conclusion of *The Great Dictator*: "Greed has poisoned [human beings'] souls, has barricaded the world with hate, has goose-stepped us into misery and bloodshed. We have developed speed, but we have shut ourselves in. Machinery that gives abundance has left us in want." Instead of *The Great Dictator* we now have, globally, a way of no-life hiding in the full spectrum of left and right governments. The chemistry of the sick superego of an industrious

surge of humanity over millennia is the hidden persuader of our drive to self-destruction. Yes, the symbol is CO₂, but the reality is the brain-chemistry that enslaves us all. Yes, the revolution is to save the earth and the air we breathe, but the saving must be done by a catalytic lift of the chemistry of our minding of ourselves in nature. This little red book points us towards a leap beyond Marx, Mao, and Mantras of democracy to a new sanity of human abundance.

McShane, Philip. *Method In Theology 101 AD 9011: The Road to Religious Reality*. Axial Publishing, 2019.

This book points to a revolution in religion and its study. Above all there is the revolution that identifies excellence in studies as a self-contemplative, wondering reach towards all. In that sense the full meaning of the book is dominated by the subtitle, *The Road to Religious Reality*. The primary title is the admission of the author's allegiances both to the Christian tradition and to a recent thinker within that tradition, Bernard Lonergan (1904-1984). *Method in Theology* (1972) was his powerful invitation to a global omnidisciplinary collaborative effort.

McShane, Philip, Robert Henman, Terrance Quinn, et al. *Seeding Global Collaboration*. Axial Publishing, 2019.

A collection of essays written for "Functional Collaboration in the Academy," a conference held at the University of British Columbia in July, 2014. The essays advance Bernard Lonergan's central achievement—a revolutionary method for collaborative inquiry relevant to both the natural sciences and the human sciences. Each essay is an exercise focusing on a specific collaborative task in a particular area of interest. These range from research in neuroscience to interpreting space and time, from forging new housing policies and communicating macroeconomic dynamics to performing distinct collaborative tasks as part of a unified process of caring for ecosystems. The essays attempt to illustrate the power of the method. But they also seek to seed a new ethos of efficient collaboration and effective meaning. Functional collaboration amounts to a novum organon for scientific and academic inquiry, one potentially capable of meeting the daunting problems and global challenges of our time.

O'Neil, Taylor Patrick. *Grace, Predestination, and the Permission of Sin: A Thomistic Analysis*. Catholic University of America Press, 2019.

The author examines the fundamental tenets of the classical Thomistic account, and on this basis critiques the 20th century revisionist theories of Domingo Báñez, Reginald Garrigou-Lagrange, Francisco Marín-Sola, Jacques Maritain, Bernard Lonergan, and Jean-Hervé.

Ogilvie, Matthew C. *Australian Lonergan Workshop III*. Sydney: The Sydney Lonergan Centre, 2019.

This is a collection of papers from Australian Lonergan Workshops, including papers by Stephen Ames, Peter Beer SJ, John Collins, Meredith Secomb, and Matthew C. Ogilvie.

Ormerod, Neil. "Sexual Abuse, a Royal Commission, and the Australian Church." *Theological Studies* 80/4 (2019) 950-966.

The sexual abuse crisis and subsequent Royal Commission investigation raised important ecclesiological and ecclesial issues for the Australian Catholic Church. This article provides background to the work of the Commission and explores four issues: the seal of the confessional; the notion of ontological change in ordination; the place of women in the church; and the authority of bishops. While no direct theological resolution of these is possible, these issues have been raised with pressing urgency....Part of the problem is with the very language of "ontological change." The problem is not just a lack of familiarity with ontological language, but also with the prior horizon of meaning one presupposes in relation to such language. One specific difference is well expressed in Lonergan's distinction between the world of immediacy and the world

mediated by meaning... For Lonergan the source of power is the cooperation we find in human communities. Community, as a field of shared meanings and values, is the basic carrier of power. While human beings may be subject to force, “as exercised within the world mediated by meaning and motivated by values, power resides in the word of authority.”

Price, Jamie. “Scientific Investigation and Spiritual Awareness: Stuart Kauffman, Bernard Lonergan, and Spiritual Re-Enchantment.” In *Awakening: Exploring Spirituality, Emergent Creativity, and Reconciliation*, edited by Gloria Neufeld Redekop. Lexington Books, 2019.

Quinn, Terrance. “Anatomy of Economic Activity: There Are Two Main Flows.” *American Review of Political Economy* 13/1 (2019).

Quinn draws attention to an economic theory discovered in the 1930’s by the Canadian scholar Bernard Lonergan (1904-1984). At the time, Lonergan was unable to find an economist to read his manuscripts. Eventually, however, his results were published in *For a New Political Economy* (Lonergan 1998); and *Macroeconomic Dynamics: An Essay in Circulation Analysis* (Lonergan, 1999), volumes 21 and 15 of the *Collected Works of Bernard Lonergan*. Volume 21 contains almost all of Lonergan’s typewritten work on economics prior to and including the 1944 *Essay in Circulation Analysis*. Lonergan’s theory, however, remains largely unknown to both orthodox and heterodox economics. Within the contemporary ethos, economic models typically are remote from actual economic activities in cities, towns and people’s lives. Orthodox economics has been causing great damage to world cultures and ecosystems. Attempts to merely adjust mainstream models have proven ineffective. Within heterodox economics there has been a growing interest in finding a viable alternative. Lonergan’s theory, by contrast, begins with economic activities. It builds on a key observation that there are not just “firms and households” but two functionally distinct types of firm. Businesses can and often do function in both ways, depending on transactions. This paper gives a brief introduction to the alternative provided by Bernard Lonergan’s two-flow theory. It is a theory that will ground the possibility of effective and humane strategies for local and global economies. Elements of this paper were originally presented at the International Confederation of Associations for Pluralism in Economics (ICAPE), January 4th, 2018, Drexel University in Philadelphia.

Quinn, Terrance. “Searching for a Philosophy of History.” *Divyadaan: Journal of Philosophy & Education* 30/2 (2019) 161-182.

Historians and philosophers have taken many approaches to the problem of history. Unusually, Lonergan’s book *Insight* begins with chapters on science. As this paper shows, that turns out to be a strategic beginning. Quinn expects that we can all agree that those first chapters of *Insight* are highly technical and challenging. However, they are part of an invitation to reach an effective philosophy of history, a genetics of history in which we will advance and can anticipate successive stages.

Quinn, Terrance and John Benton. *Economics Actually: Today and Tomorrow. Sustainable and Inclusive*. Toronto: Island House Press, 2019.

Accessible to a wide audience, *Economics Actually* introduces a structure for economic science that has not yet been picked up by professional economists. It begins with facts and data to reveal key functions and relations by which to understand any economy and any economic event. The structure is operative in firms of all sizes, from the smallest roadside business to global corporations and world stock markets. It is the much-needed basis from which to address today’s unprecedented social, economic and ecological crises.

Roy, Louis. “Thomas Aquinas since Vatican II.” *The Lonergan Review* 10 (2019) 107-126.

An account of Thomism following Vatican II, with special emphasis on a continuing tension between classical and empirical notions of culture. Provides a summary of 19 principal forms or "brands" of Thomism and their proponents. Closes with remarks about a complementarity between Thomist and non-Thomist works regarding Pope Leo XIII's recommendation to "extend and perfect the old by aid of the new."

Schutz, Paul J. "Cultivating a 'Cosmic Perspective' in Theology: Reading William R. Stoeger with *Laudato Si'*." *Theological Studies* 80/4 (2019) 798-821.

The anthropocentric orientation and treatments of evolution and ecology found in *Laudato Si'* undermine its potential for operationalizing its vision of "splendid universal communion." Jesuit astronomer William Stoeger's conceptions of experience and knowledge provide a resource for addressing these concerns and for fostering a perceptual turn to the cosmos in theology. Comparisons with Lonergan and Rahner illustrate the potential of Stoeger's approach, and the *Spiritual Exercises* illustrate his vision. The article concludes by considering the theological horizons of his approach.

Seravalli, Gilberto and Alberto Schena. "Rimettere al centro i salari: l'economia di Bernard Lonergan" ("Putting Wages Back at the Center: Bernard Lonergan SJ's Economy"). *Moneta and Credito* 71 (2019). <https://ojs.uniroma1.it/index.php/monetaacredito/article/view/14434>.

Bernard Lonergan was not only a great theologian but also an insightful economist. However, his contribution in this field remains obscure despite many presentations, most of which were mainly celebratory. In this article, the affinity of this contribution with Neo-Keynesian analyzes is underlined, and its application is given with the link between the distribution of income and growth at the center. Lonergan's economic thinking, developed in the 1940s and taken up again in the 1970s, is also useful in the era of globalization. His rediscovery could place it among the countercurrent voices that today for advanced countries show a "high road" to development despite competition from emerging countries.

Spitzer, Robert J. "A Contemporary Metaphysical Proof for the Existence of God." *International Philosophical Quarterly* 59/4 (2019) 427-466.

This five-step metaphysical proof borrows from the metaphysical thought of Aquinas and from Bernard Lonergan's proof of God in *Insight*. It makes several advances to proofs of God. By showing that an unconditioned (uncaused) reality must be unrestrictedly intelligible. The second step of the proof is original and lays a stronger foundation than previous proofs for the uniqueness of an unconditioned reality as well as its identification with an unrestricted act of thinking. This point strengthens the argument that this unique reality is a creator of everything else in reality. In so doing, it responds to contemporary criticisms of proofs of God by Richard Dawkins and others. This proof also adapts metaphysical ideas and terms to those arising out of the contemporary scientific world view, so that it is relevant and applicable to quantum and relativity theory, quantum cosmology, and other contemporary cosmological ideas, such as a multiverse and multidimensional physical realities.

DISSERTATIONS & THESES

- Briola, Lucas. "Integral Ecology, Eucharist, and the Scale of Values: A Contribution of Bernard Lonergan." PhD dissertation, directed by William P. Loewe. The Catholic University of America, 2019.
- DeBroeck, Mary Grace. "'No Greater Love': Friendship as a Soteriological Theme in the Thought of Thomas Aquinas and Bernard Lonergan." PhD dissertation, directed by William P. Loewe. The Catholic University of America, 2019.
- Heading, David John. "Insights and Disclosures: A Study of the Philosophical Theology of Bernard Lonergan and Ian Ramsey." PhD dissertation. Middlesex University, 2019.
- Heaps, Jonathan Robert. "The Ambiguity of Being: Medieval and Modern Cooperation on the Problem of the Supernatural." PhD dissertation, directed by Robert Doran and Danielle K. Nussberger. Marquette University, 2019.
- Schweigl, Paul. "Catholic Intellectual Hospitality: An Application to Catholic Higher Education." ThD dissertation. La Salle University, 2019.
- Vazquez Krivsky, Juliana. "Transforming the Foundation: Lonergan's Transposition of Aquinas' Notion of Wisdom." PhD dissertation, directed by Robert Doran. Marquette University, 2019.

REVIEWS

- Bernier, Jonathan. *The Quest for the Historical Jesus after the Demise of Authenticity: Toward a Critical Realist Philosophy of History in Jesus Studies*. London: Bloomsbury T&T Clark, 2016.
- Luke, Iain. *The Catholic Biblical Quarterly* 80/4 (2019) 723-724.
- Blackwood, Jeremy. *And Hope Does Not Disappoint: Love, Grace and the Subjectivity in the Work of Bernard J. F. Lonergan, S.J.* Milwaukee, WI: Marquette University Press, 2017.
- Bajzek, Brian *The Lonergan Review* 10 (2019) 158-162.
- Byrne, Patrick. *The Ethics of Discernment: Lonergan's Foundations for Ethics*. Toronto: University of Toronto Press, 2016.
- Ferguson, Stephen P. *The Lonergan Review* 10 (2019) 147-153.
- Copeland, M. Shawn. *Knowing Christ Crucified: The Witness of African American Religious Experience*. Maryknoll, NY: Orbis Books, 2018.
- Jackson, J. Scott. *The Christian Century.org*. <https://www.christiancentury.org/review/books/suffering-jesus-shawn-copeland-s-theology>.
- Gordon, Joseph K. *Divine Scripture in Human Understanding: A Systematic Theology of the Christian Bible*. Notre Dame, IN: University of Notre Dame Press, 2019.
- Platter, Jonathan M. *Reviews in Religion & Theology* 26/4 (2019) 635-637.
- Min, Anselm K. ed. *Faith, Hope, Love, and Justice: The Theological Virtues Today*. Lanham, MD: Lexington, 2018.
- Doyle, Dominic. *Theological Studies* 80/4 (2019) 1023.
- Min's concluding chapter develops the ecclesial implications of Aquinas's understanding of the theological virtues. It addresses not only the intellectual challenges of secularization and pluralism, but also the deeper, practical problem of the trivialization, fragmentation, and nihilism

of life in a market economy. It would be interesting to see Min's Hegelian interest in the "sociality" of faith, hope, and love in dialogue with Lonergan's use of the theological virtues in his theology of history.

Oakes, Edward T. *A Theology of Grace in Six Controversies*. Grand Rapids, MI: Eerdmans, 2016.

Brotherton, Joshua R. *Nova et vetera* 17/2 (2019) 588-592.

The late Fr. Edward T. Oakes's ingenious work is a collection of essays in which he draws on a relatively significant array of literature, scholarly and popular (although mostly scholarly), primary and secondary (although mostly secondary), to address some of the most difficult topics in theology from a broadly ecumenical perspective. But, certainly, Oakes would have done well to turn to Bernard Lonergan, a fellow Jesuit who lived during the heat of the debate. Lonergan's precise technical treatment of the natural desire for God would have been a welcome complement to Scheeben's metaphorical-romantic solution.

Okey, Stephen. *A Theology of Conversation: An Introduction to David Tracy*. Collegeville, MN: Liturgical Press Academic, 2018.

Lacey, Michael J. *The Hedgehog Review* 21/3 (2019) 110.

Among those who have tried to make serious sense of the culture wars of the past half century, polymorphous and perverse as they have been, is David Tracy, a Catholic priest and genial, high-voltage, scholarly intellectual. He has spent most of his long life reflecting on the hardest problems facing interpreters of culture and religion in modern life....The Tracy bibliography in the work under review runs to 28 pages....When it comes to theological method, Tracy's work is inspired by that of his mentor (and the subject of his first book), Bernard Lonergan.

Rosenberg, Randall S. *The Givenness of Desire: Concrete Subjectivity and the Natural Desire to See God*. Toronto: University of Toronto Press, 2017.

Laracy, John. *The Lonergan Review* 10 (2019) 163-168.

Roy, Louis. *The Three Dynamisms of Faith: Searching for Meaning, Fulfillment, and Truth*. Washington, D.C.: The Catholic University of America Press, 2017.

Himes, Brian J. *The Lonergan Review* 10 (2019) 154-157.

Liddy, Richard. *Newman Studies Journal* 16/1 (2019) 130-131. "Roy has four chapters delving into the riches of "The Word of God" found in the historical sources: 1) the Bible, 2) Thomas Aquinas, 3) John Henry Newman, and 4) Bernard Lonergan. It is obvious that Lonergan's work on conversion is his basic inspiration."

Shaffett, John E. *The Catholic Library World* 90/1 (2019) 52. "This volume is a timely effort to articulate a vision of Christianity that is both faithful to the tradition and gives coherence to the experience of modern people. The book's point of departure is Roy's diagnosis that the emergence of new sensibilities and mentalities in contemporary culture has disoriented people, many of whom have reacted by embracing either dogmatism or relativism....A linchpin of the book is his Lonerganian analysis of human intentionality in chapter 3, which serves as an attractive illustration of how the act of faith, far from negating the human search for meaning, incorporates this seeking even as it transcends it....In part 4, R. applies his criteria for authenticity and truth through dialogue with and evaluation of three thinkers—J. L. Héту, K. G. Dürckheim, and B. Lonergan."

Salzman, Todd A. and Michael G. Lawler. *Virtue and Theological Ethics: Toward a Renewed Ethical Method*. Maryknoll, NY: Orbis, 2018.

Vogt, Christopher P. *Theological Studies* 80/4 (2019) 1007-1008.

Some of the book's most helpful contributions relate to perception and epistemology. The authors also draw very helpfully from Lonergan's theology to provide a pithy account of how perception is a function of an individual's relationship to objects in the world and therefore closely connected to virtue and character.

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

Parens, Joshua. *The Review of Metaphysics* 73/2 (2019) 381-383.

With eight chapters and eight responses, this volume presents a dialogue about the concept of nature among Eric Voegelin, Bernard Lonergan, John Finnis, and Leo Strauss.

WEBWORKS

Doran, Robert. "2019 Letter from Robert M. Doran—Bernard Lonergan Archive." At https://www.bernardlonergan.com/pdf/2019_Letter_from_Robert_M._Doran.pdf (August 2019). Addressed to "Friends of the Marquette Lonergan Project." (Date: Aug 15, 2019)

The Functional Macroeconomic Dynamics Collaborative. "A New Paradigm: Bernard Lonergan's Functional Macroeconomic Dynamics." At <https://functionalmacroeconomics.com/welcome/> (December 2019).

Lonergan presents his systematics of Functional Macroeconomic Dynamics in *Macroeconomic Dynamics: an Essay in Circulation Analysis* and *For a New Political Economy* (Collected Works of Bernard Lonergan, University of Toronto Press, vols. 15 and 21). Unless one respects (a) Lonergan's intellectual formation in mathematics, science, and scientific method, and (b) his goal and method, one will likely fail to understand and respect the revolutionary nature of his accomplishment. Lonergan entered the field of economics from the fields of mathematics and science and, guided by the heuristics and methods of empirical science—specially the scientific heuristics and methods of physics and chemistry—he set out to discover and formulate the objective dynamics of production, exchange, and finance—that is, how the economic process actually works.

McShane, Philip. "LO and Behold." At <http://www.philipmcshane.org/LO%20and%20Behold/> (October 2019).

A new series, begun in October 2019, focuses on the key final paragraph of *Method in Theology*, chapter 10, section 5: "Dialectic: the Structure." There Lonergan describes the cruel process of the community of dialecticians repenting forward towards progress. The series is a back-up to what is envisaged and organized by James Duffy: groups attempting exercises, in line with that paragraph, on particular Assembly topics. The goal is to promote a wide acceptance of Lonergan's challenge of effective precision in dialectic analysis.

McShane, Philip. "Economics" series at www.philipmcshane.org

The author opened a new series titled, "Economics," which deals with problems of pedagogy in Lonergan studies and in economics. Already on the site are: Economics 1: "That the Word be Made Fresh"; Economics 2: "The Pedagogy of Trading between Nations"; Economics 3: "A Common Quest Manifesto".

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!

Antoci, Peter M. "Theology, Metaphysics, and Science: Twenty-First Century Hermeneutical Allies, Strangers, or Enemies?" *Socio-Historical Examination of Religion and Ministry* 1/2 (2019) 226-239. <https://doi.org/10.33929/sherm.2019.vol1.no2.06>.

This article answers the question of whether the study of theology and metaphysics can ever be classified as a scientific endeavor. Rather than choosing a particular theology or metaphysics as the subject of inquiry, this essay argues that it is not only necessary to recognize the role of hermeneutics within different fields of study, but also necessary to begin a human hermeneutic with human experience. Changes in our global context, whether social, economic, political, or environmental, are important drivers of hermeneutical evolution. One should expect no less change in the areas of theology, metaphysics, and science. The question of truth, whether subjective or objective, is a hermeneutical one.

Betz, John R. "The Humility of God: On a Disputed Question in Trinitarian Theology." *Nova et vetera* 17/3 (2019) 769-810.

Carpenter, Anne M. "Analogy and Kenosis." *Nova et vetera* 17/3 (2019) 811-838.

This article deals with what may appear unrelated to kenosis, or to kenosis in the thought of Hans Urs von Balthasar: the analogy of being, what it "does" for Balthasar, and what it does not do. The essay is not a historical excavation of Balthasar's metaphysical roots, though it does touch upon key influences on his thought. Nor does it strive to make kenosis appear as the "appositive" solution—the idea "next to" analogy—for those places where the analogy of being lacks its effective power. The relation between the two horizons, analogy and kenosis, is much more compounded than this. We will see that kenosis and its economic correlate, obedience, serve a distinct role in Balthasar's thought, allowing him to pivot in directions that analogy cannot, or in any case does not, provide. Most markedly, kenosis assists Balthasar in moving decisively toward a theology of the Cross and the glorification of the world.

Beyond yet not apart from the effort of understanding Balthasar the historical figure, there is the task of understanding Balthasar's work, and of rendering it understandable. It is this latter effort that is the focus of the essay here, and in interpreting Balthasar, the author will move both toward and away from his own resources in order to study anew the puzzle that Balthasar is and that he presents to his readers. The essay, first explores key elements of Erich Przywara's analogy of being, with essential contributions from Gustav Siewerth and Bernard Lonergan; then it presents Balthasar's metaphysical frame as it shapes the conclusion of his theological aesthetics, the transition to his theological dramatics, and founds his theological logic; finally, it examines the analogia entis "fails" at the last, whence kenosis rises in a provocative and complicated way.

De Haan, Daniel D. "Approaching Other Animals with Caution: Exploring Insights from Aquinas's Psychology." *New Blackfriars* 100/1090 (2019) 715-737.

This essay explores the resources Thomas Aquinas provides for enquiries concerning the psychological abilities of nonhuman animals. It looks to Aquinas's account of divine, angelic, human, and nonhuman animal naming, to help us articulate the contours of a "critical anthropocentrism" that aims to steer clear of the mistakes of a naïve anthropocentrism and misconceived avowals to entirely eschew anthropocentrism...The author argues that we also need to supplement Aquinas's account of human and nonhuman animal agency by exploring the

ontogeny and ecology of how humans and other animals become attuned to affordances within different environmental niches.

Evans, Jean. “The Known Unknown Explained in South Africa.” *Global Sisters Report: A Project of National Catholic Reporter* (Dec 3, 2019). <https://www.globalsistersreport.org/news/ministry/column/known-unknown-explained-south-africa>.

Bernard Lonergan described mystery as the “known unknown.” It wasn’t until Evans had gone halfway around the world that she realized what this phrase means—when she left Mercy life in the San Francisco Bay Area in 1984 to minister with Sisters of Mercy in South Africa for one or two years.

Feingold, Lawrence. “The Word Breathes Forth Love: The Psychological Analogy for the Trinity and the Complementarity of Intellect and Will.” *Nova et vetera* 17/2 (2019) 501-532.

The “psychological analogy” refers to the parallels that are found between the Trinitarian processions and the operations of intellect and will. This analogy is generally thought of as a way of deepening our understanding of the inner life of the Trinity, but it can also help us understand the spiritual operations of intellect and will, their fruitfulness and complementarity, and how they are elevated by grace and glory. Marginalization of this analogy, which occurs frequently in the theology of the last century, is detrimental not only to our ability to reach some fuller understanding, both of the Trinity and of supernatural anthropology.

The second section of this paper will use this analogy to argue against an absolute primacy of either the intellect or the will, defending instead their complementary roles in human life in general, and particularly in final beatitude. The complementarity of the Trinitarian processions is mirrored in the soul by the complementarity of the spiritual operations of intellect and will, in which the first makes God known and is thus the principle of the second, but the second brings the subject into more perfect union with the beloved through a “sincere gift of self,” completing the circle.

Henry, James Daryn. *The Freedom of God: A Study in the Pneumatology of Robert Jenson*. Lanham, MD: Lexington Books/Fortress Academic, 2018.

It is a contribution toward a constructive pneumatology that Henry has taken up the work of Robert Jenson for critical engagement. Jenson’s work deserves far more engagement than it has previously received; Henry’s contribution toward such provides another window into the developing theology of one of America’s most constructive theologians of the latter twentieth and early twenty-first centuries. Henry’s bold project takes up to trace the trajectories of Jenson’s pneumatological contributions which has to this point not been taken up in earnest. As such, Henry brings the half century of Jenson’s work into “dialectical interface” (to borrow the helpful analytic contribution of Bernard Lonergan) with three pneumatological horizons: the Church Fathers, contemporary Trinitarian theology, and liberationist discourse and praxis.

Keating, James. “Contemplative Homiletics: Being Carried into Reality.” *Nova et vetera* 17/1 (2019) 1-13.

Lamb, Matthew L. “Theological Indebtedness to Jacques and Raïssa Maritain: A Testimony to Their Contribution to My Theological Vocation.” *Nova et vetera* 17/3 (2019) 617-623.

Leo D. Lefebure. “From the Falls Road to Zen: The Mystical Journey of William Johnston, S.J.” *Buddhist-Christian Studies* 39 (2019) 171-180.

This article explores the journey of William Johnston (1925–2010), who was born in the Falls Road District of Belfast in 1925, in a climate of intense conflict. He recalled being born in the

midst of terror into a family that supported the Irish Republican Army. He studied in both Ireland and Great Britain, entered the Society of Jesus, and went to postwar Japan as a Jesuit missionary in 1951, where he entered into the practice of Zen, which transformed his life. His reflections on his background in Northern Ireland, his transition to Japan and the practice of Zen, and his relationship to Catholicism and Zen offer insights into how meditation can transform the experience of space in Ireland, in Japan, in Zen, and in Christian mysticism. Johnston practiced Zen under the guidance of Yamada Koun Roshi for a time, but Johnston insisted on continuing to recite the Jesus Prayer despite Yamada's contrary instructions. Johnston respected and learned from his practice of Zen, but he believed that its path differs importantly from Christian faith, and he rejected the project of double belonging.

Toward the end of his life, influenced by the Japanese experience of bombing of civilian populations, his engagement with Buddhism, and his continued meditation on the teachings of Jesus, Johnston embraced the practice of nonviolence. As Johnston continued his journey, he came to see the path of Ignatius of Loyola as complementary to that of his beloved John of the Cross. Johnston later came to see the intellectual, moral, and religious conversions described by Bernard Lonergan as culminating in mysticism. One day he met Lonergan in Boston: "I told him that his understanding of religious conversion leading to being in love is in fact a way to mysticism. He was delighted and smiled, saying, "Yes, that's it!"

Minch, Daniel. "Our Faith in Creation, God's Faith in Humanity: Edward Schillebeeckx and Pope Francis on Human Transcendence and an Anthropocentric Cosmos." *Theological Studies* 80/4 (2019) 845-863.

Edward Schillebeeckx's theology of creation can serve as a foundation for authentic Christian self-understanding in relation to the ecological crisis. Schillebeeckx provides a Thomistic view of humanity and creation as both autonomous and "given" from God. Schillebeeckx's anthropocentric "creation faith" and nuanced view of secularization provide a way of preserving the uniqueness of humanity without devaluing nature. Structural parallels with Pope Francis's *Laudato Si'* are developed in order to provide a fundamental-theological foundation for determining the proper role of human beings in relation to creation.

Oakes, Kenneth. "Gathering Many Likenesses: Trinity and Kenosis." *Nova et vetera* 17/3 (2019) 871-891.

Ramelow, Anselm. "Persons, Pronouns, and Perfections: A Response to Thomas Weinandy's 'The Hypostatic Union: Personhood, Consciousness, and Knowledge.'" *Nova et Vetera* 17/2 (2019) 425-450. [See the summary further down under "Weinandy."]

This article responds to Thomas Weinandy's account of the consciousness and knowledge of Christ—a rich and multifaceted proposal on a difficult and complex topic. Some of the complexity is theological. Still, this response is meant to be primarily philosophical. It appears that there are two kinds of philosophical presuppositions that typically go unacknowledged in discussions of this topic. One concerns theories of personhood and self-consciousness. The other has to do with the "principle of perfection," a "principle of fittingness"—or what Weinandy calls "the false presupposition" of Thomas Aquinas' Christology. To Ramelow's mind, both are philosophical presuppositions, but the first (on personhood and self-consciousness) more closely fits the theme of this volume of *Nova et Vetera*.

Robinson, John N.C. "Soteriology and the Use of Non-Christian Philosophy—An Experiment in Dialogical Theology." *International Journal of Asian Christianity* 2019/2 (2019) 175-188.

This article seeks to examine the nature and role of the use of non-Christian philosophy in the formulation of Christian theology specifically in relation to soteriology. The role and limitations of Greco-Roman theology in the traditional formulations are examined along with their reception in today's global Church. The question of the use of philosophy originating in other religious discourses and its legitimacy is considered and then a soteriological proposal based on the philosophy of Nāgārjuna is advanced as an example of the approach proposed.

Shani, Abraham B. (Rami), David Coghlan, and Benjamin N. Alexander. "Rediscovering Abductive Reasoning in Organization Development and Change Research." *The Journal of Applied Behavioral Science* (2019) 1-13. DOI: 10.1177/0021886319893016.

Tacey, David. *The Postsecular Sacred: Jung, Soul, and Meaning in An Age of Change*. New York: Routledge, 2020.

In *The Postsecular Sacred: Jung, Soul and Meaning in an Age of Change*, Tacey presents a unique psychological study of the postsecular, adding a Jungian perspective to a debate shaped by sociology, philosophy and religious studies. In this interdisciplinary exploration, Tacey looks at the unexpected return of the sacred in Western societies, and how the sacred is changing our understanding of humanity and culture. Beginning with Jung's belief that the psyche has never been secular, Tacey examines the new desire for spiritual experience and presents a logic of the unconscious to explain it. Tacey argues that what has fuelled the postsecular momentum is the awareness that something is missing, and the idea that this could be buried in the unconscious is dawning on sociologists and philosophers. While the instinct to connect to something greater is returning, Tacey shows that this need not imply that we are regressing to superstitions that science has rejected. The book explores indigenous spirituality in the context of the need to reanimate the world, not by going back to the past but by being inspired by it. There are chapters on ecopsychology and quantum physics, and, using Australia as a case study, the book also examines the resistance of secular societies to becoming postsecular. Approaching postsecularism through a Jungian perspective, Tacey argues that we should understand God in a manner that accords with the time, not go back to archaic, rejected images of divinity. The sacred is returning in an age of terrorism, and this is not without significance in terms of the "explosive" impact of spirituality in our time.

Weinandy, Thomas G. "The Hypostatic Union: Personhood, Consciousness, and Knowledge." *Nova et vetera* 17/2 (2019) 401-423.

This article is divided into four sections. The first will address the divine personhood of Jesus, that he is the one person of the Son of God incarnate. The second will examine the ontological relationship between the divine person of the Son and what Weinandy refers to as his incarnate human I. The third will focus on the Scholastic understanding of Jesus's human knowledge as presented by St. Thomas Aquinas, as well as his critique. The fourth section will present his account of Jesus's human filial consciousness and knowledge. These issues are philosophically complex and theologically controversial.

Woodward, Kenneth L. "In Praise of Fragments." *Commonweal* 146/15 (2019) 54-61.

An interview with David W. Tracy.

RECENT EVENTS

2019 Lonergan On the Edge. [Marquette University, Milwaukee, WI](#)

September 20 & 21, 2019

Theme: “Bias and Conversion”

2019 Annual Lonergan Lecture, Lonergan Research Institute (Toronto)

October 17, 2019

John Dadosky, “Mediation, Culture and Religion: Approaching Lonergan’s Method in Theology.”
Response: **Jonathan Bernier**, LRI Director, Regis College.

2019 Lonergan Seminars, Lonergan Research Institute (Toronto)

October 18, 2019

John Dadosky, “Searching for Wisdom: Towards a Systematic Appropriation of Sophiology.”

November 15, 2019

Robyn Boéré, LRI Fellow. “Children and Experience in the Medical Context.”
Response: **Reid Locklin**, St Michael’s College.

2019 Retreat on Climate Change. Holy Cross Retreat Center in Las Cruces, NM

October 25-27, 2019

Fr. Bob Dueweke, OSA, Permanent Representative to the United Nations, gave a retreat in Las Cruces, NM, on Bernard Lonergan’s notion of Cosmopolis, applied to the reality of climate change. The purpose of the retreat was to raise awareness of human-induced climate change and what we, as individuals and as church, can do to mitigate its consequences. The notion of cosmopolis refers to those people who live the transcendental precepts (be attentive, be intelligent, be reasonable, be responsible, be in love) in service as change agents for a better world. This annual retreat is part of a long series on Lonergan’s thought and how his ideas can be applied to everyday life. Previous retreat themes are the transcendental precepts, the conversions, and realms of meaning.

COMING UP

2020 Lonergan Seminars, Lonergan Research Institute Regis College, Toronto

February 14, 2020 (note the change of date; originally announced for Jan. 17)

The LRI will host a panel discussion to celebrate the launch of **Fr. Eades’** recent monograph, *And in Our Hearts Take Up Thy Rest: The Trinitarian Pneumatology of Frederick Crowe, SJ.* (Toronto: University of Toronto Press, 2019). (LSN 43/3; 2019). Panel participants will include Fr. Eades, Prof. Brian Butcher of Wycliffe College, and Prof. Gill Goulding of Regis College.

March 20, 2020

Monica Marcelli-Chu, Regis College, will be the speaker.

3rd Annual International Conference for Collaborative Philosophy, Theology and Ministry
Christ the King Seminary, East Aurora, NY

February 28-29, 2020

35th Annual Fallon Memorial Lonergan Symposium

April 23-25 (Thurs – Sat) 2020

Call for Papers. Paper proposals (one-page abstracts) and Panel proposals (that specify the question or set of related questions that will guide discussion and the names of the participants) must be received no later than January 30th, 2020. Please IDENTIFY THE FUNCTIONAL SPECIALTY

within which your proposed presentation falls. Proposals for presentations pertaining to the specialties of Dialectic and Foundations are especially welcome. All proposals must include your name, professional affiliation, and email address.

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

Notifications of acceptance will be sent by February 15th, 2020. Completed papers must be submitted no later than April 1st, 2020 in .doc or .docx format by email to mmorelli@lmu.edu if you wish your paper to be distributed electronically before the symposium.

Pre-registration: Pre-register by April 1st, 2020 by email to mmorelli@lmu.edu so we can plan catering. PLEASE provide your name and professional affiliation, and let us know if you plan to attend our Saturday evening banquet and, if so, if you require a vegetarian meal. Registration Fee: \$50 US payable on the first day of the symposium. The registration fee includes catering, including the Saturday evening banquet. The registration fee is \$20 US for graduate students.

Accommodations: Custom Hotel (Link) is located within walking distance of the university. Phone: 310.645.0400. You may be able to obtain a cheaper rate by booking through [Expedia.com](https://www.expedia.com). The hotel provides free shuttle service to and from Los Angeles International Airport.

3rd Peaceful Coexistence Colloquium. University of Helsinki, Finland.

June 13-14, 2020

Philip McShane will present “Structuring the Reach Towards the Future.” The presentation will point toward the eight-fold cyclic structure of effective intervention given by Bernard Lonergan. See (<https://www.helsinki.fi/en/conferences/the-3rd-peaceful-coexistence-colloquium>) .

47th Annual Lonergan Workshop. Boston College

June 21-28, 2020

PROJECTS

METHOD: Journal of Lonergan Studies

The editorial board of *METHOD: Journal of Lonergan Studies* is pleased to announce a forthcoming special issue of *MJLS* devoted to the topic of “Lonergan and the Contemporary University,” with emphasis on the role of functional specialties. Please send submissions and a brief author information statement to Mary Elliot, Business Manager of *MJLS*, at franksmb@bc.edu. For further information, visit <https://bclonergan.org/news/seeking-submissions-for-the-method-special-issue>.

PEOPLE

2019 New Mexico/Arizona Book Award in Arts

Dadosky, John D. Art by William Hart McNichols. *Image to Insight: The Art of William Hart McNichols*. Albuquerque: University of New Mexico Press, 2018.

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 Erica Siu-Mui Lee, below.

Sponsor

Lonergan Studies Newsletter is edited by Tad Dunne and sponsored by the Lonergan Research Institute: <http://www.lonerganresearch.org/>. Director: Jonathan Bernier. jonathan.bernier@utoronto.ca. Tel: 416-922-5474 x240. Research Associate: Erica Siu-Mui Lee, ericasiu.lee@mail.utoronto.ca. Research Scholar: Michael Vertin.

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:

lsn@lonerganresearch.org

or to Tad Dunne at tdunne@sienaheights.edu

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