

LONERGAN STUDIES

NEWSLETTER 41 / 1

MARCH 2020

PUBLICATIONS

Allen, Paul. "History and Evolution in Pannenberg and Lonergan." In *Issues in Science and Theology: Nature—And Beyond*, edited by Michael Fuller, Dirk Evers, Anne Runehov, Knut-Willy Sæther, and B. Michollet, 223-231. Vol. 5 of *Issues in Science and Religion: Publications of the European Society for the Study of Science and Theology* book series (ESSSAT). Springer, Cham, 2020. https://doi.org/10.1007/978-3-030-31182-7_18.

Christian theology is staked on the distinctiveness of salvation history as the arena for divine action, but this claim has been questioned in light of the movement known as Big History, which seeks to tie the trajectory of historical developments to natural, evolutionary history. This paper proposes an analogy between evolution in nature on the one hand with historical development on the other, utilizing the theologies of Wolfhart Pannenberg and Bernard Lonergan. It argues that history is directly transcendent to nature and this claim would mean that Big History is less successful in relativizing theological claims than its advocates believe. God is indirectly transcendent to nature via history. One implication of this perspective is that it is too simplistic to argue for the existence of God on the basis of a straightforward interpretation of nature without reference to history.

Arcamone, Dominic. *Conversion as Transformation: Lonergan, Mentors, and Cinema*. Eugene, OR: Pickwick Publications, 2020.

The process of human transformation is complex and ongoing. This book presents a framework for understanding human transformation through the insights of Bernard Lonergan. The reader will be introduced to terms such as the turn to the subject, consciousness, subjectivity, and intersubjectivity. It will explore terms such as horizon, feelings, values, self-esteem, sublation, conversion, dialectic, and religious experience. The book explores transformation through the way mentors have authored their own lives, told their own stories, and taken possession of their interiority. Transformation is illustrated through the lives of saints and ordinary men and women who did extraordinary things, such as St. Augustine, Dag Hammarskjöld, Vaclav Havel, Franz Jaggerstatter, St. Therese of Lisieux, Friedrich Nietzsche, Katherine Ann Power, and Marie Cardinal. Transformation is also illustrated through the medium of cinema: *Babette's Feast*, *The Mission*, *As It Is in Heaven*, *Romero*, *Dead Poets Society*, *Ordinary People*, *The Godfather* trilogy, *Three Color* trilogy, *The Lord of the Rings* trilogy, *Dial M for Murder*, and *Twelve Angry Men*. While the book treats religious, moral, affective, intellectual, and psychic conversion as moments of transformation, it argues that ecological conversion requires all of these so as to meet the most serious moral challenge of our time.

Braio, Frank. "A Positioning." *Journal of Macrodynamical Analysis* 12 (2020), 49-60. <https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2184>.

Rather than getting into the spread of components in the author's own positioning, Frank wants to pick up on a point made by Phil McShane in a communication sent Saturday, November 5, 2011 at 8:42 AM to: "lonergan_1 @skipperweb.org"—re : positioning in philosophy and economics. But before Frank picks up on it, he wishes to relate McShane's point both to this series of seminars and also to his own, ongoing work. Again, he would like to establish these relationships in such a way that they bring out: first, the legitimacy of the topic of dialectic being set forth in this fourth of our seminars; and secondly, how McShane's point contributes to the common drive to understand the condensed invitation on page 250

[235] of *Method in Theology* to participate aptly in the deeply novel method of dialectic collaboration.

Byrne, Patrick H. "Desiring and Practical Reasoning: MacIntyre and Lonergan." *International Philosophical Quarterly* 60/1 (2020) 75-96. DOI: 10.5840/ipq202018147.

In his most recent book Alasdair MacIntyre criticizes the dominant moral system of advanced societies, which "presents itself as morality as such." Yet, he argues, its primary function is to channel human desires into patterns that will minimize conflict amid distinctively modern economic and political arrangements. Although he appreciates how what he calls "expressionism" has unmasked this ideological function of modern morality, he points out that expressionism is also impotent to provide adequate moral guidance amidst the "conflicts of modernity." He proposes that Neo-Aristotelianism's account of reasoning and desire has the ability to overcome the moral failings of these modern modes of thought. Yet he relies on an excessively deductive version of reason and overlooks Aristotle's fuller account of desire. The article shows how Bernard Lonergan's account of both provides a superior account of both Aristotle's own writings and the actual human phenomena of reasoning and desire.

Calme, Stephen R. "White Fragility as White Epistemic Disorientation." *Journal of Moral Theology* 9/1 (2020) 136-152.

The goal of this paper is to clarify one aspect of white fragility, what the author calls white epistemic disorientation. This thesis is that one under-acknowledged element of whites' difficulty in remaining productively engaged in their own anti-racist growth is the epistemic disorientation caused by that engagement, and that Bernard Lonergan's theory of human development provides a helpful lens for understanding this disorientation and pointing to a way forward. Further projects will have to outline any step-by-step process for reaching anti-racism; this paper's scope is limited to describing the dynamics of that one aspect of white fragility. First, the author lays out DiAngelo's understanding of white fragility as rooted primarily in dissonance of moral self-perception. Then he proposes that a complementary epistemic dissonance is also at play, and he draws out its consequences. Thirdly, this paper attempts to clarify these epistemic dynamics of white fragility by situating them within a framework of development described by philosopher and theologian Bernard Lonergan.

Cosgrove, Thomas and John O'Reilly. "Theory, Practice and Interiority: An Extended Epistemology for Engineering Education." *European Journal of Engineering Education* 45/1 (2020) 38-54. DOI: 10.1080/03043797.2018.1544226.

Engineering education is appropriately concerned with technical problem solving. However, the philosophical tradition has periodically asserted that technical rationality is but one mode of rationality. Informed by experience in both design practice and engineering education the authors agree with Donald Schön that professional artistry is an essential dimension of both engineering practice and teaching. An extended epistemology for grounding professional practices such as engineering and teaching is offered as a valuable resource. This extended epistemology retrieves and later elaborates on Aristotle's three categories of theoretical (*episteme*), productive (*techne*) and practical (*phronesis*) knowledge and integrates them using Lonergan's reflexive category of interiority. A case is then made for the integration of reflective practice into engineering education.

Dadosky, John D. *Love: Various Perspectives*. Independently published, 2020.

This book investigates more recent inquiries into the nature of love. It also presents a critical and realistic approach to love with the broader goal, through wider discussion, of promoting civility and charitable living. It will do this in large part by presenting a comprehensive overview of major thinkers on love, including Erich Fromm, C.S. Lewis, Rosemary Haughton,

Rollo May, Scott Peck, Robert Johnson, Vladimir Soloviev, Thich Nhat Hanh, Pema Chödrön, Desmond and Mpho Tutu, as well as William Chittick. The goal is to promote insight and discussion about the various types of love from the varying perspective of these influential authors. A concluding chapter will offer a summary of themes and tensions identified throughout the work and make some observations based on the Canadian philosopher and theologian, Bernard Lonergan, who argues that love of God and neighbor are the most important elements of human living.

Duffy, James and Bruce Anderson, eds. "Editors' Introduction." *Journal of Macrodynamic Analysis* 12 (2020) 1–4.

Duffy, James. "MacIntyre and Lonergan' Revisited." *Journal of Macrodynamic Analysis* 12 (2020). <https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2185>.

In the fall of 1999, the author drafted two essays for the annual meeting of the American Catholic Philosophical Association (ACPA), which took place in St. Paul, Minnesota during the first week of November 1999. The essay that he presented, "Insights into and in the History of Philosophy," was later published in the *American Catholic Philosophical Quarterly*. The second essay, "MacIntyre and Lonergan on the History of Philosophy," was not presented at the ACPA. In the spring of 2000 he reworked this essay and submitted it to *The Thomist* for publication with the title "MacIntyre and Lonergan: Metaphysical Genealogies?" Nineteen years later he is revisiting the essay he submitted to *The Thomist*. Why? Some things have happened in the last 20 years that have significantly changed his perspective regarding the effectiveness of comparing these two thinkers. Indeed, his perspective on the effectiveness of comparing any two or more thinkers has changed significantly, and he feels moved to articulate reasons for the change, as it calls into question a basic expectation and procedure of academic practice. What was he doing in the original essay? Why did it make sense to compare the two thinkers then, but it does not now? What difference does his change in perspective make? To whom might it make a difference?

Farrell, Thomas. "Contextualizing Marshall McLuhan." The University of Minnesota Digital Conservancy, 2019. <http://hdl.handle.net/11299/209151>.

This paper reviews the life and thought of the Canadian Renaissance specialist and cultural historian Marshall McLuhan (1911-1980), a convert to Roman Catholicism, up to about the publication of his 1964 book *Understanding Media*. He was a Thomist—that is, a follower of St. Thomas Aquinas and his Aristotelian-Thomistic philosophy and theology. McLuhan was especially interested in Aquinas' discussion of analogy. However, at the Second Vatican Council (1962-1965) in the Roman Catholic Church, Aquinas was officially downgraded a wee bit from the most favored status that his thought had previously in the twentieth century. In this essay, McLuhan emerges as a conservative Roman Catholic compared to the American Jesuit Renaissance specialist and cultural historian Walter J. Ong (1912-2003) and also compared to the Canadian Jesuit philosopher and theologian Bernard Lonergan (1904-1984).

Hammond, David M. *Loneragan and the Theology of the Future: An Invitation*. Eugene, OR: Pickwick Publications, 2018.

Today a variety of theological approaches offer fresh and enriching insights, yet much of contemporary religious thought can be disorienting for the beginning student of theology. This accessible introduction presents aspects of the thought of Fr. Bernard Lonergan SJ, (1904-1984) in a way that makes his vital contribution to contemporary theology accessible to the beginning student. The author minimizes technical terms and explains basic ideas with user-friendly examples. Rather than a survey of diverse contemporary theological opinions, or a thematic presentation of one topic, the book tries to clear away confusions by focusing on the theologian concerned with those topics. The book will thus encourage creative ways of

overcoming some of the unnecessary obstacles for students who want to explore theology today.

Helminiak, Daniel A., Barnet D. Feingold, and Michael J. Donahue. "Clarifications about Lonergan's 'Authenticity' for Application in Psychology." *New Ideas in Psychology* 57 (2020). <https://doi.org/10.1016/j.newideapsych.2019.100773>. [Journal homepage: <http://www.elsevier.com/locate/newideapsych>. PDF pages 1-12]

Bernard Lonergan's analysis of intentional human consciousness—in contrast to "psyche," another aspect of human mentality—stretches toward precision that is generally lacking in the social sciences. Incorporated into current psychology, this analysis could advance this field and other social sciences to the status of genuine science: explanatory and even normative or prescriptive. Built on that analysis, the notion of authenticity encapsulates the supposed "native spontaneities and inevitabilities of our consciousness" in four "transcendental precepts"—"Be attentive, Be intelligent, Be reasonable, Be responsible"—which parallel the four "levels" of conscious functioning: experience, understanding, judgment, and decision. This argument about authenticity rests on numerous highly debated philosophical presuppositions, which this article discusses to contextualize Lonergan's theory among others and to ground its claims: the theory's empirical basis; its naturalistic, non-theological, nature; its affirmation of spiritual (non-material) reality; its characterization of human consciousness as conscious as well as intentional, as dynamic, and as normative; and its status as explanatory. Against this background this article explicates authenticity as a key construct provocatively relevant to psychology.

Helminiak, Daniel. 2019. "The Sexual Revolution: The Scientific Revolution Déjà Vu." *The International Journal of Religion and Spirituality in Society* 9 (4): 9-19. doi:10.18848/2154-8633/CGP/v09i04/9-19. <https://religioninsociety.com>. (PDF pp. 3-13)

The Gay Pride movement provoked an increase in human-rights activism in which politics, religion, and science are at odds, with religious opinion being an underlying factor. The author addresses the turmoil resulting from long-standing beliefs, and argues that the Sexual Revolution is similar to and continues the outlook of the Scientific Revolution. As a geocentric universe gave way to a heliocentric universe because of the natural sciences, an emphasis on biological procreation in sexuality now gives way to an emphasis on the human sciences, interpersonal communion, and spiritual dimensions. The author presents research findings often ignored by religions and politics and proposes path to respectful diversity and social harmony despite differences in fundamental societal presuppositions. [Adapted from the abstract.] The author cites Lonergan throughout.

Jönsson, Ulf. "Bernard Lonergan and the Question of Theological Method." In *Major Jesuit Thinkers*, edited by Janez Perčič and Johannes Herzgsell, 109-119. Paderborn: Ferdinand Schöningh, 2019. https://doi.org/10.30965/9783657788927_010.

This chapter introduces Bernard Lonergan and his thinking. The author first says something about Lonergan himself, his times and the context in which he worked. Then, the chapter present some of the main concerns and central ideas in Lonergan's thinking. In particular, the author discusses his search for an adequate method for the practice of academic theology. Finally, the chapter takes up the question of what Lonergan still has to say to us today.

Journal of Macrodynamical Analysis, vol.12 (2020).

This issue is edited by James Duffy and Bruce Anderson, and is dedicated to Michael Shute (1951-2020), who founded the journal in 2001. In Shute's 2001 "Introduction: The Journal of Macrodynamical Analysis," he recounted how the journal came about and what its aim would be. The idea for the journal emerged from a series of conferences in Nova Scotia, Canada, in

1997, 1999, and 2000. Those conferences focused on Lonergan's macroeconomic dynamics, the relevance of this analysis to issues of social justice, and the long-term challenge of transforming methods and approaches prevalent in the contemporary academy. After the final conference, the decision was made to move forward with the journal, and the three articles published in volume 1 came from individuals who participated in the conferences and the discussion leading up to the decision to launch the journal. In this issue of *Loneragan Studies Newsletter*, see listings under Braio, Duffy, Oyler, Raymaker, Williams, Zanardi. See also a listing under the section "Reviews" for William's review on McShane's book. For online access, go to <https://journals.library.mun.ca/ojs/index.php/jmda/issue/current/showToc>.

Laracy, Joseph R. "Epistemology and Metaphysics in Interdisciplinary Communication: Insights from Ian Barbour and Bernard Lonergan, SJ." *Journal of Systemics, Cybernetics, and Informatics* 17/5 (2019) 49-54.

Interdisciplinary communication is a significant area of concern for researchers who engage in scholarship across academic fields as well as practitioners whose work is intrinsically interdisciplinary. Two twentieth century scholars, Ian Barbour and Bernard Lonergan, SJ, develop novel approaches to promoting interdisciplinary communication (and in some cases interdisciplinary "integration") by specifying a common metaphysical and epistemological framework for two very different fields. In this article, the author concisely explicates their fundamental approaches and also critically engages particular aspects of their work. These philosophical approaches to interdisciplinary communication may be beneficial for both first-order cybernetics, with its emphasis on communication and control in biological and engineering systems, as well as second-order cybernetics, given its emphasis on epistemology, ethics, self-referentiality, and self-organization of socio-technical systems.

Laracy, Joseph R., Thomas Marlowe, Edgar Valdez, and Richard Liddy. "Cybernetics of Observing Systems and Lonergan's Generalized Empirical Method." *Journal of Systemics, Cybernetics, and Informatics* 17/5 (2019) 65-70.

[This entry was previously included in *LSN* 40/3 (2019) under the listing Laracy, Joseph R., Thomas Marlowe, Edgar Valdez, and Richard Liddy. "Was Bernard Lonergan a Second Order Cyberneticist?" *Proceedings of the World Multi-Conference on Systemics, Cybernetics, and Informatics* (2019) 71-75.]

Cybernetics is inherently interdisciplinary and reflexive; second-order cybernetics stresses reflective interaction of knowledge and action with the observer. The same themes are central to the work of the twentieth century philosopher and theologian, Bernard Lonergan, SJ, and his Generalized Empirical Method. In reading both, one is struck by the resonances and interplay between the two perspectives, especially as applies to the scientist/observer interacting with and reflecting on their disciplines. In this short overview, the authors present the case that the similarities and differences add value to the study both of the work of Lonergan and of second-order cybernetics, and that Lonergan can be seen in part as an early and illuminating figure for understanding and reflecting upon second-order cybernetics itself.

Lawler, Michael G. and Todd A. Salzman. "Sex, Gender, and Intersex: Anthropological, Medical, and Ethical Critiques and Proposals." *Theology & Sexuality* 25/3 (2020) 205-226. DOI: 10.1080/13558358.2020.1722563.

The problems of intersex [persons born with both male and female characteristics] have received little attention from both Catholic Magisterium and theologians. Early in 2019, the Vatican Congregation for Catholic Education issued a document intended to be a pathway for a dialogue on the issue of gender in education. This essay responds to that document as a contribution to filling theological gaps in the consideration of intersex. It first explains and critiques the theological anthropology underlying the Vatican document and then analyzes and critiques Western cultural, medical approaches to intersex persons. It dialogues with the experience of intersex persons and the social sciences that document it and concludes by proposing ethical principles to guide intersex persons, their parents, and their physicians in the care and treatment of intersex. . . . Leaning heavily on Bernard Lonergan's transcendental method, Heaps and Ormerod offer important advice to surgeons, to patients and to their parents. [See Heaps, Jonathan, and Neil Ormerod. "Statistically Ordered: Gender, Sexual Identity, and the Metaphysics of 'Normal.'" *Theological Studies* 80/2 (2019) 346–369.]

McShane, Philip. *Interpretation from A to Z* (Vancouver: Axial Publishing, 2019). Available via Amazon: click on [Interpretation from A to Z](#).

This book moves along with many twists and turns, but it also provides a straightforward help to begin to read properly Lonergan's two main treatments of the topic of interpretation—section 3 of chapter 17 of *Insight* and chapter 7 of *Method in Theology*. The broad interest is in finding a full effective cultural basis of a future humanity. In *The Future: Core Precepts in Supramolecular Method and Nanochemistry* (Axial Publishing, 2019), McShane expressed what he considers the effective road forward. A central invitation in that book is for thinking supermolecules to self-assemble. The present A-to-Z book enlarges on that far-reaching invitation. The effective road involves a clear operative distinction between the negative Anthropocene, in which we presently live shabbily and destructively, and the positive Anthropocene towards which we must work slowly and democratically.

"Markets . . . tend to wholesale deception, to fraud, to sharp practice, to ruthlessness; they tend to exploit the snobbery of the rich, the ignorance of the masses, the impotence of the poor, the passions of nature, the gullibility of the world's endless supply of fools."

CWL 21: 33

Morrison, Glenn. "The Affectivity of Good Teaching: Towards the Transformative Practice of Possessing a 'Thinking Heart.'" *International Studies in Catholic Education* 12/1 (2020) 35-50. DOI: 10.1080/19422539.2020.1705676.

The aim of the article is to develop a phenomenological and theological approach to the affectivity of good teaching to foster a transformative practice of student engagement and awareness of the life of the soul as much as the mind and the heart. Drawing on the Catholic Intellectual Tradition's search for truth in the context of the theological virtues of faith, hope and love, the article sets out to articulate what it means to possess a thinking heart of education by way of engaging seven transcendental imperatives: be spontaneous, be imaginative, be hopeful, be faithful, be pastoral, be not afraid, and be vigilant. Together, these imperatives signify the transformative value of the search for truth evidencing a tradition of hopeful intelligence resonating with the affectivity of otherness, the turbulence and surprise of self-discovery, and a humble awareness of the wisdom of love at the service of love. This article draws inspirations from the works of Lonergan and develops transcendental imperatives in the light of affectivity, ethical metaphysics and theology.

Oyler, David. "Dialectic and the Emergence of Explicit Metaphysics." *Journal of Macrodynamic Analysis* 12 (2020), 13-29. <https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2181>.

The author sketches the personal role of dialectic in the emergence of explicit metaphysics. Of necessity, it is a sketch since a full account would require more than an essay. If we consider the full sweep of Lonergan's views on dialectic and one's own personal appropriation of dialectic and metaphysics, it is also a sketch because the author accounts for, but does not provide an account of, either one of those. The readers are responsible for the latter. Other philosophers and theologians are responsible for the former. This paper provides a very brief indication of the former which will help the author situate the questions he is pursuing here.

Raymaker, John. "Exploring Three Dialectical-Foundational Missing Links in Academia That Lonergan Retrieves." *Journal of Macrodynamic Analysis* 12 (2020), 5-12. <https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2182>.

In some ways, Lonergan's lifework parallels Stravinsky and Picasso's achievements in their fields. As is the case with the two giants of modern music and art, Lonergan's method incorporates previous achievements while opening vistas able to guide the future. His method is able to integrate revolutionary efforts within various traditions while opening up paths to interfaith, interdisciplinary perspectives. His work offers us several dialectical-foundational missing links that can help connect the intellectual and spiritual facets of our lives both personally and multicultural endeavors. But opposed to this optimistic prognosis for Lonergan's method, the effectiveness of his achievement is undermined if not vitiated by what Phil McShane calls the "darkness" affecting humans—a darkness that has not spared the efforts of Lonergan students. "That darkness gives us the possibility, even some slim probabilities, of a fresh start on the stumbling meaning of *Method in Theology* from Section 5 of chapter ten to the end of the book. That stumbling meaning has to become a precise lean-forward meaning" hinted at in *Method in Theology's* chapter on history.

Roy, Louis. "Principles of Fruitful Interreligious Dialogue: A Few Suggestions." *Studies in Interreligious Dialogue* 29/2 (2019) 159-183.

The purpose of this article is to draw out principles of fruitful dialogue from the writings of some thinkers who are philosophers, sociologists, or competent in both philosophy and sociology. They are, according to chronology, William James (1842-1910), George Herbert Mead (1863-1931), Alfred Schutz (1899-1959), Bernard Lonergan (1904-1984), Karl-Otto Apel (1922-2017), Jürgen Habermas (1929-), David Burrell (1933-), Axel Honneth (1949-), Steven Vaitkus (1955-), and Catherine Cornille (1961-). The author's treatment of these authors will be very selective because it will be commanded by his central goal: to bring into view facts of human interaction and rules of interpersonal communication.

Schena, Alberto and Gilberto Seravalli. *Un'utopia "intelligente": l'economia di Bernard Lonergan S.J.* Turin, Italy: Academia University Press, 2019.

Taddei Ferretti, Cloe. "Il concetto di *insight* secondo Lonergan: aspetti epistemologici e aspetti critici o problematici." *Filosofia* (2019) 197-222. <http://dx.doi.org/10.13135/2704-8195/3802>.

The paper focuses on the concept of insight, on its epistemological implications and the related problematic issues. It outlines the intentional dynamism of consciousness according to the thought of the philosopher Bernard Lonergan. It explores some misunderstandings of the concept of insight: insight as seeing, as thinking, as intuition, as information processing. It considers the connected issue of the origin of the mental. It explains the meaning of insight according to Lonergan, and examines the thought of Thomas Aquinas on the cognitive process as its background. Finally, it reflects on the consequences of the correct, according to

Lonergan, interpretation of the concept of insight: its consequences at scientific level, concerning the interpretation of registered neural correlates both of mental events and of voluntary movements; at philosophical level, concerning the transcendental base which is offered by the intentional dynamism of consciousness; at theological level, concerning the relation between immortality and resurrection.

Williams, Hugh. "Reinterpreting the Motor Car Analogy in Bernard Lonergan's 'For a New Political Economy.'" *Journal of Macrodynamical Analysis* 12 (2020), 97-104.
<https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2186>.

Economics as a discipline and as a social science and practice is hard to practice well. Many economists are conscientious in their practice. The author's own approach to the critique and study of economics has been based, in part, upon an adaptation of the Socratic method from the history of philosophy which, in the first instance, can be read as negative, critical, and skeptical. This aspect of philosophy quickly appealed to his desire for independent thinking as a young student, especially in its capacity to expose the ignorance of those who presented themselves as authoritative experts, ... to expose what the expert does not know and even further where there may be the pretense of knowledge when in fact there is none. In the Socratic tradition, this doesn't mean that critical philosophers or incisive skeptics have more knowledge; they may only be discovering the "holes" in the expert's knowledge without necessarily knowing what might fill that hole. As the story of Socrates demonstrates, this can lead fatefully to serious trouble with the powers that be in any institution or society. This certainly can be the case when from a philosophical perspective one criticizes the limitations of a venerable and admittedly powerful discipline such as economics.

Zanardi, William J. *Raising Expectations: A Fantasy about Future Developments*. Independently published. Forty Acres Press: 2020.

This is the seventh book in a co-authored series of experiments applying Lonergan's fourth functional specialty (dialectic) to contemporary issues. The primary purpose is to exemplify how scholars might evade intellectual impasses and premature halting points in their inquiries. The last two chapters fantasize about five centuries from now when many of the conventional academic expectations criticized in this book will be distant memories. Such a fantasy is one way of gaining some critical distance from the variable common sense and popular beliefs of the present.

Zanardi, William J. "What Are Your Expectations in Doing Comparative Interpretation?" *Journal of Macrodynamical Analysis* 12 (2020), 31-48.
<https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2183>.

This essay is an extended invitation to reflect on what one expects comparative interpretation to accomplish. Its purpose is to challenge readers' understanding and practice in comparing different viewpoints on some common issue. Part I describes some expectations about comparative interpretation and asks readers to make them explicit "objects" of their attention. Part II offers some guidance in identifying one's own expectations. It also tackles the difficult question of the criterion: What is the basis for the judgments and decisions that produce developmental rankings of interpretations? Part III asks where one stands in relation to eight expectations about basic issues in comparative interpretation. The invitation to formulate one's stances is an invitation to work out his/her own expectations about expectations, one's own viewpoint on viewpoints.

REVIEWS

Crysdale, Cynthia and Neil Ormerod. *Creator God, Evolving World*. Fortress, 2013.

Ormerod, Neil. *A Public God: Natural Theology Reconsidered*. Fortress, 2015.

Wollenberg, Bruce. *Theology and Science* 18/1 (2020) 164-166.

Gordon, Joseph K. *Divine Scripture in Human Understanding: A Systematic Theology of the Christian Bible*. Notre Dame, IN: University of Notre Dame Press, 2019.

Moser, P. Choice. *Current Reviews for Academic Libraries* 57/5 (2020) 559.

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

Wadholm, Rick Jr. *Pneuma* 41/3 and 4 (2019) 601-603.

McCarthy, Michael Halpin. *Towards a Catholic Christianity: A Study in Critical Belonging*. Lanham: Lexington Books, 2018.

Lennan, Richard. *Theology Today* 76/4 (2020) 373-74.

This book is an engagement with the recent past and evolving present of the Roman Catholic Church. In regard to the latter, the book focuses on the dynamics of “critical belonging” frames both a challenge to and hope for the church. In sketching how the Catholic Church might engage fruitfully with its own renewal and its ecumenical partners,. A guiding principle for this focus is that “superficiality must be avoided,” McCarthy enacts this principle in his writing by drawing on prominent Catholic scholars—Bernard Haring, Bernard Lonergan, Charles Taylor, John O’Malley, as well as Pope Francis—who have shaped his own theological insight and sense of how the church might act both faithfully and creatively in the the modern, secular world.

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

Zanardi, William. *Journal of Macrodynamical Analysis* 12 (2020).

<https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2187>, 105-106.

Perčić, Janez and Johannes Herzgsell, ed. *Major Jesuit Thinkers*. Paderborn: Ferdinand Schöningh, 2019.

Endean, Philip S.J. *Journal of Jesuit Studies* 6/3 (2019) 550-551.

WEBWORKS

Byrne, Patrick H. “Lonergan on the Foundations of the Theories of Relativity.” A New Paradigm: Bernard Lonergan’s Functional Macroeconomic Dynamics. At <https://functionalmacroeconomics.com/2020/02/09/lonergan-on-the-foundations-of-the-theories-of-relativity-by-patrick-byrne/> (February 2020).

McShane, Philip. “Æconomics” series. At www.philipmcschane.org.

In the series titled “Æconomics” which deals with problems of pedagogy in Lonergan studies and in economics, published articles include *Æconomics* 4: Sorting Out Superposed Circuits, *Æconomics* 5: Structuring the Reach towards the Future, *Æconomics* 6: I Started a Joke, *Æconomics* 7: International Trade: Beginnings.

GEMS

This section includes works that make little or no mention of 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!

Coghlan, David, Abraham B. (Rami) Shani, and Patricia C. Dahm. "Knowledge Production in Organization Development: An Interiority-based Perspective." *Journal of Change Management* 20/1 (2020) 81-98. DOI: 10.1080/14697017.2019.1628086.

Contemporary social science philosophy is bedeviled with debates about the nature of knowledge production. This article focuses on how knowledge is produced in the field of organization development (OD). A comprehensive framework based on six macrophases in OD knowledge production is advanced by focusing on kind of knowledge that is needed and for the purpose of such knowledge (an activity of the human mind which is called interiority). Drawing on the work of Bernard Lonergan, Coghlan suggests that the way to study human knowing is through an empirical method of self-appropriation, that is, to become aware of our intellectual activities when we question and seek to come to know and move to decision and action. He uses the term, self-appropriation, meaning to take possession of our intellectual activities by attending to them, learning to distinguish the relationship between the different activities within the knowing process and being able to make them explicit.

Hollerich, Michael. "Controlling the Narrative." *Commonweal* 147/1 (2020) 32-35.

Modern historiography has dismantled "the narrative" for compelling reasons. Postmodern suspicion of any and all grand narratives has discouraged the rise of a successor. No scholar of the last two generations has done more to ensure that Eusebius's chair remains vacant than Elizabeth Clark. [See her *The Fathers Refounded. Protestant Liberalism, Roman Catholic Modernism, and the Teaching of Ancient Christianity in Early Twentieth-Century America* (Pennsylvania: University of Pennsylvania Press, 2019). The reference to Eusebius is likely the influence of his work, *Ecclesiastical History*.] Clark's purpose is to recover the fitful process by which the study of early Christianity was gradually freed from its confessional and apologetic origins in Protestant seminaries, as a consequence of the adoption of the methods of critical-historical scholarship as they were understood in the generation that came of age before World War I. For her, this is essentially a story of emancipation from intellectual controls that continue to influence "obscurantist and reactionary currents in American religious life." "[Arthur] McGiffert, at Union Theological Seminary, gets the most extensive treatment. . . . One of those problems was the integration of historical consciousness into Catholic thinking—the reconciliation of claims to unchanging dogmatic truth with the facts of historical change, a challenge Bernard Lonergan tried to meet with his work on theological method."

McPartlan, Paul. "Serving Communion: Re-thinking the Relationship between Primacy and Synodality." *Ecclesiology* 16/1 (2020) 3-11.

The Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church resumed activity in 2005 after a five-year hiatus. Since that time, it has been working primarily on synodality and primacy—particularly on the thorny issue of universal primacy and the position of the pope. Two notable agreed statements have been achieved—the documents of Ravenna (2007) and Chieti (2016)—and further statements are in preparation. During that same period, another very notable dialogue has been taking place in the Saint Irenaeus Joint Orthodox-Catholic Working Group, which recently published *Serving Communion: Re-thinking the Relationship between Primacy and Synodality* (2018). This is a balanced and charitable study of the issue of primacy and synodality and is greatly to be welcomed. In many ways it with the principles not only of today's Catholic teaching and

theology but with the work of the official international dialogue, of which McPartlan is a member. He offers this response from a Roman Catholic perspective. This paper states that “Bernard Lonergan is said to have remarked in the late 1970s that ‘the meaning of Vatican II was the acknowledgement of history,’ and the council’s decree on ecumenism, *Unitatis Redintegratio* (UR), shows the realism and honesty that flow from that.”

O’Regan, Cyril. “Newman on Natural and Revealed Religion.” *American Catholic Philosophical Quarterly* 94/1 (2020) 159-186. DOI: 10.5840/acpq20209412.

This essay reflects on Newman’s famous analyses of natural and revealed religion and their relation, which appears in the tenth and final chapter of the *Grammar of Assent*. There are two lines of reflection, the first internalist, the second externalist. On the first front, the essay draws attention to how conscience plays a foundational role in Newman’s discussion of natural religion and how it helps to distinguish it from the “religion of civilization,” which Newman considers to be a rationalist substitute for the real religion. If natural religion is structurally grounded in conscience, it is historically illustrated in paganism and primitive religions to the extent to which these come to light in the modern age. Crucially, natural religion has significant content that is endorsed and recalibrated in revealed religion. It uncovers God as Judge and discloses humanity both to be under judgment and hoping for reconciliation through a mediator. The second and more externalist line of reflection draws attention to how Bishop Joseph Butler’s classic *Analogy of Religion* (1736) provides the basic frame for Newman’s reflection on natural and revealed religion and their relation...Newman’s great classic the *Grammar of Assent* has ...served as a guide for the likes of Bernard Lonergan, Erich Przywara, and Hans Urs von Balthasar.

Pierucci, Ernest S. “Wonder, the Person, and the Common Good in Catholic Social Teaching.” *Journal of Catholic Social Thought* 17/1 (2020) 83-98. DOI: 10.5840/jcathsoc20201717.

Pring, Richard. *Challenges for Religious Education: Is There a Disconnect Between Faith and Reason?* Abingdon, Oxon; New York, NY: Routledge, 2020.

This philosophical examination first identifies what is meant by having “a faith,” namely: (i) the beliefs which constitute that faith and (ii) the way of life and commitments which such beliefs entail. Next, it points to what Rudolf Otto referred to in “The Idea of the Holy,” to what William James revealed in “The Varieties of Religious Experience,” to Emile Pascal’s *mysterium tremendum* in his *Les Pensees*, to Mohammad’s response to the revelations on Mount Hira, and to the way of life presented in the “Torah”—namely, that deep-seated sense of the “numinous” which arises in so many cultures. However, criticisms have to be faced in the light of challenges to the truth of such beliefs, especially within the context of education, and therefore to the reasonableness of such beliefs and of consequent commitments. A deeper exploration is presented of the epistemological and pedagogical issues relate to faith.

Revol, Fabien. “The Concept of Continuous Creation Part II: Toward a Renewed and Actualized Concept.” *Zygon: Journal of Religion and Science* 55/1 (2020). <https://doi.org/10.1111/zygo.12583>.

The renewal of the concept of continuous creation follows two steps: (1) an establishment of the concept of *novelty* in an exercise of philosophy of nature, as a means of interpreting the scientific discourse concerning the evolution of life; (2) based on philosophical and theological critiques and on the concept of novelty, a reformulation of of continuous creation in its dynamic perspective. If the universe of possibilities of creation proceeds from the Divine Word by the will of the Father, as the first timeless *ex nihilo* creative moment, the Holy Spirit allows, in a second creative moment, the universe of possibilities to proceed continuously through a creative partnership in which all creatures are involved. Created novelty is the expression of a procession of one possibility among others, which has been selected by

creatures during the evolutionary process, due to the interdependence of constitutive interactions and the propensities in which creatures are situated... The indeterminacy of some phenomena makes it difficult to assimilate them in the classical conception of things, but statistics allow us to account for them in an intelligible way. The emergent probabilities as introduced by Bernard Lonergan in his major work *Insight* seem to be a good approach to study this overall phenomenon that assimilates in itself the notion of order and disorder.

Rooney, James Dominic. "Why All Classical Theists Should Believe in Physical Promotions, But It Doesn't Really Matter (for Freedom)." *International Journal for Philosophy of Religion* (2020). <https://doi.org/10.1007/s11153-020-09745-z>.

"Physical promotions" is a concept associated with Baroque Catholic theological debates concerning grace and freedom. In this paper, the author presents an argument that the entities identified in this debate, physical promotions, are necessary for any classical theist's account of divine causality. A "classical theist" is a theist who holds both that God is simple, that is, without inhering properties, and that humans and God are both free in the incompatibilist sense. In fact, not only does the acceptance of physical promotions not entail determinism, physical promotions are the only way for classical theists to preserve the aforementioned two commitments. Nevertheless, the theory of promotions, by itself, cannot help theologians resolve questions of how God causes human free acts without violating their freedom... Here the author draws on the theory of grace proposed by Bernard Lonergan. Lonergan wanted to overcome the classical Banezian and Molinist positions associated with divine causality of human free acts. Specifically, he rejected the theory of physical promotions and proposed a theory that seems like a "state of affairs" account of the truthmaking involved in God's direct actions. Further, the account was developed particularly to analyze the situations he is interested in explaining: miracles, conversion, etc.

Sulmasy, Daniel P. "Whole-brain Death and Integration: Realigning the Ontological Concept with Clinical Diagnostic Tests." *Theoretical Medicine and Bioethics* 40 (2019) 455-481. <https://doi.org/10.1007/s11017-019-09504-w>.

For decades, physicians, philosophers, theologians, lawyers, and the public considered brain death a settled issue. However, a series of recent cases in which individuals were declared brain dead yet kept physiologically alive for prolonged periods of time has challenged the status quo. This signals a need for deeper reflection and reexamination of the underlying philosophical, scientific, and clinical issues at stake in defining death... Having surveyed the alternatives, it seems that *lack of integration* may still be the best ontological standard for death... One philosopher, Bernard Lonergan, suggested that any "thing" is best understood as a focus of data, a unity-identity-whole. In this sense, it is loss of focus (i.e., a dis-integration rather than a decomposition) that signifies non-existence. That is what one needs from an ontological conception of death.

Towey, Anthony. "Grammar of Dissent? Theology and the Language of Religious Education." *New Blackfriars* 101/1092 (2020) 135-152.

The prosperity of theology at Universities in this country is, for better or worse, linked to the prosperity or otherwise of Religious Education in the nation's schools where pupils first learn the grammar and vocabulary of belief. Yet despite one of the aspirations of recent reforms of the subject being to harmonize student transition from secondary to tertiary level, other voices have been raised which question the validity of that project. This article considers why religious education is currently such a contested pedagogical space, what kind of alternatives are being proposed and why Newman's Idea of a University and an "inclusive" understanding of Theology might inform a coherent Catholic response. This article points out that B. Carmody prefers the critical realism of Lonergan's transcendental thomism... to find a

baseline methodology to equip students to make better existential choices and indeed facilitate a “fundamental option” regarding worldviews.

Wood, Robert E. “The Heart in Newman’s Thought.” *American Catholic Philosophical Quarterly* 94/1 (2020) 57-72. DOI: 10.5840/acpq202012197.

Newman’s view of the heart corresponds with the view presented in the 1992 Catechism of the Catholic Church. His motto, *Cor ad cor loquitur*, exhibits his central religious preoccupation. There are three factors involved in religious existence: intellectual apprehension, emotional realization, and moral action. The center, located in the heart, is typically considered secondary: clear conception and moral action are all that is required. For Newman, this is truncated religion, for religion has its deepest root in the heart. Here is where he considers conscience. Like taste and common sense, it is an intellectual virtue; but unlike conscience abstractly considered, it is always emotional. It is a privileged place of relation to God, the Supreme Judge. A peculiar set of emotional matters cluster around this relation. Conscience relates to intellect as devotion relates to theology. The relationship exhibits the more general relation between a real and a notional assent. A real assent deals with concrete matters and is a relation of “the whole person.” It aims to realize what we already accept. This may occur organically through experience, but it can also be invoked meditatively in solitude. Imagination is the chief vehicle of that realization.

Wright, N. T. “Loving to Know.” *First Things: A Monthly Journal of Religion and Public Life* 300 (2020). <https://www.firstthings.com/article/2020/02/loving-to-know>.

In many spheres, an urgent and vital question regards not only of *what* we know but also *how* we know. The author develops the notion of love as the ultimate form of knowledge and to explore its wider relevance. . . . As a historian, he recognized that an either/or of “objective-history/ subjective meaning” is a gross oversimplification. In his 1992 book, *The New Testament and the People of God*, he suggested that we needed a better integration, one that transcends the antithesis of objective and subjective. He was introduced to the idea of critical realism through the work of Bernard Lonergan, whom he encountered in the work of Ben Meyer. There, he met what they thought of as “an epistemology of love.” Ever since, he sought to understand what this might mean and to put it into practice.

RECENT EVENTS

Ethics and Economics Forum: “Is Globalization Good: A Critical Analysis.” Seton Hall University

February 4, 2020

The Ethics and Economics Forum, co-sponsored by the Center for Catholic Studies and the Department of Religion, hosted “Is Globalization Good: A Critical Analysis.” Attendees heard from guest lecturer Professor **Paul St. Amour**, Ph.D. as well as a response from **J. Michael Stebbins**, Ph.D. Globalization has its advocates and its detractors, and debates among them seem interminable. These debates are important because they influence trade policy, immigration, working conditions, standards of living, political autonomy and integrity, environmental sustainability, etc. The humanization of the global economy will require persons who ask and answer a broad range of questions regarding past and present performance, and who have insights grasping possibilities for future improvement. This presentation focused on the philosophical and economic writings of Bernard Lonergan, who provided an explanatorily and powerful heuristic for the critical analysis of globalization. Lonergan distinguished natural, technical, economic, political, and cultural “schemes of recurrence” and clarified how these are related. The lecturer and respondent considered how insight into the normative relations obtaining between these levels

of order might provide an indispensable key for the responsible guidance of the global economy going forward. See <https://www.shu.edu/catholic-studies-center/news/is-globalization-good-a-critical-analysis.cfm>.

2020 Lonergan Seminar and Book Launch, Lonergan Research Institute. Regis College, Toronto

February 14, 2020

Book launch: The launch of **Fr. Michael Eades's** 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). Fr Eades's book represents the first monograph dedicated to the thought of the late **Fr. Frederick Crowe**—co-founder of the LRI and former president of Regis College—as a thinker in his own right. [An earlier book dedicate to Crowe's work appeared in 1978, with the title *Trinification of the World*, ed. Jean-Marc Laporte and Thomas Dunne (Toronto: Regis College Press).]

Reflections: **Gill Goulding** (Regis College), **Richard Liddy** (Emeritus, Seton Hall), and **Michael Vertin** (Emeritus, St. Michael's College)

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

February 28-29, 2020

Keynotes: **Patrick Flanagan, CM** (St. John's University) "Cybertheology: Foundations and the Future of the Field," **David Gibson** (Fordham University) "Communication and Conversion: Notes—and Hopes—for the Future of the Catholic Mission," **Kevin Hart** (University of Virginia) "Richard of St. Victor and Thomas Aquinas on Contemplation," **Susan Wood** (Regis College, University of Toronto) "*Unitatis Redintegratio*: Retrospect and Prospect."

Session 1A Sacramental Theology: **Ryan Scruggs** (McGill University) "The Gift of Forgiveness: The Economy of Redemption in Irenaeus of Lyons," **Matthew Thollander** (Christ the King Seminary) "Reflections on the 'Sacramental Link' in Hans Boersma's Christian Platonism," **Luke Togni** (Marquette University) "Consuming the Word: The Mystagogical and Ecumenical Prospects of the Communion Verse." Session 1B Political Theology and Sociology: **Adam Beyt** (Fordham University) "The Logic of 'Negation': A Butlerian Mystical-Political Theology," **Chanelle Robinson** (Boston College) "What Shall We Call Her? An Adulteress, or Chaste?: Analyzing The City of God in an Era of #MeToo," **Brian Bajzek** (Christ the King Seminary) "Mean Girls, Mimesis, and The Culture(s) Creating Them: A Postmodern Redemption of the Teen Comedy." Session 1C Love, Kenosis, and Human Cooperation: **Christopher Krall** (Marquette University) "Elevating the Levels of Consciousness: How Love Sublates the Prior Four," **Stephen Calme** (Marquette University) "A Spirituality of Kenosis as Guide to Antiracism," **Benjamin Hohman** (Boston College) "The Principle of Cooperation in a Friendly Universe: Lonergan and Coakley in Conversation." Session 1D Imagination, Memory, and Meaning: **Stephen Ferguson** (Fordham University) "C.S. Lewis and the Hermeneutic Circle against Merold Westphal," **David Mosley** (Holy Family Academy) "The Organ of Perception and Meaning: A Theology of the Imagination," **Anne Carpenter** (St. Mary's College) "*Ressourcement* and Revolution: Charles Péguy as a Model for a *Nouvelle Théologie*."

Session 2A Christology: **Andrew Vink** (Boston College) "Proactive Compassion: Rethinking the Question of God's (Im)Passibility," **Shaun Brown** (D'Youville College) "You are the Christ, the Son of the Living God': George Lindbeck's Christology," **Gene Schlesinger** (Santa Clara University) "Mysticism and Sacrifice in Henri de Lubac." Session 2B Political Theology: **Héctor Acero Ferrer** (Martin Luther University College at Wilfrid Laurier University) "The Community We Can Become: Biblical Interpretation and Social Imagination in Latin American Base

Communities,” **Marie Green** (University of St. Michael’s College, University of Toronto) “Racialized Students in Southern Ontario Catholic Schools: Findings of a Mixed Methods Study,” **David Justice** (Saint Louis University) “A Certain Dark Joy: The Prophetic Possibility of Rage and Joy in MLK Jr.” Session 2C Theological Anthropology: **Robyn Boéré** (Regis College, University of Toronto) “Is it Great to Procreate? Having Children in a Time of Ecological Crisis,” **Rachel Coleman** (John Paul II Institute) “Philosophy of Gender and the Role of Metaphysics,” **Charlie Gillespie** (Sacred Heart University) “Toward a Trinitarian Theological Aesthetics of Delight.” Session 2D Confession and Conversion: **Mary Beth Bowen** (Oblate School of Theology) “Conversion: A Spiritual and Theological Exploration of Dag Hammarskjöld’s ‘Yes,’” **William Meehan** (Christ the King Seminary) “Conversion and the ‘Beginner’: Comparing Doran’s Psychic Conversion with the Active Night of Sense in The Ascent of Mount Carmel,” **Kate McCray** (University of St. Michael’s College, University of Toronto) “If Confession Included Disclosure: Ethical Obligations of Christian Sacramentology in Response to Victims of Abuse.”

Session 3A Scripture: **Adam Plescia** (Christ the King Seminary) “All Scripture is Useful: An Old Testament Professor’s Evaluation of the USCCB’s Instructions for Preparing Sunday Homilies and His Plea for Preaching from the Whole Bible,” **Catherine Petranj** (Saint Vincent College) “Words and Silences in the Parental Instructions of Proverbs,” **Charles Hughes Huff** (Washington University, St. Louis) “The Medicinal Metaphor for Punishment in the Priestly Literature, Aristotle, and Thomas Aquinas.” Session 3B Ministerial Responsibility and Identity: **Juliana Vazquez Krivsky** (Marquette University) “Balthasar and Lonergan on Finding Our True Selves in Christ: Collaboration toward a Theodramatic Category,” **Howard Morgan** (Niagara University) “‘I am willing. . . be healed!’: Considerations for Expanding the Notion of ‘Minister’ in the Sacrament of the Anointing of the Sick,” **John Staak** (Christ the King Seminary) “Warned in a Dream to Return Home by a Different Way (Mt 2:12): Challenges in the Culture of Ecclesial Leadership.” Session 3C Theology at the Frontiers: **Lucas Briola** (Saint Vincent College) “Dramatic Artistry in Our Common Home: Robert Doran and the Doxological Anthropology of *Laudato Si*,” **Jakob Rinderknecht** (University of the Incarnate Word) “What Comes After the Joint Declaration?: Ordination as an Ecumenical Hurdle,” **John Dadosky** (Regis College, University of Toronto) “What Are Comparative Theologians Doing When They Are Doing Comparative Theology?”

2020 Lonergan Seminar, Lonergan Research Institute. Regis College, Toronto

March 20, 2020

Presentation: **Monica Marcelli-Chu** (Regis College)

2020 Annual Bernard Lonergan Lecture. Seton Hall University

March 23, 2020

Presentation: **Jeremy Wilkins** (Boston College)

<https://www.shu.edu/catholic-studies-center/co-curricular-activities.cfm>.

COMING UP

35th Annual Fallon Memorial Lonergan Symposium. Loyola Marymount University, Los Angeles

April 23-25, 2020

Pre-registration: Pre-register by email to mmorelli@lmu.edu. Accommodations: Custom Hotel (Link) is located within walking distance of the university. <http://bclonergan.org/wp-content/uploads/2019/10/WCMI-2020-Call-for-Papers.pdf>.

75th Annual Convention of The Catholic Theological Society of America (CTSA). Baltimore, MD

June 11-14, 2020

Theme: “‘All You Who Labor...’ Theology, Work, and Economy”

Session I.8 Lonergan—Consultation

Administrative Team: **Nicholas Olkovich, Kevin Vander Schel, Darren Dias**; Convener: **Nicholas Olkovich** (St. Mark’s College); Moderator: **Brian Bajzek** (Christ the King Seminary).

Presentations: **Neil Ormerod** (Sydney College of Divinity) “The Law of the Cross in an Ecologically Unsustainable Economy,” **Erica Siu-Mui Lee** (Regis College, University of Toronto) “Accounting and Business Ethics in a Digital Age: Lonergan’s Notions of Bias, Conversion, and Scale of Values as Anthropological Presuppositions,” **Joseph C. Mudd** (Gonzaga University) “A Sacramental Economy: General Bias, Economic Conversion, and the Sacramentality of Labor.”

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. <https://www.helsinki.fi/en/conferences/the-3rd-peaceful-coexistence-colloquium>.

47th Annual Lonergan Workshop. Boston College

June 21-28, 2020

PEOPLE

RIP. Michael Shute (1951-2020)

Sadly we announce the death of long-time Lonergan scholar **Michael Shute**. Michael was a professor in the Religious Studies Department of Memorial University of Newfoundland, founder and editor of the *Journal of Macrodynamic Analysis*, and author of *The Origins of Lonergan’s Notion of the Dialectic of History* (LSN 14/2; 1993), *Lonergan’s Discovery of the Science of Economics*, and *Lonergan’s Early Economic Research* (LSN 31/3; 2010), as well as dozens of scholarly articles ranging from economic variables to theory of art. Michael was known for his sense of humor and diligent scholarship. He had a passion for music, appreciated nearly all genre, and played the harmonica. Various friends and colleagues contributed words honoring Michael in the dedication page of the *Journal of Macrodynamic Analysis*, volume 12 (2020).

Email Change. The email address of **James Duffy** has changed—from james.duffy@itesm.mx to humanistasmorelia@gmail.com.

Subscriptions

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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
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ISSN 0845-2849. Title ID 190641504