

# LONERGAN STUDIES

NEWSLETTER 41/2

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## PUBLICATIONS

Allerton, Meghan, James Duffy and Philip McShane. "Assembling Lonergan's Heart." *Journal of Macrodynamical Analysis* 13 (2020) 146-164.

<https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2202/1747>.

This series of *Assembly* essays seeks to make a beginning on the structured dialectic task specified so compactly by Lonergan in section 5 of Chapter 10 of *Method in Theology*.

Briola, Lucas. "Liturgy as a Practical Cosmology: Jenkins and Lonergan in Conversation." *New Blackfriars* 101/1093 (2020). DOI: 10.1111/nbfr.12561.

This article introduces Bernard Lonergan to environmental ethics through a conversation with Willis Jenkins. Jenkins represents a ripe dialogue partner for Lonergan because of his attentiveness to methodological questions within environmental ethics, as in his incisive critique of Lynn White's influence. To pursue this conversation, this article examines Jenkins's critique of White and then turns to Lonergan's thought to supplement and refine this critique. From this engagement, the article identifies the need for a "practical cosmology": an ongoing Christian practice that can affectively motivate care for creation. It proposes that the Christian liturgy, through its rich symbolism and distinct cosmology, offers one such practice and thus can weave that care seamlessly within Christian identity. To test this conclusion, the article briefly considers the import of this conversation for contemporary ecclesial responses to the ecological crisis, such as in *Laudato si'*.

Brown, Patrick, Catherine King and Paul St. Amour. "Dialectic Exercise on 'the General Bias.'" *Journal of Macrodynamical Analysis* 13 (2020) 45-83.

<https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2199/1744>.

The relevant text is *Insight*, Chapter 7, section 8, on the "general bias" of common sense. First, this article attempts to identify key counterpositions that previously guided Brown's thinking about general bias. Second, this article identifies a position that can be developed. Third, this article attempts to indicate the view that would result from reversing those counterpositions and promoting that position.

Carroll, Sandra and John Francis Collins. "Stewards of Creation: *Laudato Si'*, Ecological Conversion and Religious Education." In *Global Perspectives on Catholic Religious Education in Schools Volume II: Learning and Leading in a Pluralist World*, edited by Michael T. Buchanan and Adrian-Mario Gellel, 417-428. Singapore: Springer, 2019. DOI: 10.1007/978-981-13-6127-2\_34.

This chapter begins with a critical review of the module Stewards of Creation from a 2014 draft Religious Education Curriculum for the Archdiocese of Sydney. The publication of the papal encyclical *Laudato Si'* has moved environmental and ecological awareness from the periphery to the centre of Catholic thought and practice; this is reflected in the religious education curriculum. With a focus on Chapter 6 of *Laudato Si'*, Ecological Education and Spirituality, this chapter examines the relevance of care for our common home. It draws on the notion of the scale of values proposed by Bernard Lonergan to understand the term ecological conversion. Implications for religious education are discussed with specific reference to the Year 7 Module Stewards of Creation from the God, Religion and Life Strand of the draft Religious Education Curriculum from Sydney Catholic schools.

De La Noval, Roberto J. “Common Sense Isn’t Enough: Can the Pandemic Cure Us of Bad Habits of Mind?” *The Coronavirus Collection of Commonweal*.  
<https://www.commonwealmagazine.org/common-sense-isnt-enough>.

As the coronavirus pandemic spreads throughout the globe, practicing social distancing is the advice of the world’s scientists, who are tracking this disease that has already cost so many lives. It is worth asking ourselves why so many people failed to heed the warnings of scientists. These are examples of what the Jesuit philosopher and theologian Bernard Lonergan (1904–1984) called the bias of common sense against analytic and historical study.

Duffy, James, Alexandra Gillis, Robert Henman, Terrance Quinn and William Zanardi. “Effective Dialectical Analysis.” *Journal of Macrodynamical Analysis* 13 (2020) 21-44.  
<https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2198/1743>.

The common description of science as “an organized body of knowledge” possesses more than merely metaphorical significance. Like any self-organizing body—be it a tadpole, a giraffe fetus, an animal species, or humanity in its space-time solidarity—science develops. It develops through cumulative discoveries which often involve “a series of emergent leaps from the explanations of one position to the explanations of the next.” The displacement of one explanation by another raises the question of method. What is the intelligibility of leaping?

Duffy, James, Cecilia Moloney and Terrance Quinn. “Assembling the Meaning of Probability.” *Journal of Macrodynamical Analysis* 13 (2020) 84-118.  
<https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2200/1745>.

The article focuses on the meaning of a single word, *probability*. The tasks are (1) to make explicit that which one is capable of talking about; (2) to identify that which one is not capable of talking about; and (3) to describe the view that results from developing what one takes to be positional and reversing what one takes to be counter-positional.

Finn, Daniel K. *Moral Agency within Social Structures and Culture: A Primer on Critical Realism for Christian Ethics*. Washington, DC: Georgetown University Press, 2020.

In Chapter Five of this work, “Culture” states that nearly all the leading Catholic theologians of the past century spoke of the importance of culture for living out Christian faith and for understanding it theologically. Hans Urs von Balthasar spent his life, many say, working to unite faith and culture. Bernard Lonergan defined Christian theology as the mediation between Christian faith and culture—that is, working out what faith means in the context of the culture of a particular time and place. If the task of theology requires engagement with culture, then it is incumbent on theologians to understand culture well.

Frohlich, Mary. “Spirit, Spirituality, and Contemplative Method.” *Spiritus: A Journal of Christian Spirituality* 20/1 (2020) 31-44. DOI: 10.1353/scs.2020.0019.

The goal of the “Evolving Methodologies in the Study of Spirituality” conference, held at the Antonianum in Rome in September 2019, was for spirituality scholars from both Latin (Italian/Spanish) and English-speaking worlds to converse and to learn from one another. To foster this learning, the author briefly identifies few points of difference and convergence between the approaches to the study of spirituality that have developed in these two contexts; she then addresses those points as the author presents an overview of her own current approach to the study and teaching of spirituality. The author suggests that the difference can fairly easily be detected between a scholarly study of a great spiritual classic—for example, Augustine’s *Confessions* or Teresa’s *Interior Castle*—that confines itself to the historical, the literary, or the doctrinal level. In contrast, a scholarly work engages with the classics with particular attention to the movements

of the human spirit as it is being progressively transformed. The classical sources may be essential for scholars in spirituality to use as a resource; but, in her view, such scholarship is not studying spirituality *per se*. This does not require that our own spiritual experience fully encompass everything being described, but it does mean that our questions and reflection about what is being described derive from a basis of lived experience rather than simply from theoretical analysis. The author has found important grounding for this claim in the work of Bernard Lonergan who put conversion at the center of theology.

Geldhof, Joris. "Liturgical Theology as a Research Program." *Brill Research Perspectives in Theology* 4/2 (2020) 1-128.

The fundamental principle of this essay is that liturgical theology does not simply deal with Christian rituals, festivals and sacraments, but with the core of faith itself—God, the world, the Christ event, tradition, Church, and redemption—to the extent that it is embodied and expressed in worship practices. The author does not propose to present a detailed discussion or careful analysis of theological works. Instead, he offers a thought experiment: how would the works of premier theologians have looked if liturgy had been emphatically on their horizon? The proposal is to review groundbreaking works of three highly influential theologians stemming from different linguistic and cultural backgrounds. Karl Rahner's *Hörer des Wortes* (1941), Henri de Lubac's *Surnaturel* (1946) and Bernard Lonergan's *Insight* (1957). None of these theologians is known particularly to be a specialist in liturgy.

Gunn, Dennis. *Educating for Civic Dialogue in an Age of Uncivil Discourse*. New York: Routledge. 2020.

Chapter Five "Creative Conversations: Re-imagining Cosmopolitan Classrooms for the Twenty-first Century" emphasizes the need to model, nurture, and develop cosmopolitan competencies in the classroom in order to help students develop the skills necessary for democratic and global citizenship. (1) By fostering the dialogic competencies of attentive listening, intelligent questioning, reasonable positioning, and responsible dialogue, students are prepared to engage in civil discourse in the local, national, and global public sphere. (2) By developing the critical competencies of identifying, testing, and weighing assumptions, students are prepared to become critically reflective democratic and global citizens. (3) By encouraging the creative competencies of creatively navigating and negotiating the complexities of identity, sense of place, and commitment in a globalized yet polarized world, students are able to foster a cosmopolitan imagination that allows them to see the world as a place of hope. Just as an authentically cosmopolitan education invites authentic subjectivity, various forms of miseducation can lead to inauthenticity. Lonergan insists that education is one way to "transform human society and human living" by promoting the authentic development of the human person as a subject. Fostering such development that supports individuals in their growth toward authentic subjectivity as knowing and valuing subjects, acting responsibly in the world, is a key educational task and a task that is central to any truly cosmopolitan education.

"Indeed, if one has never been really bitten by philosophy, in all likelihood one is a naïve realist and one will steer one's "positive," "scientific" contributions to theology by a compass that a stray magnet is pulling off the mark."

CWL 13, 172, note 10

Hanchin, Timothy and Christy Lang Hearlson. "Educating for Ecological Conversion: An Ecstatic Pedagogy for Christian Higher Education amid Climate Crisis." *Religious Education* (2020) DOI: 10.1080/00344087.2020.1768470.

Christian universities are obligated by their mission to confront the climate crisis as the pressing existential issue of our time. In his encyclical *Laudato Si'*, Pope Francis calls for the ecological conversion of the church and all of humanity. Ecological conversion entails an existential shift from a relationship with the earth marked by possessive, wasteful consumption to one marked by delight in creation, concern for its suffering, and preservation of this divine gift. Following the work of Bernard Lonergan and Robert Doran on conversion, we propose pedagogical strategies of connectedness and encounter that emphasize the psychic dimension of ecological conversion.

Hart, David Bentley. *Theological Territories: A David Bentley Hart Digest*. Indiana: University of Notre Dame Press, 2020.

The author reflects on the state of theology "at the borders" of other fields of discourse—in particular, metaphysics, philosophy of mind, science, the arts, ethics, and biblical hermeneutics. The book advances many of Hart's larger theological projects of developing and deepening numerous dimensions of his previous works. *Theological Territories* constitutes something of a manifesto regarding the manner in which theology should engage other fields of concern and scholarship. Chapter Eleven is titled "Consciousness and Grace: Thoughts on Bernard Lonergan."

Hegarty, John and Regis Maubrey. "Measuring Insight in the Classroom." In *International and Interdisciplinary Conference on Modeling and Using Context 2019, Trento, Italy, November 20–22, 2019, Proceedings*, Lecture Notes in Computer Science, vol. 11939, edited by Gábor Bella and Paolo Bouquet. Cham: Springer, 2019. DOI: 10.1007/978-3-030-34974-5\_10.

Organizations learn by comparing practices of employees under different aspects and leverage the lessons learned in improved procedures. This paper reports on a pilot research project that shows how the theory of practice-based organizational learning can be transposed to the classroom. Students' insights about their learning practice are linked to, and reflected in, better learning performance in the subject matter. Peer-controlled self-evaluation is used to measure subject-matter understanding on a scale inspired by Lonergan's cognitional theory. The pilot research project presented here was undertaken in the 2018/2019 academic year in a French business school in a management class. A multi-class research project in the same school is planned by the authors for the academic year 2019/2020.

Hohman, Benjamin. "Gender Metaphysics: Judith Butler and Bernard Lonergan in Conversation." *Theological Studies* 81/1 (2020) 111-131.

There has long been a mutual distrust between gender theory and Catholic metaphysics. However, this article argues that at least one significant figure in gender studies, Judith Butler, has been broadly misunderstood by many Catholic thinkers. Bringing Butler into dialogue with Bernard Lonergan, this article proposes to show (1) that Butler's critiques reveal certain influential strands of Catholic theology as metaphysically untenable, (2) that Lonergan's metaphysics evades Butler's critiques, and (3) that there is a complementarity between Butler and Lonergan's approaches and their aims. The final section of the article offers some foundational principles from Lonergan's metaphysics for framing ongoing dialogue.

*Journal of Macrodynamical Analysis*, vol.13 (2020).

This issue, edited by James Duffy, asks what Lonergan had in mind while laying out the structure of dialectic. Could the procedure be at the heart of mediating "between a cultural matrix and the significance and role of religion in that matrix"? This volume presents the results of five dialectic

exercises that began in the spring of 2019. They mark a beginning and a possible turning point. The preface links the significance of the procedure to the spontaneous question of a little girl who would like to hear the story of everything. In this issue of *Lonergan Studies Newsletter*, see listings under Brown, Duffy, and McShane. See also a listing under the section “Reviews” for Zanardi’s review on McShane’s book. For online access, go to <https://journals.library.mun.ca/ojs/index.php/jmda>.

Kwan, Carlo 關永中. *The Horizon of Being: Commentary on Lonergan’s Insight Chapters 11 to 13* (in Chinese: 郎尼根論存有視域《洞察》第十一至第十三章釋義). New Taipei City: Fu Jen Catholic University Press, 2019.

The first volume covering Lonergan’s *Insight* chapters 1 to 10 was re-published in 2011. The second volume, chapters 11 to 13, was published in December 2019. In the near future, three more volumes will be published covering *Insight* chapter 14, chapter 15 and chapters 16-20. The publication of these volumes is an important step in making the work of Bernard Lonergan better known in the Chinese speaking world. Beginning with second volume on chapters 11 to 13, there is a foreword in English and the index is in both Chinese and English.

Lawrence, Frederick G. “Revelation as Sharing in God’s Self-Understanding as Absolute Love.” In *The Enigma of Divine Revelation*, vol. 7 of Contributions to Hermeneutics, edited by Jean-Luc Marion and Christiaan Jacobs-Vandegeer, 197-233. Cham: Springer International Publishing, 2020. DOI: 10.1007/978-3-030-28132-8\_10.

A proper understanding of revelation has to explain the possibility of sharing in God’s self-understanding without prejudice to the apophatic dimension of human participation in God’s redeeming love. With the example of St Augustine’s conversion and the insights of Raymond Schwager and René Girard, the author uses Lonergan’s soteriology to explain the redemptive aspect of revelation and emphasizes that in receiving and understanding revelation, we still do not fully understand and know the mysterious nature of God.

McNamara, Patrick. *Religion, Neuroscience and the Self: A New Personalism*. New York: Routledge, 2020.

Chapter Seven is titled “The Divided Self: Groups, Evil and Depersonalization.” The personalist project sets the person at the center of the moral universe. What is inimical to the person or destructive to the person is potentially evil. Ultimately what is destructive to the person is the refusal of the invitation of friendship with God or collaboration with God. While the discussion of Augustine and Aquinas has shown us how evil results from a corrupted set of intentional states...neither Augustine or Aquinas were clear as to why the agent intellect entertains corrupted intentional states in the first place. Here the author turns to the arguably personalist philosopher and theologian Bernard Lonergan for help.

McShane, Philip and William Zanardi. “Assembling the Science of Interpretation.” *Journal of Macrodynamical Analysis* 13 (2020) 119-146. <https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2201/1746>.

“Interpretation is to be scientific.” Those five words of Lonergan weave beautifully into McShane’s proposed sublation of Chapter 17 of *Insight* (Metaphysics as Dialectic) in the context of an effective engineering of progress that would gently blossom into the strange leap to eschatological neuromolecular reality. But here this article not pushing for a grasp of such a millennial-long global venture. The article aims to foster a development among members of the community around Bernard Lonergan in which they would begin to take his project and his optimism seriously. Our effort is in continuity with two previous *Assembly* ventures but is quite

independent of them: these introductory remarks settle that independence by indicating the basic strategy.

Tracy, David. *Filaments: Theological Profiles: Selected Essays, Volume 2*. Chicago: University of Chicago Press, 2020.

In the second volume of his two-volume collection of essays from the 1980s to 2018, Tracy gathers profiles of significant theologians, philosophers, and religious thinkers. These essays, he suggests, can be thought of in terms of Walt Whitman's "filaments," which are thrown out from the speaking self to others—ancient, medieval, modern, and contemporary—in order to be caught elsewhere. *Filaments* arranges its subjects in rough chronological order, from choices in ancient theology, such as Augustine, through the likes of William of St. Thierry in the medieval period and Martin Luther and Michelangelo in the early modern, and, finally, to modern and contemporary thinkers, including Bernard Lonergan, Paul Tillich, Simone Weil, Karl Rahner, Reinhold Niebuhr, and Iris Murdoch. Taken together, these essays can be understood as a partial initiation into a history of Christian theology defined by Tracy's key virtues of plurality and ambiguity, marked by surprising insights and connections.

### DISSERTATIONS & THESES

Jankulak, Francis Joseph. "Love in the Constitutive Meaning of Human Existence: Bernard Lonergan and Hans Urs von Balthasar in Dialogue." Master thesis, directed by Darren Dias. St Michael's College, Toronto School of Theology, University of Toronto, 2019.

Rohrer Budiash, David. "Wisdom and Theology in Aquinas and Lonergan." PhD dissertation, directed by William P. Loewe. The Catholic University of America, 2020.

### REVIEWS

Cronin, Brian. *Phenomenology of Human Understanding*. Cambridge: Lutterworth Press, 2019.

Sikahall, Esgrid. "A Philosophy of Interiority: Subjectivity that Leads to Genuine Objectivity." *The Expository Times* 131/8 (2020) 373-374.

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

East, Brad. *Anglican Theological Review* 102/2 (2020).

Husserl, Edmund. *First Philosophy: Lectures 1923/24 and Related Texts from the Manuscripts (1920–1925)*. Translated by Sebastian Luft and Thane M. Naberhaus. Dordrecht, The Netherlands: Springer Nature, 2019.

Barrette, Andrew. *Continental Philosophy Review* (2020). DOI: 10.1007/s11007-020-09493-x.

This is a review of the recent English translation of Edmund Husserl's lecture series, "First Philosophy." This translation makes accessible some of Husserl's focused reflections on the history of philosophy and phenomenology's place in it. This excellent translation is a welcome addition to philosophical literature in English. It offers access to the thought of Edmund Husserl, the founder of modern phenomenology, amid attempts to systematize his work. He aims not merely to situate his phenomenology within history but to come to terms with its meaning in the quest for truth, that is, within philosophy. The author notes that Alfred Shutz and Eric Voegelin discussed its contents at length, and that Bernard Lonergan read straightaway the volume and held it in great esteem without considering going back to the earlier work.

Loader, William. *Jesus in John's Gospel: Structure and Issues in Johannine Christology*. Grand Rapids, MI: William B. Eerdmans Publishing, 2017.

Macatangay, Francis M. *The Catholic Biblical Quarterly* 82/2 (2020) 324-326.

This book's chapter on faith, reason, and history outlines the Catholic perspectives of Joseph Fenton, Bernard Lonergan, and Pierre Rousselot.

McGinn, Bernard. *Thomas Aquinas's Summa Theologiae: A Biography*. Princeton, NJ: Princeton University Press, 2014.

Chattopadhyay, Subhasis. *Prabuddha Bharata or Awakened India* 125/3 (2020) 382-382. <https://philarchive.org/archive/CHAROT-33v1>.

Chattopadhyay, Subhasis. *Humanities Commons* (2020). DOI: 10.17613/9jr8-9807.

McGinn is a well-known name in Roman Catholic circles and deservedly so. His multi-volumes history of Christianity is the standard work in his field. But as far as this more concentrated book is concerned, the review shows how he should have been more careful in locating the ontologies of both Karl Rahner and Bernard Lonergan.

McGrath, Alister E. *The Territories of Human Reason: Science and Theology in an Age of Multiple Rationalities*. Oxford: Oxford University Press, 2019.

Allen, Paul. *Theological Studies* 81/1 (2020) 239-241. DOI: 10.1177/0040563920905027j.

McShane, Philip. *Interpretation from A to Z*. Vancouver: Axial Publishing, 2019.

Zanardi, William. *Journal of Macrodynamics Analysis* 13 (2020) 165-168. <https://journals.library.mun.ca/ojs/index.php/jmda/article/view/2203/1748>.

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

Moser, J. David. *Nova et vetera* 18/2 (2020) 712-715.

Sarisky, Darren. *Reading the Bible Theologically*. New York: Cambridge University Press, 2019.

Allen, Paul. *Anglican Theological Review* 102/2 (2020).

Thompson, Christopher J. *The Joyful Mystery: Field Notes Toward a Green Thomism*. Steubenville, OH: Emmaus Road Publishing, 2017.

Briola, Lucas. *New Blackfriars* 101/1093 (2020) 351-353. DOI:10.1111/nbfr.12556.

In this work, Christopher Thompson expounds a "Green Thomism" intended to buttress philosophically and spiritually an authentically "integral ecology" (see *Laudato si'*, chap. 4). Any Thomism worthy of its name must stay faithful to the Angelic Doctor's synthesizing, dialogical spirit, open to any and all insights, wherever they might be found. Thompson's work prompts us to begin making such connections (including within contemporary Thomism, e.g. the work of Bernard Lonergan), and thus he successfully sets the stage for the dawning of a Green Thomism.

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

Hütter, Reinhard. *The Thomist: A Speculative Quarterly Review* 83/3 (2019) 461-466.

Woodruff, Peter, compiler. *Columbans on Mission: Stories by Columban Priests, Sisters, Lay Missionaries and the Lay Men and Women with Whom They Work*. Hong Kong: Xlibris LLC, The Missionary Society of St Columban, 2013.

Stewart, Helen. *Mission Studies* 37/1 (2020) 147-148.

Peter Woodruff is a member of the Missionary Society of St. Columban. For more than 40 years he worked as a missionary priest in parishes located on the northern periphery of Lima, Peru. Each story in this book is unique and gives us an insight into the lives of these diverse people. In one of the concluding paragraphs the words of Bernard Lonergan are recaptured. Lonergan reminds readers of what is necessary to become authentically human. What the reader learns from the stories presented in this collection is the need to have eyes that see and ears that hear so that change is possible.

## WEBWORKS

“A New Paradigm: Bernard Lonergan’s Field Theology.” Bernard Lonergan’s Functional Macroeconomic Dynamics. At <https://functionalmacroeconomics.com/>.

Dunne, Tad. "Mission & Vision in Catholic Colleges." A webinar regarding the mission and vision of Siena Heights University. The author proposes to incorporate the virtue of *interdependence* among the University's students, faculty, and staff not only at Siena Heights but also in any university whose vision is shaped by the Catholic tradition. The presentation includes specific examples in a college setting and examples of a mission statement and a vision statement that better align with the Christian and Catholic faith of its founders. 17 pages, drawings and footnotes included. First item under "New Works" at <http://taddunne-writings.weebly.com/new-works.html>.

McShane, Philip. *Questing2020*. At <http://www.philipmcshane.org/Questing2020/>.

In the final footnote 119 of *Interpretation from A to Z*, on page 208, McShane made a proposal about starting a website exchange, with general title *Questing2020*, that would be a sharing of questions about collaboration in the forward specialties of Lonergan’s re-structuring of theology as an effective science. It had taken him over thirty years to solve that giant problem that he posed so clearly in his 1934 *Essay on Fundamental Sociology*. As McShane waited for some response he wrote these seven essays to provide encouraging imaging of collaboration. Questing2020A: A Fresh Beginning, Questing2020B: Interior Castle; Interior Lighthouse, Questing2020C: The First Mansions, Questing2020D: The Alpha and the Omega, Questing2020E: Tyler and the Existential Gaps, Questing2020F: Foundational Praying, Questing2020G: Popularizing Differentiated Collaboration. McShane is available at [pmcshane@shaw.ca](mailto:pmcshane@shaw.ca).

## 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!*

Avis Paul. “Reconciling Theology: Three Concepts for Convergence.” In *Leaning into the Spirit: Ecumenical Perspectives on Discernment and Decision-making in the Church*, edited by Virginia Miller, The Most Rev’d. Sir David Moxon and The Rt. Rev’d. Prof. Stephen Pickard, 161-180. Cham: Palgrave Macmillan, 2019. DOI: 10.1007/978-3-030-19997-5\_13.

This chapter is an essay in reconciling or mediating theology. Its presupposition is that, in the Church of Christ, there is an imperative to reach out to those with whom we disagree. It expounds three heuristic “concepts for convergence.” “Conversation” points to genuine dialogue that identifies common ground, pin-points real differences and looks for a path of convergence in the future. “Communion” (*koinonia*) refers to the very being of the Church and—in obedience to the “love commandment” of the New Testament—contains an obligation to maximize the degree of communion that is possible “beyond all differences.” “Conversion” is the transforming dynamic of all reconciling theology and signifies a turning from our own preferences to the one Church of Jesus Christ. Bernard Lonergan specified three aspects of conversion and regarded them as sequential and cumulative: he spoke of religious, moral and intellectual conversion. For Lonergan, conversion was at the heart of theological method.

Babich, Babette. “Material Hermeneutics and Heelan’s Philosophy of Technoscience.” *AI & Society* (2020). DOI: 10.1007/s00146-020-00963-7.

This essay raises the question of material hermeneutics in Heelan’s philosophy of techno-science. For Heelan, a continental philosophy of technoscience, referring to Husserl and Heidegger and especially to Merleau-Ponty, features hermeneutic contexts of mathematics and measurement as well as laboratory observation, including what the later Heelan spoke of as “portable laboratories,” for the sake of objectivity and “meaning making.” A good many articulations of hermeneutics, including the material hermeneutics needed for philosophy of technoscience, do not include the word “hermeneutics.” One prime example of this untagged usage may be found at the start of Wittgenstein’s *Philosophical Reflections*, which begins with Augustine’s account, in Latin, of learning the names of things. Here, the focus is twofold, at once on the teacher and on the learner: *nobody teaches*, as the Canadian Jesuit, Bernard Lonergan liked to emphasize, *if nobody learns*, and Augustine emphasizes pointing or motioning toward (“*ad aliquid movebant*”) in the process.

Colberg, Shawn. “‘Lord, Have Mercy on Me, a Sinner’: Aquinas on Grace, Impetration, and Justification.” *New Blackfriars* 101/1093 (2020) 286-300. DOI: 10.1111/nbfr.12432.

This article explores St. Thomas Aquinas’s doctrine of grace for the way in which it heals and moves the sinner towards justification. It exposit Thomas’s use of the language of “impetration” to express a causal yet non-meritorious role for human action, and it applies this conception to the free will’s movement in justification. It argues that Thomas understands the prayer of a sinner to illumine the way in which God’s infallible and predestinating will unfolds through human actors without destroying their contingent nature. To that end, it first exposit critical points in Thomas’s doctrine of grace, including the notions of habitual grace and auxilium, intact and fallen human nature, and operative and cooperative grace. It then introduces the language of impetration for the way in which it elucidates a valuable role for human action in justification. It concludes that impetration illustrates the on-going perfection of nature in such a way that God’s grace draws human beings into the causal sequence of divine providence. The sinner’s impetration captures

the indispensable movement of the free will while recognizing that, in its appeal to divine mercy, it has already been graced by God and cannot earn the gift of justification.

Collins, John, and Neil Ormerod. "The Curious Case of the Priest Who Had Lost His Faculties." *The Australasian Catholic Record* 97/2 (2020) 206-215.

With greater sensitivity to the issues around sexual abuse, and keen to minimise potential pastoral damage and legal exposure, the church is finding an increasing number of ordained men unable to operate in pastoral ministry, on leave or with suspended faculties. However, the problem is not restricted to just criminal matters. The continuing shortage of vocations to the priesthood has led to an increasing willingness to overlook other personality issues that are serious impediments to the ability of newly ordained priests to operate effectively in their ministry settings. Often these problems emerge within a year or two of ordination, by which stage there may be no practical solution beyond a permanent suspension of priestly faculties. Such situations raise a number of issues for consideration: canonical, theological and for the pastoral care of the man involved...Theologically they are each a "priest forever" and subject to an "ontological change." Part of the problem here is with the very language of "ontological change." And the problem is not just a lack of familiarity with ontological or metaphysical 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.

Diem, William Matthew. "Why Not to Be a 'Thomist': A Critique of the Bañezian Reconciliation of Divine Foreknowledge and Human Freedom." *International Journal of Systematic Theology* 22/2 (2020) 191-218. DOI: 10.1111/ijst.12407.

Thomas Osborne has asserted that "No one has developed an argument against premotion that works if the distinctions made by the Thomists are granted." This article attempts to form just such an argument. It argues that the Thomistic system—even granting the distinctions it relies on—cannot account for human freedom, at least not in a sense sufficiently strong to sustain human guilt for sin. Further, it argues that the Thomists, by their own clear (though tacit) admission, acknowledge this insufficiency.

DuBose Todd. "Hermeneutics." In *Encyclopedia of Psychology and Religion*, edited by David A. Leeming. Cham: Springer International Publishing, 2020.

Hermeneutics is the art and science of interpretation. Originally used to interpret Biblical texts and then extended to other texts, hermeneutics evolved into a way to interpret literature and to interpret any human experience. In this respect, , hermeneutics became known as a way to describe how existence works as a whole in that life is an undulating dance between concealment and revelation. Hermeneutics is not a mere "cognitive" activity of neocortical executive functioning, but a holistic comportment of desire that intends communion via the mutual grace of understanding and of being understood. What makes us *homo religiosus* is our never ceasing desire to understand, as Bernard Lonergan (1904–1984) noted, so that we can become discerning, interpreting, responsible, and loving human beings toward one another.

Gage, Logan Paul. "A Saint for Our Times: Newman on Faith, Fallibility, and Certitude." *Logos: A Journal of Catholic Thought and Culture* (2020).

"How many of you know that you have hands?" The author once asked his students. Everyone raised a hand. The clever students raised two. The author then repeated the question: "I mean, how many of you really know that you have hands?" With just the inflection changed, hands dropped one-by-one. The author was in shock. Yet the author knew what had happened. Students thought of all the logically possible scenarios in which they, despite all appearances,

might lack hands. They could be the classic brain in a vat, stuck in the Matrix, or subject to the wiles of Descartes's evil demon. Yet if one examines both classical and contemporary arguments for skepticism, one finds that they typically hold infallibilism—the view that knowledge requires utter certitude or perfect evidence or the ruling out of all alternative possibilities—as a premise. That is to say, infallibilism about knowledge not only fails to solve the skeptical problem but, ironically, creates it. As Bernard Lonergan recognized, “To demand the absolute and to be content with absolutely nothing else results in a skepticism.”

Giblin, Paul. “Jesuits.” In *Encyclopedia of Psychology and Religion*, edited by David A. Leeming. Cham: Springer International Publishing, 2020.

Other Jesuit “giants” might have been chosen in place of those included in this entry. Bernard Lonergan is a Canadian theologian with significant work in the area of theological method.

Groome, Thomas. “Catholic Religious Education: Educating for Faith.” In *Global Perspectives on Catholic Religious Education in Schools Volume II: Learning and Leading in a Pluralist World*, edited by Michael T. Buchanan and Adrian-Mario Gellel, 15-26. Singapore: Springer, 2019. DOI: 10.1007/978-981-13-6127-2\_2.

The central proposal of this essay is that all Catholic Religious Education is to educate for faith. At a minimum this means educating for a Transcendent take on life, encouraging students to reach into an ultimate horizon in order to make sense, find purpose and experience grace. Such a Transcendent perspective is in contrast to a purely immanent view, as if there is no more to life than what we make of it and by our own efforts alone. The intended learning outcome of this Catholic intellectual tradition was the integration of life and faith into living faith. The Catholic scholar Bernard Lonergan offers a helpful summary of the overall epistemology just outlined. Drawing upon the Catholic intellectual tradition, especially Aquinas, and reuniting the theoretical and practical reasoning that Kant separated, Lonergan described “the dynamic structure of people’s cognitional and moral being” as fourfold.

Hess, Mary E. “Storying Faith: The Promises and Contradictions of New Media in Catholic Religious Education.” In *Global Perspectives on Catholic Religious Education in Schools Volume II: Learning and Leading in a Pluralist World*, edited by Michael T. Buchanan and Adrian-Mario Gellel, 357-368. Singapore: Springer, 2019. DOI: 10.1007/978-981-13-6127-2\_29.

Catholic Religious Educators the world over—from so-called advanced democracies to newly emerging countries—find ourselves steeped in digital media. Increasingly, these media come to us via mobile devices, and range from commercial pieces to photos and stories shared amongst friends. The author invites the readers to consider the work of Mario D’Souza, a key philosopher of religious education, who called us to promote a Catholic philosophy of education, not a philosophy of Catholic education. D’Souza worked primarily with church documents and with the theologies of Jacques Maritain and Bernard Lonergan.

Hofmann, James R. “Some Thomistic Encounters with Evolution.” *Theology and Science* (2020). DOI: 10.1080/14746700.2020.1755548.

Theological synthesis of religious doctrine with evolutionary science is commonly referred to as theistic evolution. The influential Thomistic school of theology has played a complex role in Catholic contributions to this subject. In the present essay the author explores this historical legacy and take stock of recent Thomistic contributions to theistic evolution. He also highlights some unresolved issues, particularly those associated with the concept of substantial form. He concludes that theistic evolution within a Thomistic framework is a potentially more promising agenda for Catholic theology than an incorporation of intelligent design and progressive creation.

Horner, Robyn. "Revelation as a Problem for Our Age." In *The Enigma of Divine Revelation*, vol. 7 of Contributions to Hermeneutics, edited by Jean-Luc Marion and Christiaan Jacobs-Vandegeer, 67-105. Cham: Springer International Publishing, 2020. DOI: 10.1007/978-3-030-28132-8\_4.

Redolent with the idea of supernatural intervention in the everyday, the notion of revelation rarely figures in the public imagination. If it is considered at all, it is often dismissed as implausible in educated society. The author suggests that this is because revelation is considered first as a matter of belief rather than as a question of experience. Revelation presents a problem for our age in three, interconnected ways. Culturally, revelation has become both unintelligible and unimaginable; in lives largely bounded by the immanence of the world, the concept of revelation seems arcane or anachronistic. Philosophically, revelation resists the kind of analysis that we readily identify with many Western philosophical approaches; there is little place for a concept of revelation linked to the particularity of religious traditions. Theologically, revelation is often understood as a set of things that have to be believed, things seemingly bearing no relation to present experience. In all three cases, belief or lack of belief becomes an obstacle to the very possibility of revelation. The author will argue here that revelation can be a meaningful possibility and that we have to allow for that possibility within experience, even as we affirm its impossibility as experience at the same time.

Jarosław, Horowski. "Christian Religious Education and the Development of Moral Virtues: A Neo-Thomistic Approach." *British Journal of Religious Education* (2020) 1-12. DOI: 10.1080/01416200.2020.1752618.

This article explores the implications for Christian religious education of the theory of moral virtues formulated by Thomas Aquinas and developed by the contemporary Neo-Thomists. The analysis is divided into two parts. The first part introduces Thomistic virtue theory and presents cardinal virtues crucial for Thomistic ethics: prudence, justice, temperance and fortitude, as the reference points for moral education. This part also includes analysis of the relationship between cardinal and theological virtues, leading to the conclusion that Christian religious education also requires the development of theological virtues. The second part explores, through Thomistic theory, what factors condition the development of a person's moral character (i.e. his/her moral virtues) and what those factors mean for supporting moral education within Christian religious education, initially within the context of Polish schooling. Particular attention is given to three issues: introducing the concept of responsibility for community members, introducing knowledge of moral virtues, and building a relationship with God.

Lamont, Tracey. "Safe Spaces or Brave Spaces? Re-Envisioning Practical Theology and Transformative Learning Theory." *Religious Education* 115/2 (2020) 171-183. DOI: 10.1080/00344087.2019.1682452.

The Loyola Institute for Ministry (LIM) developed a method of practical theology for ministry professionals and religious educators rooted in transformative learning theory to enable students to reflect more intentionally and theologically on their experiences in ministry. By teaching students to engage in dialogue through transformative learning practices in safe spaces, this study explores how religious educators may be inhibiting the self-actualization needed to confront white normativity and expose white fragility, thus, advancing rather than dismantling racism with our students in graduate programs in ministry and religious education. Barbara Fleischer, emerita faculty member and coauthor of the LIM method, describes this unique model and method of theological reflection, stating, "since its inception in 1983, the Loyola Institute for Ministry Extension Program has relied on an experientially based method of theological reflection grounded in the works of David Tracy and Bernard Lonergan."

Lauzon, Paul Laurent. "Music and Spirituality: Explanations and Implications for Music Therapy." *British Journal of Music Therapy* 34/1 (2020) 30-38.

Previous literature in music therapy suggests a need for greater clarity and insight concerning correlations between music and spirituality for the modern clinician. The purpose of this article is to provide a clear explanation of these correlations and some possible implications for the practice of music therapy. The author's method is one of "reflective synthesis"—combining theoretical knowledge from several disciplines with his own, practical experience with clients—to bring forward key working concepts. One basic aspect of spirituality is awareness of transcendence. For Bernard Lonergan, "...transcendence is the elementary matter of raising further questions." When theistic (God) traditions continue on the path of raising further questions, they generally answer that the ultimate transcendent would be the one, the simplest, the unconditioned, the all-inclusive, the creator. They understand each individual human being as having a unique, unifying and oftentimes undying essence called a soul.

Lawler, Michael G. and Todd A. Salzman. "The Bicameral Brain and Theological Ethics: An Initial Exploration." *Journal of Religious Ethics* 48/2 (2020) 222-246. DOI: 10.1111/jore.12307.

Pope John Paul II called for an intense dialogue between science and theology, "a common interactive relationship," in which each discipline is "open to the discoveries and insights of the other" while retaining its own integrity. This essay seeks to be responsive to that call and to explore relationships between contemporary neuroscience and Catholic theological ethics. It examines neuroscientific data on the bicameral brain and theological ethical data on marital ethics, including divorce and remarriage, and asks what insight the former might provide into both the latter and the different ethical methods that respond to marital ethics. The analysis is undertaken in the hope of illuminating a pathway that opens the insights of one way of doing theological ethics to the insights of another way, thereby eliminating the unnecessary, unhelpful, and sometimes un-Christian polarizations that presently separate them. One important point is that if the one brain attends to reality in two different hemispheric ways, it ultimately brings into being two different "worlds." One is "the live, complex, embodied, world of individual, always unique beings, forever in flux, a net of interdependencies, forming and reforming wholes, a world with which we are deeply connected." In the other, we experience this world in a re-presented version that is "static, separable, bounded, but essentially fragmented entities" (McGilchrist). These two different perspectives on the human world provide neurological support for Bernard Lonergan's epistemological insight on the division between historicism and classicism.

Lawrence, David Peter "Pratyabhijñā Inference as a Transcendental Argument about a Nondual, Plenary God." In *Handbook of Logical Thought in India*, edited by Sundar Sarukkai and Mihir Chakraborty, 1-30. New Delhi: Springer, 2019.

This chapter clarifies and build upon the interpretations of the overarching Pratyabhijñā inference as a *transcendental argument* in the article, "Tantric Argument: The Transfiguration of Philosophical Discourse in The Pratyabhijñā System of Utpaladeva and Abhinavagupta" (1996) and the book *Rediscovering God with Transcendental Argument* (1999). This chapter mentions that two ancient thinkers, Gārgī Vācakanvī and Yajñavalkya, discussed a number of increasingly grand contingent a posteriori hypotheses. Then they have arrived at the sufficient reason. By a priori reasoning that reason is something "about which further questions cannot be asked" in the Kantian sense, without what Karl Otto Apel calls "performative contradiction" or Bernard Lonergan describes as a self-contradictory "counter-position." On the contrast, Buddhist analyses of infinite regress and vicious circularity in dependent origination are trying to make "your head fall off." They view the quest for a sufficient reason (svabhāva) as a form of attachment.

Manning, Patrick R. "Teaching Contemplatively for Unified Hearts and Communities." *Religious Education* (2020) 1-13. DOI: 10.1080/00344087.2020.1738146.

This paper highlights contemplative pedagogy as an educational approach with a demonstrated capacity to facilitate unification within the individual and among different people. The early parts of the paper present a biblically-rooted analysis of the human dynamics that impede peaceful coexistence and a discussion of the ways educators can exacerbate learners' alienation from the transcendent, themselves, and others. The latter part of the paper discusses the author's own teaching experiences and scientific research that suggest possibilities for promoting unity through contemplative pedagogy, specifically through practices of transcendence, depth, and relatedness.

McCarragher, Eugene. *The Enchantments of Mammon: How Capitalism Became the Religion of Modernity*. Harvard University Press, 2019.

"It is . . . a sheer marvel of patient scholarship, history on a grand scale and in the best tradition of historical writing: A comprehensive account of the rise and triumph of capitalism in the modern age, not only as an economics, but also our most pervasive and dominant system of ultimate values"—David Bentley Hart, in a review titled "Misenchancement" (*Commonweal*, January 2020, 47-50).

McDonnell-Naughton, Mary, Lorraine Gaffney and Alison Fagan. "Spirituality and Caring for the Older Person: A Discussion Paper." *Journal of Religion and Health* (2020). DOI: 10.1007/s10943-020-01027-2.

Holistic healthcare to the older person is important. Spirituality is considered to be the very essence of being and for some is what motivates and guides us to live a meaningful existence. Nurses caring for the older person need support in responding to their spiritual needs in order to ensure that they are appropriately and successfully met. The aim of this paper is to explore these needs and highlight some evidence indicating how this care can be implemented and therefore ultimately influence nursing practice. Some research has highlighted late life loneliness to individual (micro) and social network (meso)-level characteristics [Lonergan and Heidegger] in relation to spirituality and ageing provides us with great insights when considering humaneness and spirituality; social connectivity and the older person.

Mihai, Adrian. "The Neoplatonic Hermeneutics of Ralph Cudworth." In *Revisioning Cambridge Platonism: Sources and Legacy. International Archives of the History of Ideas Archives internationales d'histoire des idées*, vol. 222, edited by Douglas Hedley and David Leech, 89-99. Cham: Springer, 2020.

The present study compares Cudworth's method of interpretation of ancient texts with that of the Late Antique Neoplatonists, like Iamblichus, Proclus and Simplicius. Not only does Cudworth, like his Neoplatonic predecessors, attach himself to a long lasting tradition of early wisdom that, at least for the Christian Platonists, went back to Moses himself, but he also uses the same exegetical methods and Platonic and Aristotelian texts. Furthermore, the treatment of these texts as sacred implies that their importance is not based on their historical date, but on the authenticity of their doctrine. In a second part, we look briefly to the implications of this singular hermeneutics on Cudworth's epistemology. Cudworth adapts atomistic philosophy in order to build a Christian apologetics based wholly on reason. Like so many twentieth-century theologians and philosophers (Jacques Maritain, Edith Stein, Pierre Teilhard de Chardin, Bernard Lonergan, Thomas Merton, to mention just a few), Cudworth's is one of the first attempts to reconcile Christian intellectual tradition to early Modern science.

Miller, Jerome A. "Robust Evolution in Historical Time." *International Philosophical Quarterly* 60/2 (2020) 153-172. DOI: 10.5840/ipq202051148.

The normalized, deterministic conception of evolution espoused by Dennett is increasingly being challenged by theorists who, following Gould, emphasize the role that historical contingencies play in it. This article explores the conflict between these views and argue that correcting our understanding of the relationship between nature's systematic necessities and historical temporality can resolve it. The mathematically precise laws science formulates describe the systematic patterns of nature abstractly and, as abstractions, these laws do not preclude but allow for the contingencies of historical time. Drawing on Heidegger and Hume, the author argues that historical time is characterized by the ingression of the unprecedented future into the present. This is the ontological infrastructure that makes the evolution of unprecedented ontological alterities possible.

Rodriguez, Luis, S.J. "Reflection for Monday, April 20, 2020: 2nd Week of Easter." Creighton Digital Repository. <http://dspace.creighton.edu:8080/xmlui/handle/10504/126639>.

This first week of Easter has readings playing on the theme of darkness. There is also a darkness desired in order to avoid God, as Jesus reproached the religious leaders: if you were blind, you would not be at fault, you are only closing your eyes to the light, perhaps thinking that "what you don't see won't hurt you." Bernard Lonergan calls this attitude *scotosis* (Greek root), a penchant for darkness.

Stuerzenhofecker, Katja. "Pluralising Practical Theology: International and Multi-Traditional Challenges and Opportunities." *Practical Theology* 13/1-2 (2020) 123-36. DOI: 10.1080/1756073X.2020.1728960.

The entrance of international practical theologians of all faiths and none into the traditionally Western-centric, Christian-dominated field in the UK prompts the review of its scope and methodology. This paper argues for a shared conversation on how to achieve constructive and authentic participation for all. A recent survey of alumni from four UK-based Professional Doctorates in Practical Theology highlights omissions and opportunities, and points towards an agenda for intentional and effective pluralisation. Evangelical principles and Christian liberation theology suggest internal strategies to counter possible resistance to undoing the Christian hegemony. A number of North American Catholic theological educators (Lefebure 2006; Andraos 2012; Clooney 2013; Foley 2015) echo the concern for "teaching for cosmopolis," a concept developed by Jesuit Bernard Lonergan. This approach negotiates between rootedness in one's own tradition/s and openness to the other.

Sweet, William. "Catholic Education and Philosophy of Education in Canada." In *Encyclopedia of Teacher Education*, edited by Michael A. Peters. Springer, Singapore, 2020. DOI: 10.1007/978-981-13-1179-6.

Strictly speaking, Catholic education—particularly, that provided by Catholic schools and universities—is that which is recognized by and is under the jurisdiction of the local Catholic religious authority, usually the local bishop. The present article begins with background on Canada's political and social context before turning to the religious context. It then presents some of the basic principles of Catholic philosophy of education, followed by some of the contemporary challenges to Catholic education and philosophy of education in Canada. The article states that Catholic philosophy of education is not monolithic. Different religious orders brought distinct approaches to education. Further, philosophers such as the French Thomist, Jacques Maritain (1882–1973), who lectured periodically in Canada from the 1930s to the early

1950s, and the Canadian Jesuit Bernard Lonergan (1904–1984) had an important influence on Catholic educational thought.

Williams, Hugh. “Etienne Gilson and Fr. Lawrence Dewan O.P.: Christian Philosophy as the Interdisciplinary Pursuit of Wisdom.” *New Blackfriars* 101/1094 (2020) 418-434. DOI: 10.1111/nbfr.12413.

This paper continues as the second part of the author’s study of the relationship of Fr. Lawrence Dewan OP and Etienne Gilson. The first paper explored their metaphysical differences, while this second paper explores their common commitment to Christian philosophy and to St. Thomas Aquinas’ seminal work on the interrelationship of faith and reason as manifest most clearly in the interrelationship of revealed theology and philosophy. This leads us into a closer examination of Gilson’s sustained treatment of this topic. There is the question of “salvation” which is always interconnected with what has been called “the problem of evil and its solution.” In Gilson’s text, unfortunately, there is little support for understanding this notion of salvation to which revelation is closely tied, that would have any obvious relevance for most contemporary readers. It is more recent Thomists such as Bernard Lonergan who have given this relationship between revelation, salvation, and evil an important updated presentation in terms of a seemingly inevitable decline in human development and the accompanying suffering of individuals and whole peoples, and of its causes in a growing social surd based upon mistaken beliefs and mistaken believers who end up opposing truth and goodness in their decisions and actions both unwittingly and wittingly.

## RECENT EVENTS

*The following recent events (\*) have been cancelled due to COVID-19:*

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

\* *March 20, 2020*

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

**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.”

**47<sup>th</sup> Annual Lonergan Workshop.** Boston College

\* *June 21-28, 2020*

**COMING UP****2020 Lonergan On the Edge***September 18 & 19, 2020*Marquette University, Milwaukee, WI

Theme: "The Art of Authentic Decision-Making."

The conference will take place September 18-19, 2020, based out of Marquette University. **Patrick H. Byrne** (Boston College) and **Nicholas Olkovich** (Corpus Christi College/St. Mark's College, Vancouver) are the invited speakers. At this point, we are preparing for the gathering to take place in-person, though options for remote attendance and the possibility of an entirely online conference are being explored. We fully expect the conference to occur in some form.

Call for papers: Paper proposals are due July 31, 2020 to [lonergansociety@gmail.com](mailto:lonergansociety@gmail.com).

Call for applications: **8<sup>th</sup> Annual M. Shawn Copeland Presentation in Contextual Theology**. It is a student presentation on the intersection of contextual theology and Lonergan studies. The selected presenter will receive an expanded presentation format and financial support for travel and accommodations. Students interested in applying for the M. Shawn Copeland Presentation should follow the standard submission instructions and indicate interest in being considered in their application email.

**2020 Annual Lonergan Lecture, Lonergan Research Institute. Regis College, Toronto***October, 2020*

**J. Patout Burns** (Edward A. Malloy Professor of Catholic Studies, Vanderbilt Divinity School, Emeritus) will serve as our Annual Lonergan Lecturer this year. However, given the uncertainties around COVID-19, the Annual Lecture may need to be cancelled, rescheduled, or delivered electronically.

**PEOPLE****RIP. Joseph Martos**

We remember **Joseph Martos** who died on March 24, 2020. He is a retired professor of religion and philosophy living in Louisville, Kentucky, where he divides his time between writing, social activism, and public speaking. He has held full-time teaching positions in Louisville KY, Allentown PA, Cincinnati OH, and Sioux City IA, and he has taught summer courses in over a dozen universities in the United States, Canada and Australia. Earlier in his career, he was a high school teacher and, before that, a parish religious education director. He did graduate study in philosophy and theology at Gregorian University and Boston College, and he earned a doctorate from DePaul University in Chicago, writing a dissertation on **Bernard Lonergan's** theory of transcendent knowledge. His current project is reworking a course about Bernard Lonergan's *Insight: A Study of Human Understanding* into an online program that can be accessed by people who are interested in learning how the human mind works by becoming familiar with their own cognitional operations. <https://www.ctsa-online.org/Blog/8883474>.  
<https://josephmartos.academia.edu/>.

**Farewell and Welcome**

A grateful farewell to Erica Siu-Mui Lee, who, since September 2019, served as research associate for the *Lonergan Studies Newsletter (LSN)*. And a welcome to Patrick Nolin, who will take over as research associate beginning with the September 2020 *LSN*.



## Subscriptions

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## 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](mailto:jonathan.bernier@utoronto.ca). Tel: 416-922-5474 x240. Research Associate (beginning with the September 2020 issue): Patrick Nolin, at [patrick.nolin@mail.utoronto.ca](mailto:patrick.nolin@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 15<sup>th</sup> of the preceding month (February, May, August, November). Send to:

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