

# BULLETIN



# LONERGAN RESEARCH INSTITUTE

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## Contemporary Conversations

After a short hiatus last academic year, our reading groups are back! Last Fall we read the recent Apostolic Exhortation *Amoris Laetitia*. Our group was especially fortunate to have a number of lay parish staff members, as well as numerous Jesuits with parish experience, not to mention married students with families. This Spring we will be discussing a series of pivotal texts within the “Theological Turn” in French Phenomenology, examining the works of Lacoste, Chrétien, Henry, Falque, and Marion.

## Spring Seminars

Our graduate seminars continue, with something a little different to start the semester. We are delighted to host a panel discussing “The Notion of the Secular and the Flourishing of Religious Freedom.” This panel will feature Alex Llanera (Regis College), Alex Hernandez (U of T, English), Nick Olkovich (USMC), and Anna Su (U of T, Law). The panelists will be addressing the question: “What does the notion of the secular have to do with establishing, promoting, or preserving religious freedom?” In March, Nate Wall of Wycliffe College will be presenting “God the Metaphysical Poet: Scriptural Paradox as Divine Dialect in the Religious Prose of John Donne,” and in April Michael Ryall of University of Toronto’s Rotman School of Business will be presenting “The Role of Insight in the Foundations of Social Ontology.”

## Same Ship, New Crewmembers

The Board has approved the appointment of three new Associate Research Assistants: Robyn Boéré, Christopher Taucar, and Matthew Thollander. These doctoral students (who will be joining our current RAs, Brian Bajzek and Justin Schwartz) have exemplified scholarly differentiation, fostered collaboration, and pursued research advancing constructive frontiers within their areas of specialization. We are delighted to institutionally recognize their contributions to the mission of the LRI.

## Academic Endeavors

Our doctoral students continue to distinguish themselves at home and abroad. They have been invited to chair sessions at the annual meetings of the *Stone-Campbell Journal* and the Catholic Theological Society of America. They have participated in international conferences such as the International Congress on Palliative Care, and the Patristic, Medieval, and Renaissance conference. They will attend upcoming conferences and colloquia, such as the West Coast Method Institute, the Canadian Theological Society, and the Marquette Lonerган Project’s Spring Colloquium. They have also had multiple articles accepted for publication in *The Heythrop Journal*, *International Philosophical Quarterly*, and *The Stone-Campbell Journal*.

## Dialectical Traditionalism

The LRI in Toronto will serve as the site of a Spring Conference co-hosted by

four of the major centers for Lonerган Studies: Boston, Milwaukee, Ottawa, Toronto. It will feature a series of invited papers instantiating the notion of “dialectical traditionalism,” which methodically extends Lonerган’s invitation into a “not numerous center” (CWL 4: 245). Dialectical Traditionalism is a provisional name for a nascent mentality. It is ‘Traditional’ insofar as it acknowledges that we discover ourselves and our native situation(s) constituted in large part by a history of meanings and values. It is ‘Dialectical’ insofar as it exhorts us to give questions pride of place in our intellectual, moral, and political efforts. This questioning, however, is not merely a critical or even skeptical attitude towards the history in which we find ourselves. Rather, it is a willingness to call elements of the tradition or traditions that feed our moment into question, but it is also a dialectical openness to be called into question. In other words, it is a mentality that calls for attention to one’s place in a history, intelligent appropriation of one’s tradition, reasonable judgments about its relative merits and liabilities, and responsible risk taking in thought and action. It asks us to refrain from valorizing the old simply because it is old or the new simply because it is new, but to instead carefully sift that to which we should still say “yes” from that to which we must, if we would retain our intellectual and moral integrity, say “no” (Jonathan Heaps, Marquette University).