

1: Bernard Lonergan, SJ (â€™) - [www.enganchecubano.com](http://www.enganchecubano.com)

*The Way, 43/4 (October ), CONVERSION AND SPIRITUALITY Bernard Lonergan ( ) Raymond Moloney N RECENT YEARS THERE HAS BEEN AN INCREASING INTEREST in the.*

He frequently refers to this experience in his popular writings on spirituality and community. John Lateran Basilica He served as Associate Pastor of SS. Simon and Jude Church in Scott Township Pittsburgh for four years and subsequently pursued an educational ministry, serving as junior faculty-member at St. Also in , Helminiak submitted to the Vatican a formal resignation from active ministry although he remains a priest according to Catholic teaching: Lonergan , SJ , the philosopher, theologian, economist, and methodologist whom Newsweek [8] styled the Thomas Aquinas of the twentieth century. Lonergan is reputed to have integrated classical philosophy with contemporary science and, in the process, to have resolved the Kantian problem of knowing the "thing in itself. He refers to this dimension of the mind as intentional consciousness and frequently also as the human spirit. Brain, Consciousness, and God stands as an overall synthesis and grounded argument for this theory. In collaboration with Drs. Creator and creature, the Uncreated and the created, are defined by relationship to each other. By sheer dint of logic, the created cannot be or become the Uncreated; they cannot be one and the same. Moreover, the Uncreated cannot come in parts or degreesâ€™"for example, a supposed "spark of divinity" or a human status of "somewhat" or "still imperfectly" divine. These matters are subtle and difficult, and the technically precise distinctions might not always have immediate practical consequences. That is to say, the religions of the East and the West have served and, for the most part, continue to serve their adherents well. This enterprise calls for the precision of a science. Then the above named distinctions become crucial. Only an epistemology or philosophy of science adequate to spiritual reality could manage the subtletiesâ€™"a main theme in Brain, Consciousness, and God. Many believe that Lonergan has finally provided the requisite epistemology, and Helminiak uses it both to differentiate the human and the divine within spirituality and to inter-relate them. That is, he inter-relates psychology, spirituality, and theology [12] and thus presents a logically coherent and comprehensive understanding of spirituality. It requires no appeal to paradox as, for example, Ken Wilber adamantly does in his "perennial philosophy" and "Integral Studies. This tack represents another step in the explanatory advance of science from physics to chemistry, to biology, to psychology, and now to spiritualityâ€™"for which, as an academic and pastoral study, Helminiak proposes the term spiritualogy. The book has sold over , copies and been translated into a number of languages. It popularizes recent scholarship that aims to understand biblical texts within their original historical and cultural settings. The work argues that far from condemning, the Bible is essentially indifferent to same-sex relationships, as was most of the ancient world. The prohibition of Leviticus The most important Christian text on same-sex behavior, Romans 1: The "unnatural" of Romans 1: Spirituality for Our Global Community: Sex and the Sacred: This integration of sexuality and spirituality uses homosexuality as the telling test case. Religion and the Human Sciences: Retrieved 5 August Beyond Traditional Religion to a World at Peace.

## 2: Sherlock Holmes and Bernard Lonergan - Ignatian Spirituality

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Who was this influential man, and why is his work so important and relevant to Jesuits today? The mere presenting of a book may not always be considered important enough to warrant a photograph with such a figure, and no doubt some readers were curious about who this author Bernard Lonergan was. But, at the same time, an international conference was being held at the Italian Philosophical Institute in Naples under the auspices of the Pontifical Theology Faculty of Southern Italy to celebrate the same publishing event. The conference was entitled *Beyond Essentialism*: Thus, also in Naples the question was heard: Bernard Lonergan was a Canadian Jesuit who lived from 1915 to 1988. He was a philosopher and a theologian and he is mostly known for two seminal works: *Insight and Method in Theology*. I would like to bring more focus to this question by first outlining a call that the Holy Father has been repeating recently in meetings with Jesuits. In the Pontifical Gregorian University was graced with a visit by Pope Benedict XVI; a visit that the author of this article was privileged to witness. This theme was repeated by the Holy Father when he addressed the delegates of the Jesuit General Congregation in February of 2008. The Church is in urgent need of people of solid and deep faith, of a serious culture and a genuine human and social sensitivity, of religious priests who devote their lives to stand on those frontiers in order to witness and help to understand that there is in fact a profound harmony between faith and reason, between evangelical spirit, thirst for justice and action for peace. Clearly a deeply felt and yet nuanced appeal is being made by the Holy Father to the Society of Jesus to embrace both fidelity and creativity in carrying the Christian message to the world. I would like to continue with this brief outline of the thought of Bernard Lonergan in the context of suggesting that his thought, especially as expressed in his book *Method in Theology*, could do much to help realise the hope of Pope Benedict XVI for the work of Jesuits, as well as, of course, for the Church in general. His own insights developed over many years and those wishing to understand him do well to trace this development carefully. So it is that I offer a brief intellectual biography of Lonergan in three steps: 1. Early influences on Lonergan; 2. *Insight and Method in Theology*; 3. *Method in Theology*. Lonergan was the son of a loving family; his father was an engineer and his mother was a woman of cultivated tastes in music and other arts. After attending a Jesuit high-school he joined the order at the age of seventeen. He was one of those geniuses who does not always shine early in life; his exam results from school and the reports on him by his superiors did not usually speak of anything exceptional. This having been said, from an early stage he was considered bright enough to be a potential teacher of philosophy or theology and was sent to England for philosophy and to the Gregorian University in Rome for his studies in theology. In between, he spent four years back in Montreal teaching schoolboys. First, Lonergan was not impressed by the manualist, neo-scholastic philosophy and theology he was offered in the English philosophate at Heythrop College and at the Gregorian University. This was the age of dogmatic theology framed in terms of a conceptualist metaphysics. These manuals were offered to the young Lonergan, training him in Aristotelian logic and in skills of apologetics to defend Catholic truth. On this matter Lonergan was wont to exercise a sardonic wit that would get him into trouble at various times in his life. During his time in England he had a visit from his Provincial superior who asked him: Through his study of mathematics he was exposed to the English intellectual tradition of empirical attentiveness as opposed to abstract reasoning we can also recall that he was the son of an engineer. He began to appreciate the significance of the modern scientific revolution and of how dangerous it was for Catholic theology to be basing itself on out-dated Aristotelian notions of scientific reasoning. In later years he would often quote the following passage of a historian of science on the importance of the scientific revolution: Since that revolution overturned the authority in science not only of the middle ages but of the ancient world—since it ended not only in the eclipse of scholastic philosophy but in the destruction of Aristotelian physics—it outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes, mere internal displacements, within the system of medieval Christendom. He felt an increasing

attraction to ancient philosophy and, given his questions about how to establish the credibility of the Catholic faith, it was perhaps inevitable that he would be attracted to the thought of that eminent English Churchman, John Henry Cardinal Newman. In Newman, Lonergan encountered the work of a mind that had been formed not in Neo-scholasticism but in classical studies and the Church Fathers. In *The Grammar of Assent*, Newman traced this process of his own conversion to the Catholic faith from Anglicanism in a manner that spoke of a personal quest for truth and which had echoes of St. From Newman and Augustine, Lonergan first acquired the insight that he would develop throughout his life: A fourth major concern of Lonergan during this time was with issues of social justice. These were the years of the stock market crash of , the Great Depression, and the rise of fascism in Europe and all these made an impression on him. His scientific proclivities led him to an interest in the study of the economic mistakes that had contributed to these problems and his philosophical tendencies also led him in a more foundational direction. He began reading the works of historians of civilization such as Arnold Toynbee and Christopher Dawson and he began to recognize a value in modern philosophers of history an interest that would intensify later in his life. In a manner, perhaps characteristic of religious life at the time, if not today, his Provincial ignored these letters and instructed him to continue at the Gregorian and to complete a doctorate in dogmatic theology so as to prepare to become a member of the faculty of theology there. Despite an initial reluctance to be studying theology at all, he quickly began to feel that it was in fact providential that he had been assigned to this work. We note again his sardonic humour when he asserts: In fact, Lonergan can be described as falling in love with the thought of this great scholastic and saint. Because of the outbreak of the Second World War, he was sent home to Canada after his two-year doctoral studies, and his assignment to teach theology in the Gregorian was delayed. He was given relatively light teaching duties in the Jesuit theologate in Montreal and this gave him the opportunity to continue a close study of Aquinas. Reading Aquinas in parallel with certain modern philosophers stimulated Lonergan to proceed with writing his first great work, the page book on philosophy: *A Study of Human Understanding*. What was it that so attracted Lonergan to Aquinas? He quickly became convinced that instead of being a dry and dogmatic logician as the manualist authors portrayed him Aquinas was in fact a genius who was a model of the kind of searching enquiry that Lonergan had also found in works of John Henry Newman and St. In Aquinas, Lonergan found a yet more profound account of the working of the human mind than he had quite found in these other authors. Lonergan was of course aware that Aquinas was working within the limits of the Latin language and a medieval worldview that was different in many ways from the modern. Nevertheless, he became convinced that, with just a little push, so to speak, the thought of Aquinas could be brought into dialogue with that of Descartes and Kant and so brought to help solve a number of modern philosophical problems. So it was that Lonergan set out on the monumental task of writing *Insight*. His aim was to develop a philosophy that could incorporate the insights into human knowing derived by the developments of modern science and yet also remain open to the ethical and religious insights held by Catholics. As a faithful Catholic thinker, Lonergan was by no means opposed to metaphysics; however, unlike the neo-scholastics, he insisted on not placing this in the first place philosophically, but in the third place: In his account of cognitional theory he invites his readers to first attend to their acts of knowing. From Aquinas he had developed an ability to explain how we first attend to data and then achieve acts of insight. However, in *Insight* he illustrates these acts of insight not by quoting Aquinas but by devoting his first five chapters to how insight functions in modern mathematics and science. He asserts that for something that is so pervasive in human living it is remarkable how little we or our great philosophers have attended to this phenomenon of insight. The epistemological moment of *Insight* comes when “having completed this account of our three cognitional levels: Here they affirm that in their own lives their acts of knowing are in fact structured in this three-step manner. This is the epistemological moment: Finally, for Lonergan, metaphysics anticipates the broad lines of what we are capable of knowing by such authentic acts of knowing. Thus, for example, he speaks of the notions of potency, form and act as being isomorphic to our experiencing data, our understanding, and our judging. But there is more to be explored with respect to this isomorphism; in fact, the move from epistemology to metaphysics begins to reveal to us what powerful intellectual tools philosophy can now make available to us. Thoroughly understand what it is to understand and not only will you understand the broad

lines of all there is to be understood but also you will possess a fixed base, an invariant pattern, opening upon all further developments of understanding. Continuing this metaphysical line of thought, he offers a proof for the existence of God and, desiring to limit himself to philosophy in this book, concludes with speculation about the broad lines of how God might choose to intervene in human history, so as to solve the problem of evil. In this manner he introduces the notion of a third vector of history: Finally, we can note that while *Insight* is a long book it is actually an incomplete one. In the end, Lonergan had to rush its completion in because the order to return to the Gregorian as a professor had at last arrived and he was convinced that he would have little time to write in his new assignment. He had intended to further develop his application of the foundations offered in this work to a deeper analysis of history and social ethics and to a proposal for a new method of proceeding in Catholic theology. Many years later he would again see the hand of providence in not being allowed to follow his immediate desires; he would later recognize that he was not ready to produce a work on method in theology: He remained in Rome until when illness brought him back to Canada. In he underwent two major operations for lung-cancer and, then, to the surprise of all went on to live for another nineteen years. Upon his arrival in Rome in some capable students challenged Lonergan that he did not have a deep familiarity with the philosophers of the nineteenth Century who brought the methodology of modern science to the study of history and, indeed, to the study of religion as a historical phenomenon. A related body of philosophy that also needed appreciating was that of the existentialists of the nineteenth and twentieth centuries. During this period of deep study Lonergan became increasingly clear that his thinking in *Insight* needed further development. In February the year he was diagnosed with cancer he had a key insight about how to integrate his new readings into a proposal for a comprehensive method in theology. This insight has four major dimensions— all of which had in fact been emerging during the previous eleven years: Indeed, passing through his cancer operations helped him to become less intellectualist and more capable of speaking about the drama of human living, about emotions in general and about love in particular. He begins to speak of four levels of consciousness instead of the three that he had identified in *Insight*. This fourth level is concerned with decision-making and he traces how we begin operating at this level when we feel an affective response to value as we attend to facts we have affirmed at the third level of judgment. In the event of religious conversion, mysteriously and supernaturally, we love something before we understand it. This process of trying to understand what we already love is the task of theology. We can note that this insight allows Lonergan to break, once and for all, with traditional neo-scholasticism where theology begins with truth-claims about God. Now theology is a reflection on the religious experience of the person doing the theologising. And fundamentally, this process should involve two phases; a first that retrieves the past of a religious tradition and a second that communicates this to culture. The fourth insight is essentially included in the third, but it needs explaining. However, Lonergan recognized that if the second phase of theology must be based on religious experience and not primarily on concepts nevertheless the first phase of theology must employ all the best modern methods of historical studies to retrieve the original data of revelation — its initial articulation in scripture and the subsequent tradition of interpreting it within the Church over the centuries. So it is that Lonergan now felt ready to write his second seminal work, *Method in Theology*. In his introduction he defines the function of theology: A Theology mediates between a cultural matrix and the significance and role of a religion in that matrix. Broadly speaking, his account of phase one begins with an account of how we collect the data of revelation experience , interpret it insight , trace the development of traditions of interpretation judgment and recognise that not all of the traditions are compatible with each other and that a choice will have to be made between some of them decision. They next proceed through the functional specialties of doctrines judgment to systematics insight to communications experience. This functional specialty is so important that we need to investigate it more carefully. Indeed, they will want to suggest, directly or indirectly, that self-transcendence is a case. The Christian message is to be communicated to all nations. Such communication presupposes that preachers and teachers enlarge their horizons to include an accurate and intimate understanding of the culture and the language of the people they address.

## 3: Daniel A. Helminiak - Wikipedia

*Title: Lonergan and Spirituality Author: Tad Dunne Created Date: 2/5/ AM.*

In lieu of an abstract, here is a brief excerpt of the content: Edited by James L. The Institute of Jesuit Sources, About half-way through my reading, the picture that came to mind was of two decks of cards, each of a different size, being shuffled together. The combined decks make dealing awkward. A book exploring the theological anthropology underlying the Spiritual Exercises could have been illuminating; or a book exploring foundational issues in Christian spirituality, drawing on Lonergan, would have been interesting. But here Lonergan and the Exercises do not come together in an integrated way. Perhaps the book suffers from being produced by a committee, arising as it did from the joint reflection of the Fellows at The Woodstock Theological Center in Washington, D. Multiple authorship might explain some of the repetition, although the book does not betray the sound of multiple voices. Indeed, many of us are indebted to him for having made sense of the scholastic theory of knowledge that was our gateway into the world of philosophy. Yet it never occurred to me to turn to him in order to understand the dynamic of the Exercises. I like to think that Fr. Lonergan would have winced at the following paraphrase of the Ignatian preparatory prayer: God grant me the grace to be aware of the spontaneous movements within my consciousness, all those urges, drives, intentions you create within my spirit to carry me forward toward authenticity and self-transcendence. Let me follow them faithfully. In the planning and execution of every decision in my life, let me be attentive, intelligent, reasonable, and responsible. Let me be attentive to the data of my consciousness; let me be open to wonder, eager to inquire and understand; let me be critical in verifying the accuracy of the judgments I make; and let me be conscientious in deliberating and responsible in choosing only what is good and worthwhile. Let my openness and willingness be pure, detached, disinterested and unrestricted. Or, "Well, the human perfection that Christ reached could have been something altogether different from the perfection he actually acquired" Corresponding to each of the levels four basic imperatives emerge: Fidelity to these imperatives, which are imposed on us by the fact that we are rational beings, leads to authenticity. The fully human and truly authentic human person, therefore, is one who is attentive, intelligent, reasonable, and responsible. Core desire starts out as the desire to know; as it matures, this desire becomes increasingly the desire to know God. Since human beings are made not just to know but also to love—and to express their love in deeds—desire orients the human person both to knowing and to loving, to being known and to being loved. And, finally, since we are by nature social beings, desire does not unfold in isolation from community. You are not currently authenticated. View freely available titles:

## 4: Lonergan Lectures @ The Lonergan Research Institute @ Regis College

*Gordon Rixon, S.J., is an expert on Bernard Lonergan's theology. He is currently a faculty member at Regis College, the University of Toronto, where he served as dean from to*

## 5: Religion and the Human Sciences

*Bernard Lonergan, SJ (), was a philosopher-theologian and an economist. The Canadian Jesuit is regarded by many as one of the greatest philosophical and theological minds of the 20th century, following the Thomist tradition.*

## 6: The spirituality of the question | Tim Muldoon

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