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COMMUNICATION AS A PROCESS OF MUTUAL SELF-MEDIATION

Robert Pen

ABSTRACT

The article highlights the importance of the Lonerganian notion of mediation that concentrates on the *subject in communication* in its mediation process which differs from the contemporary mediation movement that uses the 'problem solving' approach, where reaching an agreement is paramount. It explores the transformative potential of mutual self-mediation, showing what that potential is, why the process is so important in communication, and how it can be realized in practical daily communication, mass-media communication and even to the prosumer culture of today.

**RELIGIOUS LOVE IN BERNARD LONERGAN AS
HERMENEUTICAL AND TRANSCULTURAL
The Context for Dialogue**

Carla Mae Streeter

ABSTRACT

The ecumenical dialogue encouraged by Vatican II has expanded to interreligious dialogue between Eastern Religions and Christianity, and between Muslims, Jews, and Christianity. What role does Lonergan's "being grasped by religious love" have to play as we explore the texts and beliefs of those outside the Catholic Christian tradition? How do we remain open and active in this dialogue while avoiding a creeping syncretism? The presentation explores Lonergan's thought in relation to the interfaith challenges before us in these 50 years since Vatican II, affirming that religious love does indeed alter cognition.

ETHICS, DISCERNMENT AND SELF-APPROPRIATION

Patrick H. Byrne

ABSTRACT

This essay provides a context for thinking of what Lonergan called 'self-appropriation' as a form of discernment. As a Jesuit, Lonergan was a practitioner of the method of discernment laid out in the Spiritual Exercises of Ignatius of Loyola. The essay therefore reviews Ignatius' understanding of discernment, and how this influenced Lonergan and his method of self-appropriation. It also explores predecessors of Ignatian discernment—Aristotle and St Paul—and ways that their understandings of discernment also shed light on self-appropriation as discernment. Finally, the essay proposes that discernment as self-appropriation can provide much-needed illumination in the area of ethical thought and action.

**PHILOSOPHY IN THE SERVICE OF ECUMENICAL
AND INTERRELIGIOUS DIALOGUE**
Question, Context and Content

Maury Schepers

ABSTRACT

Pope John XXIII made Christian Unity a principal objective of the Second Vatican Council. Catholic Ecumenism resulted from conciliar deliberations, with the participation of veteran advocates of Christian Unity. In the meantime dialogue has produced some concrete instances of progress in important areas of doctrine, and notably in the question of the nature of justification, a key question in the Reformation and Counter-Reformation. The article suggests that philosophy, as authentically understood and conceived, can make further progress in ecumenical matters more probable, and this not excluding new ecumenical challenges or dialogue in the broader sphere of inter-religious relations.

HOW MIGHT WE APPLY THE WORK OF BERNARD LONERGAN TO THE ECO-CLIMATE CRISIS?

Tom McAuley

ABSTRACT

The eco-climate crisis now unfolding carries dire implications for this century for ecosystems, and for food, water, and economic security. Human decisions will play a major role in mitigation. In a world of diverse and evolving cultures, there is a need to go to the very basis of human thought and meaning-making. The thought of Bernard Lonergan holds much promise for providing the necessary common ground. This paper explores the potential in Lonergan's work and proposes that the eco-climate crisis be taken up as a fourth major line of development and implementation of his work.

LONERGAN, VOEGELIN, AND THE PHENOMENOLOGY OF RELIGIOUS CONSCIOUSNESS

Thomas J. McPartland

ABSTRACT

Both ‘perennialists,’ who claim a universal spiritual intuition, and ‘constructionists,’ who claim all spiritual expressions are historically determined, share the erroneous assumption that spiritual experience is like a perception. Adopting the alternative view of Lonergan’s phenomenology and of Voegelin’s notion of the experience of the ‘depth’ that consciousness is self-presence, the paper identifies religious consciousness as a constant in history. The two dimensions of conscious unrestricted longing for ultimate truth and goodness and conscious affective state (of participation in unrestricted loving) without content are indeed constant—but they are always embedded in concrete historical circumstance eliciting different interpretations.

A THEOLOGY, A CULTURAL MATRIX, A RELIGION

Cloe Taddei-Ferretti

ABSTRACT

The broad meaning of the word 'a,' referred by Lonergan to theology, cultural matrix, and religion, is stressed. The possibility of a non-Christian theology mediating between a cultural matrix and the significance and role of a non-Christian religion in that matrix is considered for Judaism and especially Islam, by examining the teachings of some of their thinkers of various ages, from ancient to contemporary times, who reflected upon their Scriptures and religious traditions, 'mediating' between them and their cultures at their times, and highlighted historicity in religious issues. The powerful capacities of the Lonerganian methodological proposal are underlined.

PERSON AND RELATION
Ratzinger, De Smet and Lonergan in Conversation

Ivo Coelho

ABSTRACT

J. Ratzinger suggests that the Christian theological tradition, especially in Augustine and Aquinas, has rightly acknowledged that the divine persons are relations, but has tended to ignore the dialogical and relational nature of human persons. Richard De Smet and Bernard Lonergan, instead, are more positive in their evaluation of Aquinas, recognizing that relationality is a property of intellectual nature, and therefore also of human persons. The paper suggests that Augustine (followed by Aquinas) and Ratzinger are dealing with different questions, the former trying to attain some understanding of the Trinity, and the latter trying to clarify the nature of person.

**DEVELOPMENT OF DOCTRINES AND
PERMANENCE OF DOGMAS
ACCORDING TO BERNARD LONERGAN**

Saturnino Muratore

ABSTRACT

According to Lonergan, it is possible to affirm both the permanence of dogmas and the development of doctrines by recourse to historicity. *Dei Filius* states that the meaning of dogmas, as expressions of revealed truths, has to be maintained, while truths that are both of reason and of faith can be treated also by human disciplines. It is the formula of a dogma that is not permanent, because each formulation refers to a cultural context, and contexts change over different cultures and times. Tradition is living: it receives a revealed word and makes it a word by which one must live.

**A JEWISH AND A CHRISTIAN APPROACH TO THE
PROBLEMATIC OF JERUSALEM AND ATHENS
Leo Strauss and Bernard Lonergan**

Frederick G. Lawrence

ABSTRACT

Jerusalem and Athens—an explicit theme in Jewish political philosopher Leo Strauss—is also a central concern for Catholic foundational methodologist Bernard Lonergan. Lonergan is concerned about philosophy in order to confront the contemporary crisis of theology, while Strauss's starting-point is the 'theological-political predicament.' Both thinkers used discoveries from pre-modern philosophy to confront issues raised by modern science and history: both appreciate yet understand the limitations of science; both oppose historicism, yet know they cannot overcome modern biases without history—Strauss from the radical perspective of persistent and basic questions; Lonergan from a conversion-based pursuit of unrestricted inquiry.