

THOUGHT OF BERNARD LONERGAN INTEREST GROUP

Topic: Sacramentality and Systematic Theology
Convener: John Dadosky, Regis College, University of Toronto
Moderator: Mark Miller, University of San Francisco
Presenters: Joseph Mudd, Gonzaga University
Darren Dias, O.P., St. Michael's College, University of Toronto
Robert Doran, S.J., Marquette University

The moderator began by thanking the CTSA Board, the advisors to the group, the participants and the supporters of the proposal for making possible the first CTSA group specifically devoted to the thought of Bernard Lonergan (1904–84). He acknowledged that Lonergan was a lifelong member of the CTSA and twice recipient of its highest award both when it was the Cardinal Spellman Award and the John Courtney Murray Award. Lonergan's successor Fred Crowe (d. 2012) was also a lifelong member of the CTSA and recipient of the Murray Award as well.

Prof. Joseph Mudd presented "What is Conscious Participation? Bernard Lonergan's Contribution to a Liturgical Hermeneutics." He examined Lonergan's ontology of meaning in order to develop an adequate understanding of the role of language and symbolic mediation in what *Sacrosanctum concilium* calls "fully conscious and active participation" (SC, 14). He argued that "conscious participation" can be understood in terms of a liturgical hermeneutics that transposes scholastic notions of instrumentality and causality into categories of meaning. This approach encourages a liturgically mediated fusion of horizons characteristic of an authentic catholicity in the global church for the third millennium.

Conscious and active participation occurs in a *worshipful pattern of experience*. The latter is clarified when one asks "What am I doing when I am worshiping?" Mudd suggested that there is an exchange of meaning occurring between the worshipers and God. He went on to clarify by referencing Lonergan's principle of the *Law of the Cross* and argued that this principle is mediated through the liturgy. When we enter into the liturgy, we enter into a historical and transhistorical drama beyond the walls of the Church and within the wider communion.

Darren Dias, O.P., presented "Sacramentality in a Multi-Religious World." He resourced Lonergan's pneumatology in exploring what sacramentality could mean in a multireligious world. Little reflection has been carried out with respect to this topic, and the author cites the global increase in interfaith marriages as providing an important context for the question. He referenced the work of F. E. Crowe's paradigmatic article "Son of God, Holy Spirit and the World's Religions" to argue, along with *Ad gentes*, that the Holy Spirit can be operative outside the explicit faith of Christians. In approaching the topic of interfaith marriage, Dias drew upon the analogy, as Lonergan often did, of a couple in love. Dias suggested that Chauvet's notion of *symbol exchange* provides a fruitful point of dialogue with Lonergan's notion of mutual self-mediation and reciprocity in this regard. The reality of interfaith marriage raises a complexity of theological issues for everyday Christians. Dias argues for an ecclesial stance of hospitality for promoting an environment that enables a shared faith expressed publicly and sacramentally. Finally, this raises the further question of sacramental reflection beyond the seven official sacraments in the Church.

Robert Doran, S. J., presented "The Structure of Systematic Theology." He addressed the issue of the structure of a contemporary systematic theology based in Lonergan's work, drawing

on previous reflections in his book *What is Systematic Theology?* and complementing these with recent work in pneumatology and the theology of social grace. Doran proposed a new version of the Augustinian-Thomist psychological analogy as the starting point and suggested a possible sequence of theological loci or topics, which follow from it. Among other things, Doran's sweeping proposal includes a systematics that includes a theory of history, a continued transposition of the Augustinian-Thomistic psychological analogy, the use of Lonergan's *four-point hypothesis* as a starting point and organizing structure for systematic theology, the prolongation of the visible and invisible missions of the Son and the Holy Spirit, and a theory of social grace that can ameliorate and address injustices and failures at all levels of society.

Doran tentatively proposed the order by which the loci or topics would occur in a future systematic theology: Trinity, pneumatology, Christology, revelation, creation, original sin, redemption, sacraments, church, eternal life, and praxis. Specifically, sacraments will be understood as the major symbolic events in which a community celebrates its origins, its ongoing life, and its destiny. Pneumatology will already have placed this community in a multireligious world, where the Holy Spirit is active everywhere, not just in the Church and not only through the sacraments. This will take nothing away from ecclesiology or sacramental theology, or from the Church and the sacraments, but it will make them very different realities from what they currently are seen to be. Finally, he stated his hope that the systematics would be able to address four disjunctions recently raised by Charles Taylor.

The session concluded with a fruitful discussion of about twenty minutes allowing for clarifications and hinting at future directions.

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