

Bernard Lonergan—Interest Group

- Topic: Various Applications of Lonergan’s Thought
- Convener: John Dadosky, Regis College/University of Toronto
- Moderator: Mark Miller, University of San Francisco
- Presenters: Joseph Ogbonnaya, Marquette University
Gill Goulding, Regis College/University of Toronto
John Dadosky, Regis College/University of Toronto

Joseph Ogbonnaya presented “Towards A More Indigenous Catholicism: Insights from Lonergan’s Notion of Culture.” In the context of the post-Vatican II church’s awareness of the plurality of cultural forms, and attempts to contextualize and inculcate theology in an African context, he argued that many efforts remain superficial and insufficient. Christianity is still perceived as foreign in the global South in spite of the growing awareness of cross-cultural currents in world Christianity.

In Lonergan’s language, the shift from a classicist to an empirical notion of culture remains to be fully integrated in a global context. Therefore, the author drew upon Lonergan’s notion of culture as a methodological resource towards inculturation to potentially re-orient African Christian life—one all too often victim of forces preventing African progress and development.

Gill Goulding, presented “In defiance of Fragmentation: The Dynamic Imperative of Kenotic Love.” This paper explored the nature of kenotic love within the Trinity enlivening identity and upholding otherness in a unity beyond fragmentation. She argued that the centrality of love both at the heart of the Trinity and as a core of the human condition is an area of convergence for Bernard Lonergan and Hans Urs von Balthasar. She claimed that a rapprochement between the latter two on the issue of the psychological analogy was appropriate and necessary. It is the wild glory of inner-trinitarian love as revealed in the person of Jesus Christ that for Balthasar pushes other analogies into relative insignificance. For him, the paschal mystery is *the* hermeneutic for understanding the Trinity. With these two interlocutors she explored the relationship of “distance” to the idea of intelligible conceptions that ground a real distinction between mutually opposed relations within the same divine substance; the eternally distant horizon of true “being-in-love;” and the eternal sharing of the divine life as self-emptying. For both Lonergan and von Balthasar becoming a subject in love due to God’s love flooding our hearts changes everything.

John Dadosky (Regis College, University of Toronto) presented “Has Vatican II Been Hermeneuted? Recovering and Developing its Theological Achievements.” Drawing on the context of Pope Francis’ comments about the work that remains in order to implement Vatican II, Dadosky asked “Has the creative spirit and the original enthusiasm for Vatican Council II been neutralized by ecclesiastical resistance, scholarly reluctance, and the seeming endless hermeneutic speculation?”

He argued that Rahner’s hermeneutics of the Second Vatican Council remain an important resource for retaining the historical and theological significance of the council. Rahner claimed that the context of Vatican II could best be understood in the

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transition from Jewish to Hellenistic Christianity. Taking Rahner as a lead, Dadosky argued that the Council of Jerusalem was the best analogy for interpreting Vatican II in order to account for its paradigmatic features and its continuity with the tradition.

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