

# THOMAS MORE INSTITUTE

in its thirtieth year

MAY 13, 1975

PROCESSIONAL

THE FELLOWSHIP OF THE GOLDEN TABLE

HEALING AND CREATING IN HISTORY

BERNARD J. F. LONERGAN

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R. ERIC O'CONNOR

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AND THE THOMAS MORE MEDAL

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"I found this week that for the first time in my conscious adult life, I gave equal place to a statement on the Upanishads, in the middle of a short essay I was writing. This has taken fifteen years of curiosity and pre-occupation with Hindu thought. Why this week? What on the imaginative level, and then on a level of judgment, allowed this to happen? What kind of experience of questions, and what kind of learning context, is right for such a step to be taken by an individual?"

CHARLOTTE H. TANSEY

From a Symposium held during the 1974 Adult Education Research Conference (April 17-19) in Chicago.

"A constructive use of memory tactically employs resources of memory to break with constricting circular internal talk (Carlos Castaneda in A Separate Reality reports a conversation in which Don Juan says "Whenever we finish talking to ourselves the world is always as it should be. We renew it, we kindle it with life, we uphold it with our internal talk. Not only that, but we also choose our paths as we talk to ourselves. Thus we repeat the same choices over and over until the day we die. . .") — or at least to recognize when feelings and mind are trapped in attitudes of resistance, not open, not accommodating."

STANISLAUS MACHNIK

". . . perhaps

'mastering a skill' is not a valid paradigm for satisfactory learning. Perhaps it is not even a good paradigm for the initial discovery that we can discover. Some people seem to hold that one must make a discovery first; and some sort of celebration (shared celebration?) of that discovery is what fixes the event in memory. It would seem that a valid paradigm might be 'pay attention, inquiringly, and you will find whether you have looked long enough or far enough'. But although it may appear satisfactory as a description, it does not seem to work as a prescription."

R. ERIC O'CONNOR

"In his comprehensive book Insight Lonergan presents the foundations of an open-ended metaphysics in a study of the experience of knowing in every stage from the empirical experience of sensing and living to the intellectual experience of understanding and formulating, through the experience of judging and giving affirmation and commitment. He anchors this study systematically in philosophy, in the physical sciences, in mathematics, in common sense, and in our understanding of the pathology of every day thought. This general approach of applied epistemology is brought to bear on any particular topics in the Thomas More curriculum, not with the operational rigor of the scientific method but as a shared model against which to check out the completeness of the experience we are reporting and to evaluate the experience that we are sharing.

In this context, memory is seen as a process of self-actualization."

"Critic Harold Rosenberg has been the first to see much of twentieth-century avant-garde art and make initial statements about it. He has served as a shock-trooper, as it were, and has produced a very interesting book out of this experience: The Arduous Object: Art Today and its Audience. Facing his own experience very clearly he says:

GERT MORGENSTERN

New art is an unlimited risk for the intelligence. It calls upon intuitions that reach past the guide lines of concepts -- indeed, this is one of its chief attractions.

He is looking at the adult, then, who reaches the point of 'cherishing' or valuing. In concrete terms this means you go out and buy the thing -- which is the ultimate form of commitment to it."

J. MARTIN O'HARA

". . . 'communication' here invites adults to fully differentiated consciousness (to the adult rather than to the child it is appropriate that his own learning processes be visible) -- which turns out to be the possibility of their being their most fully integrated selves. The educator in this case . . . continually withdraws within the boundaries of a task he defines as partial within the whole movement of assisting human development. Yet educator and educand, already mature, here meet as persons."

CATHLEEN M. GOING

". . . no small part of education lies in fostering and developing a climate of discernment and taste . . . that will conspire with the . . . student's own capacities and tendencies, enlarge and deepen his apprehension of values, and help him towards self-transcendence."

BERNARD J.F. LONERGAN

Method in Theology, p.32

The Lonergan Congress  
Florida, 1970

