
‘I start with Wilson’s programmatic proposal for the unification of knowledge, followed by some observations on Howard Gardner’s theory of multiple intelligences. I then take up three recent examples of synthesis: Nicolas Wade on the emerging view of early humans, sociologist Manuel Castells on the “network society,” and William H. and John McNeill on the “human web” as a key for understanding history. … In each case, I shall make connections to Lonergan’s work on the unity/differentiation of knowledge and seek to indicate the relevance to our own quest.’


‘In the approach that [Michael] Stebbins and I adopted [in another article], we do not rely upon arguments regarding potential human persons. Instead, we claim that embryos are actual human beings because embryos are actively developing, and that human developing is the being of a human being. In order to support this claim, we explicitly drew upon two aspects of Lonergan’s work in Insight: (1) his technical distinction between explanation and description, and (2) his explanatory account of human development. We argued that each instance of human development is a concrete, unified, intelligible whole – an intelligible wholeness that unifies all of its data, processes, and stages beginning with fertilization. We further relied upon what we refer to as (3) “a version of Kant’s Dignity Principle,” namely, that persons are always to be treated as ends in themselves, never only as means. Since killing embryos as means to obtaining their stem cells for research or therapeutic purposes is a violation of the Dignity Principle, we therefore argue that this would be ethically unacceptable.’


‘First, I review the area of commonsense knowing as the practical world of the everyday where we seek to exercise praxis. Secondly, I provide an introduction to action research, describing its main tenets and practices. Thirdly, I explore how action research and Lonergan’s work have resonances that may form the ground of a science of praxis.’


‘If the “not numerous center” is an incarnate instance of intelligence in collaboration, taking Lonergan’s account of our global situation as monstrous, then that “not numerous center” in potency can only realize itself in collaboration with certain liberation or liberal or constructive or post-colonial theologians and exegetes, who, although neither students nor disciples of Lonergan, share at least three of his concerns. These are: attention to the concrete, the particular; attention to experience; and self-correction.’

I view his [Balthasar’s] entire opus as a treasure chest, and I would like to share with you some of the jewels I have discovered. I would like to reformulate these in terms of some insights from the thought of Bernard Lonergan in order to continue the twofold ressourcement-aggiornamento development of post-Vatican II Catholic ecclesiology. The resource will be the theology of the church in the Gospel of John as interpreted by Balthasar; the “bringing up to date” will consist in incorporating the notion of mediation into that of two churches articulated by Balthasar in order to ground two dimensions of ecclesial understanding going forward at Vatican II: communion and friendship.


The article has four sections. In the first, I describe ... how analogies from grace as well as from nature can provide helpful clues to the meaning of some of the mysteries of faith. In the second, I interpret a late statement of Bernard Lonergan ... in which he suggests the possibility of such an analogy for understanding the divine processions. In the third, I contrast this analogy with the more familiar psychological analogies found in Aquinas and the early Lonergan, and I do so by appealing to St Ignatius Loyola’s three times or moments of election and relating these to Lonergan’s two accounts of reasonable decision. And in the fourth, I attempt to unpack a bit more fully the process experienced in what I am calling the analogy of grace.


... I have made at least a feeble effort to begin a book entitled The Trinity in History, which would be the first installment on a proposed systematic theology whose overall title, I suspect, will be The Law of the Cross: A Systematic Theology, or perhaps even Lex Crucis: A Systematic Theology. I propose in the present paper simply to share with you something of what appears in the draft completed to date... The manuscript in its present form has four chapters... The first is entitled “The Starting Point,” the second “Initial Issues,” the third “Mimesis,” and the fourth “Sacralization and Desacralization in History.” These four chapters, along with a fifth that will present the materials to be transposed from the biblical narrative into a systematic position on the reign of God, would constitute a first part of the book or perhaps even a short introductory volume.


La nuova edizione italiana di Insight. Uno studio del comprendere umano, terzo volume delle Opere di Bernard J.F. Lonergan, può costituire una circostanza favorevole per essere raggiunti de <<<un invito>>> del tutto personale, quello all’appropriazione.


This talk was given in last year's convention of the Association of Catholic Theologians in the Philippines.


... my topic is Christological. Y is Christ’s knowledge, with special reference to his knowledge of himself... I will be content with expounding a few aspects of Lonergan’s position. Thus the paper is mostly buildup. There is no exciting revelation at the end. Nor will I try to press Lonergan’s views much beyond the point he reached himself. Frederick Crowe has already done that, and what follows here is in some ways a set of notes that fill in the background.'

‘... I wish to take the proposal that Bernard Lonergan made in the last chapter of Method in Theology, namely that the Church be considered “a process of self-constitution with worldwide human society,” and, after briefly explaining the notion, to show how it can ground an approach to three of the most important discussions in Roman Catholic ecclesiology since the Second Vatican Council.’


See listings under Berryman, Byrne Coghlan, Copeland, Dadosky, Doran, Heftling, Komonchak, LaChance, Lauzon, Liddy, Maillet, McCarthy, Meynell, Morelli, Murnion, Wallbank, Whelan.


‘In this paper I will attempt to make a case for a twofold structure of the Confessions according to which the books themselves and the complexly interwoven themes may be related within a literary whole... In the fourth section [of the paper] I will offer brief remarks on the problem of dialectic and the interpretation of the Confessions. This is a text that deliberately and pedagogically makes demands on the reader to undergo the kind of personal development that Lonergan indicated is necessary for resolving theological difficulties. It is in the willingness to undergo these developmental changes that one becomes an increasingly luminous and voluntary participant in the work of providence in the world and in the evocation of a community founded upon the humble Christ.’


‘There is a dynamism that pushes music forward. Parameters within a given musical system have a finite range of variables. The more these variables are explored the harder it becomes to create music that does not sound cliché. That thirst for the “new sound” compels artists to explore new frontiers for how music is made. There are numerous operators in the evolution of music. I have chosen four as being most relevant to this paper: (1) new technology; (2) development of new playing methods; (3) a radical combination of seemingly unrelated musical styles; (4) role of audience.’


‘I attempt [in the book Startling Strangeness] to recount my own journey to that startling and strange moment around 1967 when the reality of intelligence came home to me. For besides being an account of
reading *Insight* itself and the specifics of that moment when it seemed to me “I got it,” the book is also an account of how I came to that moment, the personal, social, and cultural forces that made it possible for me to pick up and read *Insight*... [T]he story of any person coming to read *Insight* is the story about the formation of a horizon and many elements that went into the formation of that horizon. In this article I will outline that formation in my own life and the specifics of wrestling with an understanding of understanding.’


‘This essay offers a reexamination of the thought of ... Lonergan as a resource for comparative theology and interreligious dialogue. The first part compares two Lonergan scholars—Vernon Gregson and Joseph Komonchak—to explore the implications of their respective interpretations of religion, religious belief, and the Christian community. The second part returns to Lonergan’s own writings, along with selected works of the Hindu teacher Swami Dayananda Saraswati and the Vatican Congregation for the Doctrine of the Faith, to demonstrate some limitations of Gregson’s approach, especially its narrow focus upon religious experience and interiority. Ultimately, I suggest, Lonergan’s categories of meaning, community, and revelation, as developed by Komonchak, represent richer resources for engendering authentic inquiry and encounter across conflicting religious claims.’


‘The question I want to explore in this narrative is what is meant to become more fully Christian by becoming more genuinely Catholic... From the beginning, the Christian mission was to become katholou, Catholic, to integrate into a living community of faith the full diversity and pluralism of the human race with all its concreteness and all its differences, in the full equality achieved through Christ’s redemptive work.’ The ‘narrative’ includes discussion of the influence upon the author of figures such as John Dunne, Lonergan, and Charles Taylor, and it ends with a brief outline of what ‘a Catholic Christianity faithful to the message of the gospel and the mission of redeeming the world’ would be like.


‘Lonergan’s *Method* lists “the religious leader, the prophet, the Christ, the apostle, the priest, the preacher” as being among those who “announce[s] in signs and symbols what is congruent with the gift of love that God works within us”; but, based on Lonergan’s other comments on literature, we should certainly add “poet” to this list, particularly T.S. Eliot, a poet whose understanding of “the word of God’s love” is so congruent with Lonergan’s.’


‘The basic premise of this book is that the success of Newtonian science during the Enlightenment gave rise to a tremendous confidence in the power of reason which helped – among other things – to inspire a rational pursuit of human rights. Unfortunately, confidence in the importance of reason has declined since the Enlightenment. Thomas Kuhn made a significant contribution to the loss of such confidence by presenting an image of science where the stamp of rationality is barely visible. Based on Lonergan’s book *Insight*, I attempt to show that reason is the foundation of science and thereby demonstrate that Kuhn’s philosophy of science is fundamentally misleading. Kuhn excluded the rational nature of science that Lonergan articulates so brilliantly.’ The book can be ordered from any Barnes and Nobles store or online at Barnsesadnoble.com or Amazon.com. The author welcome reviews from interested Lonergan scholars.

‘Examining the difficulties of conflict resolution, this book demonstrates how Lonergan’s philosophy of insight can be applied to mediation to lead to more productive and constructive negotiations. The authors provide an overview of conflict research and an introduction to Lonergan’s “insight theory,” offering an outstanding piece of ethical philosophy and a useful method of mediation. Introducing readers to a method of self-discovery, the different kinds of operations involved in learning, and the role of feelings and values in shaping interactions with others in conflict, this volume also includes the practical experience of mediators who detail strategies of insight mediation for working creatively through conflict. Attending to the important role played by transformative learning in navigating conflicts, the authors show how insights and learning can move people past obstacles caused by feelings of threat.’


‘... I shall start with a sketch of what the church is for, in my view, and why it’s worth belonging to her, whatever her faults as an empirical institution, as opposed to vehicle of transcendent meaning... So we begin with a potted dogmatics, and a potted apologetics. After these preliminaries, we start getting unpleasant. I am sorry about this, but it is a necessary condition of getting the job done, as I see it... I have faith that ... the church, being founded on divine principle, is always capable of reform.’


‘My present aim is to establish the need for an investigation into the relationship of Lonergan’s Critical Realism to Hegel’s Absolute Idealism and to outline generally the strategy to be employed in going beyond Absolute Idealism. Such an investigation is, for reasons I shall provide, especially important for the future of Lonergan Studies and, I think, long overdue.’


‘The really troublesome adolescent is, we are told, a product of Western society; it does not occur in the same lasting way in the East. I think that the similarities and differences are shown in that wonderful passage in St. Luke’s Gospel about the newly adolescent boy Jesus. I hope to show how Lonergan’s questioning alertness can be of great help at this stage of development. I shall also show the difference in that environment that hinders the adaptation to society in the West.’


In *Insight*, Lonergan made the intriguing and problematic claim that ‘the polymorphism of consciousness is the one and only key to philosophy.’ In *Lonergan on Philosophical Pluralism*, Walmsley examines Lonergan’s many discussions of the different forms of human consciousness, as well as his sustained responses to the problems raised by philosophical and cultural pluralism. Looking closely at Lonergan’s thoughts on patterns of experience, different levels of consciousness, and the differentiation of consciousness that occur through the historical development of individual human minds, Walmsley shows how polymorphic consciousness allows individuals to understand a range of philosophical positions. By understanding this range, an individual is able to sympathetically and critically appreciate different positions. Testing the strength of Lonergan’s position, he directly engages
postmodern thought and comparative philosophy to demonstrate that Lonergan’s account of polymorphic consciousness provides a better basis for a positive evaluation of difference than does the work of many postmodern thinkers. The book is both an illuminating study of Lonergan’s thought, and an intriguing proposal for how difference and pluralism can be understood.


‘Doran’s thought centers on a theology of history... In this article I turn to recount how I attempted to apply the heuristic structures offered by Doran to the teaching of pastoral theology at Hekima College, the Jesuit School of Theology in Nairobi, Kenya. I offer this account for two reasons. The first is that perhaps other teachers of pastoral theology could benefit from it. The second is that I accept the claims of Lonergan and Doran that their thought can ground a reorientation of the whole of theology. I would like to think that by my demonstrating how useful their ideas are for the eminently practical task of guiding church praxis, this can contribute to an increased interest in his thought by theologians working in areas other than pastoral theology.’


‘I think it may be of significance with reference to the recently published study (2005) by Fr. Frederick E. Crowe, S.J., *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982*, … I am convinced that Aquinas already had some idea of what Fr. Crowe says was Lonergan’s life-long preoccupation with what he calls “the historical action” of Christ in our history and in our world.’

**REVIEWS**

Liddy, Richard M. *Startling Strangeness: Reading Lonergan’s Insight*. (See LSN 27/4 [2007] 3.)


Ormerod, Neil. *The Trinity: Retrieving the Western Tradition*.


**DISSERTATIONS & THESES**


This dissertation proposes a theory of group cognitive development by arguing that intentional adult groups are complex and dynamic, and that they have the potential to evolve over time. Groups are complex in that they are made up of individuals within different orders of consciousness (Kegan), and they are dynamic in that different orders of consciousness interact and conflict (Lonergan) during the
formation and enactment of group vision, values, and procedures. Dynamic complexity theory of group development as it is referred to in this study is grounded in Robert Kegan’s constructive developmental theory and in Bernard Lonergan’s transcendental method. While both Kegan and Lonergan attend to the growth of individuals, their theories are adapted to groups in order to understand the cognitive complexity of groups, intragroup and intergroup conflict, and the mental complexity of leader curriculum. This theory is applied to two case studies, one from antiquity in the case of the first century Corinthian community engaged in conflict with its founder, St. Paul, and in one contemporary study of American Catholic parishioners engaged in contentious dialogue with diocesan leaders from 1994 to 2004.


This dissertation explores the respective systematic theologies of Hans Urs von Balthasar and Bernard Lonergan. The primary methodological question is: Can both dramatic and theoretical categories complement each other to deepen our theological understanding of the mysteries of faith? In order to answer this question, this dissertation explores an issue in systematic theology and attends to the respective approaches of Lonergan and Balthasar. The primary theological question is: What are the implications of Christ’s consciousness and knowledge in general for his experience of the Cross? ... [T]he dissertation affirms that the principal function of systematic theology is to achieve an understanding of the mysteries of faith through (1) natural analogy; (2) an analogy of faith; and (3) the interconnection of the mysteries with the human person’s final end. It also acknowledges that an aesthetic-dramatic operator underpins the theologian as he or she attempts to understand the permanently inexhaustible mysteries of faith.

**WEBWORKS**

Lonergan Research Institute.

LRI recently upgraded its website. The Institute hosts periodic lectures and seminars, which are sometimes recorded and made available to the public in free online mp3 files. To make downloading feasible longer lectures are divided into segments of 5 megabytes or less. See [http://www.lonergan-lri.ca/resources](http://www.lonergan-lri.ca/resources). Note: the site currently features a presentation by Kenneth Melchin entitled “Democracy and the Transformation of Conflict: Ideas from Lonergan.” Presumably this covers material in the bibliographic entry under ‘Melchin,’ above.


‘Many commentators on the crisis that has rocked banks and stock markets all over the world would tell us that the problem is simply greed. But a brief look at the remarkable insights into economics of the Canadian Jesuit, Bernard Lonergan, would suggest a rather different diagnosis, as well as a new way out of our recurring economic injustices...’

Marasigan, Vincente. ‘Homepage of Vincente Marasigan. [http://www.lst.edu/method/hompgvm5.htm](http://www.lst.edu/method/hompgvm5.htm)

Particular focus on Lonergan’s economics.

Mathews, William. ‘Understanding Levels: Redefining Science in an Emergentist World View.’ Paper read at the *Metanexus Institute* Conference, ‘Subject, Self and Soul: Transdisciplinary Approaches to Personhood,’ held in Madrid, July 13-17, 2008. 18 pages. Available online at:
‘An emergentist world view set certain challenges to our notion of science and of the kinds of explanations of our world that it seeks. A first is to identify different emergent levels of reality, the living from the non-living, the conscious from the non-conscious, and within consciousness itself the distinctive emergence of the creative powers of the mind and the freedom of decision making. A scientific explanation of levels will entail an analysis of what is distinctive about the properties and activities on the different levels, the worlds that they operate in and the upward and downward causal relations involved with other levels. All of these feed into a transdisciplinary approach to personhood.’

McShane, Philip. Additions to the McShane website, www.philipmcshane.ca

The Cantower series of 117 essays is now complete: see Field Nocturnes CantTower 43 "The Full Cantower Series". A new series, SURF, begins December 1st. The series is a component in the Project listed later in this Newsletter, Project: Global Functional Collaboration. The first four essays are: SURF 1: "Meaning and Direction of SURF"; SURF 2: "Ivo Coelho’s Indian Challenge"; SURF 3: "Saving Grace and Wisdom"; SURF 4: "The Present Financial Crisis".

The series Field Nocturnes 1-41, a 300 page commentary on "study of the organism" (Insight 464[389] continues as listed below. The remaining twenty essays are to be posted by March 2009.

FN 4: Lonergan’s 1954 View of Theology, in this new Context.
FN 5: First Exercises in Visual Self-Appropriation
FN 6: A First Reading of Insight 464 [489]
FN 7: Recycling Insight 464 [489]
FN 8: Self-Appropriating Hearing
FN 9: The Hearing Organism
FN 10: Noise Infolding
FN 11: Horse Sense
FN 12: Self-Appropriating the Inner Parts
FN 13: Solving the Mind-Body Problem
FN 14: The Central Humane Meta-insight
FN 16: Saving Grace in Biology Class
FN 17: More than Admiring Aristotle
FN 18: Recycling Effectively Forward
FN 19: Molecules of Women and Willows, Mice and Men.
FN 20: The Bending of Beings, of Cilia.
FN 21: Observing Brains
FN 22: Aggreformism


‘Lonergan’s 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 eleven years of Apprenticeship to Aquinas; 3. Method in Theology. I conclude by relating Lonergan’s thought to the call made by the Holy Father to [the] recent Jesuit gatherings in 2006 and 2008.’

GEMS

This section includes works that make little or no mention Lonergan but focus on topics that Lonergan has written about. Contributors are asked to give a few words explaining the relevance of the citation. We encourage other contributors to share their wealth!


‘I will offer some comments on Merton’s reliance on Suzuki, the recent critique of Suzuki by various
scholars, the issue of unmediated experience, and some comments on method for interreligious dialogue.’ There are occasional references to Lonergan, Robert Doran and James Price.


‘This paper examines the latest accepted scientific understandings of natural selection. While the term “natural selection” is problematic for what it is intended to represent ... it still enables scientists to offer feasible explanations of the multiple forms within an emerging universe. This paper argues that the theology of transcendence, in particular that of Canadian theologian, Bernard Lonergan, is not only compatible with such scientific explanation, but also necessary in understanding a hopeful Christian response to the threat of ecological death.’


‘The teachings about homosexuality in various religions differ, so they cannot specify therapeutic goals regarding sexual orientation. The psychological consensus emerges as a valid alternative—if it is recognized as spiritual. Grounding spirituality is a self-transcending dimension of the mind, the human spirit, and not in appeal to religious belief or metaphysical entities (e.g. God), the author argues that psychology routinely and legitimately treats spiritual matters... If this claim is correct, on-going personal integration is tantamount to spiritual growth, and integration of one’s sexuality sets the ideal but not always attainable psychological-spiritual goal of therapy and personal growth.’ References to Lonergan occur on pp. 138, 147-49.


‘[The author] provides a crucial spiritual option—a middle path between society’s secular materialism and traditional religion’s other worldly focus and institutional dogmatism... [He] offers a compelling vision of a spirituality that downplays beliefs and emphasizes the essential spiritual dynamics of the common human quest for wholeness, goodness, freedom, and community. A spirituality grounded in the human spirit: ‘meets the empirical criteria of science...; opens onto belief in God...; provides the guidelines for genuine morality...; relates to all the religions of the world...; applies equally to secular agencies...; engages nonreligious and even antireligious folk...; embraces every human being.’ The book is dedicated to Lonergan, and Lonergan’s thought is discussed in chapters 3, 4 and 7.


‘The term “dialogue” is increasingly and often unreflectively used in interreligious contexts. This article aims to explore the quality of consciousness or “intentionality” involved, first from a Christian point of view, and then in connection with the religious “other.” These reflections aim thereby to contribute an often missing element to the theology of dialogue, and so to elaborate it more effectively as an activity of faith, hope, and love. Accordingly, after presenting a brief phenomenology of dialogue, we move to the Christian context and then to its anthropological foundation in self-transcendence.’ There are explicit references to Lonergan near the end of the paper.


‘There is a remarkable convergence between the ethical theories of Shankara and Aquinas, the founders of the mainline theo-philosophies of their respective traditions: Shankara of Advaita Vedanta, the principal school of interpretation of Hinduism; Aquinas of Thomism, the principal theological and philosophical school of Western Christianity. In analyzing their theo-philosophies, I compare their
epistemologies, their metaphysics, and their ethics because for both of them their epistemologies grounded their metaphysics, and their metaphysics their ethics. I will conclude by suggesting some of the implications of their common subordination of morality to salvation for contemporary issues in comparative ethics.’


‘I will argue that mystical consciousness is a more fruitful way to conceive of the forms of special encounter with God spoken of by Christian mystics because consciousness emphasizes the entire process of human intentionality and self-presence rather than just an originary pure feeling, sensation, or experience of God that can never be made directly available to an outside observer.’ In part 2 of the paper the author deals with Lonergan and mystical consciousness.


‘Responding to R. Douglas Geivett’s contribution to Christianity and the Postmodern Turn: Six Views, this essay supports Geivett in defending realism but argues that Geivett’s realism is proportionate to animal knowing rather than fully human knowing. Using the work of Bernard Lonergan, the essay points to a critical realism grounded in the activities of the human subject.’

CONFERENCES & COURSES

The Lonergan Centre for Ethical Reflection at Concordia University, Montréal held a symposium on the thought of Bernard Lonergan from October 31st to November 2nd, 2008. Darlene O’Leary delivered the keynote lecture, ‘Healing and Creating in the Twenty-first Century: Lonergan’s Tools for Change.’ On November 1st, Philip McShane gave a presentation titled, ‘What-to-do? The Heart of Lonergan’s Ethics.’ This was followed in the afternoon by a presentation by Russell Baker, ‘Imagination, Development and History.’ The final day of the symposium was taken up with ‘Moving Forward—An Open Discussion with Philip McShane.’

COMING UP

The 24th Annual Fallon Memorial Lonergan Symposium will take place on April 16-18, 2009, University Hall 1000, Loyola Marymount University, Los Angeles, California. The general theme is: Lonergan – A Review. Proposals for presentations on any topic pertinent to Lonergan Studies are invited. Proposals for presentations reviewing the Lonergan literature in various areas – philosophy, ethics, theology, economics, etc. – since the publication of Insight are especially welcome. What issues/questions have recurred? What topics have preoccupied scholars? What issues need to be addressed? What questions remain unresolved? What disputes are unsettled? Proposals (1-2 pp. typed) for presentations in any area of Lonergan Studies are welcome. Proposals more directly related to the stated theme of the symposium may be preferred due to practical limitations on the number of presentations possible in the time available. The proposed papers may be of any length, but symposium presentations will be limited to 25 minutes reading time (approx. 12 pp. typed, double-spaced). The complete papers will be made available prior to and during the symposium. Deadline for Proposals: January 10th, 2009. Send proposals to the Symposium Chair, Mark D. Morelli at mmorelli@speakeasy.net or mmorelli@lmu.edu. Contact the Symposium Chair at 310-721-5735 with any inquiries. Notification of Acceptance by Feb. 20th, 2009. Deadline for Completed Papers: March 15th, 2009.

There will be a Lonergan Conference in St. Mary’s University, Halifax, Nova Scotia, Canada, July 6th - 10th, 2009. The topic is Global Functional Collaboration. (See the larger project under “Projects,” below.) Offers of papers are invited, but they need to be attempts - however feeble at this stage - to implement particular functional specialties. There is to be a single workshop on the main topic conducted by Philip McShane. Furthermore, opportunities for consultation and collaboration will continue through and beyond the following
weekend until Wednesday July 15th. For further information contact Robert Henman: rohenman50@hotmail.com

**PROJECTS**

**Collected Works Project**

Volume 11, *The Triune God: Doctrines*. We are waiting for the first page proofs. Publication is expected in the next few months.

Volume 22, *Early Works in Theological Method 1*. The manuscript is at the press, being read by two preliminary reviewers. The volume contains material from the 1962, 1964, and 1968 lectures on method.

Volume 19, *Early Latin Theology*. Mike Shields, Danny Monsour, and Bob Doran are working almost exclusively on this volume at the present time, and work is approximately half done.

Volume 14, *Method in Theology*. Bob Croken is beginning the tedious but necessary work of reading the manuscript against the transcripts of the 1969, 1970, and 1971 institutes, where Lonergan was reading from the manuscript. He is beginning with the 1970 institute at Boston College, since Bob Doran already prepared the transcript from the audio recordings. – Bob Doran

**Global Functional Collaboration.**

*Global* indicates both omnidisciplinary and geohistorical intent. *Functional Collaboration* is that discovered by Lonergan in 1966, and published first in 1969: *Gregorianum* 50, 485-505. [The reference is to Lonergan’s original publication of functional specialties in theology.] The fortieth anniversary of its appearance seems an appropriate time to take seriously the task of implementing that discovery of Cosmopolis, an effective move against decline. It is to be a cyclic global antifoundational collaboration that lifts both Richard Branston’s popular Elders and *Wikinomics’* aspirations into an effective operative context. The effectiveness will take several generations to emerge but a beginning has to be made on developing the new differentiations of consciousness and language involved. A first meeting of interested parties was held at Concordia University in November 2009, and a first Conference was arranged for July 6th - 10th at St.Mary’s University, Halifax (on this, see elsewhere in the Newsletter). Further gatherings round the globe are contemplated, but attendance at such gatherings is peripheral: what is essential is a community committed to this massive shift of Lonergan studies. The first Project director is Russell Baker of Concordia University, (e-mail: rssllbkr@citenet.net), with secretary Philip McShane. Expressions of interest or requests for information should be sent to McShane at pmcshane@shaw.ca

**PEOPLE**

**Bob Doran** gave the annual Emmett Doerr lecture in systematic theology on Thursday, September 25: ’The Non-violent Cross: Lonergan and Girard on Redemption.’

The 2009 Yearbook of the Society of Jesus contains a brief article on the 2007 World Congress on *Jesuits and Philosophy* (see pp. 66-67). The end of the article mentions that papers dealing with figures in the Western tradition included papers on Suarez, Lonergan, Rahner, Heidegger, C. Taylor and M. Foucault. A well known photograph of Lonergan holding *Insight* is included, along with some very brief and slightly inaccurate information on him, which ends with the remark that ’the first seven volumes of the Italian translation [of Lonergan’s Collected Works] were presented in May 2008 to Benedict XVI.’

Bernard Lonergan was the subject of a brief piece in *Richard John Neuhaus’s* ‘The Public Square’ section of *First Things*, issue 186 (October 2008) p. 66. Neuhaus ends the piece with the following: ‘... as best I can understand it, he [Lonergan] helped people to think clearly by thinking clearly about thinking, which is no little thing. Those who have tried and failed to understand the intellectual greatness attributed to Bernard Lonergan should not begrudge his admirers their gratitude.’
On October 24th, Kenneth R. Melchin from St Paul University, Ottawa, delivered the Seventh Annual Bernard Lonergan Lecture, at Regis College, Toronto. The lecture was sponsored by the Lonergan Research Institute, Toronto. Ken spoke on Democracy and the Transformation of Conflict: Ideas from Lonergan. A podcast of the Lecture is available at: http://www.lonergan-lri.ca/.

On November 5, Pierrot Lambert, a discussion leader at the Thomas More Institute, Montréal, and the author of Bernard Lonergan, Introduction à sa vie et à son œuvre, gave the 2008 lecture at the Lonergan Centre at St Paul University, Ottawa. The title of the lecture was ‘Lonergan en son temps... et aujourd’hui’/‘Lonergan then... and now.’