PUBLICATIONS


This article explores post-Vatican II ecclesiology based on a reflection by Hans Urs von Balthasar in which he distinguishes between ‘the official church’ symbolized by Peter and ‘the church of love’ symbolized by John. The author combines Balthasar’s distinction with the notion of mediation, self-mediation and mutual self-mediation in Bernard Lonergan.


‘Some have taken Lonergan’s statements about the difference between the presentation of decision in Insight and the chapter on the human good in Method in Theology to mean that chapter 18 of Insight is to be discarded in favor of chapter 2 of Method. This paper argues that there is validity to both presentations, a validity that corresponds to the third (Insight) and second (Method) modes of making an election in the Spiritual Exercises of St Ignatius. A concluding suggestion relates the second mode of election and Method’s presentation of decision to René Girard’s mimetic theory.’


In this brief article, I introduce the meaning of the “functional specializations” that Lonergan presents in Method in Theology. I focus on the difference between functional specializations (that have to do with the operations of consciousness) and the specializations in the more ordinary sense. This clarification is important because theologians unfamiliar with Lonergan may also be unfamiliar with the range of questions about method that he covers. As Lonergan stated, “I am concerned not with the objects that theologians expound but with the operations that theologians perform” (p. xii.)


‘The dogmatic constitution Dei Filius of the First Vatican Council held as a matter of faith that it is possible to prove the existence of God through the natural light of reason and apart from the aid of revelation. The doctrine has been criticized for its abstractness and lack of historical consciousness, in that it neglects the conditions in the human subject for the possibility of such a proof. Denys Turner has recently defended the claim of Dei Filius. In Faith, Reason and the Existence of God ... however, Turner does not address the nuanced position of Bernard Lonergan, who interpreted Dei Filius in a way that defended its conclusion but severely limited its applicability. I propose to bring Turner and Lonergan into conversation on the matter of Dei Filius’ doctrine regarding the possibility of proving the existence of God.’


Using Bernard Lonergan’s categories of experience, this book highlights the intimate connection between human development and an awareness of the sacred.


‘The central problem posed in this article concerns the coexistence in Christ of both divine freedom and human freedom. Drawing on the thought of Bernard Lonergan the article first considers the problem against the background of the difference between intellectualist and voluntarist tendencies. Human freedom arises in considering means to an end, but only in so far as the will is necessitated with regard to the end. This fits in well with the notion of the unshakeable commitment of Christ’s human will to that of his Father. When this is treated in terms of Lonergan’s account of how God stands outside the order of past, present and future, and in a sense outside the order of the necessary and the contingent, we have some basis for resolving the antinomies which arise from the coexistence of two freedoms in the one person.’


‘Africa has often been perceived as a confluence of tension and conflict and the recent upheavals in Sub-Saharan Africa have done little to help this perception. The rising wave of ethnic and religious violence continues to drain the continent of its material and human resources, leading to what Bernard Lonergan describes as a state of “cumulative decline.” Lonergan offers an analysis of bias that addresses the root cause of conflict in the human person and society, an analysis that can contribute to a deeper understanding of ethnic and religious conflict in Africa. The import of this work lies in the fact that it brings into the African discussion Lonergan’s work on “bias,” and is significant for promoting a “responsible self,” which in turn ensures the promotion of the common good and brings about a meaningful social change.’ (Previously listed as a dissertation, under a slightly different title. See LSN 26/4 [2005] 4.)


‘Following on the recent publication by Robert Doran of *What Is Systematic Theology?* the article examines the goal of systematic theology through an examination of contrasting positions: is the goal the understanding of data (for example, the data of the Scriptures) or the understanding of truth (as mediated by the Scriptures)? It argues that current work by systematicians illustrates a confusion over these two positions and demonstrates this confusion by reference to the Trinitarian theology of David Coffey and Thomas Weinandy.’


‘There can be no doubt that Lonergan’s thought and work on insight have profound implications—and challenges—for “higher education” and engaging a mission therein. I propose to indicate but a few areas that I think are particularly pertinent in the case of Carroll College as well as for other Catholic liberal arts institutions.’
REVIEWS


Barden, Garrett. *Irish Theological Quarterly* 74/1 (2009) 93-94.


Crowe, Frederick E. *Christ and History: The Christology of Bernard Lonergan from 1935 to 1982*. (See LSN 26/2 [2005] 1.)


Morelli, Mark D. *At the Threshold of the Halfway House: A Study of Bernard Lonergan’s Encounter with John Alexander Stewart*. (See LSN 29/2 [2008] 5.)

Liddy, Richard M. *Theological Studies* 70:1 (March 2009) 214-15,

DISSERTATIONS & THESISSE


‘This qualitative study presents a renewed definition of Catholic education based on the theological notion of love-caritas-agape which Benedict XVI describes in the encyclical Deus Caritas Est (2005). The traits of love illustrated in the first part of the encyclical have been developed within a model of education enriched by the contributions of contemporary scholars as Bernard Lonergan (philosophy of education), Martin D’Arcy (anthropology), Paulo Freire (political education), Avery Dulles (theology) and Franco Imoda (psychology).’ (From the Abstract.)

Egan, Robert, *The Transcendental Notion of the Good* (A Thesis submitted to the Faculty of Theology,
St. Patrick’s College, Maynooth, in partial fulfillment of the requirements for the Master’s Degree in Theology).

This thesis is a study of the notion of the good in the work of Bernard Lonergan, exploring in particular the connection he establishes between the good and the real. It also examines questions arising from the development of Lonergan’s thought from Insight to Method in Theology, especially the question as to whether there is an underlying unity between the more intellectualist approach of the first of these works and the more existential approach of the second.


‘This dissertation explores Bernard Lonergan’s notion of emergent probability as a world process … The focus of this dissertation is on … human cooperation based on conditioned series of schemes of recurrence of insight and bias with respect to the levels of operations. Just as human beings have a desire to know, they also have a desire to make, … and remake, … thereby accumulating insights and establishing higher viewpoints for further knowing, making and remaking. This desire to make and the pattern of technological experience presupposes the levels of operations: technology, economy, society, politics, and religion. … [C]omputer information system is a key illustration of Lonergan’s notion of emergent probability. If information is a component of emergent probability, then information systems should aim at the actualization of insight as information. … A possible implementation of an understanding of general notion of emergent probability and the primacy of insight as information can illuminate an understanding of the historical processes of the wheel of progress and defensive cycles operative in the African context. … Creative appropriation and technological liberation, and cosmopolis constitute a viable solution to the development of dynamic system of integrity and authentication for understanding African history. … The God presupposed by emergent probability becomes a solution to the problem of evil, the order of evil and social surd. …’ (From the Abstract.)


‘This dissertation discusses Bernard J.F. Lonergan’s transpositions of several of St Thomas Aquinas’ achievements into the contemporary theological horizon. It also offers an extended reflection on the nature of the task of transposition. Lonergan recognized the importance of integrating Thomist achievement into ongoing efforts for theological development and renewal in the life of the Church. My dissertation attempts to contribute to his efforts for renewal by showing how his intentionality analysis transposes central elements of Thomist rational psychology into the richer context of theological method. Having transposed the Thomist analogy of nature, Lonergan anticipated, I argue, a methodical theology that preserves Aquinas’ understanding of grace. The majority of the dissertation divides into two parts devoted respectively to Lonergan’s transpositions of Aquinas’ theories of intellect and will. Both parts conform in structure to the circle of metaphysics and cognitional theory, which I identify in the first chapter as the structure of transpositions in the context of methodical theology. I argue that transpositions may begin with either metaphysics or determinations from consciousness, because the isomorphism of knowing and being relates the two modes of inquiry regardless of the starting point. The two major parts of the dissertation attempt to perform what I suggest takes place in all methodical transpositions of theoretical theologies, namely, the completion of the circle. The final chapter discusses Lonergan’s transposition of “sanctifying grace” into the category of “being in love unrestrictedly.” It highlights the limits and achievements of the transpositions of Thomist
theory and emphasizes the need for further transpositions in the work of constructing a methodical theology of grace.’


‘The proliferation of alternative models of atonement in recent academic literature ... raises the question of how to determine faithfulness to the Christian doctrine of redemption. This thesis contends that such determination can be made when the alternative model proposed is able to demonstrate sufficient continuity with the meaning that Jesus of Nazareth constituted for his death. To argue this point requires a five-stage investigation. Firstly the recent rejection ... of the so-called “myth” of redemptive suffering insists that it be demonstrated that God can create meaning out the contingent—and evil—event of the cross without becoming responsible for, or the transcendent cause of, Jesus’ death. ... God is freely able to create meaning (*ex nihilo*) out of the event without validating and justifying the violence of the event itself. In addition, the upholding of a Chalcedonian Christology requires that the meaning which Jesus of Nazareth constituted for his death be understood to have divine significance, and thus should be investigated for what it reveals to a theological understanding of the cross. This leads to the second stage of the investigation which is to defend the theological right to engage in matters of history. Arguing for the value of critical realism, the point is made that a faith perspective does not negate the possibility of objective historical knowledge since ... such knowledge does arise out of a spiraling dialogue between the knower and the object known. The third stage then follows, which is to argue how historical investigation into the Jesus of history might be done. Building upon James Dunn’s conception of impact, this study appropriates Bernard Lonergan’s understanding of constitutive meaning in order to highlight how the world of meaning that Jesus constituted for his death might actually function to impact the world of meaning of his followers. It is argued that what takes place is the constitution of a new world of meaning in which authentic existence is redefined. The redefinition challenges the disciples’ existing world of meaning and requires that they make an existential judgment of their own. But if such an impact is to occur then the challenge to the existing world of meaning must also be carried and it is here that historical investigation has its place. Drawing once more on the work of Bernard Lonergan, five carriers of meaning are identified, three of which (incarnate, linguistic and symbolic) are highlighted as the most relevant ... ’ (From the Abstract.)


With the help of Bernard Lonergan, the author explores how our knowledge of God by faith is based on God acting within us. The thesis is theological insofar as it is based on the recognition...
of God’s presence in the human heart as the basis of all discourse about him. However, it is a philosophical theology insofar as, in exploring how God speaks to our daily experience, it provides an answer to questions posed by philosophy. The thesis is an exercise in fundamental theology in the French sense of that term as inspired by Henri de Lubac and Henri Bouillard.

Whyth, Barbara M. *Abortion: What is the Good? Developing a Deeper Understanding of Abortion: An Analysis with Bernard Lonergan’s Transcendental Method as a Creative Framework*. Thesis for the degree of Master of Arts (Theological Studies), Concordia University, Montreal, Quebec, Canada, 2008. (Advisor not listed.)

‘This thesis attempts to dismantle the world of meaning which limits the understanding of abortion to only two perspectives: pro-life and pro-choice, and to begin a tentative reconstruction framed on Bernard Lonergan’s transcendental method. His method, founded on the concrete subject seeking the good offers a creative framework which validates women’s abortion decision-making and acting, as an important source of moral data ... I use Daniel Maguire’s eight “reality revealing” questions and Lonergan’s notion of horizon and social structures in order to reach a deeper understanding of voluntary pregnancy interruption. There are several social structures which require abortion as act of meaning if they are to function effectively. An analysis of the “good” of abortion consists of Lonergan’s explanation of the human good; its components, the scale of values, and the three levels of the good. In the conclusion[,] concrete actions are suggested as the result of my tentative reconstruction of a world of meaning in which social and cultural values (the good) are incarnated by individual women voluntarily ending their pregnancy. The question is addressed: Does abortion promote human progress or decline as defined by Lonergan?’ (From the Abstract.)

WEBWORKS

Doran, Robert M. ‘Robert M. Doran’

With the help of Greg Lauzon, Bob Doran has launched his own website: www.robertmdoran.com. The site includes the text and audio files of his class on *Insight* in 2002-2004 and 10 essays in systematic theology. Additions will appear regularly.

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

The remaining essays of the series *Field Nocturnes 1-41*, a 300 page commentary on "study of the organism" (*Insight* 464[389]) were posted on March 1st 2009 (See “A,” below). There is also a list (“B,” below) of recent postings of the series titled *SURF* - a series that builds towards The Project, "Global Functional Collaboration" described elsewhere in this LSN.

A. *Field Nocturnes on "Study of the Organism"* (*Insight* 489).

FN 23: Here Hear
FN 24: Merleau-Ponty and Other Mudflesh
FN 25: Proust and the Squid
FN 26: Helen Keller and I
FN 27: Helen: Troy Again, Fail Again
FN 28: A Touching of Touching: Getting on your Nerves
FN 29: Beginagain Awake
FN 30: Onwards

FN 31: And Opwards
FN 32: Seeing is Deceiving
FN 33: Seeing *Neuroscience*, chapters 9 and 10
FN 34: A Bard’s Highview
FN 35: Helen’s Halting Hands
FN 36: Desire and Distance
FN 37: Desire Undistanced: Light House
FN 38: The Threshold of the Half-Way House
FN 39: Doctrines of the Studying Organism
FN 40: FN 1-39: Faulty Communications or Struggling Research?
FN 41: What are we Up To?
B. SURF Series, Concluded.
5: Cosmopolis and Functional Differentiations.
6: Fusing Method, Minne, Mine, Molecules.
7: Lonergan Research as Functional Specialty.
8: Functional Collaboration and the Universal Viewpoint.
9: A Secure Understanding of Real Fenomena.
10: Stirring Up Research Fragments: The second canon of hermeneutics.
11: S urg in U p R o und F us ion ism.
12: Tackling Lonergan on Interpretation.

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!


‘The pervasive inclusion of God or “God-substitutes”... in the psychology of spirituality prevents the development of a truly psychological understanding. Misidentifying of the spiritual with the divine projects the determinants of spirituality into a non-human, vaguely defined, ultimately intractable, and non-falsifiable realm. ... Building on the work of Bernard Lonergan, invoking the thought of Viktor Frankl, and citing long-standing Western theological and philosophical principles, this article elucidates ... an explanatory and normative non-theological psychology of spirituality, which is open to theological elaboration.’


A survey of scholarship in social and economic ethics between 2004 and 2008, with particular attention to the credit meltdown of 2008. From a Catholic moral perspective, the author articulates principles of accountability, incarnational attention to actual people, solidarity, the intelligibility of socio-economic systems, and a preferential option for the poor. Mention is made (pp. 173-75) of Lonergan’s contribution to economic theory, with supporting observations by Steven Martin, Kenneth Melchin and Tad Dunne and references to works by Cyril Orji (see bibliography, above) and Charles Onyango Oduke (See LSN 27:3 [September 2006], “Dissertations.”)


‘Inculturation as an essential part of [the] evangelization process happens naturally. When people receive the good news they naturally interpret it through their cultural and religious filters ... The major aim of this paper is to work towards providing a guideline that will help to achieve authentic inculturation. This involves examining Peter Schineller’s method of inculturation. This will be followed by a proposed inculturation method which is an expansion of Schniller’s method with the help of Bernard Lonergan’s functional specialties of theology.’


‘On November 26, 2007 Jean Ladrière, Catholic intellectual, scholar and philosopher passed away... The aim of this article is to offer a perspective on the contribution of the work of Jean Ladrière... The philosopher and theologian Bernard Lonergan wrote his monumental text Insight:
A Study of Human Understanding in the hope “to seek a common ground on which men of intelligence might meet.” Ladrière’s own work is not only an instance of such hope; it has shown how such communication is eminently realizable in encounters among the disciplines themselves. For an indication of Ladrière’s influence on Lonergan, see the index to Lonergan’s Phenomenology and Logic, under ‘Ladrière.’


‘[This book] is a collection of themes that touches on the human quest for integral potential and guides the reader along a path of wisdom that leads toward true authenticity and happiness.’ It is divided into four books portraying archetypal motifs of life: journey, integrity, darkness and compassion. The author has incorporated into his book much of what he has been learning from Lonergan and Lonergan scholars since he first attended a Boston Workshop in honor of Sebastian Moore. Chapter 7 refers to Lonergan, and there are references to Bob Doran and other Lonergan scholars throughout the book.’ (Thanks to Thérèse Mason for this information.)

COMING UP

The 36th Annual Lonergan Workshop will be held at Boston College from June 21 to June 26, 2009. The theme for the workshop is ‘Ongoing Collaboration in the Year of St. Paul.’ Speakers will include Eugene C. Ahner, Alison Benders, David B. Burrell CSC, Patrick H. Byrne, Mendo Castro Henriques, Ivo Coelho SDB, Peter Corbishley, John Dadosky, Robert M. Doran SJ, Dominic F. Doyle, William George, Lucio Guasti, Glenn ‘Chip’ Hughes, Richard Liddy, Robert Luby, William A. Mathews SJ, Michael E. McCarthy, Kenneth Melchin, Brian McDonough, Mark D. Morelli, William E. Murnion, Armando Rugarcia, Luca Sinibaldi, Paul St Amour, J. Michael Stebbins, Charles Tackney, Phyllis Wallbank, Gerard Walmsley SJ, Lauren Weis, Jeremy D. Wilkins, and Kathleen Williams. For information, contact Fred Lawrence, Director, 21 Campanella Way, #346, Theology Department, Boston College, Chestnut Hill, MA, 02467. USA. Phone 617-543-9853 or 617-552-8095(O) or lawrence@bc.edu

The program for the 24th Annual Fallon Memorial Lonergan Symposium, being held from April 16th to April 18th 2009 at Loyola Marymount University, Los Angeles is now available for review. See www2.lmu.edu/lonergan/wcmi/program.html. The theme is ‘Lonergan-A Review.’ Details appeared in LSN 29/4 [December 2008] 11.

A summit conference on Lonergan and economics, titled, A New Paradigm of Economics: Perspectives from Bernard Lonergan, will be held on June 19-20, 2009 at the Bernard J. Lonergan Institute at Seaton Hall, South Orange, NJ, USA. The summit conference will consist of two parts: 1) a half-day presentation of the basics of Lonergan’s vision of the properly functioning economy; 2) a day and a half in which experts in Lonergan’s economics present their present research and needed areas of study and action. A call for papers has been made, and the presentation of the papers and the discussions that ensue will be recorded. Publication of the papers will be sought. For further information, e-mail Richard M. Liddy at liddyric@shu.edu.

Halifax Lonergan Conference. The 2009. Conference will be held at Saint Mary’s University, Halifax, Nova Scotia, Canada, July 6th - 10th, 2009. The topic is “Global Functional Collaboration”. 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. Papers and registration are due by June 15th. Email papers to Robert Henman. For further information go to Roberthenman.com or contact Robert at rohenman50@hotmail.com.
A renewed incarnation of the 'Lonergan on the Edge’ graduate student conference will be held at Marquette University from September 18-20, 2009. More information will be forthcoming. Contact Juliana Vazquez, Secretary of The Lonergan Society at Marquette University, for more information at juliana.vazquez@marquette.edu."

**PROJECTS**

Lonergan Research Institute.

Collected Works: Mike Shields, Danny Monsour, and Bob Doran are completing the proofs of volume 11, *The Triune God: Doctrines*. These will go back to the Press in March, and will be checked once more before proceeding to printing the book. Look for a summer release.

The Marquette Lonergan Project has announced a colloquium in the fall on 'Doing Catholic Systematic Theology in a Multireligious World.' The colloquium will be held at Marquette University, October 29-30. Schedule:

- Thursday, October 29, 4 pm. Robert M. Doran, S.J., 'What Is the Gift of the Holy Spirit?' This will be the Emmett Doerr Lecture for 2009.
- Friday, October 30, 10 am, John Dadosky, 'Methodological Presuppositions for Engaging the Other in the Post-Vatican II Church: Contributions from Ignatius and Lonergan.'
- Friday, October 30, 2 pm, Darren Dias, St. Michael's College, Toronto, 'Trinitarian Theology and Religious Diversity: Finding a Systematic Framework.'

On Friday, a panel of Marquette theology professors will address Doran's and Dadosky's lectures in the morning, and a panel of Marquette theology graduate students will address Dias's lecture in the afternoon. Recordings of the lectures and panel discussions as well as copies of the papers will be uploaded to www.bernardlonergan.com.

Five videos of Lonergan have been added to the Marquette Lonergan Project website: three interviews at Thomas More Institute, Montreal, and two videos featuring the lecture 'What Is Claude Levi-Strauss Up To?' delivered at York University in 1978. Information is available at the "News and Events" portion of the website.

Global Functional Collaboration. The term Global indicates both omnidisciplinary and geohistorical intent. The ‘Collaboration’ is based on the functional specialties in theology Lonergan developed in 1966, and published first in 1969: *Gregorianum* 50, 485-505. 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 operational 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 2008, and a first Conference was arranged for July 6th - 10th at St.Mary’s University, Halifax (See, in this issue, pp. 7-8). 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.
Subscriptions

Online current and past issues available (no charge) at www.lonergan.on.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 15 St. Mary Street / Toronto, Ontario / Canada M4Y 2R5. For account information, contact Danny Monsour (see below).

Contributions

While we have regular contributors, we invite anyone with news to submit it. The Lonergan Studies Newsletter is published quarterly in March, June, September, and December. News for any issue should be in the hands of the editor by the 15th of the preceding month (February, May, August, November). Send to

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