
‘From the point of view of science, ... life must involve metabolic processes for the utilization of energy and some form of hereditary reproduction. The organism must also be set apart from the rest of the world, a certain “selfness” for which Stuart Kaufmann coined the term “autonomous agent.” ... From the point of view of philosophy, life is a higher integration of chemical conjugates with the corresponding emergence of a new central form and a new unity—the living organism. As a higher integration of chemical conjugates, the laws of chemistry remain in tact [sic]. To understand the organism, one has to know chemistry, and for that matter atomic physics and subatomic physics and on down the line. But at the same time the organism is a unity-identity-whole ... unifying the chemistry under higher level biological conjugates such as metabolism and reproduction. The nature of these conjugates is a matter for the sciences to explore. Philosophy will not provide a short cut.’


The hypothesis underpinning this philosophical reflection on Schein’s notion of clinical inquiry/research is that clinical inquiry/research has solid foundations in the operations of human cognition and in the nature of the realm of practical knowing. The reflection draws on the work of the philosopher, Bernard Lonergan who articulates both a clear account of the operations of human knowing and of the realm of practical knowing where knowledge is contextually embedded and there is a primary concern for the practical and the particular. The purpose of engaging in this philosophical reflection is to articulate the epistemic grounds on which clinical inquiry/research is based in order to aid clinical researchers to understand and appropriate its vibrant philosophy. The aim is to provide scholar-practitioners with an epistemology, a methodology and an array of methods to conduct clinical inquiry/research.


‘This paper represents a preliminary investigation relating Bernard Lonergan’s thought to health science and the healing arts. First, I provide background for basic elements of Lonergan’s theoretical terminology that I employ. As inquiry is the engine of Lonergan’s method, next I specify two questions that underlie medical insights and define several terms, including health, disease, and illness, in relation to these questions. Then I expand the frame of reference to include all disciplines involved in the cycle of clinical interaction under the heading health science and the healing arts. Finally, I analyze the cycle of clinical interaction in terms of Lonergan’s cognitive theory. I compare and contrast my analysis, based on Lonergan, with that of Pellegrino, Thomasma and Sulmasy as I proceed. In closing, I comment briefly on the next stage of this project regarding Lonergan’s theory of the human good in relation to the practice of the healing arts.’


‘My concern in other essays has been to specify the place of the [four-point] hypothesis in a contemporary systematic theology.... [I]n the present article I am limiting my concern to the central issue of the imitations of divine being that Lonergan says are grounded in graced
participations in the divine relations. I wish to speak to this issue in the context of the mimetic theory of René Girard. I will argue that the theological notion of imitating God through graced participation in the divine relations makes a contribution to mimetic theory, but also that Girard’s work contributes to the diagnostic that will enable a clear discrimination of genuine from inauthentic religion, and ultimately of genuine from inauthentic mimesis, including mimesis of the divine.... What I have spoken of as psychic conversion is relevant to the dimension of bias that Lonergan calls dramatic bias, and Girard, in my view, makes a profound contribution to illuminating both dramatic bias and the dynamics of psychic conversion. My argument is thus complex. It attempts to strengthen the theoretical status of the mimetic paradigm by relating it to Lonergan’s four-point systematic-theological hypothesis, and it attempts to release the potential of mimetic theory to clarify the constitution of both dramatic bias and psychic conversion.’


‘I explore Lonergan’s account of the human good as historical as well as the strides he made in analyzing the productive, commercial, and financial routines comprising modern exchange economies. Without more explanatory accounts of both the human good and exchange economies, we run the risk of silencing the call to conversion, obscuring its import for our lives and livelihoods and, thus, failing to arrange our economy in ways envisioned by the common good tradition.’


‘I want to show ... what line of questioning can lead us today to an appreciation of St. Thomas’s account of the datum of faith that the [1985] International Theological Commission [on “The Consciousness of Christ Concerning Himself and His Mission”] spells out. This itinerary is in part contained in Thesis XII of Bernard Lonergan’s De Verbo Incarnato. But I think it is important today to start the itinerary in the Synoptics rather than in John. Because of the common opinion as to the already heavily interpreted and theologized character of John, Lonergan’s treatment has lost some of its persuasive character. This character, however, is easily restored.’


The author begins by taking his topic to mean ‘difficulties in understanding Lonergan’s contribution to metaphysics.’ The first, personal difficulty he mentions is ‘the challenge of understanding the third chapter of Verbum, in particular the meaning of potentia activa.’ His ‘breakthrough of 2001’ was his ‘comprehending identification of potentia activa with the capacity-for-performance so casually introduced in chapter 15 of Insight.’ The second difficulty is ‘the problem of the metaphysical equivalents of experience, where the word experience is taken in the ordinary sense of empirical experience.’ Third, if metaphysics ‘is a reach for an integral heuristic structure of being,’ and involves ‘a whole series of questions right up to the last ‘why?,’ and if, as Lonergan says, ‘[i]n this life we are able to understand something only by turning to phantasm,’ then, as Lonergan argues, ‘if we want to have a comprehensive grasp of everything in a unified whole, we shall have to construct a diagram in which are symbolically represented all the various elements of the question along with all the connections between them.’ Fourth, there is the ‘existentially unwelcome’ ‘ontic struggle of the subject as subject’ ‘to lift the “already out there now” into an explanatory heuristic context,’ ‘in the world of neurochemical explanation.’ Finally, ‘the obstacles to metaphysics
are phylogenetic and a deeper solution must be of the same histogenetic character.’ For the author, ‘[t]he major obstacle to metaphysical control of progress is the failure to implement Lonergan’s auxiliary strategy of functional recycling’ of global collaboration.

Method: Journal of Lonergan Studies 23/2 (Fall 2005). For articles in this issue, see listings under Budenholzer, Doran, McShane, Sharkey and Vertin.


‘I begin by examining Chauvet’s critique of Thomas in order to understand what metaphysics means for Chauvet. Second, I briefly examine Chauvet’s use of Heidegger in his critique of scholastic metaphysics. Third, I offer an alternative interpretation of the Thomist system drawn from the work of Bernard Lonergan, and finally, I propose what I imagine will be a fruitful dialogue between Lonergan and Chauvet that can give support to Chauvet’s desire to integrate Scripture, sacrament, and ethics.’


‘The author presents an aspect of moral theology that deals with the dynamics of the judgments of values in the process of taking decisions. With the purpose of seeking a common consensus about minimal values, as a common basis for the dialogue about moral social responsibility, Bernard Lonergan makes explicit the basic dynamics of human behaviour which, being common to all, should make possible a way of authenticity and positive moral realization that we seek. ... In a previous paper (Theologica Xaveriana 55/3, 463-76) the author exposed the dynamics of feelings and values as constituent of morality. As a complement, he deals now with the dynamics of the judgment of values in the process of taking decisions and of moral autotranscendence.’


The author presents the philosophical and theoretical framework of transcendent pluralism and its application in a study of Catholics who support same-gender marriage. Transcendent pluralism is a knowledge and values-based framework for addressing contemporary social issues rooted in human devaluation such as group bias, social injustice, health disparities, human rights violations, violent conflict and genocide. In order to investigate and refine the framework of transcendent pluralism, a study was conducted of Catholic same-gender marriage supporters, using a qualitative research method adapted from Lonergan’s transcendental method.


‘Insofar as self-presence is had in and through intending, and intending is carried in socio-practical, linguistic, and historical media, one’s account of self-presence would seem ultimately to depend, at least in part, on one’s account of such media. And on this score, we believe Heidegger may fare better than Lonergan. For his [Heidegger’s] account of the “lifeworld” is so richly developed. But insofar as self-presence, again, is had in and through intending, one’s account of self-presence will also depend, at least in part, on one’s account of intending. And on this score, we believe Lonergan may fare better. For his account differentiates between understanding and conception, and especially reflection and affirmation, far more carefully than does Heidegger’s, if indeed Heidegger’s does at all.’

‘My aim ... is to illustrate how something of the ... contention [that reality (including real goodness) is what the authentic subject yearns to know and choose] may be made accessible to persons who are well educated but not necessarily expert in philosophical matters. ... The paper’s general background is the set of attacks by members of the Islamic terrorist organization “Al Qaeda” against various targets in the United States that occurred on September 11, 2001, and ensuing developments during the subsequent thirty-eight months ... The paper’s initial focus is the assemblage of those collective moral reactions ... I suggest that they can be organized into four main groups, and that analysis of those groups can illuminate important features of the methodological structure of concrete moral argumentation ... [S]uch an analysis can bring to light that the lived justification of any particular moral assessment is the resultant of three sets of factors: the particular concrete elements that the assessors encounter in the given situation, plus the habitual moral dispositions and fundamental moral presuppositions that they bring to that situation. By presenting these factors as the contents not of abstract theories but of the concrete cognitional performance of North Americans reacting to 9/11, I seek to underline the unavoidable personal character of our knowing and choosing in every moral setting. ... I seek to indicate the fundamental procedural location of our ultimate moral yardstick, and to highlight what Lonergan thinks are the distinctive features of the yardstick we employ whenever we are operating at our best, by contrast with two common alternative yardsticks.’

**REVIEWS**


Crowe, Frederick E. Crowe. *Appropriating the Lonergan Idea*. (See LSN 10/2 (1989) 1.)


Martin, Stephen L. Healing and Creativity in Economic Ethics: The Contribution of Bernard Lonergan’s Economic Thought to Catholic Social Teaching. (See LSN 28/3 [2007]2.)


Mathews, William A. Lonergan’s Quest: A Study of Desire in the Authoring of Insight. (See LSN 27/1 [2006] 2.)


Orji, Cyril. Ethics and Religious Conflict in Africa: An Analysis of Bias, Decline, and Conversion Based on the Works of Bernard Lonergan. (See LSN 30/1 [2009] 2.)


Tortorelli, Kevin. Christology with Lonergan and Balthasar. (See LSN 27/1 [2006] 3.)


**DISSERTATIONS & THESES**


‘My methodology ... makes heuristic use of Bernard Lonergan’s study of the fourfold operation of human consciousness as experience, understanding, judgment and decision. This general description of human consciousness is a useful framework to draw out similarities and differences in these texts.’


‘This dissertation aims at understanding Bernard Lonergan’s understanding of how the passion of Jesus Christ is salvific. ... Through the self-gift of divine, unrestricted Love and the Incarnate Word, God works with human sensitivity, imagination, intelligence, affect, freedom, and community to produce religious, moral, and intellectual conversion, and to form the renewed, renewing community Lonergan calls “cosmopolis” and the body of Christ’ (from the Abstract). Lonergan relies on the analogy of communication to distinguish the several factors involved in salvation through the cross. He proposes the “Law of the Cross” to explain how Christ’s cross reconciles God and humanity.

This thesis explores the evidential similarities between the epistemologies of Lonergan and the contemporary American metaphilosopher Ken Wilber, with a view towards a qualified synthesis of the two. The author asserts the importance of the philosophers' emphasis of how a stable evolution of consciousness is balanced in both its subjectivity and its communality. It is through this methodology of evolution that truly integral and critical communities of insight, depth, and compassion can emerge. To this end, the author discusses the features of what an integral society might look like on both the micro- and macrocommunal level, in hopes that such societies of spiritual dynamism can arise as spiritual salve to the bureaucracies and technocracies of postmodernity. A Word version is available on request to the author at dstocker98@hotmail.com.

WEBWORKS


Dunne, Tad. ‘Writings of Tad Dunne.’ http://www.wideopenwest.com/~tdunne52 73/ Recent addition.


McShane, Philip. www.philipmcshane.ca. Additions


‘This article argues that John Haught uses a soft form of the classic ontological argument for the existence of God and the involvement of God in nature. It also shows how Haught, using Lonergan’s epistemology, grounds critical intelligence in the anticipation of the divine that is at the core of the ontological argument. Finally, it holds that Haught’s line of thought avoids
the more deterministic implications of arguments from design and teleology, so that the spontaneous and chance elements of the evolution are preserved.’

Smith, Corey A. ‘An Analysis of the Third Objection to the Forms in Plato’s “Parmenides”.’ Student Research Conference Select Presentations, Western Kentucky University, 2008. Available online at: http://digitalcommons.wku.edu/cgi/viewcontent.cgi?article=1010&context=sel_pres

‘In this presentation, I will limit my analysis to the third objection Parmenides presents against Plato’s forms in the Parmenides and discuss why it is a powerful critique. I will then propose that a possible solution to overcoming Parmenides’ third objection can be found in other passages of Plato’s dialogues, although this solution entails a radical departure from Plato’s theory of the forms. I will end by demonstrating that the solution Plato merely hints at has been systematized by the 20th century philosopher Bernard Lonergan.’

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!


‘Much modern jurisprudence attempts to move the locus of authority away from people with authority in order to locate it instead, for example, in rules or texts. This article argues that authority, wherever it exists, is a quality of the actions of persons. The article mounts this argument by showing how Justice Scalia’s textualism is the legal analogue of a largely discredited form of “Christian positivism,” one that leads to a form of authoritarianism. The article goes on to argue that authoritarianism can be avoided only by individuals’ and their communities’ becoming authoritative, including in the making and enforcement of law. Relying on a fairly thick normative anthropology to identify what is authoritative, this article mounts a non-liberal critique of the conservative jurisprudential doctrine that lies at the core of the American cult of the Supreme Court.’ There are frequent references to Lonergan.


‘A common set of metaphysical assumptions inform the theological proposals of many contributors to Theology and the Political: The New Debate. Those assumptions are orientated toward grounding the possibility of genuine ontological creativity (poesis) in a particular construal of nature’s mediation of the supernatural. Applying the claims of Bernard Lonergan’s early work on grace and freedom to those assumptions, the argument is made that this position repeats the most fundamental flaws of the Bañezian position in the de Auxiliis controversy: namely, a basic confusion of form with act, which gives rise to the misguided assumption that a “third” (i.e., physical premotion, causal influx, sophia) must be posited to mediate divine grace to the world and within it. It is argued that this confusion reveals that a competitive understanding of the God/world relation is presumed in this proposal, which itself is the result of a failure to affirm the absolute and immediate dependence implied by the doctrine of creatio ex nihilo.’


‘What difference should the resurrection of the crucified Jesus make to Christian thought, to our sense of the cosmos, and our understanding of humanity itself? Despite the centrality of
the resurrection in the New Testament and the Creed, the practical answer of many Christians might be: not much. In this light, Anthony Kelly sets out to affirm the resurrection as the living centre of Christian life and the basis for its theological methods and themes. Without the resurrection, he writes, “hope would be a repressive optimism, or an accommodation to routine despair.” Acknowledging that the resurrection, like a work of art, eludes any single point of view, Kelly shows why it remains the key to God’s relationship to Jesus and ourselves, the most critical horizon from which to grasp the meaning and pattern of life, and the basis of our ultimate hopes.’ References to Lonergan occur on pp. 11-12, 17, 20, 176-77.


‘If there are any unifying threads to these essays, they are, first, the idea that theology has guidelines and boundaries in the dogmatic teaching of the Church, and that theology makes its way most handily by consciously appropriating the metaphysical realism implicit in that same Catholic dogmatic tradition. In this way, although he does not appear prominently, except in the essay on the knowledge of Christ, all the essays are indebted to Bernard Lonergan, S.J.’ For Mansini’s essay on the knowledge of Christ, see the listing in ‘Publications.’


CONFERENCES & COURSES

‘The Questio Juris and Questio Facti as Philosophical Points of Departure: A Dialectical Comparison of Kant and Lonergan’; Michael Vertin on ‘The Noumenal Import of Quantum Mechanics: Four Views’; Mary Beth Yount on ‘Contemporary Themes in Lonergan’s Legacy’; William Zanardi on ‘Expanding Lonergan’s Notion of Liberty.’

The Australian Lonergan Workshop was held on April 24th to April 26th 2009. John Little provides the following information. Under the general theme of ‘Hope and History: Implementing the Lonergan Legacy,’ the aim of the Workshop was ‘to identify ways in which Lonergan’s methodology can be utilized in meeting some of the current crises in our world as well as ways in which his achievement can handed on to future generations—particularly as current crises demand long-term solutions.’ The theme for the opening day was ‘Critical Thinking: The Dynamics of Knowing.’ John Little spoke on ‘Mind and its Minder,’ using exercises to open out the structures of creativity, knowledge and control. This was followed by a panel discussion on ‘Discovering Generalized Empirical Method in My Work/Discipline,’ with panellists Stephen Ames, dealing with generalized empirical method, and Tom Daly and Conn O’Donovan, dealing with education. The theme for the second day, April 25th, was ‘Decision Making: The Dynamics of Doing.’ Peter Madden presented ‘Decision Making: Structure of the Human Good,’ drawing on a power-point presentation prepared by Tom Halloran. The panel discussion which followed was on ‘Evaluating the Current World Situation,’ and included Jack Flanagan on accounting, Patrick J. McInerney on multifaith dialogue, and Paul Oslington on economics and theology. The afternoon’s presentation was by Robin Koning speaking on ‘The Law of the Cross.’ The theme for the last day was ‘Authentic Living in Community: The Dynamics of Collaboration.’ Sean McNelis spoke on ‘Global Functional Collaboration: An Extension of Functional Specialties.’ This was followed by a panel discussion, which included panellists John Boyd-Turner, John Collins and Peter Madden, on ‘Implementing Global Functional Collaboration.’ The final presentation was by Peter Beer speaking on ‘The Mission of the Holy Spirit.’

COMING UP

An International Summit Conference titled, Forging A New Economic Paradigm: Perspectives from Bernard Lonergan, will be held at Seton Hall University, South Orange New Jersey, USA on June 19 and 20, 2009. The conference is hosted by the Center for Catholic Studies and is sponsored by the Bernard J. Lonergan Institute and the Micah Business Leadership Project. Advertised participants include Bruce Anderson, Patrick Byrne, Charles Clark, Peter Corbishley, Eileen DeNeeve, Dan Finn, Paul Hoyt-O’Connor, Fred Lawrence, Stephen Martin, William Mathews, Kenneth Melchin, Jim Moran, Sean McNelis, Philip McShane, Jamie Price, Michael Schute, Paul St. Amour, Michael Stebbins, Michael Tomasi and William Zanardi. The preliminary schedule and registration form are available online at: http://www.shu.edu/news/article/151210

The 36th Annual Lonergan Workshop will be held at Boston College, Chestnut Hill, MA, from June 21 to June 26, 2009. The theme for the Workshop is ‘Ongoing Collaboration in the Year of St. Paul.’ For further information and a list of advertised speakers, see the previous Newsletter (LSN 30/1 [March 2009] 8).

The Halifax Lonergan Conference will be held at St. Mary’s University, Halifax, Nova Scotia, Canada, from July 6 to July 10, 2009. The topic is ‘Global Functional Collaboration.’ (See LSN 30/1 [March 2009] or go to: http://roberthenman.com/lonergan2009.aspx.) Offers of papers aimed at implementing particular functional specialties are invited. Philip McShane will conduct a single workshop on the main topic. Opportunities for collaboration will continue through and beyond the following weekend until Wednesday July 15th. Papers and registration are due by email by June 15th to Robert Henman. Papers will be emailed to participants that they are read before the conference. Presenters may offer a brief summary of their submissions. Accommodations: Go to Roberthenman.com or contact Robert at rohenman50@hotmail.com
The Lonergan Society at Marquette University (Milwaukee) will be hosting a renewed incarnation of the graduate student conference, Lonergan on the Edge from September 18-20, 2009. The focus will be on the ‘genus’ “Lonergan and ....” The organizers welcome proposals that focus on areas rarely explored by Lonergan scholarship, although more familiar investigations into Lonergan’s work are welcomed as well. Submissions from any graduate student should be in the form of a 1-page, double-spaced proposal outlining the project. Proposals should be sent to Juli Vazquez at juliana.vazquez@marquette.edu no later than Friday, July 3, 2009.

PROJECTS

Lonergan Research Institute.

Collected Works. The proofs of volume 11, The Triune God: Doctrines, are now being reviewed by the editors. Once these have been returned to the Press, the next step is publication. Mike Shields, Danny Monsour, and Bob Doran continue work on volume 19, Early Latin Theology. A contract has been signed with University of Toronto Press for uploading The Triune God: Systematics to the internet. Also, the University of Toronto Press has launched its digital version of all the CWL volumes published thus far. At present these volumes are available only to libraries, but soon they will be released for individual scholars as well.

Graduate Seminars. The Lonergan Research Institute also sponsored five graduate seminars in the 2008-2009 academic year. In the Fall 2008 semester, two seminars were held. On October 10th, JohnDadosky presented a paper and spoke on the question, ‘Is There a Fourth Stage of Meaning?’ Daniel Monsour was the respondent. On November 21st, Jennifer Jackson presented a paper and spoke on ‘A Theology of Friendship in the Summa Theologiae of Thomas Aquinas.’ Brett Salkfeld was the respondent. In the Spring 2009 semester, three seminars were held. On January 16th, Mary Jo McDonald presented a paper on ‘Psychic Conversion in Lonergan’s “Mission and the Spirit.” ’ Darren Dias was the respondent. On February 27th, Stanislaus Ilo presented a paper on ‘Sacra Doctrina and Cultural Hermeneutics in Aquinas: New Questions from the South.’ Wayne Lott was the respondent. On March 27th, Cristina Vanin presented a paper on ‘Polar Bears, My Children, and God: What Am I Doing When I Am Loving Them?’ Michael Vertin was the respondent.

As previously announced, the Marquette Lonergan Project will sponsor the first in a series of annual colloquia addressing the subject 'Doing Systematic Theology in a Multireligious World' (Thursday, October 29, and Friday, October 30; free and open to the public). Accommodations: Contact the Ambassador Hotel, located just off-campus (2308 West Wisconsin Avenue. 414-342-8400). For discounted rate of $109/night, mention that you are attending the Lonergan Colloquium at Marquette. Schedule:


Friday, 10 AM: John Dadosky, 'Methodological Presuppositions for Engaging the Other in the Post-Vatican II Church: Contributions from Ignatius and Lonergan' Marquette theology professors Danielle Nussberger, Stephen Long, and Irfan Oman will address Professors Doran's and Dadosky's lectures.

Friday 2 PM: Darren Dias, O.P., St. Michael's College, Toronto, 'Trinitarian Theology and Religious Diversity: Finding a Systematic Framework. Marquette theology graduate students Jeremy Blackwood, Juliana Vazquez, and John Volk will address Professor Dias's paper.

Recordings and papers will be uploaded to a new website. And a reminder: Keep your eyes on “News and Events” in the Marquette Lonergan Project website at www.bernardlonergan.com. Audio recordings are being added regularly.
Award. The Metanexus Global Network Initiative Catalyst Program presented a grant of approximately US$30,000 to a group of economists and theologians, including experts on the theology of Bernard Lonergan, and with co-chairs Paul Oslington (School of Business and Theology, Australian Catholic University) and Neil Ormerod (School of Theology, Australian Catholic University). Under the title, The Transdisciplinary Vision of Bernard Lonergan: Theology, Economics and Finance, and through a program of workshops, public lectures, visiting scholars and networking activities, the group aims to achieve four goals: (1) To develop the transdisciplinary approach of Lonergan’s classic works of twentieth-century theology, *Insight* and *Method in Theology*, in ways that facilitate an engagement between theology and economics; (2) To deepen their understanding of Lonergan’s writings on economics, including *An Essay in Circulation Analysis*, written in the aftermath of the Great Depression, which contains sophisticated mathematical models, and his related essays now published as *For a New Political Economy*; (3) To utilize Lonergan’s work to conduct a transdisciplinary enquiry into the current economic and financial crisis; (4) To connect scholars in Australia and New Zealand interested in this type of transdisciplinary enquiry, including the existing Metanexus groups in Sydney and Auckland, and those involved in the previous Metanexus economics and theology dialogue group based in Canberra.

On behalf of the Australian Lonergan Workshop Committee, Tom Halloran is in the process of constructing a new Australian Lonergan website. It will be built up over the next few months (including a URL) and take over much of the content presently located at [http://www.catholictheology.org/lonergan/lonergan.htm](http://www.catholictheology.org/lonergan/lonergan.htm) that had been developed by Dr Matthew Ogilvie. Since 2003, Matthew has been at the University of Dallas School of Ministry as an Assistant Professor of Systematic Theology. He was recently appointed as Dean of the School of Philosophy and Theology at the University of Notre Dame, in Western Australia, and will take up his position in July.

The Lonergan-inspired business ethics centre at the Australian Catholic University (CREDO – Centre for Research into Ethics and Decision-Making in Organizations) has been wound up under a major restructuring at the university. CREDO was established on the Melbourne campus in 2001 with a small private donation. The centre had no financial support from the university, but maintained itself through its consultancy services to business, government and church agencies. One of its co-founders, Professor Jack Flanagan, has now set up a web site to continue the web presence of CREDO. Its other co-founder and Director, John Little, has returned to his own consultancy practice.

Nairobi Lonergan Research Centre. Plans are afoot to establish a Lonergan Research Centre in Nairobi, where the Catholic University of Eastern Africa is located. The Centre will be hosted by the community of Dominican Friars in Karen (outside Nairobi) and cared for by Fr. Maury Schepers, O.P. The Centre will feature several offerings: a library of *Collected Works* and assorted writings and notes (including the Collected Works of C.G. Jung, hard to find elsewhere in this part of the world!); access to the Lonergan Archive (in Bob Doran’s hands) at Marquette; a newsletter; a website; periodic meetings of the “Lonergan Remnant” in these parts, and perhaps an annual lecture. Without being tied to any institution the Centre is connected with several: CUEA and its constituent Colleges; Tangaza (a consortium); Hekima (Jesuit), and also the Jesuit Centre for Social Reform, Hakimani (a Swahili acronym that combines the words for justice and faith).

Lonergan Transcripts. Available in 4 volumes: a full transcript of 24 tapes of Lonergan's Boston College course, 1981-83 plus supplementary articles used, along with questions from students. Interested parties may contact nicholas.graham@utoronto.ca

**PEOPLE**

John Little has been convening a three-hour monthly meeting at the Australian Catholic University in Melbourne over the past four years to discuss Lonergan’s ideas. Called the ‘Credo Circle,’ it has
covered selected texts from *Insight, Collection, Method in Theology, Topics in Education* and Lonergan’s writings on economics.

At a Colloquium entitled, ‘Vatican II in Canada,’ held at the University of St. Michael’s College in the University of Toronto from May 4th to May 6th 2009, Reid Locklin delivered a paper titled, ‘One *Nostra Aetate* or Two? Bernard Lonergan, Gregory Baum and the Future of Interreligious Dialogue.’

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**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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