PUBLICATIONS


‘Written in Latin for students at the Gregorian University in Rome, Lonergan *De Deo Trino (The Triune God)* is a monumental two-part examination of trinitarian theology published initially in 1961 and again, in revised form, in 1964. The first part of this work, the *pars dogmatica*, is here translated in English in an edition that includes the original Latin on facing pages. The work begins with the *Prolegomena*, which traces the dialectical development of trinitarian doctrine by Christian thinkers from the time of the New Testament to the Council of Nicea (AD 325). Following this there is a discussion of five theses outlining the evolution of the principal features of trinitarian doctrine from the New Testament through the patristic period.’


‘The social networking website *MySpace* epitomizes the *MyCulture*, which represents a radical deformation of the modern “turn to the subject,” resulting ... in fragmented identities shaped by flattery, superficiality, and impulsivity.... In this paper, I propose first to describe the *MyCulture* and the way people formed in the *MyCulture* lack an authentic personal identity. Next, I will demonstrate how Lonergan’s work on self-appropriation and self-transcendence provide a foundation for personal identity. Finally, I will present the anthropological, moral, and religious outcomes of having an authentic identity founded on self-transcendence.’


The work envisions how the implementation of *generalized empirical method* and *functional specialization* will furnish a practical and progressive principle of integration in the broad field of language studies. An empirically rich and concrete range of examples bring to light how this principle will dissolve current disorientation and fragmentation, brought about by its very neglect in linguistics, literary studies and philosophies of language. [From the abstract]


‘My presentation will have three parts: first, a summary of the decree [‘A Fire that Kindles Other Fires: Rediscovering Our Charism, “written entirely about the Society’s religious experience”’]; second, an account of the problem or preoccupation to which the decree is a response, which will include an account of the text’s evolution during the Congregation; and thirdly, how Lonergan’s levels of meaning help us to understand the decree’s significance for the Society’s participation in the mission of Christ in the world.’

‘These reflections were inspired by a student in Shiraz (Iran), objecting to my assertion that “there was no such thing as pure reason.” Did that mean we were just “fated to follow the traditions in which we were imbedded?” The context had been an extended reflection on ethics, and the role which I envisage the Persian philosophical theologian, Mulla Sadra, playing in restoring a creation-centered and eschatologically oriented ethics to contemporary Muslims.’


‘In our view, most of the arguments regarding the ethics of embryonic stem cell research suffer from the limitations of what we call a “descriptive” approach to understanding compared with we call an “explanatory” approach. We are following Bernard Lonergan’s way of making this distinction.... Lonergan ... insist[s] that issues regarding what is real must be decided on the basis of the fuller explanatory approach rather than the partial descriptive approach with its reductionist tendencies.’


‘... the question, “What is the scale of value preference?” is really a compression of four questions: What is a scale of value preference? Is there one, single, “the” normative scale? If so, which one is the normative scale? And, out of all the other possible candidates, why is this one the special one? I am inclined to think that Lonergan has the right answer to the second and third of these questions—namely, both that there is a single, normative scale of value preferences, and that his formulation of that scale is the correct one, at least in its basics. But he did not offer us much help in answering why this is the correct normative scale. Nor ... does he offer much guidance ... for answering the first question—what after all is a scale of value preference? What sort of roles do scales of value preference play in our conscious activities?... In this paper I hope to open up some of the complex dimensions of these questions. Among other things, I hope to show how a single normative scale of value preference underlies and underpins the many individual, diverging variations and distortions of value preference.’


‘After briefly considering why Lonergan was attracted to the study of economics early and late in adult life, this paper presents two central ideas of Lonergan’s economic thought: the functional distinction in production and spending between investment and consumption; and the pure cycle of innovative growth, or Lonergan’s equilibrium theory of macroeconomic dynamics. Because the economy is also embedded in society, the second part of the paper discusses two of Lonergan’s central ideas on social and cultural order and change: the good of order; and his normative notion of social and cultural dynamics, or Cosmopolis. Finally, in an appendix, the paper interprets the
Lonergan’s circuits of economic payments that illustrate his functional distinction and his dynamic equilibrium criterion.’


‘...we will succeed in moving Lonergan’s project forward, in developing and implementing his work, in direct proportion to the extent to which we make our own his reaching up to the mind of Aquinas and his appropriation of the rest of his intellectual and spiritual heritage. Surely one of the elements in his work that must be preserved as we move forward is his retrieval of the Thomist psychological analogy for the Trinitarian processions.... [I]n my view he provides a definitive clarification of what Aquinas was about in questions 27 to 43 of the *prima pars* of the *Summa theologica*, and he was able to do that because he had already provided in *Verbum* the detailed presentation of Thomist cognitional theory that Aquinas himself never did formulate in a single work.’... With this present paper ... I’d like to suggest we launch a mild campaign against any communal appropriation of Lonergan that would for all practical purposes simply replace theory with interiority rather than sublate theory by interiority. The tendency to that kind of appropriation presents a real danger, perhaps the single greatest danger, to the effective history, the *Wirkungsgeschichte*, of Lonergan’s work.’


A review article of Lonergan’s *Shorter Papers* (see LSN 28/4 [2007] 1). ‘...these papers are a reminder of the Tradition to which Lonergan all his life faithfully belonged, a Tradition which he massively helped to transform, and a Tradition which deserves to know him far better than it does. These early papers, then, act—to change the image—like an anchor to a ship. In any case, they have an interest of their own. They disclose something of the inner man, the *humanum*, the personality that grounded his intellectual quest and achievement.... [T]hey disclose the Source of his phenomenal creativity: namely, God’s gift of his love in Jesus Christ by the power of the Holy Spirit. Without that Source, from which he drew every day in the sacramental life of the Church, a complete understanding of Lonergan’s thought is not possible. In an era when many neglect this Source themselves, or, for one reason or another, overlook it, these early essays act as an abiding corrective.’


‘I contend that something like Bernard Lonergan’s position on how the method of faith seeking understanding is related to the methods of the natural sciences is exactly the sort of thing that one should expect on the supposition of Polkinghorne’s principle of accommodation, at least if the God who is the object of theological science is transcendent. The way in which the divine differs from all other objects ought to be disclosed or reflected in religious experience and theological method. Polkinghorne charts the course for an accommodated theology, but it seems to be Lonergan who is more intent on following it.’


In her response to Patrick Byrne’s essay ‘Jane Jacobs and the Common Good,’ which argued for an affinity between the thought of Jacobs and Lonergan, Jacobs ‘...appreciated the intent behind
of his [Byrne’s] use of the phrase, “the common good,” [but] expressed the fear that the term, “the common good,” is itself too abstract; for it was, in fact, the very kind of abstraction that was used [by builders of public works like Robert Moses] against activists like herself in the 1960s.’...

‘To the extent that Jacob’s syndromes are used as a stand-alone interpretive framework, I would like to see them used to say something fairly particular about certain kinds of human economic, social, and political activity. To the extent that we are seeking to express the most general framework for thinking about moral matters, I would prefer ... to see Jacobs’s ethical ideas nested within Lonergan’s theory of the human good.’


See listings under Bender, Bisson, Burrell, Byrne, de Neeve, Doran, Egan, Kidder, Luby, Maillet, Maloney, Mathews, McCarthy, Murray, Nilson, Oyler, St. Amour, Taddei Ferretti, Topley, Wandinger.


‘A “higher viewpoint” is said to occur when there is a movement “from an understanding within one context to an understanding within a new and more comprehensive context that includes the prior understanding in a much richer and broader context.” Modern medical science has achieved unparalleled success in treating acute diseases and crisis health situations. But when this same paradigm has been applied to chronic disease, the outcomes have been far more modest. The thesis herein argues that modern medicine needs to undergo a paradigm shift in order to arrive at a higher viewpoint capable of more successfully treating and preventing illnesses of all kinds, acute and chronic.’ Near the end of the paper, the author quotes Lonergan: ‘The healer is essentially a reformer. First and foremost he counts on what is best in man. But the materialist is condemned by his own principles to be no more than a manipulator.’


‘As a literary scholar often concerned with the relationship between Christian conversion and the development of human culture, a central question for me has always been: what form might be taken by literature, and literary criticism, that is “thought out in Christ Jesus”; further, given that so much great literature is written far in the past, in what way does such art remain relevant “for the world that is now”? Certainly the numerous challenges of our time require, as Lonergan puts it, a “profound and far-reaching creativity,” but how does literary art become not merely culturally constructed, but rather “catholic with the catholicity of the Spirit of the Lord”? ’


‘... I intend to do four things: first, a short biographical overview of Lonergan’s personal growth in faith, secondly, the principal purpose of the paper, the historical development of his thought on faith, thirdly, a consideration of Avery Dulles’s concerns, with Lonergan’s teaching on faith in _Method_ as outlined in Dulles’s book, _The Assurance of Things Hoped For_, and finally, to highlight the key role faith has in Lonergan’s social vision that is the horizon for all his writings.’

‘What follows should be interpreted as some point concerning a form of thought experiment. Pivoting around the idea of a university its goal will be to explore the implications of the different stances of reductionism and Lonergan’s emergence based philosophy if they were enacted in a social institution such as a university. Different philosophies have different social implications and thinking through those implications in and through a thought experiment can both illuminate their possible potential as well as put them to the test.’

McCann, Catherine, New Paths toward the Sacred (New York: Paulist, 2008)

Combines Lonergan’s view of cognition with Rudolf Otto’s work on the sacred and the esthetic.


‘Lonergan’s notion of conversion is clearly influenced by Plato and Augustine. In Insight he focuses primarily on intellectual conversion, a radical shift in our understanding of knowing and being. In Method in Theology, he follows Augustine in requiring a threefold conversion, intellectual, moral and religious. He is also significantly influenced by phenomenology and existentialism. After his explicit turn to intentionality analysis, he recognizes the philosophical importance of horizon and insists on the radical difference between the horizon of the converted and unconverted subject. Although ontologically they both live within the comprehensive universe of being, phenomenologically, they live in different worlds with different centers of allegiance and concern.’


‘Those, including Dr. [Nicholas] Lash... who mounted the symposium on Method in Theology at Maynooth in the mid-1970s, considered that the book was far too important to be ignored. On the other hand, they knew that it would receive a great deal of adulatory attention from those disciples of the master who appeared incapable of doing more that uncritically re-stating Lonergan’s position in Lonergan’s categories. ... It was felt that there was room for a collection of essays which did Lonergan the honour of attempting critically to come to grips with some issues he had raised in Method.’ A useful discussion and response to some of the trenchant criticisms and dismissals of Lonergan’s thought in the recently re-issued Looking at Lonergan’s Method. (See LSN 29/2 [2008] 2.)

Miller, Jerome A. ‘Wound Made Fountain: Toward a Theology of Redemption,’ Theological Studies 70:3 (Sept 09), 525-54.

Draws in large part on Lonergan’s functional specialties and his ‘Law of the Cross.’


‘In order to ascend to the peak of rationally self-conscious appropriation of one’s own rational self-consciousness, it is necessary to perform two dialectical transitions: the first is the move from empiricism to idealism; the second is the move from idealism to critical realism. ... [Intellectual conversion is not a singular event in two senses. First, intellectual conversion has two moments,
the moment of withdrawal to immanence and the moment of transcendence to objectivity. And secondly, intellectual conversion is not a final achievement. The horizon of critical realism must be gained and regained through rationally self-conscious and free commitment. To maintain, secure, and develop this horizon, the critical realist welcomes and relies upon collaboration within a community.’


‘...if theology is not so much a “field” with different portions assigned to different laborers, but a process of mediation “between a cultural matrix and the significance and role of religion in that matrix,” then the eighth functional specialization, Communications, takes center stage, “for it is in this final stage that theological reflection bears fruit...” and without this stage, the work of the first seven stages are “in vain.” Now this vision of theology has at least three major implications. First, it demands that theologians give painstaking attention to the dynamics of the cultural matrix within which they work.... Second, this study will demand that we theologians abandon the myth of neutrality. The more we develop an empirically based grasp of this cultural matrix that is the United States, the less defensible will any so-called “neutral” posture become.... Third, it becomes incumbent upon every theologian to be able to explain how and why her or his work contributes to the mediation between this U.S. racist matrix and the significance and role of the good news of Jesus Christ in this matrix.’


‘The remote context for this discussion is Lonergan’s chapter 8 on things in Insight and his account of development in chapter 15. The proximate context is the development of a model of creative human performance. Embodied intelligence requires a potency for form. This essay explores the openness of structure with a view towards further explication of the potency afforded by, for example, free images, language (and signs in general), as difference, and consciousness as an unmediated immediacy, all of which are biologically conditioned and instrumental to human knowing.’


‘Development is through specialization and integration. Lonergan’s philosophy of God has two stages. The first Lonergan emphasizes philosophy theology (the concept and the argument for the existence of God) and the second, philosophy of religion (religious experience, conversion, cultural traditions). The philosophical theology of Insight is unfinished. Several authors tired to elaborate further Lonergan’s conception, some of them unsuccessfully. Nevertheless, several important features of his philosophical theology emerge: the value of the argument for a culture, the crucial role of the pure desire to know in giving meaning to his concept of God, the epistemological requirement of the search for a complete explanation of reality, and the refusal of any obscurantism (inexplicable facts).

‘The core of Lonergan’s own argument for the existence of God is found in section 10 of chapter 19 of Insight: “If the real is completely intelligible, God exists. But the real is completely intelligible. Therefore, God exists.” I would like to focus in this particular paper however, not directly on that proof, but rather upon the prior philosophical issue that Lonergan was attempting to work through in section 8 of chapter 19. Lonergan acknowledged that the hypothetical premise of his main argument “If the real is completely intelligible, God exists” was at root “a variant on the appeal to causality.” He was well aware that in the modern philosophical context, the appeal to causality, especially insofar as it involves any transcendent application, has been rendered theoretically problematic.... At issue in that section is the normativity of our human exigence for complete intelligibility, the range of applicability of causal reasoning, the ultimate interpretation of contingency, and the validity of any and all causal arguments for the existence of God.’


‘Lonergan wrote ... “that [j]n Christ Jesus ... [t]he fount of our living is ... love of an end that overflows.” This overflowing, flowing over brim, bounds, limits, is ascribed primarily to God, who (from love of the infinite) loved “even the finite”; it is ascribed to Christ, who (from the vision of God) loved “us”; and it is ascribed to those in Christ, who, participating in the love of Christ, (from the love of God super omnia) “can love their neighbours as themselves.” All that overflowing is my starting point, but I will consider in particular the overflowing when it is referred to human interpersonal behavior, that is to the love of neighbours as oneself, and therefore I will call this particular type of overflowing as the “leaving self-centeredness.”


‘At the heart of education is the question of knowing along with the translation of that knowing into appropriate action. The art and science of education intends that development of the human subject as a knowing and acting being. Little wonder then that it is Lonergan’s theory on cognition and the related levels of consciousness that holds out most promise for those working in the classroom and lecture hall..., an “ironing out” of what Lonergan has to offer in this area.... [A]rising out of Lonergan’s own invitation to partnership, the “ironing out of things” is a legitimate and necessary part of his legacy. Secondly, the educational proposal offered here [in this paper] is a workable and worthwhile attempt as such “ironing out.” Thirdly, without ongoing commitment to making Lonergan practical, the Lonergan Enterprise itself risks becoming just another unfinished symphony! ... [S]uch a response is in need of emphasis today.’


‘First, I want to give you a brief introduction to what is meant by implicit theology; already here I will try to find some common ground with Lonergan. Second, I would like to connect this idea to
Karl Rahner’s theologounenon of the anonymous Christian. And thirdly I will aspire to relate those two to Lonergan’s notion of authenticity and the three kinds of conversion he analyzes; from here I can express why I think that Lonergan’s insistence on objectivity being reached only through authentic subjectivity is so important for our day.’


‘A comparison between Piaget and Lonergan is especially germane to the present study, since not only was Lonergan influenced by Piaget ... but their respective lines of inquiry also converged in significant ways.’ See the index for numerous other references to Lonergan.

### REVIEWS


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


McCann, Catherine, *New Paths toward the Sacred* (New York: Paulist, 2008)


Fitzpatrick, Joseph. *New Blackfriars* 90/(1028)

### DISSERTATIONS & THESES


The author explores the nature of organization and governance by applying a method of intentionality analysis as elaborated by Bernard Lonergan. While intentionality analysis has not been a major theme in the management literature, the late Sumantra Ghoshal drew attention to the consequences of neglecting the dimension of intentionality in business education and management theory (e.g., unethical practices, the collapse of corporations such as Enron). Rising to Ghoshal’s challenge, this thesis proposes a model relevant to all managerial tasks, clarifies a number of intricate epistemological questions, and emphasizes the vital role of self-knowledge and self-possession. The author draws on exercises previously used in his involvement in executive workshops. Contrasts are drawn to management theories on learning and strategy as found in the writings of Belbin, Janis, Kegan, Revans, Argyris, Nonaka, Takeuchi, Senge,
Mintzberg, Ansoff, Lewis and Jaques. The project concludes with a discussion of the pedagogical challenges involved in presenting such material to managers, with reference to some contemporary developments in business education. –from the Abstract.

McInerney, Patrick J. Modelling the Method: A Lonergan Approach to Christian Responsibility in Interreligious Relations. Thesis for the degree of Doctor of Philosophy, School of Theology, Faculty of Arts and Sciences, Australian Catholic University, Fitzroy, Victoria, Australia, 2009. Supervisors: Anthony Kelly and Gerard Hall.

‘My thesis is a practical contribution towards interreligious relations. Religious plurality is a major challenge facing church and society at the beginning of the third millennium. In Chapter One I set the context of developments and crises in the twentieth century, and propose that Bernard Lonergan’s theological method provides a way to engage the complex issues involved in interreligious relations... Lonergan’s approach is firmly and securely rooted and yet is open to the concrete reality of the religious other. In Chapter Two I summarize and refine elements of Lonergan’s analysis of the dynamics of consciousness and propose that they from a “common ground” on which believers from different religions might meet. I extend that to the construction and mediation of meaning in Chapter Three, and to religious meaning in Chapter Four. In particular, I use these dynamics to distinguish between “spirituality” and “religion.” I conclude that spirituality forms the “common horizon” in which believers from different religions might meet. In Chapter Five I show how these same dynamics underlie the structural relations between different religions, the personal relations built by dialogue between believers from different religions, and a theology of religious plurality. In Chapter Six I show how familiarity with these dynamics enlightens our understanding of selected core themes in Christian theology... In Chapter Seven I show how Christian revelation sheds light on the dynamics of human consciousness... I conclude that Christians have a particular responsibility in interreligious relations, and sketch some preliminary indications of that responsibility.’ -- from the Abstract.


‘Our first perspective on Aquinas’ verbum, that of Lonergan... Lonergan...seeks to defend the existence of both direct and reflective insights in the dynamics of Aquinas’ verbum, as well as the very nature of affirming implicit in all knowledge... Our second perspective... is that of Gadamer. Our intention in including this perspective is to show a contemporary discussion of the social nature of knowledge. We will agree with Gadamer’s contentions that all knowing is essentially immersed in social history and that language and thought are in a process of mutual expansion.’

“One may think of philosophy as not merely another specialization—another hole or series of holes in which we dig and very carefully put up outside the holes the things we find—but as having something to do with going around and seeing what is coming out of all the holes.”

—Understanding and Being, CWL 5:96

WEBWORKS


**GEMS**

This section includes works that make little or no mention Lonergan but focus on topics that Lonergan has written about. We encourage all readers to consider submitting relevant works. Please add a few words explaining the relevance of the citation.


‘...what is it exactly that occurs in Genesis 3? That is the central question I wish to address in this article.’ There is a reference to Lonergan on p. 565 and on the last two pages of the article.

**CONFERENCES & COURSES**

A workshop, *Lonergan and Contemporary Currents of Thought* (朗尼根與當代思潮研討會) was held at Fu Jen Catholic University (FJCU), in Hsinchuang City, Taiwan on June 5, 2009. Seven papers were delivered. John Selvamani (Assistant Professor, FJCU Holistic Education Center) gave a short introduction to the life and work of Bernard Lonergan. The following are the presenters and the titles of their presentations: Carlo Kwan (Professor, Department of Philosophy, Taiwan National University): ‘The Notion of Being.’ Wen-Hsiang Chen (Post-Doctoral Fellow, Academia Catholica, FJCU): ‘Emergence and Process.’ Ding-Yuan Huang (Assistant Professor, FJCU Holistic Education Center): ‘Lonergan’s Concept of the Goodness of the Human Being.’ Frank Budenholzer (Professor, Department of Chemistry, FJCU): ‘What’s Really Real?’ Monica Jia-Hua Wei (Lecturer, Holistic Education Center, FJCU): ‘The Meaning of Culture in Lonergan’s Thought.’ Yueh-Kuan Lin (Administrative Assistant, Academia Catholica, FJCU): ‘Lonergan’s *Verbum Papers*: Insight into Phantasm.’ The symposium was sponsored by the Center for the Study of Science and Religion at Fu Jen and there are plans to continue with a yearly meeting.

—Frank Budenholzer, SVD

On June 19-20 of this year, an international conference entitled *Forging A New Economic Paradigm: Perspectives from Bernard Lonergan* was hosted by the Center for Catholic Studies and sponsored by the Bernard J. Lonergan Institute and the Micah Business Leadership project of Seton Hall University. Speakers presented the basics of Lonergan’s vision of a properly functioning economy as well the mistaken expectations that precipitate economic booms and slumps. Participants include Tom Keene, Economics Editor of Bloomberg News Radio; Philip McShane (Vancouver), Michael Shute (Halifax), Fred Lawrence (Boston College), Kenneth Melchin (Ottawa), Michael Stebbins (Washington State), Jamie Price (Baltimore), Peter Corbishley (London), Eileen De Neeve (Montreal), Jim Morin (Chile), Patrick Byrne (Boston College), Charles Clark (New York), Dan Finn (Collegeville, MN), William Mathews (Dublin), Bruce Anderson (Halifax), Sean McNellis (Melbourne), Paul St. Amour (Philadelphia), Michele Tomasi (Bolzano), and William Zanardi (Austin TX). Proceedings will be published in Seton Hall’s new *The Lonergan Review*.

**COMING UP**
**Professor David Burrell** of Ugandan Martys University and Professor Emeritus of Notre Dame University will present the **Eighth Annual LRI Lonergan Lecture** entitled, *God in the World: Comparing Muslim and Christian Theologies*. The free lecture is sponsored by the Lonergan Research Institute at Regis College, Toronto, and will take place on Friday October 16th, 2009 at 7:30 pm. All are welcome.

There will be a presentation/launch for a **Festschrift** in honor of **Robert Doran** on October 29th, 2009 directly following his annual Emmett Doerr Lecture at Marquette University. The lecture begins at 4pm and the launch and reception will follow at 5pm. The title of the volume is *Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, S. J.* (Marquette University Press, 2009), edited by **John Dadosky**.

**Marquette University** plans two conferences in the fall: the graduate student conference 'Lonergan on the Edge' on September 18-20, and the colloquium on ‘Doing Systematic Theology in a Multireligious World,’ October 29-30. See the June LSN for more information.

**2010 Vancouver Lonergan Conference.** A week-long conference is scheduled for Vancouver, at the University of British Columbia, Monday July 5th - Friday July 9th, 2010. The topic is "Education and Functional Collaboration". There will be a single 2-hour workshop each morning, conducted by Philip McShane. The topics of the five Workshops are: (1) 10,000 villages, 1 billion gardens; (2) Research and Communications; (3) Interpretation and History; (4) Dialectic and Foundations; (5) Doctrines and Systematics. Papers on the topic are invited, and discussions of them will occupy the rest of the days. The papers are to be electronically pre-submitted by June 1st, and circulated among participants, so that reading of them at the conference will be unnecessary. Campus accommodation can be arranged. For further information Contact Bob Henman, Conference Coordinator, at rohenman50@hotmail.com.

**PROJECTS**

**Lonergan Research Institute.**

**Collected Works.** Volume 11, *The Triune God: Doctrines*, was published in early August, the 15th volume in the series to be published. Currently in process at the Press is volume 22, *Early Works on Theological Method I*, containing transcriptions of the lectures in the 1962 Regis College, 1964 Georgetown, and 1968 Boston College institutes on Method. Mike Shields, Danny Monsour, and I are currently working on volume 19, *Early Latin Theology*, which could well be submitted before the end of the current calendar year. The next volume to be worked on will be volume 23, *Early Works on Theological Method II*, containing Latin-English facing-page editions of Lonergan's Roman courses on method (De intellectu et methodo, De methodo theologicae, etc.) — **Bob Doran**.

**Frederick Crowe Bursary.** In honor of Frederick Crowe, the LRI has established a small bursary to encourage interest in Lonergan Studies on the part of younger scholars. The next deadline for applications is December 1, 2009. Younger scholars ANYWHERE are invited to apply.

Along with Regis College, The Lonergan Research Institute, Toronto, has moved. The new address is:

**The Lonergan Research Institute**

100 Wellesley Street West

Toronto, Ontario, M5S 2Z5, Canada

**Bernard Lonergan Archive Website.** The website [www.bernardlonergan.com](http://www.bernardlonergan.com) enters its second year with upwards of 1,000 registered users from around the world. Recent additions can be found in the "News and Events" section of the site. Sometime before Christmas, a second site will be launched that will contain significant secondary-source materials.

On the Saturday following the end of this year’s Lonergan Workshop at Boston College, Kenneth
Melchin (Saint Paul University, Ottawa) convened a meeting of some twenty representatives of Lonergan institutes, centers, and projects around the world. The goal was to explore the possibilities of **closer communication and collaboration** between the various Lonergan organizations. Participants unanimously approved holding a follow-up after next year’s workshop, and Ken generously agreed to serve again as convenor.

Dr. Lance Grigg, in the Faculty of Education at the University of Lethbridge, is overseeing the construction of a **website** to promote scholarly and professional activities that apply **Lonergan’s work to educational theory and practice**. The site will offer an opportunity for professional development, allowing teachers who use Lonergan a chance to share their work with others. Also in planning is an e-Journal called **Lonergan Studies in Education**. Please email Dr. Grigg any questions or suggestions (lance.grigg@uleth.ca).

On behalf of the Australian Lonergan Workshop Committee, Tom Halloran is in the process of constructing a new **Australian Lonergan website** at www.lonergan.org.au. It will be built up over the next few months and take over much of the content presently located at www.catholictheology.org/lonergan/lonergan.htm that had been developed by Dr Matthew Ogilvie.

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 maintained itself through its consultancy services to business, government and church agencies. Co-founder 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. (For the past six years, CREDO has sponsored an open monthly Lonergan reading and discussion group. The meetings will continue at the Jesuit Theological College in Parkville, Melbourne.)

### PEOPLE

**Fr. Robert C. Croken, S.J.** retired as an editor at the Lonergan Research Institute in August 2009 and has taken up residence at Pickering, Ontario. Bob is a former Director of the LRI and most recently he collaborated with Robert Doran in editing *Early Work on Theological Method I*, vol. 22 in the Collected Works of Bernard Lonergan, which is currently prepared for publication with the University of Toronto Press.

**Daniel A. Helminiak** delivered a paper entitled, ‘**Common Humanity and Global Community: Lonerganian Specification of Maslowian Promise,**’ at the 117th Annual Convention of the American Psychological Association held at the Metro Toronto Convention Centre on August 9th 2009.

Since 2003, **Matthew Ogilvie** 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.

Professors **Paul Oslington** and **Neil Ormerod**, of Australian Catholic University, have received a grant from the Metanexus Institute to explore “the transdisciplinary vision of Bernard Lonergan: theology, economics and finance”. Some of the funds are allocated for a visiting scholar to work on mathematising Lonergan's model and better understanding the context. Funding also includes provision for reading group meetings and public lectures. (Paul is open to receiving suggestions for these).
Subscriptions
Free online current and past issues available at www.lonergan.on.ca or at lonergan.concordia.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Danny Monsour.

Sponsor
Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. (www.lonergan-lri.ca)
Director: Gordon Rixon, SJ (gordon.rixon@utoronto.ca)
Tel: 416-922-5474 ext. 225. Associate Director: Michael Vertin (michael.vertin@utoronto.ca) Tel: 416-966-1216.
Editorial Assistant: Danny Monsour (d.monsour@utoronto.ca) Tel: 416-922-5474 ext. 224.

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

Tad Dunne
2923 Woodslee Dr
Royal Oak, MI 48073

Phone: 248-549-3366
Email: My first initial, followed by last name, followed by @sienaheights.edu. No capitals, no spaces.

ISSN 0845-2849