PUBLICATIONS


Italian translation, with an introduction by N. Spaccapelo and M. Tomasi, of Lonergan’s article, ‘Healing and Creating in History.’


Covering letter in English for ‘an interim report concerning the fourth subsection on Moral Theology and the Human Sciences.’


Italian translation of Lonergan’s article, ‘Moral Theology and the Human Sciences.’


‘Towards the end of ‘The Future of Thomism’ Lonergan puts forward five points which summarize his conclusions as to what a renewed and transformed Thomism should look like – a Thomism which can truly become a dynamic force exerting its influence on the theological, philosophical and cultural debates of our times ... In what follows I wish to discuss the five points ... Such a discussion will, I hope, throw light on our topic of the relationship between Aquinas’ method and that of Lonergan in such a manner as to indicate the kind of sublation, and not negation, of Aquinas’ achievement that goes forward in the context of Lonergan’s transcendental method ... Lonergan, in making explicit elements that were implicit in St. Thomas’ writing, discovers resources in Aquinas which enable us to overcome [the] limits [of Thomism], be they of St. Thomas himself or of his followers.’


‘Lonergan has unearthed a dynamic, conscious framework for creativity, a method that grounds all investigation that is intelligent and critical. It is a resource that is transcendental in that it is the concrete and dynamic unfolding of human attentiveness, intelligence, reasonableness and responsibility, and this unfolding occurs whenever one uses one’s mind in an appropriate fashion. This book aims to help form a basis for inquiry into Lonergan’s achievement in his new approach to the great philosophical questions: what do I do when I know something? (cognitional theory), why is doing that knowing? (epistemology) and what do I know when I do that? (metaphysics) ... This method, for investigators too, is new in its finding eight tasks that are distinct and separable stages in the single process from data to results and can be adapted to any subject in which investigations are responding to past history and are to influence future history.’ The author adopts a distinctively novel approach in taking the twists and turns in the plot of Alfred Hitchcock’s film, Dial M for Murder, as a vehicle for exemplifying features of Lonergan’s cognitional theory, epistemology and metaphysics.

‘... I attempt to work out an explanation of Lonergan’s scale of value preference. I begin with a review of the pioneering work on this problem by Robert Doran, SJ ... I then survey the discussions of scales of values by Max Scheler and Dietrich von Hildebrand... Lonergan diverged in significant ways from both these versions of the scale ... Exploring these differences will enable us both to flesh out Lonergan’s scale and to deepen the rationale. Finally, I suggest some sources in Lonergan’s work that addresses difficulties in the work of Scheler and von Hildebrand and show how these sources contribute to an explanation for Lonergan’s departure from their accounts.’


‘Statistical heuristic structure owes its interest to the fact that it can extend its authority to realities and situations on the borderline between full classical intelligibility and the complete lack of intelligibility in events that appear to be entirely random. It is in fact only statistics that allows us to identify the ‘empirical residue’ and separate the aspects that are intelligible in terms of probability from the entirely random and un-intelligible. The relationship between chance and probability constitutes the theme of the present work. I will try as far as possible to identify its meaning with particular reference to aspects and problems of biological evolution. In this I will use Lonergan’s epistemology, which is in complete harmony with mathematical and empirical research.’


‘... Lonergan considers art as a form of freedom of the mind. Indeed, Lonergan considers art as the expression of freedom par excellence and he underlines the importance of this subject. He does not give in to the temptation of considering art as purely material realization ... but he is inspired in his reflections on art by a definition of Susanne Langer, from her book Feeling and Form. According to Langer, art is ‘the objectification of a purely experiential pattern.’ This definition of art is actually Lonergan’s paraphrase of Langer’s thought since it cannot be found verbatim in Langer’s book. Let us analyze these words to explain the role of method in art.’ The article ends on a critical note by suggesting that ‘Lonergan seems to ignore an important and revolutionary movement which from the 1950s changed completely the international awareness of artistic productions.’


Brief newspaper article on Lonergan.


In light of the recent statement made by the Superior General of the Society of Jesus, Fr. Adolfo Nicolás, SJ, that the ‘courageous and creative’ work of liberation theology needs more time to mature, the author explores in this article ‘how – if at all – Doran’s work might assist liberation theologians,’ and if at all, whether his ideas [can] help exactly where engagement with Marxism proved problematic in liberation theology? The author seeks ‘to present and outline of how Doran’s work can be useful in developing a comprehensive understanding of the doctrine of the preferential option for the poor.’

A Festchrift honoring Robert M. Doran SJ, in his seventieth year. For the articles included in the volume, see listings under Byrne, Curnow, Dadosky, Dias, Flanagan, Hefling, Hughson, Jacobs-Vandegeer, LaChance, Lauzon, Lawrence, Marsh, McNichols, McShane, Melchin, Mongeau, Monsour, Morelli, Murray, Ormerod, Shute, and Whelan. The volume also includes a bibliography of Doran’s publications.


‘In terms of Doran’s intellectual career, it is possible to identify three major movements: 1) the appropriation of Lonergan’s thought to depth psychology, 2) the attempt to integrate history into theology and 3) the attempt to begin a collaborative comprehensive systematic theology for our time.’ A bibliography of Doran’s publication appears on pp. 14-18.


‘In the summer of 2008 I presented a paper entitled ‘Is there a Fourth Stage of Meaning?’ at the Lonergan Workshop in Boston. I received surprisingly positive feedback from several respected experts in Lonergan’s thought. Moreover, I did not realize it at the time, but the fruits of what I was proposing in identifying a fourth stage pertained, as I was only to later discover, to the themes Doran identified: community, dialogue, mediation, and plurality. In this paper I would like to reframe and summarize the argument for a fourth stage of meaning in light of the themes that Doran suggested. I believe in that intuiting these five elements, he was unwittingly anticipating an explication of a fourth stage of meaning.’


‘This paper takes the work of Hans Urs Von Balthasar as a starting point and context for a philosophical recovery of beauty. Balthasar labored to recover a theological aesthetics within contemporary theology. However, his suspicion of modern philosophy with its turn to the subject left him unable to articulate the proper philosophical foundations for a modern recovery of beauty. He acclaimed the achievement of Aquinas but did not move beyond him. Therefore, the paper presents an argument for a transposed philosophy of Aquinas through the thought of Bernard Lonergan. [This transposed philosophy is] [o]ne that can properly ground a theological aesthetics because it reckons with the philosophers of doubt, and [it] allows for the incorporation of other cultural notions of beauty that Balthasar admits are lacking in his own aesthetics.’


‘On the basis of his lucid and detailed analyses, Lonergan felt it necessary to make a radical transposition from classic Thomism (especially in its neo-scholastic formulation) to a new form of philosophical and theological thought adequate for our day. Consequently, Lonergan proposed five famous ‘transposition’ [for these, see in the article, pp. 84-85] from classical to contemporary culture. These manifested his research program and his eagerness to dialogue with the complexity of contemporary culture. It was the realization of these transpositions that led the Canadian philosopher to work out his transcendental method. I will try here to write about my subject in rather informal language . . .’

Religious diversity, the simultaneous presence of multiple religions, has become a topic of sustained and serious reflection in recent years in theological circles, in the wider academy, and in the pluralistic societies in which we live. The task of constructing a systematic theology that includes from its inception, and at least heuristically or anticipatorily, a consideration of the world’s religions and their relationships is one of the most pressing issues facing theology today. Robert Doran’s proposal for a unified field structure offers systematic theology a mechanism to appropriate, organize, and direct the emerging meanings and significance of religious diversity into the life and history of the church.


The paper shares the principal emphases to date in an attempt to begin a contemporary systematic theology and invites the collaboration of others in the development of that theology. Lonergan’s understanding of systematics as the imperfect and analogical understanding of the mysteries of faith is adopted from the outset, but so is his insistence (1) that a contemporary systematic theology must be grounded in interiorly and religiously differentiated consciousness and (2) that such a theology will be a theology of history. The dogmatic-theological context of such a development is found in a hypothesis that links the four relations in the Trinity to four distinct created supernatural participations and imitations. A brief outline of the author’s work on the theology of history is presented, and then central elements in the ‘four-point hypothesis’ are discussed, especially the relation between sanctifying grace and charity. The paper concludes with a suggestion regarding the theological importance of the mimetic theory of René Girard.

This was the Doerr lecture for 2007.


In Lonergan consciousness is the central nucleus of his general transcendental method. ... His speculative and methodological edifice was built thanks to the particular attention that he paid to the peculiar qualities defining the human being, especially investigated as subject. Better[...] Lonergan was interested in ‘the subject as subject’; he aimed at precisely determining what is constitutive of the human person as such. We will draw on some of Lonergan’s works for reference that can help us to appreciate the centrality of consciousness in his transcendental method, above all selecting those points that can contribute to discovering its formative value.


... I will begin this paper by examining the Verbum articles where Lonergan lays the groundwork for his later work. In the second section, I will examine Insight and analyze from Insight Lonergan’s notion of ‘patterns of experience’ which sets the context for his first explicit treatment of art. In the third section, I will examine the major development that emerged in Lonergan’s thinking during his research into phenomenology and existentialism ... Finally, in the fourth section we shall see how this background of the earlier writings set the context of Lonergan’s philosophy of art.


... the Canadian Bernard Lonergan was born and died in the same year as Rahner, but he is not a household name in the same way. Yet he is considered by some among the real giants of twentieth[-]century theology. He was accurately aware of a cultural crisis affecting truth and
justice and devoted himself to rethinking the foundations of philosophy and theology. In fact he
proposed the experience of religious conversion to love as a new existential foundation for
theology. In this light these pages imagine what Lonergan might say to us today.’


In the light of Lonergan’s thought, the paper discusses three questions which education needs to
address at the present time. ‘The first is concerned with a specific philosophy of education; the
second with the historical period in which the education takes place; the third with the problem of
method.’


‘... seen as a means to an end, the GEM seeks precisely to activate the universal human structure
capable of linking the speculative reflection of every human being ... with historical events which
are always variable and contextual ... If applied to theological research, this method, the
ownership of which must be personal, will also help the theologian in actus exerctio to correlate
speculative theology with historical theology.’ In the course of discussing Lonergan’s proposal,
the author considers, among others, the objection that this ‘theory,’ namely, ‘that the ultimate
criterion of theological truth is, in the last resort, dependent on the intelligent and rational human
subject,’ appears not only ‘generalist’ but also ‘almost entirely divorced from the necessary
reference to the person of Christ.’ Spaccapelo’s response to this objection is mentioned, and then
there follows a careful discussion of the precise implications of Lonergan’s ‘methodological
platform.’

Haughey, John. Where is Knowing Going? The Horizons of the Knowing Subject. Washington:
Georgetown University, 2009. Pp xvii+173. $34.95

Largely based on Lonergan’s work, with special references to the spirituality of the knowing
subject.

Hefling, Charles. ‘Lonergan’s Cur Deus Homo: Revisiting The ‘Law of the Cross’.’ In Meaning and
History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ. Edited by John D.

‘There is a case to be made ... that Lonergan’s appropriation of the theorem of the supernatural
makes it possible for him to outline ... an intelligible account of Christ’s person and work that
‘sublates’ the accounts given by Anselm and Abelard ... [and] includes, in a more synthetic
fashion, Thomas Aquinas’s views on Christ’s work in particular ... It was Lonergan’s aspiration,
as Frederick Crowe has observed, to find an articulate ... a single explanation capable of
grounding all the traditional images and theories ... I agree that this is the direction in which
Lonergan’s thought was moving. Crowe, however, seems inclined to judge that the Law of the
Cross in The Incarnate Word represents Lonergan’s solution to the problem of integrating in a
‘total view’ the various components of Christ’s work. I would say that he found a comprehensive
viewpoint, not in the Law of the Cross per se, but in the answer his Redemption book gives to the
question ‘Why a God-man?’ ’

Hughson, Thomas. ‘From a Systematics of History to Communications: Transition, Difference, Options.’
In Meaning and History in Systematic Theology: Essays in Honor of Robert M. Doran, SJ. Edited

‘I will ask how Doran’s theological theory of history affects other functional specialties besides
systematic. I will address communications in particular ... A modification in the application of the
seventh functional specialty cannot help but affect the successor specialty that at once depends on
and crowns not only systematic but the whole task of theology. I hazard the view that it is not too
soon to ask how Doran’s modification of Lonergan’s systematic leads into adjustments in
receiving and applying Lonergan’s functional specialty of communication. Change initiates consequences. Hence, what consequences occur for communications following from the proposed changes in systematic?’


‘Does the task of transposition start with modern developments? Or does it begin with older achievements? The understanding of ‘transposition’ I propose ... accounts for why methodical theology does not fix a strict starting point for transpositions. My proposal approaches transposition as a performance and thus allows us to explain what a methodical theologian such as Doran does when he incorporates theoretical insights into his methodically oriented work in systematic theology ... Whereas Doran often begins with theoretical rather than methodical categories in his transpositions, I suggest that his approach conforms to the norms of methodical theology. Still, there are places in Lonergan’s texts which seem to prescribe the opposite procedure of ‘starting’ with intentionality analysis rather than with theory. Does Doran’s approach contradict Lonergan’s direction for the task? I do not think so ... I argue that Lonergan emphasizes intentionality analysis as to underscore the need to discover the conscious intention that controls the use of a valid metaphysical term. Such emphasis does not translate into a rigid procedure for transposing theologies of theory. Rather, it highlights the richness that a methodical context adds to theology, a richness that retains all that was had before and adds to it enormously.’


‘I will explore Lonergan’s understanding of value in terms of what he calls active meaning ... This paper will simply trace elements of Lonergan’s thought from his earliest writings to his clearest statements on value as active meaning. Lonergan believed that as theologians rise to the level of their time, the emphasis in their work ‘will shift from the levels of experiencing, understanding, and judging, to the level of deliberating, evaluating, deciding, loving.’ ... In this paper, I will first provide a short description of Lonergan’s fullest statements on the topic in *Method in Theology* and then bring forth some data in aid of an explanation of the development of Lonergan’s thought on constitutive meaning, specifically its differentiation from effective meaning. The emergence of active meaning belongs to the development of Lonergan’s own ideas on a philosophy of action.’


‘While paying close attention to the classical ‘marks of the Church,’ Lakeland’s focus is on what we can learn about the nature of the Church as living communion by examining the values and practices of ordinary believers. Following the advice of Bernard Lonergan, Lakeland adopts a resolutely inductive approach to ecclesial reflection. He explores ten questions that the Church must address, both those that affect the internal workings of the faith community and those that have to do with its relationships to other groups, religious and secular. Finally, he offers a
constructive proposal for a contextual ecclesiology of the U.S. Catholic Church that utilizes the images of hospice, pilgrim, immigrant, and pioneer.’ (From the publisher’s blurb.) In the last chapter, ‘An Inductive Theology’) the author draws upon Lonergan’s ‘transcendental precepts,’ understood as: ‘Be attentive, or read the signs of the times’; ‘Be intelligent, or practical discernment’; ‘Be reasonable: ecclesiological models and the American experience’; ‘Be loving ... and if necessary change.’


‘There is a dynamism that pushes music forward ... [and] ... there are numerous operators in the evolution of music. I have chosen four as being most relevant to this paper: 1) new technology, 2) development of new playing methods, 3) a radical combination of seemingly unrelated musical styles, and 4) the role of the audience ... I chose to focus on these four because they seem most relevant to what I would like to contribute to music at this time through the development of new instrument designs and playing methods: Polyrhythmic Knob Twiddling, 2) the Spring Dulcimer, and 3) the Tabludu Kit.’


‘The idea for my paper comes from ... [Robert Doran’s] ... ideas on the integration of Balthasar’s theology into a Lonergan-inspired systematic and on the possibility of a permanently valid component of elemental meaning within systematic theology. The fertile ideas probing the integration of feelings into systematic theology proper gave me the impetus to start thinking about a closer general relationship among Christian self-understanding, spirituality, and the kind of intelligibility sought by systematic theology.’ Against this background, this wide-ranging paper includes discussions on German Idealism, Schleiermacher, Dilthey, Bultmann, Heidegger, Gadamer, the role of theology in self-understanding and Christian living, the role of spirituality, systematic intelligibility and Lonergan’s notion of convenientia (especially as studied by Massimiliano Marianelli) in Christian self-understanding, the notion of convenientia in Schwager’s theology, and, finally, how friendship ‘is the central factor in both the human good and in salvation.’


‘In this article I would like to emphasize the fact that ... a process of self-appropriation has the character of a ‘conversion.’ It is a dimension of that basic human process of coming out of the darkness into the light ... [I]ntellectual conversion is a basic break from a naïve view of oneself and of reality. It is the transition to understanding oneself as a source of meaning and knowledge as attained by the intellectual acts of understanding and true judgment. In this article we will 1) give a general description of intellectual conversion; 2) give an example in the life of Saint Augustine; 3) show its relevance to understanding modern science; 4) show its connection to understanding belief and human dignity; and 5) conclude with some comments on facilitating intellectual conversion in our day.’

‘... there is a process from historical experience to historical knowledge by way of the critical history that has arises during the last several centuries. The notion of ‘method in history,’ therefore emerges as we reflect on various kinds of history. We will begin our reflections, then, by first reflecting on the notion of method; secondly, on the notion of method in history; and finally on the various notions of ‘history’ among historians. Our conclusion will be that there are various operative notions of history among historians, that is, various historical methods they employ, not all of them adequate to the subject they undertake to study.’


‘These papers constituting the first volume of The Lonergan Review are the product of a number of seminars on Lonergan’s thought held at the Università del Sacro Cuore at Piacenza, Italy. These seminars, under the direction of Professor Lucio Guasti, aim at highlighting the general empirical method at the basis of the various methods in the curriculum.’


The author traces how Lonergan’s shift from faculty psychology to intentionality analysis affected his view of Christ’s freedom by widening his perspective to include feelings, values, intersubjectivity, community, and being in love as they affect the historicity of the fulfillment of human living in Christ. This article complements the author’s earlier work, ‘The Freedom of Christ in the Early Lonergan’ LSN 30/1 (March 09).


‘... the question I would like to address ... is this: What is the relationship of self-appropriation to the rest of human life? Does it make sense to talk about a back-and-forth reciprocal movement between ordinary life and philosophical life? In addition to seeing self-appropriation as a basis of and core of philosophy and theology as professional vocations, do we not also have to see it as a way of life, as a modern version of the examined life? ... What I come up with ... is that we can discover a general or universal relationship of self-appropriation to daily life as a whole and at least four different sub-levels or aspects: self-appropriation and non-professional intellectual life, aesthetic life or aesthetic conversion, ethical-political praxis, and the religiously converted subject in the world and the Church. I will treat each of these issues in turn and then in my conclusion reflect on the relationship between and among these levels and aspects.’


‘First, I consider Dadosky’s question and answer. Then I turn to some of my own previous reflections. Third, I pay attention to the sequencing of stages of meaning. Fourth, I pause over a parallel with the successful elementary science of physics, a paralleling that can aid us in coming to grips with future meanings. In the fifth place, I identify a central contemporary challenge.’


‘This paper arises from an invitation to respond to Bob Doran’s presentation to the 2006 Colloquium on Violence and Religion. Throughout the years, Bob has sought to build bridges
between the works of Lonergan and René Girard ... This paper is an illustration of what Bob Doran speaks of in contrasting the destructive forms of mimetic desire with an authentic desiring which Lonergan calls the transcendental desiring of the human spirit. This simple example is drawn from the field of conflict resolution and arises from work I have been doing with Cheryl Picard applying Lonergan’s *Insight* theory to the field of conflict and mediation.’


‘Robert Doran’s oeuvre can be characterized by a root concern for elemental meaning, its role in human living, and its place in theological method ... I propose to celebrate Doran’s achievement in this essay, first by sketching out the elements of his account of elemental meaning, and then by using this sketch as a framework to bring to light how classical rhetoric functioned as a science of elemental meaning in the ancient and patristic world. This in turn will allow us to appreciate just how significant Doran’s contribution to the rediscovery of elemental meaning in theology really is.’


The paper discusses Lonergan’s earlier formulation in an archival document of the proposal later found in Question 26 of *The Triune God: Systematics* regarding the four immediate, formal external terms that are both conditions consequent upon the divine missions and created participations in or imitations of the four real divine relations. Included in the paper is a brief discussion of Lonergan’s sevenfold account of the appropriateness of the proposal.


‘First, I shall offer one especially compelling bit of evidence of Lonergan’s debt to Hegel ... Secondly, I shall consider the implications of Lonergan’s debt to Hegel for our understanding of Lonergan’s well-known claim that idealism is the halfway house between materialism and his own critical realism ... Thirdly ... I shall turn from Lonergan’s relation to Hegel to our relation to this relation and shall discuss briefly the fear of idealism associated with the discovery of the role of insight in human knowing. I shall distinguish an unreasonable fear of subjective idealism ... that vanishes as inertial confrontationalist presuppositions are abandoned, and ... a reasonable fear of Absolute Idealism that takes hold only once the inertial confrontationalist presuppositions are overcome.’


‘This article explores the foundational assumptions which govern Bernard Lonergan’s reading of the ante-Nicene Fathers and the development of doctrine on ‘the way to Nicea.’ In contrast to Lonergan, I examine an alternative and non-foundationalist position on the Nicene Creed and its development by considering the approach offered by postliberal theologian, George Lindbeck. This article engages Lindbeck’s famous regulative theory of doctrine therapeutically against the position of Lonergan. In so doing, I hope to point out not only the shortcomings of Lonergan’s approach, but also the abiding ecumenical promise of George Lindbeck’s study of doctrine, not only as it describes its ‘nature,’ but also, the ‘development’ and normativity of Trinitarian doctrine.’

‘Doran works out the concept of psychic conversion in the context of Lonergan’s thought including Lonergan’s notions of conscious intentionality, dialectic, and conversion ... Yet psychic conversion is not conceived in the same sense as Lonergan’s other three conversions. While it may require conscious decisions, it itself is not a conscious decisive act, but the transformation of a preconscious psychic function. In defining psychic conversion as primarily a transformation of the censor, Doran is using the familiar term first coined by Freud ... Lonergan and Doran incorporate Freud’s concept [of the censor] even though it has come under blistering attack from twentieth[-]century critics such as Sartre and Ricoeur. The psychic function of censorship is inherently problematic. Before we examine what Freud, Sartre, Lonergan and Doran mean by the censor, let us consider in a preliminary way an inherent difficulty with the very concept of psychic censorship.’


‘Perhaps without intending it, Robert Doran began a conversation that contrasts the methodological procedures of Wolfhart Pannenberg with the methodology of Bernard Lonergan. This essay explores the difference further and shows how a clarification of these two distinct but helpful methodological procedures not only enhances an understanding of the mysteries of the Christian faith and aids ecumenical discussion but also yields ‘mutually self-mediating advantages of dialogues’.


‘I would like to explore the nature of Taylor’s argument in relation to the possibility of a natural theology. I shall begin with a general exposition of Taylor’s argument in *A Secular Age*... I shall then consider in more detail his discussion of a CWS [Closed World Structure] and its alternatives. I shall then compare and contrast Taylor’s position with that of another Canadian Catholic philosopher, Bernard Lonergan... Lonergan upholds the possibility of demonstrating the existence of God, but, I will argue, does so in a way which lessens any apparent distance between his stance and that of Taylor’s.’


The author says that in the recent book by Taylor, *The Secular Age*, which analyzes the rise of the secular in the West, Taylor developed explicitly theoretical constructs or ‘upper blade’ elements by which he seeks to order the material. These are: (1) Victor Turner’s dialectic of *communitas* and structures in human communities; (2) his own ‘construction of three ideal types that he calls the *ancien régime*, the age of mobilization, and the age of authenticity, which he uses to characterize larger scale historical epochs.’ In this paper, the author explores these elements ‘through a conversation with the writings of Bernard Lonergan and Robert Doran.’ He believes ‘that Doran’s work is a genuine development of Lonergan’s positions, particularly in relation to an emerging theology of history,’ and he ‘would like to suggest that Taylor’s position would benefit greatly from such a conversation,’ and that ‘it is somewhat ironic (and sad) that he [Taylor] seems so unaware of the achievements of his fellow Canadian thinker, Bernard Lonergan.’

‘The mathematical terminology utilized by Bernard Lonergan is very personal and frequently differs from the specialized terminology of mathematicians in their own sphere. The examples taken by Lonergan from the mathematical disciplines are certainly indicative, but not always the most pertinent, exhaustive or obviously up to date – being tied to the period in which he studied and lived. Also, it should be said that the methodological procedures identified and suggested by him concern precisely the processes of learning and teaching rather than those of scientific research. However, it is right to recognize ... that Lonergan identifies in a clear and distinct manner the characteristics of contemporary mathematics in relation both to the mathematics of other ages and to typically scientific-empirical knowledge – even though one cannot totally agree with his opinions on some certainly not marginal areas of physical and mathematical knowledge.’


Newspaper article commemorating the 25th anniversary of Bernard Lonergan’s death on November 26, 2004. The article is also available online at: http://spazioblog.progettoculturale.it/?p=911


‘This book presents a systematic account of human knowledge in the Aristotelian-Thomistic tradition. It also attempts, with the help of ... Bernard Lonergan, to incorporate the accomplishments of modern science, contemporary scholarship and philosophy. The first part analyzes our conscious cognitive process, which, beginning with experience, leads through understanding and conceptualization to the unconditioned positing of a judgment ... Through his analysis the author brings to light the threefold structure of our cognitive intentionality, whose denial involves a contradiction. The second part investigates how the same threefold structure is differentiated and concretely applied in the fields of common sense, science, the humanities, metaphysics, and theology. The procedure ... is to make (by introspective method) the cognitive process itself an object of investigation. ... The same analysis allows one to work out a doctrine of being in which for every reality it is possible to point out the cognitive acts through which a given reality has become known. The same introspective method is able to support the efforts of contemporary analytic philosophy to overcome its own empiricist prejudices against mental acts ... without having to give up its ‘linguistic turn’...’


The authors rely on Gaudium et Spes (Vatican II) and Lonergan’s argument for a shift from a classicist to an empirical, historically-conscious hermeneutic, especially regarding natural-law theories of sexuality. See review by Christopher P. Voight, below.


‘With functional specialization he [Lonergan] found a general method for theoretic collaboration and in its feedback system a way of implementing that idea in history. The discovery was the culmination of the ‘long process in search of the law’ – the adequate theory of Catholic action – that began with his response to the economic and political crisis of the 1930s and which he first artculated in Essay in Fundamental Sociology ... Reading the essay changed the direction of my own research ... What follows, then, is a return to the subject of my dissertation done under the direction of Fr. Doran. Further, what follows should shed light on the relationship between theology and the human sciences – a central theme in Doran’s own work.’

A collection of essays in Italian, mostly already published, partly revised and enlarged. See listings under ‘Lawrence,’ ‘Lonergan,’ ‘Spaccapelo’ and ‘Tomasi.


‘... I think that both the time and the conditions are right to differentiate and integrate the transcendental method (or GEM) with its multiple specifications in various, diverse and differentiated methods. My proposal is a more precise and shared terminology regarding the transcendental method. In short, I propose a distinction between the following terms: both the nouns ‘method’ and ‘methodology’ and the adjectives ‘methodical’ and ‘methodological.’ The author concludes by listing the points he has covered: 1) ‘... making clear the twofold character of the methodological activity that it is possible to discern in the work of Bernard Lonergan ...’; 2) listed the titles of courses and conferences ‘which were used to examine the explicit and, not least, the implicit thought regarding the internal movement of the methodological and theological reflection of Lonergan”; 3) noted from the collection of sixteen titles dealing with the method-theology relationship [that] it has been possible to bring to light the three-fold relationship between method and theology operating in the mind of Lonergan: method and theology; method of theology; and method in theology”; 4) ‘... shown how it is possible to bring to light from Lonergan’s thought the presence both of the transcendental dimension, and therefore of a unique normative universal method, and of multiple, diversified and specific methodologies.’


‘[Lonergan] succeeded in developing a macroeconomic model of growth that could explain the functioning of the business cycle. His model is more generic than the one provided by economic studies of his times. In fact, it is based on a broader anthropology than the one underlying the classical and neoclassical analysis ... This new model is close to the level of traditional economics, and is part of Lonergan’s comprehensive worldview – expressed in *Insight* as ‘emergent probability’ – but therefore fully intelligible only inside that perspective. This explains why Lonergan’s model encountered a difficult reception; ... economists considered the language and categories he used as strange and unusual even though they are comparable to the ones employed in macroeconomics. But it is also difficult to consider it as a coherent part of the overall philosophical-theological discourse ... Nevertheless, economic analysis remains an integral part of his comprehensive vision, an important element of his theological world[view], and opens the possibility of a dialogue between theologians and social scientists.’


‘The train of thought followed by Lonergan through ‘The Ongoing Genesis of Methods’ in relation to the totality of his works, gives us a very rich and articulated vision of human learning. From the Lonerganian perspective, learning is an open process; horizons are widened, understandings accumulate, and new questions emerge. The understandings are followed by judgments from which follow choices that lead to new experiences and to new questions. Human knowledge has truth as its objective and this leads to further research.’ The author concludes by discussing by arguing that the process of learning is ‘a structured process,’ ‘an anthropologically-based process,’ ‘a generative process,’ ‘an ambivalent process’ but one that can ‘self-correct,’ and, finally, as a ‘responsible process.’


‘... I have worked for a number of years as a missionary in Africa. In this article I offer an account of how I tried to employ the heuristic structure offered by Bob’s theory of the dialectics of history during my responsibilities as pastor of St. Joseph the Worker Parish, a poor parish in Kangemi ... My account of this pastoral experience needs to begin ... with an analysis of the situation in which the Christian ministry finds itself. In this respect, I find Doran’s analysis of the analogy of dialectic between the levels of social value, cultural value, and personal value to be illuminating. Next, when I analyze the effectiveness of pastoral ministry in the parish where I worked I find it especially helpful to keep in mind Doran’s notion of how ministry should facilitate a mediation of soteriological values, i.e., first to healing the integral dialectics within a Christian community and then helping a network of such communities discover a similar healing history at large so as to facilitate the emergence of a ‘world-cultural humanity’.’


‘... Lonergan spoke of practical theology being the term best used for someone who was trying to put the eighth functional specialty into action, and so, instead of speaking of ‘communications’ in this article I address the question: ‘What is Practical Theology?’.’ The author says that implicit in Lonergan account of the eighth functional specialty in Method in Theology is a notion of practical theology that has the following four steps: 1) analyzing the situation; 2) assisting the Church as a self-structuring community; 3) assisting the Church in the world; 4) assisting the development of new theological doctrines.

REVIEWS


Bell, Ian B. *The Relevance of Bernard Lonergan’s Notion of Self-Appropriation to a Mystical-Political Theology.* (LSN 29/2; 2008)

Whelan, Gerard. [http://www.thinkingfaith.org/articles/BOOK_20091021_1.htm](http://www.thinkingfaith.org/articles/BOOK_20091021_1.htm)


Carley, Moira T. *Creative Learning and Living: The Human Element.* (LSN 26/2; 2005)


de Neeve, Eileen. *Decoding the Economy: Understanding Change with Bernard Lonergan.* (LSN 29/2; 2008)


Guglielmi, Giuseppe. *La sfida di dirigere se stessi: Soggetto esistenziale e teologia fondamentale in Bernard Lonergan.* (LSN 29/1; 2008)


Liptay, John Jr. and David S. Liptay. (Editors). *The Importance of Insight: Essays in Honor of Michael Vertin* (LSN 28/2; 2007)

Beards, Andrew. *New Blackfriars* 90/1030 (November 2009) 743-44.

Lovett, Brendan. *For the Joy Set Before Us: Methodology of Adequate Theological Reflection on Mission.* (LSN 29/2; 2008)


Voight, Christopher P. *Theological Studies* 70/4 963-65.

**DISSERTATIONS & THESES**


**WEBWORKS**

Dunne, Tad. ‘Consciousness in Christian Community’ and “Literacy” under *Writings of Tad Dunne,* [www.wideopenwest.com/~tdunne5273](http://www.wideopenwest.com/~tdunne5273)

The first article explores Lonergan’s notion of a ‘common consciousness’ as it affects Christian communities. Originally appeared as ‘Consciousness in Christian Community,’ in M. Lamb, ed,

Kelly, Anthony. ‘Lonergan, Emergent Evolution and the Cosmic Process.’
http://www.quodlibet.net/articles/kelly-lonergan.shtml
‘The search for God’s motive for creation begins with Aristotle, who almost solves the problem. ... God’s motive becomes clear when Samuel Alexander’s and Bernard Lonergan’s understandings of the Cosmos as an Emergent process is applied to Aristotle's conclusions. God’s motive appears to be to make possible the self-development of other entities to enable them to become similar to God.’

McShane, Philip. Additions to www.philipmeshane.ca
Concluding the Fusion Series are: Fusion 16, ‘Listing Towards Effective Globalization’ (the turn towards implementation that is the commitment of the new society); SGEME, ‘The Society for the Globalization of Effective Methods of Evolving’ (provides a list of its current 87 members); Fusion 17, ‘Lonergan Studies and the SGEME of Recurrence’ (comments on its relation to Lonergan studies); Fusion 18, ‘Sorting Out the Second Canon of Hermeneutics’ (picks up on the three Fusions 11, 12, and 13 re the problem of integrating the task of Interpretation of Method 7 with the Canons of Hermeneutics of Insight 17). A new series begins with SGEME 1, ‘The Cultural Invariance of Lusty Copon,’ (a series created by the Members of SGEME. The first essay, by McShane, sketches potential shifts in Lonergan’s effectiveness during the next decade and the next millennium).

Shell, R.J. ‘Love in the Ruins: Practicality and Decline.’ First Principles (Nov. 19, 2009)
www.firstprinciplesjournal.com/articles.aspx?article=1351&theme=home&loc=b
An argument that over-emphasizing the practicality of the liberal arts results in general bias (Lonergan) and the failure to deliver either education or the practical benefits.

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.

‘... Gadamer was asked to explain what the universal aspect of hermeneutics consisted in, and he replied, enigmatically, in the verbum interius ... The scholastic idea of a word that is fully formed in the mind but not articulated served Augustine as an analogy for the procession of the Trinity, and served Thomas Aquinas as an analogy for the procession between divine ideas and human thought. Gadamer turned the analogy on its head by using the verbum interius to explain the obscure relation between language and human understanding. His learned interpretation of the idea of the inner word through Neoplatonism, Lutheranism, idealism, and historicism may seem nearly as complex as the medieval source texts he consulted ... In unpacking Gadamer’s interpretative feat, John Arthos provides an overview of the philosophy of the logos out of which the verbum interius emerged.’ (From the publisher’s blurb.) Although he is not listed in the index, there are a few brief references to Lonergan throughout the book. See pp. 142, 237, 250, 302, 306. (Thanks to Richard Ratzlaff for this item.)

Frequent mention of Lonergan. See the index.


‘By focusing on human intelligence as an emergent aspect of nature this essay examines the question of whether theology can still have an explanatory role to play alongside biology in attempts to understand mind.’ Includes references to Lonergan’s ‘generalized empirical method.’


‘There are four essential phases in the human process of meaningful activity. In this I follow the great tradition of hermeneutic and phenomenological thinking of Edmund Husserl ... Martin Heidegger ... and Maurice Merleau-Ponty ... , all of whom are linked with ancient Greek and scholastic tradition through Bernard Lonergan’s reflection on the transcendental process of meaning making and the importance of what he calls interiority ..., that is, the interior awareness of one’s own consciousness as the governor of one’s mental life.’ There are just a few further explicit references to Lonergan in the essay, but the influence of his thought is evident in the essay.


In the course of his discussion, the author weaves in his oft-repeated criticism of Lonergan’s thought from his Gilsonian-Owens perspective. See pp. 691-93.


References to Lonergan and religious experience on pp. 67-72.


‘This book begins by tracing the formation of Kant’s ethics. The analysis of his precritical writings confirm the thesis of some late twentieth-century Kant scholars that the core of his ethics, namely formalism and autonomy, had already been fixed by the middle of the 1760s and therefore independently of the later transcendental-idealistic turn ... The book then provides a paragraph by paragraph commentary of the Critique of Practical Reason meant to guide the reader to a close textual understanding ... The commentary is interrupted by 23 excurses in order to discuss important concepts and problems which gradually arise in the course of the book. The author distinguishes ... an ‘immanent’ exegesis, which looks for the objective sense of the text, from his own interpretation. The latter tackles the moral problem from a different point of view (‘external’ exegesis). This point of view is none other than the conscious and universal moral experience of humanity. For such an understanding of the moral constitution of man, the author appeals to the ethics of Thomas Aquinas ... ’ See the index for references to Lonergan.

**CONFERENCES & COURSES**


Also at Marquette University, the first annual colloquium on 'Doing Systematic Theology in a Multi-religious World' was held October 28-29. The hope is that each of these be an annual affair. A more detailed report on the colloquium and its results will appear in a later issue of LSN. The proceedings of both of these conferences will be part of the first installment on a new website, www.lonerganresource.com, to be launched either just before Christmas or early in the new year.

The 2009 Halifax Lonergan Conference, evolving out of the 2008 Conference on Functional Specialization, included presentations of pre-read papers with a range of topics focused on Functional Collaboration. Sessions focused on questions and difficulties concerning teaching and the current status of three central ideas in Lonergan’s work: the business cycle, the science of interiority, and functional specialization. At week’s end a general consensus was arrived at the need to implement a collaborative effort, resulting in the creation of The Society for the Globalization of Effective Methods of Evolving. (See Projects, below).

COMING UP

The 25th Annual Fallon Memorial Lonergan Symposium will be held April 8th -10th, 2010, at Loyola Marymount University, Los Angeles, California, USA. Proposals for paper presentations on any topic in the philosophy and theology of Bernard Lonergan are invited. Proposals for papers that bring Lonergan’s philosophy and theology into conversation with contemporary thinkers and current trends are especially welcome, including from students. Proposals for papers that describe or explore practical and pedagogical applications of Lonergan’s thought are also welcome.

Proposals should be no longer than 3 pp. and must be sent by email attachment to mmorelli@lmu.edu in .doc, .docx, or .rtf format. The email accompanying the proposal must include the author's name and affiliation, the title of the paper, address, telephone, and email address. Submission deadline for proposals: January 15th, 2010. Notification of acceptance will be made by Feb. 15, 2010. Completed papers must be submitted by email in .doc, .docx, or .rtf format by March 15th, 2010 for copying and distribution prior to the symposium. Presentations must not exceed 3000 words (30 minutes reading time). The papers upon which the presentations are based may be any length. All accepted papers will be reviewed for publication in Method: Journal of Lonergan Studies. Registration Fee: $30 (includes banquet), payable on the morning of the first day of the symposium. The registration fee is waived for graduate students. Pre-registration: Please pre-register by Mar. 1st, 2010 by sending an e-mail to Mark D. Morelli. Provide your name, and indicate whether or not you will be attending the now-renowned banquet on Saturday night so we can make appropriate arrangements with campus food service. Please let us know if you require a vegetarian meal. Accommodations -- Custom Hotel (a postmodern experience), located within walking distance of the university. Ask for the LMU rate. You may be able to obtain cheaper rates on general hotel booking sites. http://www.customhotel.com/ Call toll-free in the US and Canada: (877) 287-8601 for reservations.
A conference is scheduled for Vancouver, at the University of British Columbia (Mon-Fri; July 5-9, 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 to Bob Henman at rohenman50@hotmail.com by June 1st, and circulated among participants, so that reading of them at the conference will be unnecessary.

The Lonergan Research Institute at Regis College, Toronto, will host three Graduate Seminars in the Spring 2010 semester. On Friday, January 15, Wayne Lott will speak on ‘Natural Rights and Lonergan’s Scale of Values.’ (Carolyn Chau responding). On Friday, February 26, Christine Jamieson will speak on ‘Lonergan, Personhood, and Cognitive Impairment.’ (Moira McQueen responding. And on March 26, Robert Sweetman will present ‘When Revelation Teaches by Examples: Julian of Norwich, Narrative Inquiry and the Problem of Evil.’ (Gordon Rixon responding).

PROJECTS

Lonergan Research Institute.

Collected Works: Volume 22, Early Works on Theological Method 1, has been through the copy-editing stage, so that the next step in the process is to issue the first set of proofs. Volume 19, Early Latin Theology, will be submitted to the Press either just before Christmas or early in the new year.

Reminder of new address:
The Lonergan Research Institute
100 Wellesley Street West
Toronto, Ontario, M5S 2Z5,
Canada

New Journal. The Bernard J. Lonergan Institute at Seton Hall University announces the launch of its journal, The Lonergan Review. The first issue, edited by Richard Liddy (Director of Lonergan Institute) presents the proceedings of a Lonergan seminar held at the Universite del Sacro Cuore (Piacenza, Italy, 2008). From a perspective of generalized empirical method, the seminar reviewed methods in curriculum development, St. Thomas, philosophy, economics, and other areas. For more information, call 973-275-2431, or email lonerganinstitute@SHU.edu, or see the Institute’s website at www.shu.edu/catholic-mission/lonergan/index.cfm

The Society for the Globalization of Effective Methods of Evolving. (SGEME, pronounced ‘scheme’) Formed after the 2009 Halifax Lonergan Conference on ‘Global Functional Collaboration (see Conferences, above) the society moves that agenda forward. Various collaborative efforts (among its 85 members) have already emerged: [1] a focus on the 2nd canon of hermeneutics as central to the transformation of interpretation; [2] a volume (August, 2010) of Divyadaan: A Journal of Philosophy and Education that would address the challenge of functional economics; [3] exploration of a transcendental orientation towards planning (an area ripe for development); [4] an investigation of the sociodynamics of local educational systems. Reports on work in progress will be presented at the upcoming Vancouver Conference (Coming Up, above). For further information contact Robert Henman at rohenman50@hotmail.com
The Eighth Annual Bernard Lonergan Lecture of the Lonergan Research Institute at Regis College, Toronto, was delivered by David Burrell. The title of this exceptionally well-attended lecture was ‘God in the World: Comparing Muslim and Christian Theologies.’ A podcast of the lecture is available on the LRI website at http://www.lonergan-lri.ca/eighth-annual-lonergan-lecture


In the Proceedings of the 64th Annual Convention of the CTSA (June 4-7, 2009), p. 121, Alison Mearns Benders gives a report on a presentation by Cyril Orji, titled ‘Heythrop as “impasse” and Rome as “beyond” in the Development of Lonergan’s Organon.’

The Lonergan Research Institute at Regis College held two Graduate Seminars in the Autumn semester of 2009. On October 16th, Nick Olkovich presented a paper entitled, ‘Interfaith Encounter in David Burrell’s Faith and Freedom.’ David Burrell was the respondent. And on November 13th, Gilles Mongeau presented a paper entitled, ‘The State of Grace and the Law of the Cross: Insights into Lonergan from Girard.’ Pierson Shaw was the respondent.

A rather puzzling paragraph is devoted to Lonergan in Gerard S. Sloyan’s article ‘Some U.S. and Canadian Theologians 1840-2008’ in Horizons 36/1 (2009) 99-120. Towards the end of this paragraph on p. 111, the author remarks that ‘Lonergan never actually did theology, that is, speculatively with respect to any of the mysteries of faith.’ The author does grant, however, that Lonergan ‘did provide excellent guidance on how to do it.’

RIP. Dr Raymond Topley, recently retired Head of the Department of Religious Studies and Religious Education in St Patrick’s College, passed away on September 9, 2009, following a short illness. Ar dheis Dé go raibh a anam dílis. For a remembrance and photo, see www.spd.dcu.ie/MAIN/news/Ray_Topley_RIP.shtml

Subscriptions
Online current and past issues available (no charge) 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.

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 Royal Oak, MI 48073 Phone: 248-549-3366 Email: My first initial, followed by last name, followed by @sienaheights.edu. No capitals, no spaces.

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