
‘An interesting and significant observation comes from what sociologists call the “Socioeconomic Status” (SES) of a given country. It probably equates best with what we know as the standard of living that includes social and cultural factors as well as economics. What is significant is not which countries belong in which category but the dynamics of moving from one level to the next.’


‘... Lonergan tackled foreign trade in both Macroeconomic Dynamics: An Essay in Circulation Analysis and in For a New Political Economy. At first glance his analysis of trade seems impenetrably dense and lacking illustrations that might aid understanding. But let’s see whether his work can be used to shed light on current discussions.’


‘Insight and Analysis applies Bernard Lonergan’s thought to current issues in philosophy and in moral and other areas of theology. The common theme of the book is seen in the thread running through the chapters: a dialogue and critical comparison and contrast between Lonergan’s thought and various key interlocutors in philosophy and theology. The title of this book, Insight and Analysis, suggests its main focus – Lonergan and analytical philosophy – but also references one of Lonergan’s most influential works: Insight. The chapters which explore the implications of Lonergan’s thought for current work in analytical philosophy include discussions of Dummett, Wittgenstein, Searle, MacIntyre, Mackie, and Hintikka. However, Beards also brings Lonergan into dialogue with the continental tradition, with an extensive chapter on Badiou. Chapters on fundamental moral theology, Rahner’s philosophy, and interculturality and the writings of (the then) Cardinal Ratzinger indicate the importance of Lonergan as a philosophical theologian. Insight and Analysis presents a wide-ranging reassessment of the impact and application of Lonergan’s thought.’ (From publisher’s blurb.)


‘This book is addressed to anyone who wishes to reflect on the great realities of life, including those that have to do with human beings as persons who think, know, make choices, feel emotions, love, and seek answers to ultimate questions about the reason for their own existence and the meaning of it all.... [R]egarding many issues discussed you will be coming to know and have insight into things of which you have been in some sense aware for some time .... This introduction stresses this aspect of philosophy since it is inspired by the thought of Bernard Lonergan. ... Lonergan’s thought is all about coming to discover in your own experience, to check out in your own consciousness the fundamental philosophical points he argues for. He does this in a consistent and thorough way, a way that, I believe, is found in few other thinkers. The introduction to philosophy is, then, not primarily an introduction to Lonergan’s thought but rather an introduction to philosophy inspired and influenced by his writing.’

‘This paper will treat the following topics regarding Lonergan’s approach to economics and the economy: circulation analysis; financialization/speculation; conceptualization [conceptualism] in economics; system and history; explanatory economics; method/functional specialization; democratic economics and the higher viewpoint of redemptive praxis.’


‘This paper compares Karl Rahner’s ... theology of the supernatural existential with Bernard Lonergan’s ... articulation of obediential potency. ... Rahner made significant contributions to Catholic theology in the twentieth century, and on the nature/grace question he did move in the direction of escaping the older duplex ordo way of thinking. However, Lonergan had at his disposal an understanding of world order which allowed him to posit the very thing that Rahner’s position would not allow—a natural human desire for a supernatural end.’


‘A remark by Fred Crowe on the relation of *Verbum* and *Insight* provides a helpful context here. “Readers of *Insight* may have noticed there the recurring phrase, insight and formulation, without realizing that Lonergan had already given a book-length exposition of its meaning. It is *Verbum* that reveals the rich content of the phrase.” I wish to suggest that a similar claim may be made for the phrases relating to economics scattered throughout *Insight*. ... Lonergan spent perhaps fourteen years—from 1930 to 1944—working on theories of the nature of economic analysis and historical process before moving on to intensive study in the *Verbum* articles of Aquinas’s understanding of the human mind. The fruit of those fourteen years did not reach formal publication until after Lonergan’s death in 1984. But in hindsight their influence on *Insight* is unmistakable.’


‘[Lonergan] argued ... that the causes of economic crises were what he called “mistaken expectations.” What he has in mind were mistaken expectations that inevitably arise from lack of full understanding of the dynamics of the productive process. In particular, he argued that the most ruinous mistaken expectations have to do with the ways that the dynamics of economic process [affect] and [are affected] by the flows of monies in an exchange economy. ... I hope to introduce the fundamentals of Lonergan’s economic theory through this lens—the lens of his critique of these mistaken expectations. ... I hope to show why he thought that his economic theory would play a crucial role in “effectively augmenting the enlightenment of the enlightened self-interest” that would be needed in order to guide human beings in making responsible economic decisions.’


‘... this paper springs from my involvement in setting up a housing co-operative, my experience as a social researcher, and on Lonergan’s representation of empirical research as a pair of scissors. ...[I]n order to develop and apply Lonergan’s [economic] model we require a developing understanding of the model but we ... also have to generate appropriate data that moves us from the descriptive to the explanatory, and then enables us to move from the explanatory to practical implementation. Research needs data that is good to think with[.] [W]hat follows raises questions about sets of descriptive accounting-based data taken from the mutual housing sector.’

Crowe, Frederick E. *Lonergan and the Level of Our Times*. Edited by Michael Vertin. Toronto: University of


‘At a 1975 congress in Mexico City ..., Lonergan’s work on method was heavily criticized. Hugo Assmann contended that Lonergan’s theology does not lead to history. José Comblin made two negative assessments .... The second [negative assessment] suggested that Lonergan’s thought was made to order for the task of supporting the ideologies of Latin America’s juntas and dictatorships. This article stands as a modest reply to such criticism. Specifically, it explores what ... Robert Doran’s Theology and the Dialectic of History ... and the social theory latent within it, may be able to contribute to liberation thought. ... [It] has three sections. The first outlines Doran’s theological foundations—including the essential elements of Lonergan’s thought—as constructed in TDH, and then uses this outline to present the theory of society that TDH contains. In the second section, a brief definition of the POFTP is provided. In the final section, Doran’s social theory is employed to elaborate upon his understanding of the POFTP, and also to present a preliminary exploration of two significant strengths of Doran’s stance.’


‘This article considers John O’Malley’s argument that the Second Vatican Council marks a break with the Catholic past. O’Malley contends that this discontinuity is most evident when one considers the nature of the genre of Vatican II’s documents. O’Malley argues that the shift from the use of the canon to the epideictic genre is representative of the intention of the Council Fathers to act more in a pastoral, than in a juridical, manner. This article is in substantial agreement with O’Malley; however, it introduces Bernard Lonergan’s notion of the realms of meaning as a means of understanding the theological relevance of the shift in genre that facilitates holding the canon and epideictic genre in a creative tension with each other.’

‘This paper offers a survey and proposal concerning Catholic ecclesiology in the post-Vatican II context. As a survey, it addresses the attempts by four major Catholic thinkers, de Lubac, Congar, Rahner and Balthasar to articulate dual dimensions of the Church. In the last century, the surge in biblical studies and empirical methodologies has wrought numerous ecclesial images, dimensions and models for understanding the various aspects of the Church. While many of these attempts are descriptive, or even symbolic, there is a need to move to an explanatory method for a more systematic apprehension of the various dimensions of the Church. The proposal of this paper will argue that such an explanation lies in how the Church understands itself with respect to each of the missions of the Son and the Holy Spirit as developed from the thought of Bernard Lonergan on the two dimensions of the Church. This will allow for a plethora of images, but simultaneously it will provide for some normative control of meaning over these various dimensions.’


‘The energy, food and financial crises of 2008 may accelerate a trend in North America to revitalization of local communities and economies. A growing literature discusses and often applauds this trend. ... An even more abundant literature analyzes the global economic system and the discipline of economics in search of flaws that account for the collapse of 2008. ... Lonergan makes a valuable contribution to both these areas of inquiry and practice. What especially interests us is his contribution to improving the methods through which communities can embark on a process of reestablishing viable local communities.’


‘Lonergan explains his theory of income distribution with the framework of his pure cycle of innovative growth. Income distribution, he says, depends on the growth phase. Lonergan’s theory is echoed in the work of Simon Kuznets. ... Forty years ago Kuznets developed his hypothesis that inequality increases in the early stages of economic growth and decreases in the later stages. ... This paper reviews current ideas on income distribution before turning to Lonergan’s pure cycle of innovative growth. That pure cycle explains how pure surplus income (or net profit) and basic income (or consumption) change over the cycle. The paper concludes by raising questions that may offer areas for future research.’


‘A point at which we [De Neeve and Byrne] may differ is your emphasis on Lonergan’s distinction between velocity and acceleration, or rates of production and spending and changes in those rates. You do note that acceleration is implicit in Schumpeter’s work. I think economists always think of output per unit time and changes in that over time. [Also,] [a]s you explain, steady-state equilibrium for Lonergan includes replacement and maintenance of surplus or producer goods but no net new investment. I wonder why you do not include the redistributive function in the diagram of the steady-state economy. I think monetary flows pass through the redistributive function even when the money supply is more or less constant.’


‘I would like ... to suggest that Lonergan scholars might alter the basic question that seems to be driving the current project about Bernard Lonergan’s economic model. As I see it the question is
“What does Lonergan’s economics say?” And secondarily, “How might it help if economists and others would employ Lonergan’s model in better understanding and then shaping the economy?” I believe another question might be more productive: “Is Bernard Lonergan’s economics correct?” I do not propose here that you should start by presuming it is incorrect but rather propose this question because asking it would press you into more interesting and, I believe, more productive conversations. You might ask, “What are its inadequacies?” In what ways was Lonergan’s economics tied to the mindset of economics in the post-Depression era that may be less helpful today than then? Quite importantly one might ask, how would one test it? And who should test it?’


‘Despite emerging from different countries, times, and cultures, the striking parallels between the thought of ... Charles S. Peirce ... and ... Bernard Lonergan certainly give one pause. Of many points of possible comparison, one of the most striking that they share in common is the need for the emergence of scientific and even transcendental method from the patterns of common[-]sense thinking. ... This paper will show, despite differences on points and emphasis, the commonality of the philosophical perspective Peirce and Lonergan shared. ... I propose to explore the relations between theoretical understanding and the common[-]sense mode of inquiry first in Lonergan and then Peirce. Following this I will show how each view is complementary to the other and how each offers us some grounds to continue to identify, evaluate and free ourselves from the intrusive bias endemic to the common[-]sense point of view.’


‘The specific focus of this paper is Gaza, which is the most densely concentrated population of refugees in the world. What this means is that Gazans have been enduring insufferable effects of two major wars (1948 and 1967) long after the historians tell us a cease-fire has been in place. ... Circulation is essential to life. ... Thus “free circulation” of persons, goods, services, and capital is a human way of lowering or even removing barriers ... that define policies of isolationism and protectionism by regional zones or national communities. Whoever the defining agents and whatever their purposes, circulation is an important metaphor to describe any economic activity. This is why the term is also congruent with Lonergan’s explanation of how a sound economy works. Lonergan often suggested that clarification occurs by contrast. So we contrast two approaches to the understanding of free movement of persons, goods, and capital: (1) Europe and Israel after World War II and (2) Gaza after the Six-Day War of 1976.’


‘... constructivism ... focuses upon internal principles of learning and thinking as researched by schools of educational psychology. Herein, a foundational goal is to identify how students construct knowledge; what their learning, thinking, reading, and listening styles look like, and then, and only then, suggests ways a teacher might organize her lessons and units accordingly. ... [C]onstructionist thought in education argues that external, cultural products of thought themselves (language, music, artifacts, etc.) can formatively impact a student’s internal, psychological processes. ... In the following sections, the basic tenets of constructivism and constructionism are outlined, making a case for both while concluding with a set of unsolved problems that Lonergan’s notion of insight effectively addresses. Using Lonergan, I argue that constructivism and constructionism are co-foundational for pre-service and graduate teacher education, and, ultimately, for educational theory and practice itself.’

‘Perhaps in the next age of capitalism, an original thinker will arise ... with a new theory that reconciles the market’s imperative with unfilled human needs, without having to destroy the marketplace to do so. ... Though many have failed previously, it is not inconceivable that someone might someday solve this problem. I do believe that Lonergan has contributed mightily towards its solution, in no small measure because he formulated the locus of the challenges inherent to a dynamic market economy and how the failure to meet them spells hardship and ruin.’


‘... in our time, rising to the challenge of authenticity unsettlingly but inevitably involves making some sense of ... diversified “realms of meaning” that have come into view through what both Lonergan and Voegelin call differentiating consciousness. Such a “making sense” would consist of a twofold process that involves differentiation and integration. *Differentiation* would entail apprehending the basic characteristics, and accepting the validity, of distinct realms of meaning. *Integration* would entail understanding to some degree how these realms and their distinct modes of apprehension, insight, and languages are related to each other, while working toward the absorption of this understanding into one’s effective interpretations of self and reality. That this process must be accompanied by various discontents is perhaps obvious.’


‘Hegel was the first philosopher to pronounce the God of traditional theism dead and to celebrate it as the coming to self-consciousness of the divine-human Spirit. ... Is the alienation of human subjectivity from its own possibilities remedied only by a denial of the otherworldly? Lonergan’s philosophy seeks to provide a defense of the theistic standpoint from both a theoretical and existential point of view. Lonergan engages directly and indirectly in conversation with Hegel on the questions of transcendence, selfhood, and alienation. ... [H]e believes that Hegel’s immanentism is, among other things, the product of an inadequate cognitional theory. ... As Lonergan expands his intentionality analysis beyond cognitional and epistemological concerns into the existential, ethical and religious levels of human consciousness, we will find his response to Hegel’s subordination of religious devotion to the standpoint of speculative philosophy. We will see that Lonergan’s conception of religion is far different from Hegel’s and that his evaluation of religious consciousness inverts Hegel’s notion of “unhappiness.” Accordingly, we will treat of the epistemological and metaphysical issues first, and then turn to their existential and religious implications.’


‘Lonergan does not call into question but argues in favor of the free enterprise economic system. What he ultimately finds problematic is the orientation of our so-called free market, precisely in the measure that it is not an automatic mechanism, but depends on the genuine freedom of a critical mass of human beings. Once Lonergan attained clarity about the fact that he was proposing a new paradigm for macro-economic theory in the most recent version published in *Macroeconomic Dynamics: An Essay in Circulation Analysis*, he situated economic process—the aggregate of activities proceeding from the potentialities of nature and terminating in a standard of living—within an ecology...’

‘... the Micah Institute for Business and Economics, in conjunction with the Bernard J. Lonergan Institute as Seton Hall University, sponsored an international conference on Lonergan’s economics on June 19 and 20, 2009. The conference was attended by 162 participants including business persons, economists, philosophers, political scientists and theologians. ... [I]n this volume of *The Lonergan Review* are the papers from the Seton Hall conference. They present a broad overview of Lonergan’s economic thought together with applications to contemporary concerns. ... Like colors emanating from a shining crystal, these papers illustrate Lonergan’s fundamental thesis that theoretical clarity is the basis of genuine education and genuine education is the basis of a free society.’ [See the entry immediately below, which list the surnames of the contributing authors.]


‘[Fergus] Kerr follows Lindbeck in raising the question of whether Karl Rahner and Bernard Lonergan are experiential-expressivists [= the Catholic modernists’ view of dogmas]. ... He presents evidence for and against Rahner, but ultimately acquits him. For Lonergan, however, the only evidence we see is for, and Kerr seems inclined to convict. I wish to suggest that this is to get things precisely reversed; namely, that Rahner did indeed end in a form—an unacceptable one—of experiential expressivism, and that Lonergan, appearances that Kerr reports to the contrary, did not.’


‘My aim is to present and evaluate through the lens of Bernard Lonergan’s *Macroeconomic Dynamics* John Milbanks’s argument that Catholic social teaching, particularly John Paul II’s *Centesimus annus*, tends toward at least a “soft” fascism. ... While Milbank relates this charge to questions of hierarchy and patriarchy present in some other evaluations of John Paul II’s papacy, I will concentrate on how Milbank critiques Catholic social teaching’s use of social theory ... Over and against *Gaudium et spes*’ opening up theology to social science ... Milbank seeks to debunk the very idea that theology can profitably use secular social scientific theories. To the communitarian ideal of Catholic social teaching which he finds susceptible to fascistic tendencies, Milbank opposes a “socialism by grace.” ... Lonergan ... idea of a “complex” space of economic interaction is much more differentiated than Milbank’s while still incorporating openness to the transcendent that John Paul II seeks to protect.’

What ethical questions does a familiarity with the sequence of oversights and their harmful consequences involved in the [2008] crash pose? In “Briefing: The State of Economics” The Economist in a hard hitting review of the present situation concurs with Paul Krugman’s fear that macroeconomics of the past 30 years was “spectacularly useless as best, positively harmful as worst.” Krugman is quite emphatic that “depression economics, the kinds of problems that characterized much of the world economy in the 1930s but have not been seen since—has staged a stunning comeback.” A first lesson of the crash is that despite Lonergan’s explorations of the possibility of a pure cycle of progress in the economy, no solution exists in current mainstream economics to the problem of boom and bust.


... while economics has to find its own particular solution to the current Global Financial Crisis (GFC), it is only through the functional specialties that the solution will be found. In this short paper, I will focus on ... [Lonergan’s] economic text of 1944. In doing so, however, I will refer to Lonergan’s explanatory world-view which became thematised in Insight. It should also be noted that in relation to Global Functional Collaboration, this text is an interpretation or theory of the economy. As such it provides us with a way into history, dialectics, and the implementation of new economic policies.


“Classicist culture” is an ideal-type Lonergan formulated retrospectively, based on his experience of pre-Vatican II Catholic culture, which for centuries has largely been in a siege mentality against the assault of “modern culture.” ... What value does the examination of “classicist culture” have for us today? ... Let us consider, first, the relation of the ideal-types of the “age of theory” and “classicist culture,” second, the utility of ideal-types, and, third, the problem of differentiation and integration.


... it is impossible to ignore the metaphysical in making claims about the polity.... What Lonergan ... offers is a way to handle these issues critically and methodically.... The first metaphysical issue concerns the self. If we talk of citizens and of persons as subjects of human rights, do we not presuppose the existence of the self? What is the self? .... Lonergan would analyze the self metophysically in terms of his notions of central potency, from, and act—where there is insight into a unity-identity-whole grasped in data as individual, and where the individual so grasped is acting in particular spaces and times.... A second metaphysical issue concerns the polity. Does it have the metaphysical status of a thing, as essentialists might argue? ... Can it be reduced entirely to the individuals who make it up, as nominalists argue? Or is it something in between, neither a thing nor a mere artifact? ... Lonergan’s process metaphysics of “proportionate being,” with its notions of

‘Between 1942 and 1944 Lonergan moved to an imaging of international economics which enabled his to begin controlling its meaning heuristically. There remained problems for him, such as “The Financial Problem” with which he concluded the 1942 typescript. He concludes that section, and the typescript, by noting that “it is a vast task ...” I wish to bring Insight’s frontispiece from Aristotle and the fundamental thesis of the book to bear on this task. The Club of Rome made popular the slogan “think globally, act locally.” The Aristotelian twist to be given this is “Image globally and locally,” and the imaging is to be proleptic. I wish to place Lonergan’s enabling imaging of international circulation as through the redistribution function in a larger context of a global imaging of two surface spheres of micro-oscillations. To that imaging there is to be added a functional imaging that brings economics and ecology into a symbiotic dynamics. The result will relate heuristically to a sublation of both ecological movements and global struggles with monetary bailouts into a grounding proleptic imaging of “all the concrete inventiveness, all the capacity for discovery and for adaptation that we can command.’


‘... in what way is a venture into neuro-anatomy etc[.,] part of self-appropriation? It certainly is a long way from, say, the elementary pointers of chapter 9 of Insight. Yes, it seems a legitimate project when put in the conclusion of chapter 15: it gives a lift to the heuristics of botany, zoology, psychology. But it does not seem to be an essential of self-appropriation, nor of the standard type of self-appropriation that we have become accustomed to in the tradition associated with Lonergan. This, I suspect, is a view that in fact would be shared by almost all of my readers. I think myself that it is a limited and limiting view. Let me see if I can turn your thinking towards a larger view.’


‘Current accounting practices ... do not differentiate between the basic and surplus functions of payments. As a result, it is difficult, if not impossible, for economic analysts in the present context to generate adequate data for making judgments about how capital in moving between the two circuits, [the basic and surplus circuits] at any given time. Lonergan’s scheme for classifying payments constitutes an integral element within his response to this problem, and marks a radical departure from present accounting conventions. ... The present offering represents an attempt at illustrating the relevance of Lonergan’s classification scheme in a simple case study. My reflections here are guided by two questions. Are these distinctions really relevant at the microeconomic level? And if so, why? Only near the end of the paper will I turn to making some suggestions regarding the importance of this line of analysis for responding to more complex macroeconomic level.’


‘... Daniel Finn has worked to bring together insights from economics and theological ethics to help enhance our collective understanding of the morality of economic life. ... [I]n his book, *The Moral Ecology of Markets*, he engages economists in an open and respectful conversation about the moral framework that lies at the heart of the defence of free markets. ... I believe Lonergan’s economics can help advance the project launched by Finn. ... I begin with a brief overview of what I think he [Finn] has achieved in the book. I follow with some brief reflections of my own about what I think
this means for understanding markets. I introduce a couple of insights from Lonergan’s economics.
And I explore how they might advance the project.’


‘I have some reservations about Lonergan’s theology, which I think are largely, and I hope entirely, terminological rather than substantial in nature. I would like in what follows to take issue with his talk of “positions” (as opposed to “counter-positions”), with his use of the term “conversion” in his later writings, particularly Method in Theology; and with what he has to say about a “person” in his Christology.’


Moloney, Raymond. ‘Lonergan on Substance and Transubstantiation.’ Irish Theological Quarterly 75/2 (May 2010) 131-43.

‘The notion of substance has been a fundamental concept in the history of theology. While many scholars have moved away from the traditional notion, it has remained a basic element in Bernard Lonergan’s work. In his case, however, it is bound up with his critical realism, a contentious issue in itself. This article explains these issues, seeing some of their implications in Eucharistic theology and concluding with some incidental reflections of Lonergan on transubstantiation.’


‘This paper explores the possibility of developing an alternative to the constraints that liberal assumptions have imposed upon political economic theory and practice. The first section presents the historical origins of the problem that began by substituting the metaphysical foundation of reason with a theology of providence and an empirical science that guide economic activity without the conscious responsibility of human agency. The second section explores developments in Lonergan’s thought that define a heuristic epistemology, a critical metaphysics and a theology of grace from which an historical dialectic unfolds to recover human reason, responsibility and agency. The concluding section outlines some initial learnings [sic] from this framework which offer criteria for the educational program that must be undertaken to orient the ethical praxis of reason that is required for the necessary reconstruction of our political economy.’


‘Organisms need to be understood holistically, as spontaneously integrating their parts in their behavior or performance, but these integrations are transient and not necessarily related to one another systematically. Neither are parts necessarily related to particular processes. Hierarchy theory, a variant of systems theory, with its notion of levels of organization can introduce unwarranted difficulties into understanding organisms. After providing an overview of the non-systematic whole, we will see how Lonergan’s understanding of things and conjugates can be understood in a way that avoids these pitfalls. Though he evokes an understanding of hierarchical structure in his notions of conjugates organizing conjugates and of higher systems and integrations, understanding the part-whole relationship as an inadequate distinction avoids ontological difficulties immanent in reductionism and in understanding causality as below upwards and above downwards. There are key points in his thinking where the notion of emergent probability applied to developing organisms and developing intelligence and knowing requires an understanding of the whole as not fully systematic, though it is not explicitly acknowledged. His terminology remains that of system theory, though the
situations discussed are neither systematic nor fully integrated.’

Price, Jamie. ‘Circulating Grace: Resources for a Just Economy.’ The Lonergan Review: Journal of the Bernard J. Lonergan Institute 2/1 (Spring 2010) 329-

‘What is the relationship between our working knowledge of macroeconomic theory and our effective freedom to cooperate with the gift of God’s grace? ... This is the principal question I will explore in this essay, drawing upon the work of Bernard Lonergan to do so. ... First, ... I sketch the chronology of Lonergan’s scholarly efforts in economics and theology, pointing out the crossover role played by a lecture ... “Healing and Creating in History.” Second, I clarify the set of terms and relations Lonergan presents in that lecture, showing how they provide an “upper blade” for explaining the concrete, practical relations of grace and macroeconomic theory in human affairs. Third, I use this upper blade to analyze an encounter I had with my father some twenty-five years ago, which illustrates the functional relationship between a working knowledge of macroeconomic theory and the freedom to cooperate effectively with grace, “the dynamic state of being in love with God”.’


‘The vast majority of commentary on the “current economic downturn” is almost exclusively devoted to finance. Yet the primary economic process is the production process. It is the job of money and finance to adapt to the underlying production rhythms. If we are to understand money, we need to have a handle on production. Starting out with finance is putting the cart before the horse. Lonergan’s two fundamental ideas—the differentiation of two distinct economic circuits, the basic circuit and the surplus circuit, and the pure cycle—can be introduced without the complications of monetary exchange, whether operational or redistributional. Drawing attention to these elements in their simplest form is a necessary strategy if we are to communicate the fundamentals of economic science. In what follows I introduce the key elements of the production process as first presented by him [Lonergan] in chapter 2 of For A New Political Economy.’


‘[Lonergan] makes a remarkably interesting and significant claim, supported by cogent argument and a compelling theoretical model, that economic slumps are neither necessary nor inevitable. Slumps result from a failure to intelligently and responsibly adapt financial practice to the requirements of the underlying productive process. ... As in medicine a physician considers first the symptoms present in the patient; and then uses his or her training, experience and professional judgment to offer a diagnosis; and then, on the basis of that diagnosis, proceeds to evaluate possible courses of action and to decide upon a treatment likely to be the least risky and most effective; so too this paper approaches the issue of economic slumps by way of considering their symptoms, diagnoses and treatments. It will also raise the question of whether slumps are preventable. ... Lonergan’s theoretical understanding of the differentiation of the two distinct circuits, of the way the sustainability of each depends upon their mutual conditioning and of the requirements of pure cycle, would all feed into thousands of new and detailed understandings of what does, or does not, constitute a phase-appropriate financial, commercial or productive practice.’


‘Bernard Lonergan’s economic analysis is best understood with the framework of his overall methodological, philosophical, and theological work. ... The distinction between basic and surplus goods is the foundation on which he grounds the prescriptive dimension of his analysis. ... To Lonergan, the economy is an important aspect of people’s lives, a moment in the dialectic of history
with its development, decline, and redemption. The economy is penetrated by the forces of emergent probability. His model explains the constraints that have to be respected at the macroeconomic level if the goals of the economy are to be achieved. ... We are truly faced with a *Novum Organon* that finds in the economic sphere a crucial point of application. Method, economic models in a strict sense, philosophical anthropology and philosophy of history, theology of grace and Christology—all contribute to an integrated and symphonic discourse about economic life.'


‘My paper identifies three obstacles to a basic expansion arising from entrenched psychological and social patterns of thinking and acting in consumer societies. They are: Thorstein Veblen’s culture of conspicuous consumption that encourages excessive spending in the basic circuit during a surplus expansion; (2) a politics of envy that censures and would diminish the non-egalitarian results of a surplus expansion; (3) a narrow but widely accepted psychology of motivation that assumes “rationality” in the marketplace is equivalent to the pursuit of perceived self-interest and so has no room for a principle of benevolence outside of close associations. This paper goes on to identify how these three basic obstacles present challenges to the “education of liberty.” Each obstacle has its defenders who see themselves as realists. ... These economic, political and psychological “realisms” are not refutable by formal arguments. As Lonergan noted, the slow climb to an alternative realism and a new economic practice requires that conversion become a topic of serious conversation.’

**REVIEWS**

Lonergan, Bernard J.F. *The Triune God: Doctrines* and *The Triune God: Systematics.* (LSN 30/3; 2009 and LSN 28/2; 2007.)


Haughey, John C. *Where is Knowing Going? The Horizons of the Knowing Subject.*

Liddy, Richard M. *Theological Studies* 71:2 (June 2010) 476-77. (LSN 30:4; 2009.)

Walmsley, Gerard. *Lonergan and Philosophical Pluralism: The Polymorphism of Consciousness as the Key to Philosophy.* (LSN 29/4; 2008.)


**DISSERTATIONS & THeses**


‘Post-Christian feminists maintain that it is impossible to reverse the “sexist society” permeating Christianity, while reformist theologians struggle with how to articulate a commitment to feminism in spite of it. This thesis recasts the debate in an effort to reconcile feminism and faith. By way of philosophical exegesis, the objective is to bolster the particular aims of reformist feminism, namely recovery from gender bias, and show that there is a place for feminists in the Church. Bernard
Lonergan’s dialectical philosophy provides a useful framework for doing so as it allows for a reworking of the basic tensions between Christian and post-Christian feminists. In particular, the historic-religious triad of progress, decline, and redemption reconstructs patriarchy as a symptom of a broader form of systemic bias that is reversible through a knowledge born of faith accessible by all human subjects. The dialectic thereby moves us toward the remote goal of developing an alternative existential critique of patriarchy that is legitimate in both the secular and theological realms and positions the thesis as a contribution to the task of bridging the gap between faith, traditional religion, and feminism.’ (From the Abstract)


‘The ecumenical movement, which received tremendous impetus from Vatican II, has shown signs of a slowdown at the beginning of the 21st century. Although a survey of ecumenical literature reveals that the hallmarks of dialogic communication (openness, transparency and generativity) are still goals of the movement, there is evidence that the current impasse is at least partially the result of paying insufficient attention to two interrelated factors: epistemology and method. Adopting the epistemology of Bernard Lonergan as its conceptual framework, this study presents the thesis that typical comparative or “convergence” method, which so far has characterized most ecumenical dialogue, has not been sophisticated enough to uncover deep differences of epistemology between dialogue partners. The author proposes Lonergan’s theological method, which is directed at the goal of self-transcendence, as an ideal tool for helping dialogue leaders to transcend the epistemological and doctrinal barriers of the past. As a case study, she examines the reports of the International Reformed-Catholic Dialogue (1968-2007) for signs of epistemological divergence, using content analysis to identify key words that are indicative of two different functional theories of knowing: knowledge by confrontation in the Reformed tradition, and knowledge by participation in the Roman Catholic tradition. The study ends with recommendations from Lonergan’s method for superseding these epistemological differences, with a special focus on the role of epistemology in either facilitating or stalling ecumenical reception.’ (From the Abstract.)


‘The purpose of this dissertation is to demonstrate that Bernard Lonergan’s theory of conversion can be applied to the fictional lives of the three main characters in Susan Howatch’s novels of the Starbridge series. This will validate Lonergan’s theory and provide a comprehensible demonstration of it as well. The rationale of this study is based on two well-established assumptions. The first, articulated by Erich Auerbach in modern literary theory, is that literature mirrors reality; the second, expressed by Paul Ricoeur, among others, is that an author expresses his/her own worldview. Howatch’s three main characters, Charles Ashworth, Jonathan Darrow, and Neville Aysgarth, reflect reality because as clergymen in the Church of England, they sin repeatedly, just as every Christian does. Afterward, through a process of redemption, they confront their sin, repent, and then work to put things right. Writing of those who experience conversion, Bernard Lonergan says that “they have to learn with humility that religious development is dialectical, that the task of repentance and conversion is life-long.” This is precisely the process of conversion that these fictitious characters demonstrate. Susan Howatch herself has written on the ways in which the “religion” of an author necessarily seeps into his/her works. In addition, Howatch admits to having been in the throes of a conversion experience as she wrote the Starbridge novels. On many levels, then, these novels represent reality. Thus they provide a suitable vehicle for applying, exploring, and understanding
Bernard Lonergan’s complicated theory of conversion.’ (From the Abstract.)


‘This D. Min. project consisted of developing, facilitating, and evaluating a leadership development series. The intent of the leadership series is to strengthen the connections to our deepest self, core ethical values, and the meaning and purpose of work, to one another and to God. The empirical research of this project was mostly conducted at Ireland Cancer Center, University Hospitals (Cleveland, OH). By the use of pre-series and post-series data gathering and interviewing, the importance of personal and spiritual growth in leadership development as a foundation for ethical, healthy, and productive work, relationships, and community life is validated. In the context of this project, personal and spiritual growth that strengthened desired leadership qualities is understood as becoming more authentic as a leader. The process of reflection and dialogue used in the series, not only resonates with Bernard Lonergan’s theology, but it evidences the universality and truth of his method.’ (From the Abstract.)

Velicaria, Kevin L. A Neurobiological Assessment of the Function of Dreams as a Means to Understand their Role in Psychic Conversion. Thesis submitted to the Faculty of Theology of the University of St. Michael’s College in partial fulfillment of the requirements for the degree of Master of Arts in Theology, 2009. No advisor listed.

‘This thesis explores Robert Doran’s development of psychic conversion and its role in Bernard Lonergan’s foundational quest for a new method in theology. This method is based on intellectual, moral, and religious conversion. Doran reasons, however, that these conversions cannot take place without establishing authenticity at the level of human experience. This authenticity comes about via a fourth conversion—the psychic conversion, and Doran suggests that this conversion can occur if human beings attend to and make conscious their dream symbols. For this reason, Doran builds his theology of psychic conversion on an understanding of dreams that borrows much from Freudian psychology and Lonerganian philosophy. Though these levels of discourse are helpful, they do not attend to all the data available about the dream experience. As such, another level, the neurobiological, may help Doran develop a more holistic phenomenology of dreaming. Underscoring these aspects of the dream experience shows how psychic conversion motivates a person to pursue self-transcendence in a way that complements the affective nature of divine love, which shapes us into beings-in-love with God.’ (From the Abstract.)

WEBWORKS


Bridgepoise 5, directed towards those meeting on June 26 at the end of the Boston Conference, proposes a key shift of attitude in the teaching of Lonergan. It relates to the dominance of the theoretic attitude in Lonergan treated in chapter 10 of Pierrot Lambert and PhilipMcShane, Lonergan: His Life and Leading Ideas (cited above).

Bridgepoise 6 describes the content of lectures delivered by McShane in Nashik, India, on the key variables of Lonergan’s economics. It reaches towards the effective establishment of a new science of economics.

Bridgepoise 7 describes the content of the August volume of Divyadaan, edited by Ivo Coelho, with editorial title, "Do You Want A Sane Global Economics?". The five authors, Pat Brown, Phil
McShane, Darlene O’Leary, Mike Shute, and Bill Zanardi, collaborated in eight essays that dovetail with the lectures described in the previous Bridgepoise.

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!


‘This short essay discusses spiritual conversation, a basic practice of Ignatian mission, as a constitutive practice in communal discernment and a tool of social justice, and explains why the Province of English Canada has decided to make it one of the defining emphases of its social centre, the Jesuit Forum for Social Faith and Justice.’ At the end of the essay, the author adds a note: ‘... this essay is short and does not footnote sources in the normal fashion. The sources for these ideas are the work of John English, S.J., in communal apostolic discernment; the work of Bernard Lonergan, S.J., in philosophy and theology; and some published work by the author on communal discernment of the signs of the times ...’


‘In several of his writings, Bernard Lonergan emphasized the study of mathematics and especially its history as being important for philosophy and theology. In this article, I offer two examples of how the history of mathematics might inform theology. My first example explores the disparities between Euclid’s Elements and Aquinas’ Summa Contra Gentiles. My second example applies the idea of incompleteness to the “good and necessary consequence” clause of the Westminster Confession of Faith.’


‘Culture is a major category of analysis in contemporary theology, as in all of the humanities. In clarifying the idea of culture, a number of theologians, particularly those engaged in the theology of inculturation and postliberal theologians like Frei and Lindbeck have drawn on the work of cultural anthropologist, Clifford Geertz ... This article outlines Geertz’s definition of culture and his proposals for how culture is best studied, especially through his concepts of local knowledge, thick description and culture as text. It then offers suggestions as to why his approach, which sees culture in terms of meanings embodied in symbols, may be of use for theology.’ There are occasional references to Lonergan at the beginning and towards the end.


‘Recent literature on the natural law exhibits a broad spectrum of positions. There is critique of a methodological atheism and appeal for a more theocentric approach. On the other hand, there is praise for a common language supposedly equally accessible to both secularists and theists. There is a Catholic voice advocating a recovery of biblical natural law, and there is a Protestant Evangelical voice appealing for a permanent philosophy for engagement in public debate. On one view, the lack of agreement and the persistence of certain moral disputes is not counted as evidence against the universal validity of the natural law, while another considers the fact of persistent disagreement as coherent with a cultural pluralism and a denial that natural law provides a universally valid morality. Integration of this complexity is attempted using Lonergan’s distinction between operations and
principles, and MacIntyre’s reconstruction of natural law as the preconditions for rational enquiry across boundaries.’

CONFERENCES & COURSES

The 25th Annual Fallon Memorial Lonergan Symposium was held at Loyola Marymount University, Los Angeles from April 8th to April 10 2010. The papers presented at the Symposium included the following:


COMING UP

The 37th Annual Lonergan Workshop will be held at Boston College on June 20-25, 2010. The theme of the Workshop is ‘Reversing Social and Cultural Decline in a Friendly Universe.’ Speakers slated to deliver papers include: Alison Benders, Patrick H. Byrne, Ivo Coelho, Steven Cone, John Dadosky, Robert M. Doran, Richard Grallo, John Hughey, Grant Kaplan, Paulette Kidder, Chae Young Kim, Robin Koning, Christian Kroks, Paul LaChance, Ángel Lamuño, William Mathews, Michael E. McCarthy, Francis McLaughlin, Gilles Mongeau, Hilary Mooney, Joseph Mudd, William M. Murnion, Donna J. Perry, Matthew Petillo, Gordon Rixon, Maurice Schepers, R.J. Snell, Beth Toft, and Jeremy Wilkins. For further information contact Fred Lawrence, 21 Campanella Way, #346, Theology Dept., Boston College, Chestnut Hill, MA 02467. Telephone: 617-543-9853 or 617-552-8095 (0). E-mail: lawrence@bc.edu

The Lonergan Research Institute at Regis College is pleased to announce the Ninth Annual Bernard Lonergan Lecture, to be given on Thursday, October 14, 2010, at 7:30 pm, in the St. Joseph Chapel at Regis
College. The lecturer will be Eugene Ahner, professor in the Catholic Theological Union at the University of Chicago and writer on business ethics. The title of his lecture will be “Business as a Spiritual Vocation.”

The Lonergan Society at Marquette University will once again host the “Lonergan on the Edge” graduate student conference on September 17-19, 2010, on the University campus. There will be no specific theme other than the general interest in Lonergan studies, and papers of any topic related to that interest will be considered. However, there will be a panel discussion on “Lonergan and the Intersection between Philosophy and Theology,” and papers relating to that topic are especially encouraged. Paper presentations will be a total of 30 minutes: 20 minutes for the paper, and 10 minutes for discussion. Proposals should be prepared for blind review (i.e. no names on the paper itself, just the title) and submitted in the form of a 1-page, double-spaced abstract of the project. Email to lonergansociety@gmail.com no later than 5pm, Monday, July 5, 2010. Submission results will be announced by July 19, 2010. The Lonergan Society of Marquette University http://lonergansociety.wordpress.com/


An Economics Workshop will be held at Divyadaan, Nashik, Sept 9-11, 2010. The effort will be to spread Lonergan's ideas, in dialogue mainly with local economists, people in business, etc. The main speaker will be Phil McShane. Participants are welcome from anywhere. Session titles include ‘The Educational Context’, ‘Fundamental Insights: the New Economic Variables’, ‘Promises, Notes, Credit’, ‘The Rhythms of Innovation’, and ‘Imaging Global Economics’, ‘Structuring of the Global Shift’. Open exchanges follow each session. See the link at www.divyadaan.org for details.

PROJECTS

Lonergan Research Institute.

A project to add the items held in the library of Lonergan Research Institute to the online catalogue of the University of Toronto Libraries is about 70 percent complete. Items catalogued from the LRI library include primary material by Bernard Lonergan, together with secondary literature on his writings, including books and theses. Researchers can determine if a particular item is held in the LRI library by logging on to the University of Toronto Libraries website at: http://www.library.utoronto.ca/home/, going to ‘Advanced Search’ and then limiting the library location search to Regis Library. The results of such a search will indicate if the item is held in the LRI library.

Collected Works, (a) The first set of proofs for volume 22, Early Works on Theological Method I, were returned to University of Toronto Press in early May, along with the index. The next step will be to check the revised proofs, after which the manuscript will proceed to publication. Look for late-summer or early-fall publication date.

(b) The editors are waiting for a second report from an external reader for volume 19, Early Latin Theology. The first reader gave a very positive review. Once the book has been approved for publication, the process of copy-editing will begin. This book will probably take at least another year to see the light of day.
(c) Work goes forward on volume 23, *Early Works on Theological Method 2*, with Michael Shields, Danny Monsour, and Bob Doran all engaged. This volume will contain facing Latin-English pages of some of Lonergan's Roman courses on method in the late 1950s and early 1960s, most of it from courses taught at the Gregorian.

**Marquette Lonergan Website:** Bob Doran is at work to provide not only Latin transcriptions but translations of these for items connected with Lonergan's thought on method in the early 1960s. A number of these will be uploaded toward the end of the summer at, www.bernardlonergan.com and should prove helpful in tracing Lonergan's development during these important years. Relevant files begin at 43300D0L060.

**Marquette Lonergan Project.** A second website was launched shortly after Christmas: www.lonerganresource.com. This site will be devoted to secondary materials. At present it contains only material from Marquette University. There are proceedings of the 'Lonergan on the Edge' conference conducted there in September and of the 'Lonergan Colloquium,' 'Doing Catholic Systematic Theology in a Multi-religious World,' from October. There are also a number of items from Bob Doran, in the form of lectures, recordings, class notes on *Insight*, and an e-book entitled *Essays in Systematic Theology*. The site is constructed to publish quality articles on Lonergan from the past fifty years, with permission of authors and publishers; quality books from the same period; proceedings of conferences; dissertations; course notes; and journals. By the end of this summer many of the back issues of *METHOD: Journal of Lonergan Studies* and *Lonergan Workshop* will have been uploaded to the site. The principals responsible for the site are Bob Doran and Greg Lauzon, who has contributed and will continue to contribute his considerable technical skills. Mark Morelli and John Dadosky are assisting in a consultative role.

**PEOPLE**

The final Graduate Seminar for Spring 2010 semester, hosted by the Lonergan Research Institute, Toronto, was held on March 26. The presenter was Robert Sweetman from the Institute for Christian Studies spoke on the topic, ‘When Revelation Teaches by Example: Julian of Norwich, Narrative Inquiry and the Problem of Evil.’ The respondent was Gordon Rixon, director of the Lonergan Research Institute.

**RIP.** Rev. Joseph F.X. Flanagan, S.J., a beloved Jesuit priest and highly respected professor of philosophy whose seminal programs helped shape both the Philosophy Department and undergraduate education at Boston College, died on Friday, May 14th at the age of 84. Among his notable accomplishments of his 47-year tenure at BC, Joe used grants from the National Endowment for the Humanities to establish BC’s Perspectives Program, a four-year interdisciplinary course of study that integrates the humanities and social and natural sciences through the exploration of the great books of Western Culture. In an effort to relate classroom learning to actual life experience, he co-founded the Pulse Program in 1969, a popular service-learning program that combines the study of philosophy and theology with weekly volunteer service in more than 40 Boston schools, homeless shelters and community agencies. He is the author of *The Quest of Self-Knowledge: An Essay in Understanding Bernard Lonergan’s Philosophy* and dozens of scholarly articles and publications on subjects ranging from epistemology to aesthetics. He also founded and directed the Lonergan Institute at Boston College. “I don’t know anyone who embodied the spirit of wonder that is at the heart of philosophy as did Joe Flanagan,” said BC Philosophy Chairman Patrick Byrne.
Subscriptions

Online current and past issues available at www.lonergan.on.ca and 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

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