PUBLICATIONS


‘Lonergan taught course on theological method at universities in Canada, the United States, and Italy. This volume records his lectures and teaching materials, thus preserving and elucidating his intellectual development between the publication of *Insight* in 1957 and *Method in Theology* in 1972. The present volume contains a record of the lectures delivered in 1962 (Regis College, Toronto), 1964 (Georgetown University), and 1968 (Boston College). This is the most ‘interactive’ volume yet published in the Collected Works series. The audio recordings of the 1962 and 1968 lectures are now available on the website www.bernardlonergan.com, as are PDF files of original papers from his 1964 institute at Georgetown. These lectures help to elucidate the development of Lonergan’s ideas on such key notions as horizon, conversion, and meaning, as well as his evolving opinion on how best to divide theology into fields of specialization.’


‘As the field of action-oriented research becomes increasingly diffuse and diverse, this paper seeks to identify common ground across the multiple modalities of action research and collaborative management research through articulating and exploring a general empirical method that is grounded in the recognizable structure of human knowing. This method is grounded in: attention to observable data (experience), envisaging possible explanations of that data (understanding), and preferring as probable or certain the explanations, which provide the best account for the data (judgment). Engaging this method requires the dispositions to perform the operations of attentiveness, intelligence, and reasonableness, to which responsibility is added when we seek to take action. This paper seeks to provide insight into the multiple modalities of action research and collaborative management research and to illustrate how each modality engages the recognizable operations of human knowing.’ (From the Abstract.)


‘... in this paper I will argue that the notion of a fourth stage of meaning is implicit in [Lonergan’s] thought in that it follows logically from his theory of consciousness as unearthed in *Insight* and later in the chapter on meaning in *Method and Theology*. This can be further developed in light of the chapter on religion in the latter text. Thus, I will proceed as follows: a brief summary of the stages of meaning, an argument for the implicit existence of the notion in his later thought, some general speculations on what would characterize a fourth stage and some suggestions about the implications of its emergence.’ (From the Abstract.)


‘This study suggests ways in which functional specialization can make a methodological contribution to the enquiry into religious diversity. This work will be of interest to Lonergan scholars, philosophers of religion, and those interested in method in religious studies. This study
proposes a methodological approach to the topic of religious diversity by exploring the division of tasks set out by Bernard Lonergan. Lonergan’s methodological framework, which he called functional specialization, provides a generic differentiation of tasks, each of which is central to the overall project of understanding religious diversity. This study explores the relevance and utility of functional specialization as a methodological approach to religious diversity in the philosophy of religion. It begins by providing a survey of the obstacles which hinder the development of this enquiry and it explains the epistemological grounds of functional specialization.


‘Qu’est-ce qui est sacré dans l’eucharistie ? Le corps du Christ certes, mais de quel corps s’agit-il ? Pour répondre à cette question, situons-nous dans la logique des Pères de l’Église. Pour eux le corps du Christ, c’est l’Église. On comprend alors que les prières eucharistiques antiques insistent sur le rassemblement dans l’unité de tous les hommes, insistance qui constitue l’axe même de l’épîcèse. Le sacré consiste donc dans la sanctification des communiant, et donc dans leur rédemption, actions qui trouvent à s’exprimer dans le thème de l’unité du Corps. Le sacré, c’est par conséquent ici la relation au Christ, Tête du Corps. Relisant certains écrits de Bernard Lonergan, nous sommes frappés par ses développements sur le Christus totus. C’est le Christus totus qui est le lieu où s’effectue le salut du monde, lieu inspiré par l’Esprit même du Christ et où jaillissent toutes sortes d’idées, de sentiments, de désirs, de projets. Il y a là une « vie intérieure » que l’eucharistie vient conforter. Quand nous parlons des « fruits de la communion », ceux-ci sont aussi ceux de la rédemption, et l’unité constitue l’un d’entre eux ; il tient même la première place. L’eucharistie rejoint par conséquent la « causalité historique ». Or c’est bien par le champ de la causalité historique que passe l’épreuve de vérité pour la célébration eucharistique. La liturgie, tout en conservant sa ritualité propre, doit mettre la communauté sur le chemin de l’histoire concrète. On devine ici que, de par le lien que l’eucharistie entretient avec l’histoire, la distinction entre sacré et profane s’estompe.’


‘The article argues that the debate over continuity/discontinuity at Vatican II is hindered by the descriptive nature of the categories under consideration. To move beyond description and into explanation one must adopt an “ontology of meaning.” The nature of such a shift is illustrated with reference to the works of John Henry Newman, Alasdair MacIntyre, and Bernard Lonergan.’


‘For Bernard Lonergan and Karl Rahner, grace is a reality that can be not only professed in worship or inferred through metaphysical analysis but also experienced in the depths of consciousness. Here the author uses a Lonerganian hermeneutic to study the evolution of the theology of grace from the writings of Augustine through the Scholastic work of Aquinas to the theology of Lonergan. His analysis demonstrates that the transition to an account that expresses grace in terms of human experience represents a development in the Catholic theology of grace.’


‘ ... the first sections of this study will present human nature as dynamic and intentional. Thereafter, humanity will be diagnosed as wounded and Lonergan’s solution will be introduced. At the end, we shall be able to conclude that notwithstanding his silence on the topic, he offers a significant contribution to the founding and strengthening of the legitimacy and practice of
human rights.’


‘A key legacy of the pontificate of Pope John Paul II was the concept of the new evangelization. This, amongst other things, was seen as a response to rising levels of religious indifference especially in countries that share a Western culture. This paper discusses the new evangelization in the light of two seminal ideas from the work of Lonergan, namely conversion and transcendence. It argues that these perspectives help explain and enrich the concept of the new evangelization. The second part of the paper explores some of the factors that can assist conversion, especially religious conversion.’


‘As currently practiced, macroeconomic theory remains fundamentally static in approach, and [unable] to account for a dynamic system ... Economics lacks the fundamental set of explanatory terms and relations that would make it a genuine or full-fledged science. Thus, while the refinement of the technique of economic practice has been ongoing, economics still waits for its scientific revolution ... It is the central claim of this present work that Lonergan discovered the fundamental set of significant variables for economic science in 1942. It is my belief that if economists were to recognize what Lonergan discovered, the so-far delayed scientific revolution in economics would be under way. Such a revolution would certainly have significant positive influence on the welfare of humankind ... Dissatisfaction with current economic theory is widespread and the need for a genuine science of economics is more readily acknowledged within the field itself. Perhaps the time is ripe for another effort to disseminate Lonergan’s discovery.’ (From the Introduction.)


‘Lonergan’s Early Economic Research delves into the origins of Bernard Lonergan’s economic theory through his own writing on the subject. Shute provides transcriptions of many of Lonergan’s private files on economics for a deeper understanding of his groundbreaking macroeconomic theory. An introduction by Shute contextualizes the works, which also serve as archival materials relevant to the companion volume, Lonergan’s Discovery of the Science of Economics. Organized around specific themes such as dialectic of history, methodology, economic history, and price equilibrium, the book makes available a substantial amount of previously unpublished texts. Materials include Lonergan’s earliest notes on economics prior to his move to Rome in 1933, the complete surviving portion of ‘An Essay in Fundamental Sociology,’ and notes on economists Heinrich Pesch and Lionel Robbins, among others. These early works show that Lonergan built his economic discoveries on the methodological developments that he founded in his writings on the philosophy of history.’


Abstract: I argue that Thomas Aquinas is not as naively optimistic about the noetic effects of sin as is often portrayed by standard Neo-Calvinist objections. Still, his metaphysics of the human person requires some development to better explain the mind's impairment by sin, a development made possible by the work of Bernard Lonergan and the resulting Lonergan/Aquinas …model of the noetic effects of sin.

Spitzer, Robert J. New Proofs for the Existence of God: Contributions of Contemporary Physics and
There are a number of references to Lonergan throughout the book. Chapter 4 in particular, which begins on p. 144 and ends around p. 176, is titled, ‘A Lonerganian Proof for God’s Existence.’ In the Introduction, the author writes: ‘Lonergan’s argument is so versatile that one can begin with this proof of an unconditioned Reality (the denial of which requires that there be absolutely nothing), and then prove that this unconditioned Reality must be unrestrictedly intelligible, and then that unrestricted intelligibility must be unique ..., and finally that this unique unrestricted intelligible, unconditioned Reality must be an unrestricted act of understanding—understanding itself. Why begin with an ontological starting point? Because, first and foremost, it can be done; second, it complements and reinforces Lonergan’s proof; and third, it will make the proof accessible to readers who prefer an initial ontological (rather than epistemological) foundation. I am deeply grateful to Bernard Lonergan and to his many interpreters for the epistemological insights, the ontological analysis of intelligibility, and the intricate reasoning leading toward the unrestricted act of understanding—understanding itself.’


‘It was a mistake of classical culture in the West to assume that its responses to questions about what was true, good, and beautiful were ahistorical meanings that were the measure of all other cultural responses. ... [A]mid all the coming into being and passing away of cultural responses, do we find any grounds for estimating when cultural changes are advances or declines? Perhaps treating cultural responses as historical variables leads us to a relativistic conclusion about the incommensurability of diverse cultural meanings and metaphysical worldviews. In the following pages, I will propose an alternative conclusion, one indebted to the natural law tradition in the West and to the work of Bernard Lonergan.’

**REVIEWS**


Dias, Darren J. University of Toronto Quarterly 79/1 (2010) 403-405


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

WEBWORKS


The first is the complete book, now out of print, in both PDF and ePUB formats. Copyright removed. The second is a 13-page study guide for use with the companion text, *The Lonergan Reader*, ed. Mark D. Morelli and Elizabeth A. Morelli (Toronto: University of Toronto Press, 1997).


A blog comparing Bernard Lonergan and Northrup Frye.

McShane, Philip. Bridgepoise 8: 'New Beginnings in the Global Reaching of Lonergan.'

www.philipmcshane.ca.

The essay deals with the Vancouver Conference in July - 'Functional Collaboration in Education' - but also takes account of various other initiatives of this year: the outreaches of the Columbia Cosmopolis Group, the Marquette University interest in beginners, and the June 26th meeting in Boston College regarding the future of Lonergan studies.

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!


‘Fr. [Kenneth] Collins has often mentioned his admiration for the work of the scripture scholar Ben Meyer (d. 1995) and N.T. Wright. Indeed, Wright has acknowledged the important influence on his own work of Meyer, particularly Meyer’s approach to hermeneutics. This paper explores the life and work of Ben F. Meyer, contextualizing his writings within the flow of modern biblical scholarship, of which he was both a consummate practitioner and trenchant critic. The paper also discusses Meyer’s “critical realist” approach to history and interpretation, for which he was especially indebted to the philosophy of Bernard Lonergan and his masterworks *Insight* and *Method in Theology.*’ (From the Abstract.)


The article includes a few passing reference to Lonergan and *Method in Theology.*


‘[William Stoeger asks:] “How can we speak of divine causality within the world as we know it, without compromising scientific and philosophical principles – without using an interventionist model, for instance?” The aim of this chapter is to develop a way of approaching this question that allows for a conversation, an encounter to take place between theology and science.’ The essay includes several references to the writings of Bernard Lonergan, Frank Budenholzer and Michael Stebbins.

The author argues that ‘[a] critical examination as well as purification of all cultures—including western Christian culture—is necessary. To do this is the task of human beings who create culture and whom reason has provided with the rational instruments necessary for the study and reflection that task demands. [...] The author of the present article uses his decades-long study of Kant to show that this philosophy—including its present-day variations—is of practically no help to those from other cultures responsible for the task in hand. It is of no help because it restricts speculative reason to the realm of “appearances,” thus furthering the cause of relativism, and because of its dualistic conception of the human being, together with its formalism and its absolute autonomy of man in the realm of morals. [...] The present article reflects principally on the philosophical foundation of the search for a universal ethics; for the notion of a working out of the moral law “is in the first place philosophical and as such allows for a world-wide dialogue. In its final section, the article goes briefly into the specific contribution of religions as a source of value.’

**CONFERENCES & COURSES**

The 2010 Vancouver Lonergan Conference on 'Education and Functional Collaboration' was held at the University of British Columbia from July 5th to July 9th. 25 participants were in attendance from various countries and backgrounds. Philip McShane guided the participants through the issues of economics, functional specialization, theology, and physics. The aim was to develop and implement an adequate metaphysics in education, with particular attention to the importance of knowing oneself as a beginner. Presenters addressed various questions. David Oyler: What is data? John Benton & Terry Quinn: What is description? Janna Rosales: Where does love fit into the intellectual life? Cecilia Moloney: How can cognitional theory be implemented into engineering? Bill Zanardi: How can liberty and credibility be developed in a teacher? James Duffy: What does Lonergan mean by functional Specialization? Robert Henman: How and why do we define an audience?

COMING UP

The Lonergan Research Institute at Regis College announces the Ninth Annual Bernard Lonergan Lecture (Thursday, October 14, 2010, at 7.30pm, 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 the lecture is "Business as a Spiritual Vocation."

Marquette University: (1) On September 17-19, the Lonergan Society at Marquette University is hosting its second “Lonergan on the Edge” conference. It is intended mainly to give graduate students and a few others a chance to share their ongoing work and research with one another. (2) The Marquette Lonergan Project is sponsoring the second annual colloquium on 'Doing Catholic Systematic Theology in a Multi-religious World' (November 4-5). The schedule: Robert M. Doran, S.J., ‘Social Grace and the Mission of the Word.’ November 4, 4:00 P.M., followed by a panel discussion. This will be the Doerr Lecture for 2010. Thomas Hughson, S.J., ‘Classical Christology and Social Justice: Why The Divinity of Christ Matters.’ November 5, 2010, 10 A.M., followed by a panel discussion. Danielle Nussberger, 'The Spirit of Truth: Receiving and Communicating the Word in Dialogue.' November 5, 2010, 2 P.M. followed by a panel discussion and open dialogue on all three papers. Panelists have been invited from faculty at Marquette and at other schools and from graduate students in theology at Marquette.

The 2011 Vancouver Lonergan Conference will be held July 11-15, 2011 at the University of British Columbia. The theme is 'Lonergan's Final Specification of Cosmopolis: Implementing the Longer Global Cycles of Incline.' For residence reservations: Contact Stephanie Weston at stephanie.weston@ubc.ca. For conference registration, contact Robert Henman at rohenman50@hotmail.com. Registration fee: $75. Contributions under this theme are invited; please submit them in MSW for distribution to participants by July 1st to Robert Henman at the above address. Detailed information on the conference will be available at a later date at www.sgeme.org

PROJECTS

Lonergan Research Institute.

Regis College offers a $10,000 renewable award for a doctoral applicant specializing in the thought of Bernard Lonergan. For more information, contact inquiries@regiscollege.ca.

...the structure of our knowing and doing expresses the conditions of being an authentic person; but this structure is a matter of being attentive, being intelligent, being reasonable, being responsible...to the four there may be added a fifth, Acknowledge your historicity.

CWL 17, 378
**Collected Works:** (1) Vol. 22, *Early Works on Theological Method 1*, will be published very shortly. (2) Vol. 19, *Early Latin Theology*, is awaiting approval from the Press, at which point the copy-editing process will begin. (3) Vol. 23, *Early Works on Theological Method 2*, is being worked on now by Michael Shields, Danny Monsour, and Bob Doran.

**Websites:** A number of new entries have been added to www.bernardlonergan.com. Check the “News and Events” button on the home page of the site. Also, about the time this newsletter is published, the back issues of *Lonergan Workshop* and of *METHOD: Journal of Lonergan Studies* will have been uploaded to www.lonerganresource.com. With each of these journals, we have made available the entire journal for viewing online and individual articles for downloading.

Tom Halloran, of the **Lonergan Centre of Sydney Australia** announces that its website URL has been changed from www.catholictheology.org/lonergan/lonergan.htm to this: www.lonergan.org.au/ Although much of this web site is still under construction this is now the “official” site for the Sydney Lonergan Centre.

**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.** Dr. Charlotte Hunter Tansey died after a prolonged illness on August 26, 2010 in her eighty-ninth year. Dr. Tansey was a founding director of the Thomas More Institute of Adult Education in Montreal sixty-five years ago and, succeeding Fr. Eric O’Connor S.J., was president of the Institute for eighteen years until her retirement. Lonergan was associated with the Thomas More Institute at its inception, and Dr. Tansey was co-editor of *Caring about Meaning: Patterns in the Life of Bernard Lonergan*, which records interviews with Lonergan, in which she took part. A funeral mass for Dr. Tansey was celebrated at St. Gabriel’s Church, Montreal on August 30.

**Subscriptions**

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**Contributions**

While we have regular contributors, we invite anyone with news to submit it. The *Lonergan Studies Newsletter* is published quarterly in March, June, September, and December. News for any issue should be in the hands of the editor by the 15th of the preceding month (February, May, August, November). Send to Tad Dunne 2923 Woodslee Dr Royal Oak, MI 48073 Phone: 248-549-3366 Email: My first initial, followed by last name, followed by @sienaheights.edu No capitals, no spaces. ISSN 0845-2849