
This paper is an attempt to identify a functional division of labour in art studies. To that end I have adopted the strategically minimalist approach advocated by Philip McShane in *Method in Theology: Revisions and Implementations* (2007).


Bernard Lonergan is not usually associated with the field of Catholic social thought. This article explores Lonergan’s efforts to contribute to it in his manuscripts on history and economics from the 1930s and early 1940s, written in response to *Quadragesimo anno*’s call for a reconstruction of the social and economic orders. The article describes Lonergan’s early and novel attempts to transpose Catholic social thought into a more contemporary and adequately theoretic context while preserving its basic elements in a higher synthesis.


This essay—originally a conference response to Glenn Hughes’ essay—explores how themes and notions in Lonergan’s philosophy of art extend in surprising and often unnoticed ways into the larger whole of Lonergan’s thought. By the same token, the broader framework of Lonergan’s philosophy sheds a great deal of interesting light on his philosophy of art. The essay explores this mutual illumination in the context of Hughes’ reflections on “ulterior significance.” For example, it relates Lonergan’s notion of art to his heuristic of human development as an intertwining or interlocking of the organic, psychic, intellectual, and religious levels in human development. It also relates Lonergan’s notion of art, together with his recognition of the centrality of the symbolic in human living, to his treatment of the permanent human needs for liberation from “the ready-made world,” for the sense of the unknown, and for orientation into mystery—even for orientation into ultimate mystery.


This paper explores the essays of two prominent ecclesiologists, Joseph Komonchak and Hans Urs Von Balthasar, on their respective fundamental definitions of the Church. Gleaning insights from their different perspectives, the paper applies aspects of Lonergan's philosophy in order to clarify some methodological presuppositions and some ecclesial distortions to be corrected in light of those presuppositions. Additionally, it addresses two fundamental issues for consideration in a post-conciliar theology of the Church.


*Finding Salvation in Christ* brings together some of the most important figures in contemporary theology to honor the work of William Loewe, systematic theologian and specialist in the
theology of Bernard Lonergan, S.J. For over three decades Loewe’s writings have sought to make classic Christological and soteriological doctrines comprehensible to a Catholic Church that is working to integrate individual subjectivity, communal living, and historical consciousness in the wake of the Second Vatican Council. Essays included in this volume assess Loewe’s reinterpretation of patristic and medieval Christology from Irenaeus to Anselm of Canterbury, and explain the significance of the theology of Lonergan and Loewe for the fields of soteriology, economics, family life, and interreligious theology.


A 'brief note' proposing that functional specialty 'foundations' be split into 'horizons' and 'categories,’ with 'horizons' being the ninth specialty.


Drawing on Bernard Lonergan's Method in Theology (1972) I argue that theology can be taught because personal knowledge, of which it is an instance, is at the heart of academic inquiry; and it should be taught because critical engagement with basic ways of taking one's life as a whole (religion in a broad sense) furnishes a critique of the typical oversights of contemporary culture. The appropriation of one's subjectivity entails an awareness of an existential dialectic that pushes towards a decisive option for affirming the possibility and worth of growth in one's powers of self-determination and self-transcendence. Thus conversion—precisely defined in terms of this dialectic—has moral and intellectual dimensions whose promotion goes to the heart of the academic enterprise. By separating out those disciplines (systematics, for example) which are mediated by the existential stance taken by the scholar, Lonergan allows theology to be seen as one world view among others.


Why are art and the aesthetic so vitally important to our liberty, and to the re-creation of liberty in our living? How do they evoke the Ultimate in us? And why is that so important to our modern living? These are the vital questions that moved this author to a three-month personal exploration of aesthetic, artistic and ultimate meaning in its relation to liberty. The article is written pedagogically to lead the reader along the chain of ideas, thoughts and further questions that the author explores in response to her questions.


In a pluralistic society, consensus in spirituality must rest on a common human basis. The relevant social sciences as currently conceived cannot provide one. Bernard Lonergan's analysis of the human spirit – or intentional consciousness – elaborates the overlooked element in a psychological account of the human mind and, thus, grounds a psychology of spirituality as the natural expression of ongoing human integration, an account that is fully open to and, indeed, begs for theological elaboration. Initially unpacking the complexities of this matter and sketching a Lonerganian response, this paper focuses on the key complexity – the misidentification of the spiritual with the divine and the pervasive insistence, inherited from a pre-scientific age and perpetuated by Western piety, that first and foremost spirituality entails an explicit relationship with God. Treatment of a specifically Lonerganian topic – the suggestion that, because of the transformation effected by sanctifying grace in the human soul, consciousness includes a supposed fifth level characterized by the love of God – occasions an in-depth argument for the
practical adequacy of a psychological treatment of spirituality apart from theological considerations. The ultimate goal of this argument is to establish, within a coherent interdisciplinary framework, an explanatory and normative treatment of spiritual issues, a science of spirituality.


The author regards the modern crisis of faith not as a loss of spiritual concern but rather a disorientation. Relying on the views of Lonergan and Voegelin regarding consciousness and transcendence, he demonstrates that art, especially poetry, provide that orientation. Detailed case studies of Gerard Manley Hopkins, Emily Dickenson, and T.S. Eliot are included.


This essay examines the song writing art of Bob Dylan as a vehicle for exploring and clarifying elements in Bernard Lonergan’s analysis of art. The elements focused upon include Lonergan’s treatment of symbols and symbolic meaning as the communicative medium of art, and, at greater length, Lonergan’s account of art’s capacity for what he calls “ulterior significance,” its ability to suggest depths of meaning—including divine or ultimate meaning—that we surmise to lie beyond our comprehension. Examining songs from the full range of Dylan’s fifty-year career, the essay shows that from his early song writing in the “folk” tradition and his breakthrough achievements of the mid-1960s, Dylan’s best art has been characterized by an unusual concision and power in its use of symbolic imagery, as well as by a recurrent ability to evoke, with artistic originality and effectiveness, mysteries of “ulterior significance.” These analyses are then brought together in a discussion of the religious, often eschatological, character of some of Dylan’s most significant work.


For articles in this issue, see listings under Anderson, Brown, Gillis, Hughes, and McShane.


A discussion of the link between self-appropriation, polymorphism, and difference, this latter term and concept referring not just to Derrida in a specific way, but also to a more general sense and emphasis running through many post-modern thinkers.


The transcendental lift of Lonergan’s life was an incarnate leaning towards “a grasp of hitherto unnoticed or unrealized possibilities” (*Method in Theology*, 53), and the blossoming of that transcendental—so neatly identifying “being intelligent” on that page—seems to have been grossly missed by generations of his followers. The what-question in its fullness is a reach for what might be, and Lonergan’s final great leaning pulled together in a gentle global way the fragmentary present seeds of finitude’s lust for unity of purpose: “the end of the divine mission is not attained without the cooperation of human beings” (*CWL* 11, 485). And what a Cosmopolitan Cooperation he envisaged! And what a shambles his disciples have made of his hope of a communal advance within “an adapted and specialized auxiliary ever ready to offset every interference with intellect’s unrestricted finality” (*Insight*, 747)!

For articles in this issue see bibliography entries under Marsh, Doran, Sharkey, Brown, Osslington, Meynell, Olkovich, and the review entry under Oyler.


Frederick E. Crowe claims that Lonergan’s thought underwent a radical transformation after the publication of Insight. In several recent articles he argues that in the course of dealing with a problem of insight into insight and a problem of the subject as subject, Lonergan was on the verge of articulating a problem of the heteromorphism of subjectivity. I argue that Crowe’s claims depend on an uncritically selective and hermeneutically insensitive use of sources and a nest of ambiguities. By distinguishing the various senses in which Lonergan uses the terms *insight into* and *image* in Insight, I show that Lonergan’s thought did not undergo the development that Crowe claims it did. A dialectical reflection on Crowe’s arguments reveals that their ambiguity arises from Crowe’s implicit adoption of a form of cognitional atomism.


The work of Edward Schillebeeckx on the Eucharist was an early attempt to transpose traditional theological categories into the categories of meaning. In this paper I shall expand on this theme by drawing on the categories of meaning provided by Bernard Lonergan in Method in Theology. I briefly review earlier work of my own on the use of categories of meaning in relation to a theology of revelation. I shall then consider how traditional Trinitarian and Christological theologies would take shape under such a reframing. I shall then consider how such a transposition would affect our understanding of the Church and sacraments. I conclude by suggesting that the time is ripe for a large scale reframing of theological themes upon Lonergan’s account of meaning.


Drawing on the work of Charles Peirce and Bernard Lonergan, I argue (1) that inferences are essentially related to a process of inquiry, (2) that there is a normative pattern to this process, one in which each of Pierce’s three distinct types of inference – abductive, deductive, and inductive – plays a distinct cognitive role, and (3) that each type inference answers a distinct type of question and thereby resolves a distinct kind of interrogative intentionality.


In catechesis for adolescents seeking confirmation in the Roman Catholic Church, a dualistic bias unconsciously dichotomizes objective doctrine and subjective psychology. This is problematic because if a catechist does not communicate mind-independent truth, no seed of Catholic faith will have been planted in a student. At the same time, if a catechist does not affirm a student’s subjectivity, the seed cannot find receptive soil. I believe the key to integrating these intellectual and affective elements – the head and the heart – lies in the link between what Bernard Lonergan
calls authentic subjectivity and objectivity. Catechists can appeal to this link by embracing the moral responsibility to ‘know our knowing,’ becoming aware of our dualistic bias and judging our faith experiences according to objective standards of knowledge.


In this article, the authors present the “insight approach” to conflict as an analytical and methodological framework that addresses the dynamic interactions between conflicting parties. According to the insight approach, conflict is relational, dynamic, and adaptive, generated from the responsive interpretive frameworks that parties use to construct meaning. Conflict arises as a result of parties' experience of what insight theorists call “threat-to-cares,” which generates defend–attack patterns of interaction between them. The authors suggest that rethinking the nature of conflict so that it is seen as an interaction embedded in meaning making enables conflict interveners to help parties gain insight into, and articulate, the values that are being generated, advanced, threatened, and realigned within the complex interactions that define us as social beings. In doing so, parties develop abilities to generate new patterns and solutions that can limit and even eliminate the experiences of threat that generate conflict between them.


**REVIEWS**

Beards, Andrew. *Insight and Analysis: Essays in Applying Lonergan’s Thought* (LSN 31/2; 2010).

Barden, Garrett. *Irish Theological Quarterly* 76/3 (2011) 310-312.


Crowe, Frederick E. *Lonergan and the Level of Our Time.* Edited by Michael Vertin (LSN 31/2; 2010).


Lambert, Pierrot and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas.* (LSN 31/2; 2010)


**WEBWORKS**

Dunne, Tad. 'Jesus Founder.' First item at http://www.wideopenwest.com/~tdunne5273/

A survey of 53 Christian-based colleges/seminaries in North America shows dramatic differences between Protestants and Catholics regarding 'Christian,' yet a shared unawareness of historicity. A proposal to retrieve Jesus of Nazareth as founder is based on Lonergan's theological foundations and doctrines. 11 pages.


We are in the third seminar at present: Functional History. The fourth seminar, on Functional Dialectic, runs from October 5 to December 20. (See LSN 32/2 for full description of the series.) The first essay listed, *FuSe 15*, concludes reflection on Functional History, but its lead-in companion essay, *FuSe 14*, "Ventures in Functional History", will appear later in September. *FuSe 16* introduces the fourth seminar, and *FuSe 19* introduces the fifth seminar, which begins in January. Also, in the website *Archives* there is added (in English and Spanish) 'Arriving in Cosmopolis', a paper delivered in Puebla, Mexico, to the new Latin American Lonergan Society.

**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!*


‘Over the past forty-five years much ink has been spilled concerning the proper interpretation and application of the Second Vatican Council. Nowhere is this question of interpretation more contested than in the question of Christianity’s relationship to other religions. The Council treats this subject in its ground-breaking document, *Nostra Aetate*. This essay argues that the application of the document depends on how differentiated one’s consciousness of religion is. Although the language of ‘differentiation of consciousness’ comes from Bernard Lonergan, the essay largely focuses on two theorists of religion apparently uninfluenced by Lonergan: William Cavanaugh and René Girard, who produce a theology of religion that offers a new way to interpret and apply *Nostra Aetate*. It is argued here that the reception of their thought significantly differentiates the consciousness of their readers regarding the meaning of religion and its relationship to Christianity. This differentiation allows their readers to alter their mode of understanding religion from an atemporal, transcendental mode to a contingent, historical mode. Such a shift helps navigate a previously treacherous impasse in recent Vatican II historiography. Before extracting their theology of religion, serious brush-clearing needs to transpire, especially
concerning three points: the differentiation of consciousness, the hermeneutics of the Council, and the status quo in Catholic theologies of religion.’


‘This reflection seeks to both offer a review of a book by John W. O’Malley *What Happened at Vatican II*? (Cambridge [MA], 2008) and to offer development of some ideas raised in the book in reference to an article by Neil Ormerod: ‘Vatican II – Continuity or Discontinuity? Toward an Ontology of Meaning’ (*Theological Studies* 71 [2010] 609-636). We suggest that while O’Malley’s book makes an important contribution to the study of Vatican II, Ormerod helps us reflect on the need for further methodological thinking before decisions are made regarding how to proceed in the light of the council today. Methodologically, O’Malley proceeds on a basis of historical critical method; Ormerod offers a series of reflections that culminate in proposing the theological method of Bernard Lonergan as facilitating the kind of ‘hermeneutic of reform’ called for by Pope Benedict XVI in studies of the recent council. In fact, O’Malley and Ormerod have previously collaborated in efforts to reflect upon Vatican II so we can suppose that O’Malley would accept the proposals offered by Ormerod as a manner of building upon his historical study.’

**CONFERENCES & COURSES**

Afternoon workshops conducted throughout the week included Michael Vertin: On Insight; Introductory; Ken Melchin & Team: Lonergan, Business, Economics; Paul LaChance: Lonergan and Orthodox Christianity; Richard Grallo: Lonergan on Four Dimensions; Armando Rugarchia: Working on Self-Appropriation and Development of Ourselves as Human Persons.

The 2011 Vancouver Lonergan Conference was held July 11-15 at the University of British Columbia. The theme for the conference was Lonergan’s Final Specification of Cosmopolis: Implementing the Longer Global Cycles of Incline. The conference was attended by 25 participants, and various papers were distributed to participants before the conference. Presentations on these papers were held in afternoon sessions. Some of the topics of the papers were: ethics in philosophy, possible development through divisions in contemporary biological studies, liberty and freedom. Other presentations were provided by participants on topics related to their own work in Lonergan Studies. Some students attended who also shared their work and interest. Dr. Philip McShane provided 10 hours of morning sessions on the need for theory within the context of functional specialization for the advancement of Lonergan Studies and cultural growth in general. The topics of these morning sessions included Foresightedness as Incline, Implementing Global cycles, Imaging Cosmopolis, E-seminars as Image, and Final Specifications.

The First Latin-American Lonergan Workshop was held at the Universidad Iberoamericana, Puebla, Mexico July 16-17, 2011. The theme for this conference was ‘Ampliando Nuestros Horizontes’ (‘Expanding Our Horizons’). For details, see www.lonerganlat.com.mx.

COMING UP

Marquette University

The Lonergan Society at Marquette University will host the third annual Lonergan on the Edge graduate student conference on September 16-17, 2011. 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. The keynote speaker will be Dr. Joe Mudd, of Gonzaga University. On the second day there will be a panel discussion on 'Lonergan as a Reader of Aquinas,' and papers related to that topic are especially encouraged. Discussion panelists will be Dr. Jeremy Wilkins, University of St. Thomas (Houston); Dr. Gilles Mongeau, S.J., Regis College; Dr. Mark Johnson, Marquette University; and Gregorio Montejo, doctoral candidate, Marquette University.

Doing Catholic Systematic Theology in a Multi-Religious World. This is the theme of the Second Annual Colloquium sponsored by the Marquette Lonergan Project, scheduled for November 2-3, 2011. Major papers will be presented by Robert M. Doran, S.J., Marquette University; John D. Dadosky, Regis College, University of Toronto; and Susan Wood, S.C.L., Marquette University. (Robert Doran’s paper will also be the annual Emmett Doerr Lecture.) Each lecture will be followed by a panel discussion and open conversation. Panelists will be invited from faculty at Marquette and other schools and from Marquette graduate students in theology.

Lonergan, Philosophy, and Theology: The First Annual Colloquium on this topic will take place March 1-2, 2012. Major papers will be presented by Mark Morelli, Loyola Marymount University, ‘Lonergan and Hegel’; Michael Sharkey, University of Wisconsin–Platteville, ‘Lonergan and Heidegger’; and William Rehg, S.J., Saint Louis University, ‘Lonergan and Habermas.’ Again, each lecture will be followed by panel discussion and open conversation, with panelists invited from philosophy and theology departments at Marquette and elsewhere. Visitors to Milwaukee may want to request accommodations at a special Marquette rate at the Ambassador Hotel, just off campus (2308 West Wisconsin Avenue, toll free: 877-503-2011).

PROJECTS
Lonergan Research Institute.

The annual Frederick E. Crowe Bursary has been established by the Lonergan Research Institute at Regis College in honor of Frederick E. Crowe, S. J. His lifetime of loving labor on the Lonergan enterprise includes his establishment of the Toronto Lonergan Centre, the predecessor of the Lonergan Research Institute, in 1971. The purpose of the bursary is to encourage interest in Lonergan studies on the part of younger scholars—undergraduate students, graduate students, and persons who have received a doctorate within the three years previous to the date of their application for the bursary.

The 2011 bursary will be awarded to the scholar who offers the most promising proposal for using the money in a way that could advance Lonergan studies. For example, one might aim to defray the expenses associated with organizing a local Lonergan event, or facilitating a course project on Lonergan, or attending a Lonergan conference, or publishing a scholarly paper. (Applicants should not feel obliged to limit themselves to these categories).

Application: (1) In a statement of up to 300 words, the applicant spells out his or her proposal and how it might contribute to Lonergan studies. (2) The applicant solicits a brief (two or three-sentence) letter from a teacher or faculty colleague, which letter confirms the status of the applicant as a younger scholar and affirms the feasibility of the proposal. (3) The applicant submits both letters (via regular mail or e-mail) do that they are received by the Lonergan Research Institute no later than the deadline. See the link under www.lonergan-leri.ca/.

The amount of the 2011 bursary is $1,000. The deadline for applications is December 15, 2011. The winning proposal will be announced soon thereafter. Completed applications should be sent to Michael Vertin, Associate Director, at michael.vertin@utoronto.ca or c/o Lonergan Research Institute, 100 Wellesley St. West, Toronto, Ontario, Canada M5S 2Z5.

Collected Works: Bob Doran submitted three manuscripts in different stages to University of Toronto over the course of the summer: (1) Proofs of vol. 19, Early Latin Theology, which the Press expects to be published in November. (2) The manuscript of vol. 23, Early Works on Theological Method 2, which contains Latin-English facing pages of ‘De intellectu et methodo’ (1959), ‘De systemate et historia’ (1959), and the 1962 ‘De metodo theologiae,’ as well as English reports on further material relating to ‘De systemate et historia’ and on a 1961 course on ‘De intellectu et methodo’. (3) The manuscript of vol. 24, Early Works on Theological Method 3, which contains English reports on Lonergan’s notes for two 1963 (spring and fall-winter) courses entitled ‘De metodo theologiae’ as well as Latin-English facing pages of his lecture ‘De notione structurae.’

Help Wanted.

Lonergan scholars: We need your opinions in the next step of an ongoing project to construct a measure of authenticity. Please give us about 15 minutes to assess some of the items we are considering: How valid are they? Log on to www.surveymonkey.com/s/BL_Experts. Please submit your assessment by October 31. Our collaborative effort will help advance Lonergan’s work by providing a measure to make his theory easily applicable in the social sciences. Thank you. —Daniel Helminiak and Barnet Feingold.

SGEME

E-seminars by Philip McShane may be viewed at the blog site sponsored by the Society for the Globalization of Effective Methods of Evolving at www.sgeme.org/BlogEngine/archive.aspx. We invite people to participate even if only as readers in the ongoing activity of these seminars. There are periodic postings of question and answer sessions by Phil McShane as well as submissions by seminar participants. Recently a strategy of teaching Lonergan’s basic discovery in economics with diagrams by Phil McShane has been posted.

A newly formed Atlantic Canada Lonergan Gathering, sponsored by SGEME is planning a two-day
session in Halifax, Canada to discuss economics and ongoing strategies of pedagogy for new students and the next generation. The general context is to enhance ongoing collaboration with a focus on theoretical transformation and functional specialization. For information on please contact Robert Henman at rohenman50@hotmail.com

PEOPLE

The Lonergan Research Institute announces the appointment of Jeremy Wilkins as its new director, effective July 2, 2012. Jeremy is currently Associate Professor of Systematic Theology at the University of St. Thomas School of Theology in Houston, Texas. He received his doctorate from Boston College (2004) with a dissertation on the development of Aquinas' Trinitarian theology (which he aims to publish in book form). See more at http://www.lonergan-lri.ca/

Subscriptions

Online current and past issues available at www.lonergan.on.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 Wayne Lott.

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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