
‘This volume presents seven of Bernard Lonergan’s most important early theological works. These writings are considered to be Lonergan’s initial efforts in what he would come to call the functional specialty of systematics. Written while he was teaching dogmatic and systematic theology in Montreal and Toronto in the 1940s and early 1950s, at least three of these works were supplements to the texts he was using in his courses. It is in these supplements that his original synthesis of systematic issues can be found.’


Christian mystical writing expresses symbolically the complexities of conscious experience identified by Bernard Lonergan as ‘differentiations of consciousness.’ In order for the insights of such literature to penetrate theoretic systematic theology, there must be effected a theoretic account of conscious experience that is of sufficient depth to account for the differentiations witnessed to by mystical writing. This article attempts a preliminary step in this direction by taking key elements of the Macarian Homilies as pointers to further areas requiring systematic theoretic development. Building on the suggestions of three scholars working within a Lonergan-grounded horizon, this article articulates a theory of the divinely enraptured subject as revelatory and suggests that such a position is a theoretic account of the symbolically-expressed grasp of conscious experience articulated in the Macarian Homilies.


“We come together this week to join in the celebration of the 450th anniversary of the founding of the Collegio Romano. As my contribution to this celebration, I would like to speak about a figure whose renown is intertwined with Collegio Romano, Galilei, and a man who taught at its successor institution at the height of his career, Bernard Lonergan, S.J. In this article I would like to raise the question, what was it about Galileo that made him such an important figure, and in answering that question, I will be featuring the historical role Bernard Lonergan, S.J. assigned to his work.”


“My intention in this article is to study the topic of religious experience and its relationship to expression in the thinking of Bernard Lonergan. . . . The question of the relationship between religious experience and expression then is complex and momentous. It is complex, for experience, expression, and religion, are primitive terms which are widely controverted. It is momentous, for it has to do with the encounter of cultures and religions, which Joseph Ratzinger has called the intellectual critical point in the new millennium. If, further, this question and this encounter are linked to questions about the limits and possibilities of reason, then we can expect
an exploration of Lonergan’s thinking to be both rewarding and illuminating.”


This paper argues that the effective teaching of theology is enhanced when the theological educator is aware of the educational implications of the task. The implementation of appropriate teaching-learning strategies can facilitate student engagement and shift student horizons. Drawing on the work of Bernard Lonergan this paper explores the notion of teaching to promote a shift in students’ intellectual, moral and religious horizons. Lonergan’s thought and the student centered strategies of feminist theologian Rebecca Chopp are suggested as helpful approaches for teaching practical theology.


“The epistemological analysis of the new knowledge (of the second scientific revolution), however, is repositioned within a broader philosophical finality: the self-appropriation of one’s own rational self-consciousness, that is, the recognition and the possession of those operative structures that characterize subjects as cognitional and existential, which is to say, recognizing and taking possession of our conscious and intentional dynamisms. This goal, as Lonergan expressed it in the original preface to Insight, is like “a peak rising above the clouds,” a new beginning for an authentic development of the human subject.

In this article we gather together Lonergan’s principle conclusions about the structure of modern scientific systems, although we do not want to miss the opportunity to show the connection of all these conclusions to the philosophical goal of self-appropriation.”


“University and meaning are two distinct and relevant themes that do not seem to converge arbitrarily, and they are the objects of Lonergan’s reflections on different occasions: for the first there was the publication of an article and for the second three lectures separated in time. These texts reveal some fundamental nuclei of the Canadian maestro’s thought, the depth of which goes beyond the circumstances by which they were confronted, and they attest to the broad engagement in academic teaching, at the service of knowledge and of general human formation. I shall recall all texts from this article and from those lectures; besides being evoked by the event of this Lonergan Workshop and by the theme on which it is based, I shall also recur to a course that Lonergan held at the Gregorian University, De intellectu et method, which amounts to a pointed explication of a decline in meaning within this University.”

Guglielmi, Giuseppe, B.J.F. Lonergan tra tomismo e filosofie contemporanee: Coscienza, significato e linguaggio. Editrice Domenicana Italiana, Napoli 2011, pp. 175, € 15,00.

Bernard J. F. Lonergan (1904-1984), like the great medieval master Thomas Aquinas, was not
afraid to talk with the culture of his time. He came to the conclusion that one could not remain anchored to a Thomism which, over the past seven centuries of history became barren and monotonous, and believed that a mere repetition of his ideas would meet only deaf ears. It was therefore necessary to know and study the ideas of Thomas and especially to imitate him in the rapport that he had with his contemporary culture. Under this conviction, Lonergan wove a fruitful dialogue with contemporary philosophers under the central themes of culture, history and humanities. This work highlights the works of Lonergan and particularly his notions of consciousness, language and meaning. (English translation from the book's back cover.)


“Some papers of this conference are focusing on the specific relationship of Ignatius and Lonergan, but my own task is to move to a different, and more modern, influence on Lonergan’s work. In doing so, I wish to turn specifically, to that area wherein he spoke of one of his contributions to Catholic theology, namely in bringing history, as its own field and specialty, into conjunction with biblical, foundational, doctrinal, and systematic forms of knowledge. Recognizing this modern influence on his work offers a context for a further appreciation of the historical dimension of Lonergan’s contribution to Catholic theology and provides a significant approximation and example of what Lonergan proposes in Method in Theology as critical history, or history as it explains the meaning going forward in a tradition.”


A philosophy of education based on a guided invitation of the link between the reader's written or spoken expressions and the dynamic structure of the mind. While aimed at teacher education and undergraduate-level courses, the author includes many implications for the social sciences as well as philosophy/theology. Includes richly detailed notes and ample bibliography.


In the years of Vatican II, the historical-critical studies definitely take hold in the Catholic camp. It becomes increasingly clear that the theologian is called to account, first of its task and its method. Our work has no pretensions to great discoveries, much less to exhaust the entire source of the theological thought of Lonergan, but we still trust and believe that this Lonerganian start out in theological reflection, will be a contribution that will, like many others, shed some light on the reading of his essays and a contribution for a new impetus in the study of theology, today and tomorrow.


“In recent years, especially since the publication of Ex corde ecclesiae, much has been written on the nature of the Catholic university. Some light can be shed on this topic, I believe, by recalling the Ignatian and early Jesuit move from immediate pastoral concerns to the ministry of education in the context of Renaissance humanism. But the humanism within which the early Jesuits established their schools is quite different from the historically conscious, pluralist and pragmatic culture within which Catholic universities labor today. It was to the credit of Bernard Lonergan to have highlighted these differences and to have created a refined philosophical tool for thinking about the Gospel-informed humanistic education today.”


“In Montreal that awakening was enlarged and refigured by his encounter with the Depression and his subsequent attempt to understand the causes of booms and slumps in an economy. Stewart’s Plato’s Doctrine of Ideas, whose significance has been so comprehensively examined by Mark Morelli, also moved him on. It was in the days of this first journey that he arrived at the Gregorian University in the autumn of 1933. The first part of the paper will trace how in the following three years the agenda started in Heythrop would be broadened by an interest in the philosophy of history. At the end of that time, through the inspiration of lectures by Bernard Leeming, crucial elements of his later critical realism began to fall into place. The second part will examine how, later in the decade, the first path found itself becoming a preface to a wider journey concerned with the method of theology.”


“If faithful Christians are really to be ‘a light unto the nations,’ if they are to respond effectively to the gravest problems of our common world, they will need to develop a new form of practical theology that integrates the enduring wisdom of their faith with the emerging insights of contemporary secular inquiry. The integrative theological project will also require the creation of new collaborative institutions. Both the new form of inquiry, theological reflection, and the new institutional framework, Christian centers of integrative studies, have become essential, I believe, to the redemptive mission of the Church in the global society.”


“It appears to me that Lonergan’s Method in Theology when taken as a model for method in religious studies as Lonergan clearly intends ends up being a method in the Christian study of world religions which will not gain the adherence of specialists in other religions because its value judgments still inevitably drift into the Christian categories of sin, grace, redemption, and so on.”


“Bernard Lonergan has argued that the key to philosophy is the process of inquiry, its structure, and its norms. He has developed a worldview of emergent world process. His philosophical theology, relying heavily on his subtle and original interpretation of Aquinas, has inspired David Burrell to argue that Aquinas does not fit neatly into the category of a classical theism that effectively divorces God from presence in the world. Lonergan’s own emphasis on process, then, might naturally raise questions about his relation to such process philosophers as Alfred North Whitehead and Charles Hartshorne. Indeed both Lonergan and process thinkers espouse a
metaphysics and adopt a theist standpoint. They both adopt a critical realist stance. And yet their respective starting points, methods, and conclusions seem to differ in important respects. A dialogue between the two philosophical approaches, if it would get beyond slogans, as Burrell recommends, would seem to be a most fruitful one, as they both offer substantive alternatives to the dominant views of the contemporary climate of opinion.”


“At a first glance Bernard Lonergan might seem an unlikely candidate for inclusion in the train of authors reflecting on the transcendence of God. The calculating tone of his proof for the existence of God in chapter 19 of Insight and the detail of his analogy for the divine based on the content of an unrestricted act of understanding in that chapter, linger on in our memory. Yet even within Insight Lonergan mentions Aquinas’s position that of God all we have is knowledge that God is and knowledge of what God is not. This is a direct attempt to define the legitimacy and limitations of his own metaphysics and his analogy for God. However, it is indeed a fact that chapter 19 is not the most suitable place to witness Lonergan’s homage before the transcendence of God. I suggest that there are individual elements in his treatment of the notion of mystery which are more indicative of his respect for God as transcendent. Within his treatment of mystery even the early Lonergan approaches God in reverent acknowledgement that God will always remain, and must always remain, a “known unknown.” If we ask ourselves whether we are justified in emphasizing the hints in this treatment of mystery, we may look to the later Method in Theology to see whether it offers confirmation of these hints or adopts a completely different approach to the matter.”


“But the potentiality of this plan can at length also be grasped in other directions: in the capacity, for example, to interact with the great paradigm-changes that have occurred in the field of science in the decades following Insight. I am referring obviously to the new cosmological theories, and more particularly, to the formulation of an anthropic principle in the area of cosmology, to which I now would like to turn attention.”


“Still, despite Lonergan’s own reservations about his treatises, his De Verbo Incarnato and De Deo Trino remain important works, meriting careful study, not just for their historical significance but for their permanent value – in form as well as content. In form, Lonergan’s contribution was to compliment the scholastic and neo-scholastic systematic or (synthetic) format of the treatises with an historical (or analytic) component. . . . Lonergan, instead, after creating for
either treatise a sophisticated systematic component based upon his Thomistic cognitional theory, sought to formulate an historical counterpart, leading from New Testament sources for their doctrines of the Incarnation and the Trinity, to the patristic and conciliar dialectic generative of both doctrines. Only for the treatise on the Trinity, however, was he able to bring his project to virtual fruition. Yet in *Method in Theology* he was able to distill the methodological implications of this effort, particularly in his division of theological scholarship into an analytical and synthetic phase and in his accounts of the functional specialties of history and doctrines. ‘All my work,’ Lonergan was later to say, ‘has been introducing history into Catholic theology.’”


This book provides the results of a study conducted using an adaptation of Lonergan's transcendental method as a research method for human subjects. Personal interviews were done in Israel and the West Bank with members of the movement Combatants for Peace, which was formed by Palestinians and Israelis who had personally participated in the conflict but subsequently decided to renounce violence and work together for a peaceful two-state solution. Members of the group were interviewed to learn about their decision to adopt nonviolence and how that decision had influenced their lives. The book introduces a notion of peace that is grounded in human dignity and genuine relationships, emphasizing the transformative powers of the human mind as a foundation for peace building


“As we studied this text, we discovered how illuminating it was not only for the evolution of Lonergan’s thought, but also for a Newman-Lonergan comparison. Here, that is to say, precisely in the framework of the traditional treatise of the *analysis fidei*, Lonergan has broken off an entirely new path for specifying the relationship between *fides* and *ratio* in the *assensus fidei*. What strikes the eye here is the contrast between the old and the new, the interconnection between the continuity of the state of the question and the innovative solution. New wine in old wineskins – that becomes palpable here, similar to the matter in which Lonergan would have read the tradition tracts in the Gregoriana. The 1952 course is a very dense and precise Latin text. Here we can only sketch in what is most important and some innovations.”


“I would like to present some issues about human desire: *desire in quest for an object* will be the main topic. I take this topic as a tool in order to give a hint (not a full understanding) of what seems to be happening with our desires in the context of modern (or postmodern) culture, that in recent years in marked also by widening globalization.”


“In the midst of this widespread disorientation’ about the identity and task of man in the world, which has assumed ‘the dimensions of a social crisis’, Bernard Lonergan’s reflections can indicate a way out. He achieved in a critical manner the transition from metaphysical research into intentionality analysis of the subject and so developed a method to serve as the thread of Adrienne leading us from the labyrinth of meaninglessness attendant upon the unrestricted growth
of isolated scientific specialization. This method would offer ‘a universal viewpoint from which individual temperament can be discounted, personal evaluations can be criticized, and the many and disparate reports on man, emanating from experts in various fields, can be welded into a single view’. From this viewpoint the recovery of the category of ‘person’ can be attempted.”


“The Canadian Jesuit Bernard Lonergan and the German Jesuit Karl Rahner both lived from 1904-1984. Because of their intellectual acumen and their eagerness to face basic issues, their contribution to Catholic theology is considerable. This essay employs Lonerganian tools to assess Rahner’s approach to God. The first part introduces Rahner’s epistemology. The second part links that epistemology to his views on God and theology.”


“We need to look at the plan for learning that God has put within EVERY human being. When this inner need is not recognized and used, it causes tension within young people and also within teachers. . . . It is very amusing and yet it is also desperately sad that unwittingly we go against the way that GOD has programmed us to learn. Montessori, Newman, and Lonergan understood, but have been crying in the wilderness. Here is suggested a scheme based on their understanding.”


“In this paper I would like to present Lonergan’s analysis, with particular attention a) to the collaboration of intellect and sensibility, and b) to the role that our sensibility plays in seeking that ground for judgment that Lonergan appropriately calls the ‘virtually unconditioned’. I shall mainly refer to Chapter X of Insight, ‘Reflective Understanding’, in particular to the first two sections (279-283/304-308). There Lonergan took up again what he learned from St. Thomas in the second chapter of Verbum concerning judgment as the positing of a synthesis. The positing of a mental synthesis, or assensus, occurs at the end of a reflective activity in which the intellect returns from the synthesis achieved in the prima mentis operatio to the sources of that synthesis in both sense and the intellectual light. With his analysis, Lonergan precisely identified the function of the intellect’s return to the sensibility, which originally provided the material for the intelligible synthesis that constitutes the object that the mind thinks. The data of sense as interrogated in reflection enable the intellect to move from thinking an object to affirming it and so to knowing it as a being.”


Aquinas's theory of habitual grace rests on a generically metaphysical account of the faculties of the soul and of the natural and supernatural habits that perfect them. Bernard Lonergan opened up fruitful avenues for rethinking nature, grace, and virtue in a developmental perspective. His intentionality analysis transposes the conception of human nature; the dynamic state of being in love transposes sanctifying grace; the development of skills provides an analogue for virtue; and the role of love in the development, orientation, and transformation of skills provides an analogy for grace as habitual.
REVIEWS


DISSERTATIONS & THESES

Cho, Hee Jung. *Karl Rahner and Bernard Lonergan in Relation to the Attitude of Inclusivity in the Roman Catholic Church*. A thesis submitted to the Faculty of Regis College and the Theological Department of the Toronto School of Theology in partial fulfillment of the requirements for the degree of Master of Theology awarded by Regis College and the University of Toronto, 2011. Advisor: Gordon Rixon.

“In this thesis, I will support my claim that the theologies of Rahner and Lonergan are distinctive on the issues that are potentially influential to the teachings of the Roman Catholic Church by comparing and contrasting some of the distinctive points in the theologies of Rahner and Lonergan. My first objective is to show that Rahner and Lonergan take a different approach to the same goal of inclusive theology. My second objective is to propose that Rahner and Lonergan are not fundamentally opposed to each other in their inclusive theologies, but Lonergan’s contribution refines and extends Rahner’s contribution. In order to elaborate on these, I will discuss the inclusive theologies of Rahner and Lonergan in three stages: their underlying epistemologies, their inclusive theologies shown in their Trinitarian theologies, and the implications for the attitude of inclusivity within the Roman Catholic Church. The three stages will show an organizational flow from underlying theories to theological points and finally to implications of their theologies. I will attempt to present the coherency of each theologian’s argument in the three stages by discussing recurrent themes. Finally, I will demonstrate that a small difference in the underlying epistemologies can lead to different theological points, and eventually to significant differences in the implications of their theologies within the Roman Catholic Church.”


Curnow, Rohan M. *Bernard Lonergan and the Preferential Option for the Poor: Integrating Conversion, Liberation Hermeneutics, and the Mission of the Church*. A thesis submitted to the Faculty of Theology of Regis College and the Toronto School of Theology in partial fulfillment of the requirements for the degree of Doctor of Theology awarded by Regis College and the University of Toronto, 2011. Directors: Robert Doran and John Dadosky.

“This thesis situates the doctrine of the Preferential Option for the Poor within the field of Lonergan Studies. It is more a work of theological foundations than it is of systematic theology, although by relating the Preferential Option for the Poor to Lonergan’s understanding of the converted subject it does begin to move towards an appropriate ‘system of conceptualization’ and also towards eradicating inconsistencies in understandings of the Option of the Poor. However, in
doing so, this thesis does not function as a critique of either Liberation Theology or the stance of the Roman Catholic Magisterium with respect to the Preferential Option for the Poor. Rather, it is a contribution that takes a core doctrine of Liberation Theology, perhaps the core doctrine of Liberation Theology – that is, the doctrine of the Preferential Option for the Poor – and seeks to demonstrate the fecundity of Lonergan Studies as a means of grappling with the full significance of the doctrine and of fully expressing that significance. In this sense, it is a piece of work that will hopefully prove useful to liberation theologians as their field of theology, in the words of Adolfo Nicolás, continues to mature.”

WEBWORKS

Dunne, Tad. 'The Question of God.' Writings of Tad Dunne. The first item under 'Philosophy/ Theology' at http://users.wowway.com/~tdunne5273

How the question of God arises from wonder about our historicity, our nature, our personal existence, and our religion. Prepared for undergraduate courses.


A blog site inviting specialists and interested non-specialists on the philosophical aspects of Lonergan's work. The host aims to continue exploration of Lonergan's thought on philosophical issues vital to human living. It is expected that achieving greater clarity on Lonergan's philosophical contributions and refining and augmenting those contributions will yield an increasingly effective foundational tool for addressing more determinate theoretical and practical issues

McShane, Philip. FuSe Series. www.philipmcshane.ca

Recent additions: FuSe 18: 'Ways of Getting into Functional Collaboration'; Fuse 19: 'Contexts of Functional Foundations'; Fuse 20A: 'A Functional Focus of Seminars 5-8'; Fuse 21: 'The Future of Foundations: The Issues'; FuSe 31: 'Contexts of Functional Christian Research.' These additions are related to the 2012 effort to tackle the foundational problem afresh. The FuSe 2A essay restructures this effort and invites new members for active participation or ongoing listening. Interested parties may contact pmcshane@shaw.ca.

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 survey of Roman Catholic systematic theology makes reference to Bernard Lonergan on several occasions, while addressing the topics touching on the modern turn to the subject (28), metatheory: method in theology (36-38), beyond metatheory (41), background theories (57), Christology (273), and birth control (614).


This article makes several references to Lonergan in its footnotes. Especially notable is his criticism of Lonergan’s position on the natural desire to see God in footnote 115.

The work of the philosopher Donald Davidson (1917-2003) is wide ranging not only in its influence and vision, but also in the breadth of issues that it encompasses. Davidson's work includes seminal contributions to philosophy of language and mind, to philosophy of action, and to epistemology and metaphysics. In *Dialogues with Davidson*, leading scholars engage with Davidson's work as it connects not only with aspects of current analytic thinking but also with a wider set of perspectives, including those of hermeneutics, phenomenology, the history of philosophy, feminist epistemology, and contemporary social theory. They link Davidson's work to other thinkers, including Collingwood, Kant, Derrida, Heidegger, and Gadamer.


In this article, McDermott discusses the lack of consensus within the Thomistic community over Aquinas’ understanding of the relationship between the notion of person and nature. He presents Bernard Lonergan’s understanding of a Thomistic notion of person as a representative voice within transcendental Thomism (p. 820).


In this article, Salzmann and Lawler make an appeal to Bernard Lonergan’s understanding of critical realism (pp. 74-77) in their discussion on the interrelationship between science and theology as it pertains to the consideration of the sexual person. They make reference to Lonergan’s essay “Moral Theology and the Human Sciences,” *Method: Journal of Lonergan Studies* 15 (1997), regarding the relationship between data and factual judgments in scientific investigation.


“In conclusion, this paper moves towards a metaphysics of non-duality in professional caregiving, which means an understanding of the person as the integration of body (organism), psyche and spirit (Helminiak 1996), and whose authentic activity is self-transcending in his or her activity as a loving man/woman who loves being loving (Hora 1977a, b). As Lonergan puts it, loving without restriction, which is the same as loving God, is the foundation of religion (Lonergan 1972, pp. 104-7). This state of giving combines with the Eriksonian elements of intimacy and transcendence for the caregiver. In a philosophical, Whiteheadian sense it is motivated by the attractive force of Love, or eros, stepped down to the human level (Whitehead 1967).”


“Professor Blanchette proposes taking human being as the primary analogate for metaphysics. I would modify this by taking, as primary analogate, the pattern of operations by which human persons are related to the totality of being. In this way the primary analogate in metaphysics is sublated in what theology names the imago Dei, and forms the basis for analogically conceiving God as an infinite act of understanding love, and the Trinitarian processions as the immanent terms of those operations. The continuity between metaphysical and theological inquiry is thus secured not only by a shared analogical procedure but also by a common analogate.” (Wilkin’s article demonstrates being informed by Lonergan’s thought on the structures of human cognition – experiencing understanding and judgment -- and its isomorphism with the heuristic structure of being – potency, form, and act -- runs throughout the main argument of this article).
Marquette University

The Lonergan Society at Marquette University hosted the third annual Lonergan on the Edge graduate student conference on September 16-17, 2011. The keynote speaker was Dr. Joe Mudd, of Gonzaga University. On the second day there was a panel discussion on ‘Lonergan as a Reader of Aquinas,’ and papers related to that topic. Papers and audio files are available www.lonerganresource.com.


Discussion panelists included 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 was the theme of the Second Annual Colloquium sponsored by the Marquette Lonergan Project, held at Marquette University on November 2-3, 2011. Major papers were 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 was also the annual Emmett Doerr Lecture.) Each lecture was followed by a panel discussion and open conversation. Panelists were invited from faculty at Marquette and other schools, and from Marquette graduate students in theology. Papers and audio files are available at www.lonerganresource.com/

COMING UP

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).

The 27th Annual Fallon Memorial Lonergan Symposium will be held from Thursday, April 12 to Saturday, April 14 2012 at Loyola Marymount University, Los Angeles. Paper proposals (one page abstracts) and panel proposals must be received no later than January 15th, 2012, and notices of acceptance will be sent by February 15th, 2012. Completed papers must be submitted no later than April 1, 2012, in .doc or .docx format be emailed to: mmorelli@lmu.edu. Papers will be distributed prior to their presentation. They may be of any length, but speakers will be allowed only 20 minutes to present their central thesis and 10 minutes for questions. Digital copies of the Symposium Program will be distributed by email prior to the symposium. Pre-register by March 1, 2012 by email to mmorelli@lmu.edu. PLEASE provide your name and professional affiliation. Let us know if you plan to attend our Saturday evening banquet and if you require a vegetarian meal. Registration Fee is $40 US payable on the first day of the symposium. The registration fee is waived for graduate students. Accommodations: Custom Hotel is located within walking distance of the university. See http://www.customhotel.com. Call toll free in the US and Canada: 877.287.8601. You may be able to obtain a cheaper rate by booking through Expedia.com. The hotel provides free shuttle service to and from Los Angeles International Airport.

The 2012 Halifax Lonergan Conference, sponsored by SGEME is scheduled for July 9-13 at Saint Mary’s University, under the theme, 'Functional Collaboration in the Emerging Arts and Sciences/' Papers and Presentations are invited and to be submitted to Robert Henman at rohenman50@hotmail.com by June 30th, 2012. Details on registration, schedule and accommodation will be posted at a later date at www.sgeme.org and available by request at rohenman50@hotmail.com

PROJECTS

Collected Works: Volume 19, Early Latin Theology, trans. Michael G. Shields, ed. Robert M. Doran and H. Daniel Monsour, has been published by University of Toronto Press. Volumes 23 and 24, Early Works on Theological Method 2 and 3, have received positive reviews from referees. We are awaiting final approval from the Manuscript Review Committee of University of Toronto Press, but the texts are being prepared for submission by Bob Doran.

Archival website (www.bernardlonergan.com): A number of new items and transcriptions have been added since September. Notable among these are the recordings and transcriptions of Lonergan's 1979 seminar on Method in Theology at Boston College. A list of the new entries on the site may be found by checking the News and Events section on the home page of the site.

SGEME Projects: See the SGEME sponsored blog site for the E-seminars by Philip McShane 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.
CTSA Special Interest Group. The Board of the Catholic Theological Society of America recently approved a special interest group on the Thought of Bernard Lonergan. The coordinator is John Dadosky (Regis College/University of Toronto) along with a committee of Cyril Orji (University of Dayton) and Mark Miller (University of San Francisco).

PEOPLE

On Friday November 18, 2011, Professor Robert M. Doran, S.J. presented the **2011 Regis College Chancellor's Lecture** to a full house. Entitled "Trinitarian Elements in a Theology of Religion: A Tribute to Frederick E. Crowe," Father Doran explored recent developments in the integration of spiritual and theological approaches to the Mystery of the Trinity. The Regis College website includes the text of the lecture at: [www.regiscollege.ca/2011chancellorslecture](http://www.regiscollege.ca/2011chancellorslecture)

**Tenth Annual Lonergan Lecture.** On Friday, October 14th, 2011 one hundred friends of the Lonergan Research Institute gathered in St. Joseph Chapel at Regis College to hear Professor Glenn Hughes of St. Mary University, San Antonio present the Tenth Annual Lonergan Lecture, entitled "Art and Spirituality." The lecture was well received and a lively discussion followed. A complete text and podcast of the lecture in mp3 format are available at [www.lonergan-lri.ca/resources](http://www.lonergan-lri.ca/resources)

Subscriptions

Online current and past issues are available at [www.lonergan.on.ca](http://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 (below).

Sponsor

*Lonergan Studies Newsletter* is sponsored by the Lonergan Research Institute, [www.lonergan-lri.ca](http://www.lonergan-lri.ca). Director: Gordon Rixon, SJ; [gordon.rixon@utoronto.ca](mailto:gordon.rixon@utoronto.ca); Tel: 416-922-5474 ext. 225. Associate Director: Michael Vertin; [michael.vertin@utoronto.ca](mailto:michael.vertin@utoronto.ca); Tel: 416-966-1216. Research Associate: Wayne Lott, [wayne.lott@utoronto.ca](mailto:wayne.lott@utoronto.ca); Tel: 416-922-5474 ext. 224.

Contributions

While we have regular contributors, we invite anyone with news to submit it. *The Lonergan Studies Newsletter* is published quarterly in March, June, September, and December. News for any issue should be in the hands of the editor by the 15th of the preceding month (February, May, August, November). Send to

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