
Lonergan’s contribution to recent Christian thought continues to be undervalued despite its depth, integrative scope, and relevance to contemporary issues. One such issue concerns whether methodological naturalism in the natural sciences warrants a reductionist metaphysics, anthropology and epistemology. Lonergan’s holistic account of human intelligence and its situating world-order provides a remarkably cogent rejoinder to certain reductionistic tendencies in recent philosophies of mind and of nature. [This paper seeks to] show why Lonergan intends his trenchant critique of reductionism to serve not only as a basis for establishing a theistic worldview, but also as an incentive to intellectual conversion.


Bernard Lonergan’s cognitive theory challenges us to raise questions about both the cognitive process through which obesity change issue and the objectivity of such a moral judgment. Lonergan’s theory provides the theoretical tools to affirm that anti-fat discrimination, in the United States of America and in many industrialized countries, is the result of both a group bias that resists insights into the good of other groups and a general bias of anti-intellectualism that tends to set common sense against insights that require any thorough scientific analyses. While general bias diverts the public’s attention away from the true actiology of obesity, group bias sustains an anti-fat culture that subtly legitimates discriminatory practices and policies against obese people. Although anti-discrimination laws may seem to be a reasonable way of protecting obese and overweight individuals from discrimination, obesity bias can be best addressed by reframing the obesity debate from an environmental perspective from which tools and strategies to address both the social and individual determinants of obesity can be developed. Attention should not be concentrated on individuals’ behaviour as it is related to lifestyle choices, without giving due consideration to the all-encompassing constraining factors which challenge the social and rational blindness of obesity bias.


This article provides a detailed examination of Bernard Lonergan’s nuanced understanding of experience and proposes his philosophical stance of critical realism as a foundation for interreligious dialogue. This article begins by acknowledging the existent tension between philosophers and theologians and suggests the problematic of interreligious dialogue as one field of possible collaboration. Critical realism is discussed in comparison to other, and indeed contrasting, positions, and is ultimately defended as the stance that provides correct answers to the so-called ‘three basic questions’ of cognitional theory, epistemology, and metaphysics. The notions of patterns of experience and biases are particularly emphasized in order to highlight the complexity of experience. By way of conclusions, suggestions are made as to how philosophers and theologians might enhance their collaboration by furthering their understanding of religious experience and employing it as a category in interreligious dialogue.
Friday, John. “Universale Salutis Sacramentum: Understanding the Church as the Universal Sacrament of Salvation in Relation to the Challenges of Interreligious Dialogue.” *Pacifica* 25/1 (February 2012) 82-99.

Based on the premise that the task of systematic theology is to promote an understanding of doctrines by relating different doctrines to one another, and in dialogue with the religious-cultural context, this article provides a systematic proposal for understanding the Roman Catholic doctrine that affirms the church as the universal sacrament of salvation. This doctrine will be clarified by relating it to the doctrine that interreligious dialogue is part of the Catholic Church's evangelising mission. The context for this understanding is one in which religious diversity is both a fact and often times, a problem. The reflections begin with a survey of several terms and relations that are central to the doctrines that are being discussed. Bernard Lonergan's notion of mutual self-mediation is then explained and presented as a tool for both Christian and ecclesial self-understanding. Mark Heim's so-called "theology of religious ends" is appealed to as a concrete way for mutual self-mediation to be practised, and Lonergan's ecclesiological suggestions allow the notion to be applied on an ecclesial level.


This chapter considers tattoos as evidence of real, embodied freedom. The essay considers (but ultimately rejects) both physicalist determinism and disembodied, Kantian liberty. Instead, the argument leans heavily on Bernard Lonergan's idea of statistical residues and considers conscious freedom as a "higher integration" that conditions and is conditioned by our biological being, in the form of getting a tattoo in this case. In order to get a tattoo, one is responsible for freely choosing the design, placement, artist, etc., but also must cooperate with one's skin and immune system in order for the tattoo to heal correctly. The essay is written for an educated, but non-specialist audience, and thus is a fairly light and humor-laced approach to one of Lonergan's more nuanced arguments.


The purpose of this paper is to provide a model of thinking for managers that is readily applicable in their situation and which will foster effective decision making. Design/methodology/approach: – The paper examines some of the thinking challenges facing contemporary business leaders and provides a sound philosophical basis for a cognitional theory. Findings: – The paper demonstrates that effective execution results from effective thinking, that a learning organisation is a result of becoming a thinking organisation, which is a collection of thinking people, and that people and organisations benefit from having a common cognitional method which can help overcome embedded mental models. Originality/value: – The paper introduces readers to the cognitional model of Bernard Lonergan, shows the application of that model to contemporary business challenges, and provides an easily-learned model for thinking, which will aid managers at every level and lead to better decisions.


This article focuses on Bernard Lonergan's project of bringing history, as its own field and specialty, into conjunction with Biblical, foundational, doctrinal, and systematic forms of knowledge. In this endeavor, he was deeply influenced by Christopher Dawson (1889-1970), the British cultural historian and philosopher of history who was a Catholic convert. An examination of Dawson's influence offers a broad context for opening 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.


In these rapidly changing global times we cannot ignore the emerging new reality of concrete religious pluralism in our world. To meet this challenge, [this paper] focuses on Lonergan’s notion of religious value as this relates to the human subject as a person and as this relates to experiences of love as these are known by persons at the higher levels of consciousness. We see how fully Lonergan dedicated himself to a thorough study of human interiority and how he related experiences of religious to decisions that exist at the fourth level of human consciousness. Within our affectivity, a state or condition of being in love is critical in any fruitful search that yearns for good decisions and discernment about the meaning of religious values. And so, from a foundation proceeding from the normative dynamism that exists within human interiority, one can apply Lonergan’s principles of explanation to our contemporary religious world that, as we experience it, is filled with so much diversity.


Building on a previous article in *Pacifica* on Clifford Geertz’s understanding of culture, continues the articulation of Geertz’s views by way of an examination of various criticisms both of the details of his work and of his approach. It is shown that many of these criticisms have misunderstood Geertz’s work or are otherwise unfounded. In particular, examines the objection that any hermeneutic approach to culture cannot be empirical, and looks at what ‘empirical’ might mean in relation to a discipline in which ‘meaning’ is a key category. The work of Bernard Lonergan is used throughout as a major resource for clarifying both Geertz’s own thought and that of his critics.


“This short book points to a revolution in religion and its study. Above all there is the revolution that identifies study, at its best, as a self-contemplative wondering reach towards ALL, be that ALL envisaged as Atman or Allah or an Unknown Cosmic Friendliness. In that sense the full meaning of the book is dominated by the subtitle, *The Road to Religious Reality.*” (from the back cover)


“During the twentieth century, Jean Rivière was one of the dominant figures in the Catholic theology of redemption. His magisterial article in the *Dictionnaire de théologie catholique* has long been recognized as a classical exposition of the matter, but behind this article there lay a lifetime labour and a formidable series of publications on this subject. Given the unquestionable prominence of this particular author, it is not without interest that a more recent writer on this topic and distinguished theologian, Bernard Lonergan, should beg to differ from the French man in at least one aspect of his teaching. It is the purpose of this article to explore this point of difference between these two significant representatives of Catholic Soteriology.”


The book presents Daniel Berrigan’s contribution and challenge to Catholic Social Thought. His contribution lies in his consistent, comprehensive, theoretical, and practical approach to issues of
social justice and peace over the last fifty years. His challenge lies in his critique of capitalism, imperialism, and militarism, inviting Catholic activists and thinkers to undertake not just a reformist but a radical critique and alternative to these realities. The aim of this book is, for the first time, to make Berrigan's thought and life available to the academic Catholic community, so that a fruitful interaction takes place. How does this work enlighten and challenge such a community? How can this community enrich and criticize his work? To these ends, the editors have recruited scholars and thinker-activists already familiar with and sympathetic to Berrigan's work and those who are less so identified. The result is a rich, engaging, and critical treatment of the meaning and impact of his work. What kind of challenge does he present to academic-business-as-usual in Catholic universities? How can the life and work of individual Catholic academics be transformed if such persons took Berrigan's work seriously, theoretically and practically? Do Catholic universities need Berrigan's vision to fulfill more integrally and completely their own mission? Does the self-knowing subject and theorist need to become a radical subject and theorist? Even though the appeal of academics is important and perhaps primary, because of the range and depth of his work and thought and the power of his writing, there is a larger appeal to the Catholic community and to activists working for social justice and peace. The work has, therefore, not only a theoretical and academic appeal but also a popular and grass roots appeal. Given the current and on-going US military interventions in Iraq and Afghanistan, Berrigan's work invites us to think about the justice of such interventions or, given the destructiveness of modern weapons, whether the notion of just war makes any sense. Given the recent crisis on Wall Street, does it make sense any longer to talk about the possibility of a just capitalism? Given the most recent revelations about Guantanamo, Abu Ghraib, and Bagram, is it not imperative to think about how torture, preventative detention, and extraordinary rendition serve the ends of empire? In light of all of this, doesn't Berrigan's call for a pacific, prophetic community of justice rooted in the Good News of the Gospel make compelling sense? (Essays in this book that thematically highlight Bernard Lonergan in relation to Berrigan include those written by Robert Doran, Patrick Brown, and Martin J. De Nys).


The question of the relation between reason and faith reappears in Thomas Aquinas’ Trinitarian theology. While Thomists traditionally presuppose that all knowledge concerning God’s interior life is supernatural, they encounter difficulties: how can human reason make any sense of the mystery and how can doctrine develop? It is argued that Thomas considers the divine processions and relations naturally knowable; supernatural revelation is required only to identify the relations as persons. Following Bernard Lonergan (and Billot), we see qq. 27-29 as presenting Trinitarian doctrine in theory, only after q. 29 is the Trinity presented in facto esse. This recognition not only undergirds the distinction of essential and notional acts but also enables Thomas to synthesize various tensions in his previous doctrine. The Prima Pars is Thomas’ masterpiece which revises his previous understanding of the Trinity. These considerations also show how creation presupposes plurality in God and thus points to the Trinitarian mystery.


In light of the recent publication of Brian Dobell's work, Augustine's “Intellectual Conversion”, this study argues that Book 7 of the Confessions is an argument of narrative form seeking to move the reader towards his/her own intellectual conversion. It draws parallels between the argument presented by Augustine and that of Bernard Lonergan in his work Insight, and the implications these have for the problem of evil and the notion of consciousness. It concludes by noting the contemporary relevance of intellectual conversion for the current debates on atheism.

Affected by the Great Depression and the inadequacy of the "simple-minded moralism" of church commentators on economic matters, Bernard Lonergan worked on a macrodynamic economic model in the 1940s and returned to it in the 1970s. The authors here situate Lonergan's economics in relation to economic theory then and now, as well as within his own overall project. They consider its possible contribution to the development of Catholic social teaching on economics, especially in dialogue with Benedict XVI's encyclical *Caritas in veritate*. Finally, they discuss the light Lonergan sheds on the importance and difficulties of interdisciplinary work.


Drawing on the four Trinitarian relations, Bernard Lonergan has developed what has been called a four-point hypothesis which brings into a single perspective four distinct created participations in the divine nature, the Incarnation, the beatific vision, sanctifying grace, and the habit of charity. This article has three aims: (1) to explain the Thomistic origins of the hypothesis; (2) to transpose it into categories of meaning; and (3) to suggest extensions of the hypothesis into other theological topics. These are the indwelling of Christ in the believer, the Eucharist as the body of Christ, and the Church as the body of Christ.


Epistemology uses some concepts that are usually understood as normative and evaluative. In recent years a lively debate has unfolded about the nature of epistemic normativity. This book explores the role of ethical factors in Bernard Lonergan’s model of epistemic normativity in the categories and terminology of the contemporary debate. Dalibor Renić offers a reconstruction of Lonergan’s model of epistemic evaluation, epistemic value, and epistemic responsibility, and its interpretation in a critical dialog with the virtue–epistemological models of epistemic normativity. He argues that Lonergan’s model of epistemic normativity is in broad agreement with the virtue responsibilist model, and that they can share similar explanatory and defense strategies. He also indicates the relevance and the specific contribution of Lonergan’s cognitional theory and transcendental method for the study of epistemic normativity in general.


La mystique est un aspect de l’expérience humaine fortement discuté ces années-ci. Des neurologues, des psychologues, des philosophes et des théologiens y apportent des contributions remarquables. Pour ma part, je voudrais montrer comment la théorie de la connaissance et de l’amour que nous offre le philosophe canadien Bernard Lonergan rend possible une vision réaliste, équilibrée et ouverte de la conscience mystique, qu’elle soit chrétienne ou autre.

**REVIEWS**

(Below is a single review of Bernard Lonergan’s two books on *The Triune God*, Volumes 11 & 12 CWL.)


(Below is a single review of two books on Lonergan’s economics written by Michael Shute.)


**DISSERTATIONS & THESES**

Blackwood, Jeremy W. *Love and Lonergan's Cognitional-intentional Anthropology: An Inquiry on the Question of a Fifth level of Consciousness*. A Dissertation submitted to the Faculty of the Graduate School, Marquette University, in partial fulfillment of the requirements for the degree of Doctor of Philosophy, 2012. Director: Robert Doran

This dissertation addresses a controversial question among those who study the work of Bernard J.F. Lonergan, SJ (1904-1984): To what extent and with what intent did Lonergan affirm a fifth level of consciousness? He used the spatial image of "levels of consciousness" to express the relations among key operations of the conscious human subject, and the image remains common currency for those familiar with his work. However, the precise number of levels shifted and developed throughout Lonergan's career, beginning with three, moving to four, and finally including some mention of a fifth. As the level of love, this fifth level would seem to play a central role in theology, but if one affirms both the theological centrality of love and the importance of Lonergan's analysis of human subjectivity, then the lack of a full, systematic presentation of the fifth level of human subjectivity hampers the development of systematic theology. Lonergan's own comments on the topic did not give that full understanding, as evidenced by the controversy among Lonergan scholars, and there is a demand for a sustained effort to understand and evaluate Lonergan's understanding of the relation of the fifth level of love to human subjectivity.

The first half of this study examines Lonergan's own work on the matter. In a chronological arrangement, Chapters One, Two, and Three engage both published and unpublished primary materials in which Lonergan developed his thought on love and its relation to intentional consciousness. The second half of this study moves beyond Lonergan's contribution and into the contemporary controversy. Chapter Four synthesizes Lonergan's development. Chapter Five addresses and evaluates major works in the controversy in the light of Lonergan's whole development on the matter. Chapter Six suggests an account of the fifth level of consciousness that brings to theology a systematic understanding of the relations between love and subjectivity.
Ultimately, it is affirmed that human subjectivity is constituted, in part, by a fifth level of consciousness that is a realm of interpersonal relations, which, when fully authentic, is the subjective locus of self-transcending human subjects in community.


The thesis aims to express directly, systematically, and at length the philosophy of religious experience Bernard Lonergan employs in service of his collaborative theological method found in *Method in Theology*. How Lonergan conceived "philosophies of," experience in general, and religious experience specifically are explored in depth. "Philosophy of" is considered as sets of terms and relations with a basic orientation. Lonergan's cognitional theory is also presented and explicaded, both as an example of "philosophy of" and as a means of explaining how Lonergan means the term "experience." In addition to the three cognitional levels of consciousness articulated in the "early" Lonergan, the fourth, existential level of the "later" Lonergan is explicaded in order to gain access to the meaning of Lonergan's explanatory definition of religious experience: the basic or proper fulfillment of our capacity for self-transcendence at the fourth level of consciousness. A distinction is also drawn and developed between first and second order religious experiences. Second order religious experiences are encounters with expressed objectifications of religious experience. First order religious experiences are the "proper fulfillment" as consciously given in the experience of the subject as subject.

**WEBWORKS**


“The previous decade’s work is now closed off, except for occasional additions under *Archives*. The fresh collaborative section of the next decade, *Moving Lonergan Studies into Functional Talk*, is described on a first page, and its initial Q & A structure suggested. I invite questions regarding the character of functional talk, a difficult and novel differentiation of expression necessary (see *Insight* 576-81; 592-95) to the maturing of the functional collaboration constitutive of a future Cosmopolis. Questions may be sent anonymously—e.g. through a mediator. But I urge such questioning, however foggy, about the character and meaning and necessity of functional talk in any zone.”

McShane, Philip. *FuSe* Series. [www.philipmcshane.ca](http://www.philipmcshane.ca)

Latest addition: *FuSe* 22: “The 2012 Crisis of Speaking to the Future”.

**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!*


In this article, Patrick Riordan makes use of Bernard Lonergan’s understanding of the notion of the common good as heuristic (see footnote 17).
CONFERENCES & COURSES

The 27th Annual Fallon Memorial Lonergan Symposium


Panel Discussion: “The Structure of Fundamental Theology”: Neil Ormerod (Australian Catholic University); Christiaan Jacobs-Vandegeer (Australian Catholic University); Rohan Curnow (Catholic Institute of Sydney). Moderator: Mark Doorley (Villanova University).

Colloquium: Lonergan, Philosophy, and Theology March 1-2

With the encouragement of graduate students in the Philosophy and Theology Departments, the Marquette Lonergan Project sponsored a colloquium on March 1-2, “Lonergan, Philosophy, and Theology.” The colloquium aimed at fostering dialogue between the work of Bernard Lonergan and philosophical figures and issues that are important in contemporary theology. Hegel, Heidegger, and Habermas as figures were engaged. The entire conference is presented on the Lonergan Resource site
Lonergan and Contemporary Thought II. On March 16 of this year, the Center for the Study of Science and Religion, a unit of the Academia Catholica at Fu Jen Catholic University in New Taipei City, Taiwan, sponsored the Second Annual Conference, “Lonergan and Contemporary Thought, II.” Nine papers were presented at the conference. The conference highlighted the work being done in Taiwan to bring the thought of Bernard Lonergan into dialogue with the intellectual currents of China, Taiwan and Korea.

Leading off the conference was the keynote lecture by Professor Chai Young Kim of Sogang University in Korea, “Lonergan and Panikkar on Faith and Religion.” There followed seven papers by scholars from Taiwan: Fr. Frank Budenholzer, “Conversion as the Basis of Inter Religious Dialogue.” Sr. Monica Chia-Hua Wei, “The Development of Lonergan’s Thought on Interreligious Dialogue in the Context of Cultural and Religious Pluralism.” Dr. Wen-Hsiang Chen, “The Transcendental Thomism of Lonergan, Marechal and Rahner” Dr. Sherlock Ding-Yuan Huang, “The Possibility of using Lonergan’s Concept of Meaning as a Common Basis for Tolerance” Dr. John Selvamani, “Lonergan’s Contribution to Evolution and Christian Faith Dialogue. Ms. Hsiu- Jung Chen, “Lonergan's Theory of Dialectic.” Ms. Rosa Shu-li Lin, “Lonergan’s Concept of Conversion.” The closing keynote lecture was by Prof. Carlo Kwan, Wing-Chung retired professor in the Department of Philosophy of National Taiwan University, “Lonergan’s Metaphysical Method.” Dr. Kwan’s contribution is part of his larger work to prepare a translation-commentary in Chinese on Lonergan’s Insight. At the end of the conference there were discussions on how to facilitate communication among the Lonergan scholars of Asia. -Frank Budenholzer

COMING UP

The 39th Annual Lonergan Workshop, on the Promise of Vatican II – After 50 Years” will be held June 17-22, 2012 at Boston College. On Thursday of the workshop, college president, Fr. William H. Leahy, S.J., will honor Fr. Joseph Flanagan by naming the house used by post-doctoral Lonergan Fellows the “Joseph Flanagan, S.J. House. Further information will be made available at http://bclonergan.org/.

Speakers and Workshop Leaders Include: Peter Bisson, S.J. (Socius, Canadian Prov.); Brian Braman (Boston College); Patrick Brennan (Villanova Law School); Patrick Byrne (Boston College); David Burrell, C.S.C. (Tanzaga College & Catholic U. of East Africa, Kenya); Victor Clore (Mercy College, Detroit); Ivo Coelho, S.D.B. (Jerusalem, Israel); John Dadosky (Regis College); Theodore Damian (Metropolitan Coll.); Robert Doran, S.J. (Marquette U.); Harvey Egan, S.J. (Boston College); Evaristus Ekwueme, S.J. (Hekima College, Nairobi); John Haughey, S.J. (Woodstock Institute, Georgetown U.); Robert Imbelli (Boston College); Christine Jamieson (Concordia U.); Grant Kaplan (St. Louis U.); Paulette Kidder (Seattle U.); Christian Krokus (U. of Scranton); Paul LaChance (College of St. Elizabeth); Richard Liddy (Seton Hall U.); William Matthews, S.J. (Milltown Institute); Michael McCarthy (Vassar College); Kenneth Melchin (St. Paul’s U.); Gilles Mongeau, S.J. (Regis College); William E. Murnion (Philosophy/Works); Elizabeth Murray (Loyola Marymount U.); Neil Ormerod (Australian Catholic U.); John Raneiri (Seton Hall U.); Randall Rosenberg (Fontbonne U.);
Maurice Schepers, O.P. (Lonergan Fellow); Timothy & Linda Shriver (Special Olympics); Francis A. Sullivan, S.J. (Boston College); Charles T. Tackney (Copenhagen Business School); Michael Vertin (St. Michael’s College); Gerard Whelan, S.J. (Gregorian U.); Jeremy Wilkins (U. of St. Thomas).

Workshops Include: On Insight and on Method in Theology; Lonergan, Economics and Business; Lonergan and Orthodox Christianity; Thinking in Four Dimensions: Lonergan and Contemporary Psychology; Positional Natural Law Theory; Lonergan and Information Technology.

2012 Lonergan on the Edge

The Lonergan Society at Marquette University will be hosting the fourth annual Lonergan on the Edge graduate student conference on September 21st and 22nd (Friday-Saturday), 2012, on the campus of Marquette University, Milwaukee, Wisconsin. 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, on the second day of the conference there will be a panel discussion on “Lonergan and Black Theology,” and papers related to that topic, as well as the intersection of Lonergan’s thought with political theology/philosophy, feminist theology/philosophy, and/or liberation theology, are especially encouraged.

Proposal presentations will be a total of 30 minutes: 20 minutes of presentation, 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. Email to lonergansociety@gmail.com no later than Monday, July 9th, 2012. Submission results will be announced no later than Monday, July 23rd, 2012.

Keynote Speaker: Eric Morelli, Emory University, Atlanta. Panel Discussion on “Lonergan and Black Theology.” Saturday, September 22, 2012. Featuring Dr. M. Shawn Copeland, Boston College; Rev. Bryan N. Massingale, STD, Marquette University, Milwaukee; Dr. Jon Nilson, Loyola University, Chicago; Duane Loynes, Sr., doctoral student in theology at Marquette University; David Horstkoetter, doctoral candidate in theology at Marquette University.

Halifax Lonergan Conference


PROJECTS

Lonergan Research Institute

This annual Frederick E. Crowe bursary has been established by the Lonergan Research Institute at Regis College in honor of Frederick E. Crowe, S.J. Father Crowe’s lifetime of loving labor on and for the ideas of Bernard Lonergan 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, namely, 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 2012 bursary will be awarded to the younger 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.)

The application procedure is simple. (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) so that they are received by the Lonergan Research Institute no later than the deadline.

The amount of the 2012 bursary is $1200. The next deadline for applications is December 15, 2012. 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.

The 2009 bursary was awarded to Dr. Edoardo Cibelli, of the Pontifical Faculty of Theology of South Italy, based in Naples. It helped defray expenses associated with a one-day conference on the theme "The Centrality of the Subject for the Lonerganian Foundation of a Method in Theology," an event Father Cibelli held in December 2010 in Naples.

The 2010 bursary was awarded to Dr. Dmitry Kiryanov, who teaches Philosophy of Religion at the Tobolsk Orthodox Theological Seminary in Tobolsk, Russia. Father Kiryanov is completing a post-doctoral project on Lonergan’s philosophy and theology. He used the award to purchase certain books by and about Lonergan that are needed for his research and teaching.

The 2011 bursary was awarded to Mr. Daniel De Haan, a doctoral student at the Center for Thomistic Studies, University of St. Thomas, in Houston, Texas, U.S.A. He will use the award to purchase works of Lonergan needed for his research in the area of philosophical anthropology, and to defray the costs of traveling to one or more upcoming Lonergan conferences.

Bernard Lonergan Archive

To www.bernardlonergan.com, Uploaded 22 audio recordings of Lonergan’s spring 1980 course at Boston College on “Macroeconomics and the Dialectic of History.” The items all begin ‘967’ in the archive database. Also two transcriptions: 4000ADTL040 (De peculiari creatione hominis – on evolution) and 5A00ADTL040 (Quaestiones metaphysicae, a. 1, De cognitio et cognito – an early attempt to work out cognitional theory.) Also: 5A00BDTE040: translation of ‘De cognitio et cognito’; 5B000ADTE040: Fragment, ‘The Form of Inference’; 5C00ADTE040: Fragment, Structure of the Pure Object (transcript); 6A00ADTE040: The Problem of Substance; 6B00ADTL040: Fragment, ‘The Form of Inference’; 6C000DTE040: Fragments of Notes on Marriage; 70000ADTE070: Being something; 80000DTL040: ‘change’, ‘substance’, ‘accident’, ‘form’, ‘matter’, etc. Various metaphysical notions; 9A000DTE040: Fragment: Types of Economic Law; 9B000DTE040: Fragment: Being something; 10000DTE040: Fragment on Multiplicity; 11A00DTE040: The Analogy of Being; 11B00DTE040: Fragment: The Form of Inference Fragment 3; 1200ADTE030: Notes on Kant - I fondamenti della Metaphysica dei Costumi; 1300ADTE030: General Ethic [Metaphysics of Customs].

**PEOPLE**

Daniel Helminiak, of the University of West Georgia, presented “Love in Personal Integration and Cosmic Unfolding à la Bernard Lonergan” at the fifth annual conference of the Society for Humanistic Psychology (April 1, 2012). In contrast to prevailing faculty-based psychologies he proposed Lonergan’s account of the dynamism toward knowledge and love; similarly, in contrast to the familiar body/mind model, he proposed a more nuanced model of body/psyche/spirit.
R.I.P. Father Frederick E. Crowe, S.J., 1915-2012

Father Frederick E. Crowe died peacefully on Easter Sunday, April 8, 2012, at René Goupil House, Province Infirmary, Pickering, Ontario, in the 97th year of his life and 76th year of his religious life. Within the community of Lonergan students and scholars Fr. Crowe is especially remembered for his monumental personal contributions to Lonergan scholarship and the promotion of Lonergan research abroad.

He became the first Director of the Lonergan Research Institute in 1985, and served in that capacity until 1992. From 1992 to 2006 he continued work at the LRI as one of the General Editors of the Collected Works of Bernard Lonergan and as author of numerous writings. From 1988-1998 he took over the task of editing the quarterly publication of the Lonergan Studies Newsletter.

When Fr. Lonergan left Toronto for the Gregorian University in 1953, Fred assumed the task of preparing the index for Insight, a book that for all practical purposes was complete at the time, even if it was not published until 1957. Slowly he began the task of collecting the data on Lonergan’s work. Fr. Lonergan gave a number of his papers to Fred in 1953, and another set in 1972. These became the first installments on the Lonergan Archive, which was the basic research source in the Lonergan Center that Fred established at Regis College in 1970. But the Center contained much more: dissertations, articles, and books written on Lonergan or using his work, along with audio recordings of lectures by Lonergan. In 1985 the Center grew into the Lonergan Research Institute. Fred oversaw the establishment of this distinct institution and was its Director in the early years of its existence. In 1986 Fred signed a contract with University of Toronto Press for the publication of the Collected Works of Bernard Lonergan, a project for which he served as General Editor together with Robert Doran. He will always be remembered as the foremost Lonergan scholar of the twentieth century and as the person without whom Lonergan’s work would never have become as accessible as it is. There will be a large international community forever grateful to him for what he did to make the Lonergan legacy possible. But his work is not limited to promoting the writings of his great teacher. His list of publications in his own name comes to roughly 200 items, including both books and articles. His work involved in teaching Trinitarian theology is legendary. Some of his writings are landmark interpretations of Lonergan’s work, but some are original contributions, including a few that will achieve status as permanent advances in systematic theology. Among the latter is the work he did interpreting and advancing Lonergan’s later thought regarding the Christian approach to world religions. He also owns the distinct achievement of having published an original book at the age of 90, Christ in History: The Christology of Bernard Lonergan from 1935 to 1982. This book is an indispensable guide to the development of Lonergan’s thought on Christology.
For reflections on Fr. Crowe’s life, ministry, and service to the Lonergan community, and above all to the God of our faith—Father, Son and Holy Spirit, see http://www.lonergan-lri.ca/. At Fr. Crowe’s funeral service, held in St. Joseph’s chapel at Regis College, Michael Vertin shared with those gathered a reflection on some of his personal engagements with Fr. Crowe during the 45 years he worked closely with him, while highlighting some of the more significant themes to be found in Fr. Crowe’s writings. Fr. Robert Doran, who gave the funeral homily, reflects upon his relationship with Fr. Crowe as a long-time friend and fellow worker at the Lonergan Research Institute, and how in his later years Fr. Crowe’s attention became more focused towards the future: “The more he realized that his own life and work were drawing to an end – and I witnessed that realization incarnate in him over the last couple of years that he worked at the Lonergan Research Institute – the more he pondered the tasks that are in front of us today as we move into the uncharted territory that fascinated him so much in his later years.” See full text at www.lonerganresource.com.

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.

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

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