PUBLICATIONS


Écrit en latin pour les étudiants de l’Université pontificale grégorienne, le De Deo Trino de Bernard Lonergan est une somme monumentale de la théologie trinitaire publié en 1961 et révisé en 1964. Cet ouvrage est ici traduit pour la première fois en français. Divisé en deux parties, analytique et systématique, cet ouvrage est considéré par les spécialistes comme une des meilleures Somme de théologie trinitaire des derniers siècles. La première partie, analytique, suit le développement dialectique de la théologie trinitaire de l’époque néotestamentaire jusqu’au concile de Nicée. Elle étudie ensuite cinq questions disputées de cette époque patristique. La seconde partie, systématique, s’appuie sur un exposé méthodologique très précis (but, ordre et mode) pour affronter les questions les plus difficiles de la christologie. Les discussions anciennes autant que contemporaines sont assumées et l’auteur utilise l’analogie pour les reformuler. Une référence indispensable pour tous les théologiens, aussi bien spécialistes qu’étudiants!


This book deals with Lonergan in both introductory and comparative ways in the discussion and evaluation of key historical figures and traditions. It introduces the reader to the practice of doing theology. It provides a historical survey of key figures and concepts that bear on an understanding of difficult methodological issues in Christian theology. Beginning with a description of philosophical themes that affect the way theology is done today, it summarizes the various theological methods deployed by theologians and churches over two millennia of Christian thought. The book uncovers patterns in the theological task of relating biblical texts with beliefs and doctrines, according to historically conditioned theological and cultural priorities. Highlights include a discussion of Augustine’s epoch-making De doctrina Christiana. Also receiving close attention is the relationship between philosophy and theology during the Middle Ages, the meaning of sola scriptura for the Protestant Reformers, the methods of key interpreters of doctrine in the nineteenth century and the theological priorities of the ‘Radical Orthodoxy’ movement.


Na recente história do pensamento contemporâneo, as temáticas relacionadas a subjetividade, consciência, autenticidade e identidade, mais precisamente o interesse filosófico pelo “self” e sua dinâmica, instigaram o estudo e produção filosófica de vários pensadores. Este movimento de nosso milieux em direção a interioridade e subjetividade, configure-se dentro daquilo que vem tem sido chamado “Era de Consciência”. Bernard J.F. Lonergan em 1957 ao publicar Insight: A Study of Human Understanding, tocou de maneira incisiva no assunto, oferecendo-nos um dos estudos mais completos e originais acerca do conhecimento humano. A vastíssima análise do sujeito humano em sua atividade cognitiva integrada, o diálogo e confront com filósofos antigos e modernos, na formulação de sua teoria do conhecimento, a prioridade que dá à consciência sua dinâmica intencional, o self mesmo, entendido como instância de “unidade-indentidade-totalidade”, serão os pontos cardinais de abordagem filosófica neste nosso livro.


This essay explores the important contributions made by Lonergan and Berrigan to the understanding of sin and sinful social structures, as well as the implications of their thought for developing the strangely neglected category of sinful cultural structures. Its basic thesis is that for Lonergan and Berrigan "the divine image in us is marred, scarred, eclipsed, and obscured by a world in which the refusal of grace and growth has continuous and cumulative personal, social, cultural, economic, political, and institutional consequences. We live, in other words, in a sin-warped world, twisted by ideology and poisoned by alienation, a world of distraction, distortion, destruction, violence, and suffering, a world of 'wars, transplanted populations, refugees, displaced persons, unemployment, outrageous inequalities of living standards ... and the vast but somewhat hidden numbers of the destitute'" (p. 185; the internal quotation is from an article by Lonergan in July 1953, just as he was finishing Insight). "So, though we are lavishly gifted with grace, we are also relentlessly colonized by sin; and it is solidified and concretized and transmitted and perpetuated in ways that go far beyond individual sin" (p. 191). The essay develops this thesis in sections on "The Prophetic Critique of Sin and Culture," "The Reign of Sin as False Fact in Society, Economy, Culture, and History," "Lonergan's Radical Breakthrough in Economics," and a "Conclusion."


This essay emphasizes that most of the socio-religious life that Christian believers externalize and objectivize in their interactions with God through congregational worship, requires interpretative analysis. The religious sense that the Christian finds in the ritual of adoration based on Scripture allows us to advance in our comprehension of the influence of the Spirit in the formation and conservation of faith, that is, in the construction of the religious conscience. To achieve this, the theological method of Bernard Lonergan is implemented, along with the four levels of conscience (empirical, intellectual, rational, and responsible) connected with the pastoral model of see, judge, and act.


Dopo un'introduzione di carattere generale sul contesto storico e culturale in cui si inserisce il pensiero di Bernard J. F. Lonergan (1904-1984), vengono richiamati quegli elementi dell'analisi conoscitivo-metafisica lonerganiana che portano questo autore a delineare un realismo critico, elaborato a partire dall'auto-appropriazione da parte del soggetto in quanto conoscente, fino a fondare la possibilità dell'etica, possibilità che costituisce la problematica centrale del presente lavoro. A valle di un lungo percorso conoscitivo, in cui il soggetto è invitato da Lonergan ad appropriarsi di se stesso mediante l'intensificazione del dinamismo intenzionale della propria coscienza, cioè attraverso l'attenzione a tale dinamismo, la sua comprensione e la sua piena conoscenza, viene qui approfondito come questo autore sviluppa le tematiche della volontà, della libertà e dell'autenticità sia separatamente sia nelle loro reciproche relazioni. L'etica, come del resto la metafisica, viene colta nel contesto di una complessa integrazione conoscitiva che permette di analizzare il processo di sviluppo dell'essere umano a livello biologico, psichico, intellettuale e morale e di coglierne sia l'unità di fondo sia l'istanza di auto-trascendimento, pur nel riconoscimento dei vari condizionamenti che influiscono sul suo comportamento. Viene, infine, evidenziato come l'impostazione lonerganiana consenta di raccordare anche le diversità che separano il metodo sperimentale delle scienze naturali da quelli adottati nelle ricerche filosofiche e teologiche.


This article explores several points for development in Bernard Lonergan’s (1904–1984) philosophical...
anthropology. First, it addresses the four basic desires he lists in De Redemptione and seeks to place the unrestricted desire to know in the context of those desires. Secondly, it explores the possibility of an additional intellectualist bias in addition to the four biases that Lonergan explicated. Thirdly, it brings Lonergan’s notion of love into dialogue with C.S. Lewis’s The Four Loves in order to clarify and fill in some of the gaps in Lonergan’s treatment of love.


In a fascinating, accessible and thorough study, renowned priest Brendan Purcell explores the question of human origins. Covering a phenomenal range of material, Purcell moves easily between analysis of the various scientific perspectives on how humans are unique (emerging from a perhaps seven million year hominid sequence) and his suggestion that what is really needed is a look at why humans are unique. This pushes the zoological/paleontological discussion into the realm of philosophy and theology and gives new life to considerations of human emergence suggesting, even, that humans are better understood as an unprecedented cultural and spiritual event. References to Bernard Lonergan can be found throughout this book. Three short sections are of particular note, in which significant elements of Lonergan’s thought are highlighted: ‘Lonergan on Development’ (134-136), ‘Lonergan on Understanding’ (246-248), and ‘Lonergan on Human Freedom’ (262-264).

REVIEWS


Arthos, John. The Inner Word in Gadamer’s Hermeneutics, U of Notre Dame Press, 2009


Haughey, John. Where is Knowing Going? The Horizons of the Knowing Subject. Washington: Georgetown University, 2009. (LSN 30/4; 2009)


DISSERTATIONS & THESES


(No further information currently available.)

Mbazuigwe, Patrick O. *The Quest for Certainty: An Epistemological Exploration of the Buddhist and Western Empiricist Notion of Knowledge*. A dissertation presented to the Faculty of the Department of Religious Studies, University of the West, in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Religious Studies, 2011. Chair: J. Bruce Long

The human quest for certainty in knowledge has always challenged us to seek for a basis of true knowledge. The Buddha is one of those thinkers who was confronted with this question. The Buddha's response to the question asked by the Brahmin scholar versed in the Vedas in the Sangarava Sutra forms the backdrop of this project. The Buddha's claim to a form of experiential knowledge, which includes extra-sensory perception, has led some scholars like Wallace, Jayatilleke, Kalupahana, etc. to classify the Buddha as an empiricist in the western sense of the term. To correct this erroneous classification of the Buddha as an empiricist is the primary motivation behind this research. Our focus is on a philosophical exploration of the epistemological views of the Buddha vis-a-vis Western continental epistemological positions. I will attempt to explicate the Buddha's teachings and those of the Western empiricist philosophers like Locke, Berkeley and Hume, in order to draw out the wealth of meaning entailed by the Buddha's epistemological position which I will interpret as knowledge conceived as insight. Going by the methodic tradition of the Canadian philosopher Bernard Lonergan, I will attempt to show that the Buddha's notion of experiential knowledge cuts across the western empiricist-rationalist divide. The Buddha is an experientialist whose notion of knowledge is essentially characterized by perception, understanding, judgment and decision. This is what I understand to be what sets it apart from a purely western empiricist notion of knowledge.


This thesis is concerned with understanding the relation between transcendent fulfillment of human life through relation to God, as declared in Church teaching, and finite fulfillment through knowing and loving. It is dependent on the work of Bernard Lonergan, SJ, in arguing that understandings of the cognitional connection between subjectivity and objectivity have direct foundational implications for theology. Comparison and contrast is used to demonstrate the effect of 'conceptualist' and 'intellectualist' approaches. Authenticity of meanings and values is understood as resulting from sustained faithfulness to transcendental precepts of being attentive, intelligent, reasonable and responsible. Religious conversion, theology's foundational reality, adds the further precept of complete self-transcendence through unconditional being-in-love which involves ongoing conversion towards authenticity and consistent renunciation of unauthenticity. It is maintained that since conceptual formulations bear the marks of an originating context, theology must always be contemporary and authenticity in regard to raising and answering questions is vital, requiring openness to collaboration, further knowledge, and further questions by religious traditions and theologians. The manner in which Christian faith is held to be true is as fundamental as truth itself.

WEBWORKS

Lonergan Forum

A new website called Lonergan Forum. It can be found at www.lonerganforum.com. It is an online discussion forum for the worldwide Lonergan community. It includes a calendar for posting upcoming events. Registrants may post event details themselves, or may send information to forum administrators to post on their behalf. Registration is free. There are currently six main forum topics: Insight, Method in Theology, Economics, Bernard Lonergan Archive, Lonergan for Beginners, and General. Users may
also create their own subtopics under any of these main forum topics. The Lonergan Forum is under the auspices of the Marquette Lonergan Project, along with affiliated sites, Bernard Lonergan Archive and Lonergan Resource. We hope you will join us in the spirit of collaboration and dialogue.

Lonergan Resource Site. Recent additions:


McShane, Philip. “Moving Lonergan Studies into Functional Talk”. Recent additions: www.philipmcshane.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!


Christiansen’s notion of conversion overlaps with that of Lonergan’s in this article. In a section entitled ‘Intellectual Conversion’, he takes note of Lonergan’s thought on this theme, stating: “Bernard Lonergan, S.J., distinguished three types of conversion--religious, intellectual and moral--with special emphasis on the intellectual conversion from common sense to intellectual self-awareness as thinking persons. To share the riches of the Catholic tradition with our contemporaries requires that we and they experience a variety of intellectual, political and moral as well as religious conversions.”


This paper makes reference to Lonergan’s essay “The Natural Desire to See God” (Chapter 5 of *Collection*, CWL 4) on the topic of the connatural end of man, and Lonergan’s discussion on the theorem of the supernatural as it was worked out by Philip the Chancellor (*Grace and Freedom: Operative Grace in the Thought of Thomas Aquinas*, CWL 1, p. 17).

In *A Third Window* Robert Ulanowicz exposes the explanatory weaknesses of both classical and statistical methods in scientific inquiry. His book, however, does much more than that. While being completely grounded in empirical science, it also outlines a worldview, or a metaphysics, that renders intelligible the fact of chance and emergent novelty. Ulanowicz establishes his position by comparing his “third window” onto nature with two others conventional scientific approaches. The purpose of this essay is to point out the value of Ulanowicz’s approach for improving the quality of conversation between science and theology. (Abstract)

“Although Ulanowicz is not directly concerned with either theology or nature’s narrative pattern of being, it seems to me that his third window opens onto an exquisite blend of the three essential components of any story: predictability, contingency and time. Process ecology is a synthesis of classical and statistical methods of scientific inquiry that establishes a third approach which, in my view, is very similar to the brilliant understanding of science already set forth in the 1950s in the often neglected work of the philosopher Bernard Lonergan (1970)” (p. 264).

Michael Novak makes two references to Bernard Lonergan as his professor during his time as a student at the Gregorian University.

“I had been in love with Rome from the time I first arrived in 1956 to study at the Gregorian University as I neared (I then hoped) my ordination to the priesthood. Being chosen to attend "the Greg" was a very lucky break. I am grateful that I had as my teachers such world-famous younger leaders of the reform in the Church as Bernard Lonergan - who had the most accomplished philosophical mind I have ever met, deeper by far than those of the men and women with whom I later studied at Harvard - and I was also privileged to be in the last classes taught by the giants of an older era.”


“In sorting out the distinctive character of fundamental theology and the themes that shape or should shape its proper identity, one should (p. 17) also recall the contribution of Bernard Lonergan (1904–84). Rightly dissatisfied with the ‘old [nineteenth-century] fundamental theology’, he developed what he called a ‘fifth functional specialty, foundations’, which followed four other specialities (research, interpretation, history, and dialectic). Instead of reflecting on a set of doctrines, Lonergan’s ‘foundations’ present ‘the horizon within which the meaning of doctrines’ can be apprehended. His foundations promise to elucidate ‘conflicts revealed’ in ‘dialectic’ and provide a principle to ‘guide the remaining specialties’, concerned, respectively, with doctrines, systematics, and communications.35 When dealing with theological styles and methods, the final chapter of my book will appropriate some of Lonergan’s thought on historical consciousness and conversion.” (Excerpt from chapter 1)


“In this paper I address one question asked by teachers who teach online—“How can I build community
among my learners in my class?” This paper provides an answer; in fact, it provides ten possible answers, in the form of ten models for teachers to use to build community in on-line courses. Each model has been tried and tested over ten years of post-secondary experience in designing and teaching twenty-nine online courses at four institutions in Canada. Community can be built in online courses.”

The fifth of the ten models presented by Potvin (pp. 15-17) is identified as the Insight Generating Model, which is largely indebted to the thought of Bernard Lonergan: “Insight generating is the deepening awareness of the importance of one’s commitment to choosing actions consistent with one’s real life (Lonergan, 1972), arrived at through engagement with the data of one’s life, understanding what the data means and choosing ethical actions accordingly. Communication is essential to insight formation; the online environment essential to more than one form of communication” (p. 15).


Anthony Thiselton makes brief mention of Bernard Lonergan with respect to the role of the subject in interpretation, and quotes from a passage in *Method in Theology* in which Lonergan critiques ‘the principle of the empty head’ (*Method in Theology*, 157).

**CONFERENCES & COURSES**

The 39th Annual Boston College Lonergan Workshop

The 39th Annual Lonergan Workshop, on “The Promise of Vatican II – After 50 Years” was held June 17-22, 2012 at Boston College. On Thursday of the workshop, college president, Fr. William H. Leahy, S.J., honored Fr. Joseph Flanagan by naming the house used by post-doctoral Lonergan Fellows the “Joseph Flanagan, S.J. House.”


Workshops Included: On Insight: Introductory, with Michael Vertin (St. Michael’s College); Lonergan, Economics and Business, with Charles Tackney & Team (Copenhagen Business School); Lonergan and Orthodox Christianity, with Paul LaChance (College of St. Elizabeth) and Theodore Damian (Metropolitan College of New York); Lonergan on Four Dimensions: Lonergan and Contemporary Psychology, with Richard Grallo (Metropolitan College of New York); Positional Natural Law Theory, with Michael Ryan (Boston College) and Gilles Mongeau, SJ (Regis College); Lonergan and Information Technology, with Evaristus Ekwueme, SJ.

Halifax Lonergan Conference


Lonergan and Maritain on Education, Piacenza, Italy, September 13-14, 2012

The meeting, funded by a grant from a Commission of the Italian Church on Culture, took place, as in the past, at the Catholic University in Piacenza, Italy, the 13th and 14th of September.

The Aim of the Seminar

The history of these seminars at Piacenza is chiefly linked to the educational aspects of the work of Bernard Lonergan. In this seminar the promoters wish to continue that orientation but, at the same time, to widen the reflection to include, within the wide world of Catholic culture, one of Lonergan’s contemporaries, Jacques Maritain. The latter was, and still is, a point of reference for many in various parts of the world. Maritain and Lonergan were two major protagonists in the story of the 20th century and their thought was certainly present, although in various ways, in the cultural development of the Second Ecumenical Council. The seminar intends to focus on just one aspect of their thought, that is, the educational aspect, with particular reference to the philosophy of education and to its implications for the curriculum.

We have thought that two presentations on Maritain and two on Lonergan would be sufficient to open up reflection and, above all, to give to the participants enough time to join in a healthy dialogue on the topic.

COMING UP

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, 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.

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 Loyes, Sr., doctoral student in theology at Marquette University; David Horstkoetter, doctoral candidate in theology at Marquette University.

Lonergan Research Institute (Toronto)

Professor Neil Ormerod to Deliver Eleventh Annual Lonergan Lecture, Friday, October 12, 2012. Neil Ormerod is research Professor of Theology at Australian Catholic University. He is widely published in international journals, such as Theological Studies and Irish Theological Quarterly, and has written books on grace, the Trinity, and globalization. His latest book, Creator God, Evolving World (Fortress Press, 2013), soon to be published, is co-authored with Cynthia Crysdale. He has doctorates in theology and pure mathematics. In all his writings he draws inspiration from the intellectual legacy of Bernard Lonergan.

The topic of his lecture is 'God and Science.' Recently some atheists have claimed that science can now explain how the universe came 'from nothing'. The existence of God is then redundant in establishing the existence of the universe. Drawing on insights from the work of Bernard Lonergan, Neil Ormerod will demonstrate the emptiness of these claims, arguing that recent discoveries in physics show once again that the universe is deeply intelligible, and that this intelligibility is presupposed rather than proved by science. Science is not opposed to religious belief but rather raises metaphysical questions which it cannot answer, but which point in the direction of an intelligent creator.

The lecture begins at 7:30 p.m. in the St Joseph Chapel at Regis College, 100 Wellesley Street West. Reception to follow. Free and open to the public.

Doing Catholic Systematic Theology in a Multi-religious World

The fourth annual Colloquium on Doing Catholic Systematic Theology in a Multi-religious World, sponsored by the Marquette Lonergan Project, is scheduled to be held in the Raynor library Beaumier Suites B&C on Thursday and Friday, November 1 and 2, 2012. The theme of this year's Colloquium is Globalization and the Multi-religious Context. Presentations span both philosophy and theology and place Lonergan's thought in dialogue with a variety of topics—such as hermeneutics, theological interpretation of Scripture, supernatural existential, philosophy of language, Structuralist-Marxism, social constructionism, cooperative grace, and preferential option for the poor—and a variety of thinkers, such as Plato, Hegel, Merleau-Ponty, Ricoeur, Nāgārjuna, Rahner, Martin Rhonheimer, Georg Simmel, and Louis Althusser. The main speakers will be Neil Ormerod, Joseph Ogbannaya, and Robert M. Doran, S.J. A panel discussion on "Lonergan and Black Theology" will feature Dr. M. Shawn Copeland, Boston College; Rev. Bryan N. Massingale, STD, Marquette University, Milwaukee; Dr. Jon Nilson, Loyola University, Chicago; Duane Loyes, Sr., doctoral candidate in theology at Marquette University; David Horstkoetter, doctoral candidate in theology at Marquette University.

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.

**Collected Works.**

Volumes 23 and 24 of the Collected Works (*Early Works on Theological Method 2 and 3*) are moving closer to publication, which should be early in 2013. Bob Doran and Jeremy Wilkins have begun work editing vol. 8, *The Incarnate Word*, already translated by Charles Heffling.

**Bernard Lonergan Archive**


**Lonergan Resource**

PEOPLE

The Society for the Globalization of Effective Methods of Evolving has a new President. Professor Terrance Quinn, B.Sc., M.Sc., Ph.D. (Professor of Mathematical Sciences, Middle Tennessee State University, Murfreesboro, Tennessee, USA) has graciously accepted the position and we are moving ahead within the tradition that originally gave birth to the society. The initial focus of the society proposed by Philip McShane was, and remains, functional collaboration and implementation of Bernard Lonergan's leading ideas. We also hope to complement that focus with an outreach to any interested persons and students. We wish Terry all the best in this position. For information on the society, you may contact Terry Quinn at tjcquinn@gmail.com or Robert Henman at rohenman50@hotmail.com.

RIP

Margaret O’Gara, Professor of Theology at the University of St. Michael’s College, entered the realm of eternal life on Thursday, August 16, at age 65, after suffering from cancer for two years. The staff and friends of the LRI extend their deepest sympathies to her bereaved husband, Michael Vertin. Among her many offices, Margaret was an Associate Scholar of the Lonergan Research Institute.

The characteristic aim of Margaret’s 37 years of work as a theologian was to foster dialogue among Christians for the sake of overcoming divisions between the churches. Besides her teaching, research, writing, and extensive public lecturing, she was a member of official ecumenical dialogues in Canada, the United States, and at the international level. She served as president of the North American Academy of Ecumenists and the Catholic Theological Society of America.

Margaret’s unusual effectiveness in these professional arenas came from a combination of her scholarly rigor, her exceptional ability to listen sympathetically, her uncommon energy, and her contagious delight at the growth of mutual understanding and friendship. The same traits marked her strong personal relationships with her students and colleagues, the members of her extended family, and her many longstanding friends. Beneath everything else, the fundamental driving force of her life was her deep and abiding Christian faith.

Margaret's funeral mass was held at St. Basil’s Church, Toronto, on Thursday, August 23, at 10:30am. She was buried in Michael's home town of Breckenridge, Minnesota.

Fr. Jerome M. Dittberner died May 7 of this year. Jerome taught at the St. Paul Seminary School of Divinity at the University of St. Thomas, St. Paul MN, for four decades. He was a participant in the BC Lonergan Workshop from the earliest years. He, alas, never published original scholarship, but authored numerous reviews over the years for Theological Studies, and once for Method: Journal of Lonergan Studies. He introduced many of us over the years to Fr. Lonergan's thought.
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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