PUBLICATIONS


"I begin by arguing that the key elements in any analysis of weighing and balancing are questions, insights, and judgments of value. This position is used to critique the role Marko Novak assigns to rationality in balancing and Robert Alexy’s idealized weight formula. Finally, by examining the relation between deliberation and expression I argue that a written legal decision represents the possibility of someone understanding and evaluating that decision. Expressions, in whatever form, do not justify legal decisions."


"In Chapter 13, the final chapter of this part, Bruce Anderson and Kim Morgan state the problem simply: ‘legal education and practice begin and end with texts’, and they ask whether visual artists can help students, lawyers, and judges to go beyond the discourse of the law. Can art ‘expose, reveal, uncover anything about law’? The authors describe two artworks, *The Acts of Nova Scotia 2009-2010* and *The Crest of the Nova Scotia Supreme Court*. The first, a graphical representation of legislation, evokes the ancient trope of law as architecture, but where legal writers often imagine their project as foundation-building, instituting social structures, here the artwork describes ‘neglect and decay, obsolescence and irrelevance.’ The second artwork is a version of a court crest that is an ironic comment on the quality of justice historically enacted in the courtroom. In the second half of the chapter, the authors draw parallels between the problem solving that is taken to be the benchmark skill of lawyers and the problem solving that artists carry out in their work. Such work, the authors argue, may help the legal profession to appreciate how legal reasoning may be recast as a ‘process of discovery’ rather than a rhetorical and logical process.” (From editors' introduction)


La reflexión sobre la educación de Bernard Lonergan es una propuesta que surge en el contexto de renovación de la educación católica. Su pretensión radica en replantear el alcance de todo esfuerzo educativo en función de la formación integral del hombre. Por no ser un itinerario pragmático sino un método de índole formativa, se hace necesario reinterpretarlo y aplicarlo en virtud de las capacidades y necesidades de la comunidad educativa. Esta tarea se hace posible precisando sus aportes en el campo pedagógico, y asumiendo, desde un punto de vista amplio, un compromiso responsable ante la escotosis en el sujeto.


“Yet the larger story is one limned by the work of Bernard Lonergan, S.J., whose seminal work, *Insight* (1958), celebrates the ‘unrestricted desire to know,’” reminding us of the saving eros of intelligence. For
that is what John Zahm’s life – his ambitions, reversals, and sustained recovery, teaches us in an inescapable manner. Lonergan’s astute appropriation of Catholic tradition (inspired by John Henry Newman), together with his experience of teaching theology in Rome in the 50s and 60s, led him to divide those who ‘search for understanding’ from those ‘who need certitude.’ John Zahm clearly exemplified the first, as his inquiring mind led him to explore the interface between faith and scientific inquiry, between new and old worlds, between a Catholic subculture and a wider academic world.” (4)


“In this article I trace some of the complexities involved in attaining an evolutionary scientific explanation, and its length is due to those complexities. In Part I, I explore the problems that have arisen regarding ‘survival of the fittest’ as the core of evolutionary explanation. I will explain the rise of ‘population thinking’ in biology after Darwin provided a partial solution to these problems. In Part II, I will then explore how Lonergan’s notion of generalized emergent probability is related to the scientific advances in population thinking. In particular, I endeavor to show both how these advances add important clarifications to Lonergan’s ideas, and also how his thought challenges the evolutionary studies of populations to become more fully explanatory and scientific.” (15)


“My thesis is that Lonergan’s transcendental method can be of help in this ‘existential impasse.’ Throughout his work, he addresses many of the central concerns and critiques which Orthodox theology levels against Western rationalism. As we will see, his rejection of Cartesianism and the autonomy of the subject do not also entail a rejection of the systematic or scientific in theological method. Our hope is that if we are to make some headway on basic questions of method in general, and method in theology in particular, perhaps genuinely theological questions such as those surrounding the Filioque will become easier.” (61)


“(Ivan’s) presentation for this Workshop . . . was occasioned by a labor of love, namely, Ivo’s edition of a collection of writings by his former teacher in Indology, Richard Smet (1916-97) on the notion of ‘the person’ in Indian thought. In the future we will see many more instances of the use of the terms and relations of Lonergan’s cognitional theory, epistemology, and metaphysics as an upper blade to ‘make the best of’ writings from other cultures and historical periods. Ivo’s paper discussed Belgian Jesuit Fr. De Smet’s use of terms form the Christian theological tradition as an upper blade for interpreting significant Hindus such as Sankara. Coehlo told us that de Smet was so profoundly immersed in Hindu philosophy, theology, and spiritual disciplines that esteemed Hindu sages addressed him as ‘guru.’ In his paper Coehlo explains that (in the essays he edited) de Smet, the great pioneer in inter-religious dialogue, showed how the nirguna Brahman, or the Brahman without qualities, which most Indologists and Hindus tend to interpret as impersonal, is really personal – provided that by ‘personal’ one understands ‘person’ in the classical sense of the Christian conciliar tradition developed to speak about the mysteries of the Trinity and the Incarnation – as Lonergan put it, ‘what there are three of in God,’ and ‘what there is one of in the Incarnation.’” (v)


“Written on the basis of some of Lonergan’s incidental comments on language, this article begins from a
dialogue with contemporary British linguists about Aristotle’s contribution to understanding language. The paper comes in three parts. Firstly, a section on the understanding noun and verb attributed to Aristotle by the contemporary linguistic paradigm and then by one Aristotelian commentator in particular. Secondly, a dialogue between M.A.K. Halliday and B.J.F. Lonergan leading to a four-level model of language and meaning in human culture. Then, finally, an outline of a spiral curriculum for teachers of languages, as a solution to the practical problem of how to teach English to non-speakers, which acted as the driver for the research behind the article.”


This creative, concise book is a perfect primer for those curious about, or challenged by, the works of Bernard J.F. Lonergan, SJ, CC (1904-1984), the Canadian philosopher, theologian and economist best known for his worldview of the universe which brings together science, self-knowledge and spirituality.

Crean not only captures the essence of Lonergan’s major work’s, such as Insight: A Study of Human Understanding (1957) and Method in Theology (1972), he also extends it – through a unique feedback model of human consciousness – providing a practical and life-changing application of Lonergan’s thought.

This topic is introduced through the notion of a human spacecraft as a metaphor for human consciousness and what goes on in it, illustrating that to operate such a ‘vehicle’ successfully on its journey through life, one must have a practical grasp of how to make it function properly.

An autobiographical account that applies the working model can be found in Crean’s accompanying book, Pictures of My Pillow: An Oceanographer’s Exploration of the Symbols of Self-Transcendence.


Cynthia Crysdale and Neil Ormerod here present a robust theology of God in light of supposed tensions between Christian belief and evolutionary science. Those who pit faith in an almighty and unchanging God over against a world in which chance is operative have it wrong on several accounts, they insist. Creator God, Evolving World clarifies a number of confused assumptions in an effort to redeem chance as an intelligible force interacting with stable patterns in nature.

A proper conception of probabilities and regularities in the world's unfolding reveals neither random chaos nor a predetermined blueprint but a view of the universe as the fruit of both chance and necessity. By clarifying terms often used imprecisely in both scientific and theological discourse, the authors make the case that the role of chance in evolution neither mitigates God's radical otherness from creation nor challenges the efficacy of God's providence in the world. A truly intelligent and accessible defense of the compatibility of classical theism with the evolutionary worldview, this volume is an important and provocative contribution to the debate.


This paper addresses the foundations of the Church systematically as it originates in the Triune God's plan of salvation. The Church is an extension of the missions of the Son and Spirit in history. Analogies are invoked to help ground the nature and the mission of the Church. The paper further explores the implications of Ecclesia de Trinitate in light of Vatican II, the visible and invisible missions of the Son and the Spirit, the role of Mary and the multi-religious context.

“This paper is part of the work of remote preparation for what I hope will be a more or less organized response from the Lonergan community to the call that Lonergan issues for explicit Christian participation in interreligious understanding. We do not yet have a universalist language to express the universal gift of God’s love that is given to all participants and that Christian faith identifies with the gift of the Holy Spirit. And so for the present, the best we can do is use the language that our own respective traditions make available to us, purifying it as we do so, ever alert to possible new insights and words. Here I wish to retrieve from Lonergan, in Lonergan’s own language and in the language, both metaphysical and methodical, of his and my tradition some facts of just what the gift is that is offered to all men and women. For Lonergan, and for me, that language is irretrievably Trinitarian, and good Trinitarian theology will be at the heart of anything that Christians bring to the interreligious table.” (166)


For decades, the thought of Bernard Lonergan has provided the methodological foundation that undergirds all the research of the Woodstock Theological Center at Georgetown University. We have found the theological methodology of Bernard Lonergan invaluable as a conceptual ‘common ground’ for all Woodstock’s projects.

In 2007, the fruit of years’ worth of seminar conversations appeared in the form of our book, The Dynamism of Desire. Our seminar conversations during the following years have now yielded the new text that we are delighted to present here, in partnership with Marquette University and its ground breaking efforts to make Lonergan’s thought accessible online. This work represents a collaborative effort of Woodstock’s Research Fellows, whose thoughts and reflections appear throughout the text, and so greatly enrich it.


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. The 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 bias are particularly emphasized in order to highlight the complexity of experience. By way of conclusion, 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.


The present essay reflects on the question of Christian self-understanding by examining the theology of conversion that was initially presented by Bernard Lonergan and subsequently developed by Robert Doran. This theology of conversion is capable of doing justice to the complexity of the human person by explicitly recognizing conversion as an ongoing and developmental process by which women and men might realize themselves as self-transcendent and relational beings. The sacramental system of the Roman Catholic Church is appealed to as a means of actualizing and promoting conversion in its
various dimensions. Despite the particularity of this appeal, it is possible that this theology of conversion might help religious persons, in the widest sense of the term (i.e., regardless of religious creed), to develop a more profound understanding of how their religious teaching, practices and beliefs facilitate their drive toward the fulfillment of their respective religious ends.


“The ‘horizon’ of the title is intended to intimate the still far off, unfinished nature of this collaboration project. But it also suggests that international law, at least in its grounding and aspirations, bears some affinities with the ‘universal viewpoint’ cited by Walmsley, which, in Lonergan’s writings, morphs into the notion of horizon – especially the methodical horizon. The bulk of this paper (Part II) reviews several key aspects of that methodical horizon – the upper blade that might cut through the knots of international law without reducing the strength of its many strands. But prior to that, Part I reviews key aspects of the essential lower blade, such as the recognized ‘sources’ of international law. With the daily news filled with issues involving international law, the topic of this paper should not be dull. But the blades themselves, as described in these pages, need to be honed by considerations and explorations that go beyond one essay.” (197-198)


The article addresses the issue of the historicity in Lonergan. A category of interpretation proposed is that of the differentiation of consciousness as a mostly historical phenomenon. The key issue is the transition from Aristotelian foundation of theology to a historical-critical one: Lonergan considers this an important step in order to understand the doctrinal development of Christianity, that is the relationship between history and tradition, between what is permanent and what is not.


This article considers questions about the relationship between a theology of religions and the concrete experience of dialogue with the religious other. Do our theologies dispose us in certain ways for interreligious dialogue? Does dialogue inform theology? Does dialogue or theology take precedence in a religiously pluralistic context? The works of Bernard Lonergan and Frederick Crowe are used to chart a constructive path towards a theology of religions that makes comparative theology and dialogue integral to it. The article also suggests that such a theology of religions arises out of the very dynamic of confessing the faith.


“(Richard Liddy’s) talk grew out of participation in discussions about the Core Curriculum at Seton Hall, which often used such terms as ‘critical thinking’ and ‘proficiencies’ as organizing principles. Beyond informing us about these discussions, Liddy brings to bear the clarity and wisdom with which we have become familiar in his several articles on the Catholic Intellectual Tradition in light of the thought of both Lonergan and Newman to formulate a status questionis on liberal education and the liberal arts curriculum at the present time.” (vii)


“The relief of the suffering from chronic syndromes requires a new paradigm, a revised methodology of medical inquiry. The thesis developed herein proposes that two aspects of the medical inquiry will need to fundamentally change as a result of the aforementioned trends: the nature of the questions of the medical history and the interpretation of diagnostic tests. As a first step in developing this thesis, it is necessary to examine the basic methodology of the medical inquiry.” (246)


“The difficulty in satisfactorily circumscribing the notion of moral conversion adds to this unwieldiness. The principal objective of this paper is to establish a typology of moral conversion, one that will serve additionally to define what is meant by ‘moral conversion’ in a way that is both specific enough to make it susceptible of philosophical analysis, and inclusive enough to honor the notorious diversity of ways in which human life can be affected by moral conversion.” (279)


“Some imaginative illustrations of relevant elements will be offered from a number of memoirs, and finally, from a reflection on my own *Lonergan's Quest*. The entire narrative, I now maintain, generates a linguistic image in whose meaning and reference Lonergan’s dynamic personal pursuit of value, of the worthwhile in his life can be apprehended. The issues that they raise will then be signalled. The basic thesis is that the narrative perspective or memoirs and biography is needed for such a phenomenology. This will pose questions about how those linguistic narratives are related to Lonergan’s two modes of conscious and intentional living, the direct dealing with the data of sense in our world, and the introspective dealing with the causally inseparable data of consciousness, considered throughout an entire lifetime, as well as the meaning of introspection.” (309)


“Brian McDonough’s first contribution at a Lonergan Workshop used a powerful videotape presentation to recount the concrete dynamics of mutual self-discovery and reconciliation on the part of perpetrators of violent crimes and victims of such crimes who held conversations with each other in a prison setting. As the director of the Social Action Office in the Montreal archdiocese, McDonough’s second paper for the Workshop sets what he has learned through experience and study about the Catholic teachings on social justice in the context of aspects of Lonergan’s thought in ‘Revisiting Catholic Social Doctrine.” (viii)


“The theme for this Lonergan Workshop is Lonergan’s legacy as it is concretely relevant today. It is, of course, appropriate that Lonergan’s legacy should be considered under the title of a ‘workshop’ for, whatever concessions must be made to institutional necessities and practices in the academic world, the ‘workshop’ title points to the goal of community in a dialogue, where dialogue goes beyond dialectic
and nourishes a community of inquiries. To be sure, the legacy of Lonergan is broad because he was a polymath, covering such fields as theology, economics, philosophy, intellectual history, and, in general, methodology. Since my focus is on Lonergan as a philosopher, I shall, accordingly, examine his legacy as a philosopher (although that legacy embraces all the other fields).” (363)


“Today I will speak about three challenges in Christian Ethics. These are challenges whose import has become clear to me over the past two decades. The three challenges are: doctrinal development, democracy, and the social sciences. I’ll take each in turn.” (379)


“This essay explores a contribution that, I believe, Lonergan’s work could make to some current conversations in the social sciences. My interest in the social sciences dates back to my doctoral studies in social ethics. I wanted to follow the lead of Gibson Winter in bringing theological ethics into conversation with sociology. Following Winter, I began reading sociology and phenomenology, and as I moved into studying Lonergan, I discovered how his work could help advance the project envisioned by Winter. Over the years, I have kept an eye on this topic, but, until recently, have not been able to devote serious time to it.” (389)


Troubled by the Great Depression, two world wars, and modernity's challenges to religion, Bernard Lonergan attempted to do for our age what Thomas Aquinas did for his: to integrate the best of secular and sacred learning and thus further the Catholic tradition of using both faith and reason to advance the common good and participate in God's work of salvation. Drawing on modern advances in the natural sciences, economics, history, and psychology, as well as ancient and medieval philosophy and theology, Lonergan's work is highly fruitful but exceedingly complex. This book provides a basic yet broad introduction to Lonergan's thought in particular and Catholic theology in general.

Mark T. Miller's approach is a theological anthropology organized into three main categories, "progress," "decline," and "redemption," which transpose the traditional concepts of nature, sin, and grace into a contemporary social and historical context. Progress is driven by the natural human desire for God. Decline is a downward spiral of violence and suffering caused by sin's perversion of the good, natural desire. Redemption is God's gift of God's self that fulfills our natural desire and becomes the foundation for authentic human living. Throughout this introductory text, progress, decline, and redemption constitute a systematic framework for examining the central terms of Catholic theology, as well as key notions in Lonergan's theology. The book provides a firm foundation for students of Lonergan as well as anyone interested in understanding Catholic theology and applying it to ministry, education, and other fields.


The issue of redemption is no marginal concern in the writings of Bernard Lonergan. Though the places where he tackles the subject directly are not numerous, the issue itself pervades his work as an aspect of his views on the nature of history. His principal treatment of the classical themes of soteriology is found in three of the seventeen theses of his Christology, De Verbo incarnato. It is the aim of this article to bring to the attention of scholars the distinctive approach of these three theses, leaving to another occasion a broader treatment of the significance of the redemption in his work generally.

“The conclusion that it is impossible to come to know and take possession of ourselves as conscious performers is rooted in a conception of consciousness which is quite different from Lonergan’s, one that flies in the face of the facts and involves its adherents in performative self-contradictions by which they should be, but strangely are not always, embarrassed. We should give this conception of consciousness serious attention. It seems to be deeply ingrained in contemporary high culture. It is held by highly educated philosophers who produce complex arguments to draw out its implications. It is also embedded in the so-called folk-psychological language we use to talk intimately about ourselves, or in what I prefer to call, less pejoratively, the Language of Self-Possession. When we use the word ‘conscious’ and feel the impulse to add ‘of,’ the influence of this conception is quietly, effectively, and maliciously at work. The implication of this conception, inadvertently invited by our casual employment of the existing Language of Self-Possession and fully grasped by its high-cultural adherents, is that we are incapable of coming to know ourselves as conscious performers. Obviously, if we can’t come to know our own conscious performance, we can’t take possession of ourselves as conscious performers, and we can’t become reflective and deliberate in our conscious performance. This competing and widely held conception of consciousness has dire implications, and it has to be acknowledged and addressed.” (403)


Lonergan writes both of a foundation for human knowing as well as of a functional specialty he termed ‘foundations’. Neither of these is the same as ‘foundation,’ as the term is used by nonfoundationalists. Lack of clarity and differentiation regarding what is meant by ‘foundationalism’ sometimes informs the perception that Lonergan is a foundationalist. The burden of this essay is to show that Lonergan's philosophical and theological thought, as well as his use of the term ‘foundations’, fall awkwardly, if at all, under anti-foundationalist strictures. There is a need to clarify and differentiate a range of terms and concepts in this regard. Lonergan shares with anti-foundationalists the rejection of ocular metaphors and other naïve approaches to human knowing. Lonergan's own search for ‘foundations’, which I argue is critical for a world Church consciousness and meets the Rahner-test for a world Church, is part of an overall project to situate knowing within identifiable, recurring patterns in the operations of human consciousness.


Higher education is changing. Religious colleges and universities are not immune to the general secularization taking place in society. How have Catholic colleges and universities and the Catholic intellectual tradition been affected? This book walks readers through the complex changing landscape of education and the Catholic population, exposes Bernard Lonergan's perspective on learning styles and intellectual authenticity as a way forward, and suggests practical ideas for an invigorated understanding and application of the Catholic intellectual tradition.


Belief in a triune God is central to Christian faith but on the periphery of most people's understanding of it. Indeed, it is greatly misunderstood by many. Briefly and clearly, Neil Ormerod explains what the Christian tradition understands when it speaks of a triune God. He presents and develops his material in three parts: where our belief in the Trinity comes from (Scripture), what we believe about the Trinity ( creed), and how best to understand what we believe (analogy). A Trinitarian Primer will be welcomed by many who are engaged in religious education and formation. Preachers will appreciate the homily suggestions included.

Empowering Bernard Lonergan’s Legacy offers an interdisciplinary approach to Lonergan’s work. It presents a series of five “feedback matrices” to situate his work within a historical context. The matrices also serve to establish foundations for an interdisciplinary ethics and a method for interreligious dialogue. “Feedback” and “matrix” are key, but previously unstressed, notions in Lonergan’s work. The book’s final two collaborative feedback matrices could best be implemented in a proposed international Lonergan association. Raymaker argues that without such an association, Lonergan’s breakthrough method cannot reach its interdisciplinary and collaborative potential. One of Lonergan’s most important achievements was his development of foundations for the sciences, ethics, and interreligious dialogue. One can best empower Lonergan’s legacy through a correct understanding and implementation of how the data of human consciousness affects all human knowledge and activities.


“As a ground for intimate dialogue that acknowledges the complexion of advance, decline, and redemption within communities of shared meaning and value, I propose an intentional appropriation of the dynamic, spiritual rhetoric presented in the *Exercititia Spiritualia* of Saint Ignatius of Loyola (1491-1556), especially as exemplified by the presupposition (#22) and the five moments of the general examination of conscience (#43). These two performative texts, I believe, can guide and inspire the active engagement of Ignatian practitioners in the construction of self-transcending meaning, a construction that, as freely bestowed gift and responsibly elicited task, synthesizes a personal participation in the redemptive missions of Word and Spirit with the composition of a transformative, communal narrative. Formed by the Word and guided by the light of the Spirit, we become disposed in freedom and gratitude toward vulnerable attentiveness, compassionate understanding, deliberative evaluation, and discerning response. Although these dispositions will not in themselves change the world of meaning or value, they enhance the likelihood that life-giving patterns of human living will emerge.” (414)


“How is dialogue possible in the absence of shared theoretical foundations, of common methodological principles, or even – in the case of dialogue with common sense – of an apprehended need for a theory or a method? This is the question upon which I intend to focus, and with respect to Lonergan’s economics. There seems to be a pressing need for such a focus. Last week at the New Paradigm of Economics Summit, at Seton Hall University, for example, many gave papers expressing the conviction that Lonergan’s work in macroeconomics is pertinent to the diagnosis and treatment of contemporary economic problems. And indeed it is. Yet it is also the case that Lonergan’s remarkable accomplishment in economics has remained somewhat isolated – something of an island of theory unto itself. And so the New Paradigm conference was an attempt to make connections, to begin to build bridges to and from that island – in part by an effort to invite and include members of the business community, most of whom had little prior familiarity with Lonergan’s work. On the supposition that his problem of external collaboration is worthy of consideration, I will attempt to explore ways that Lonergan’s work in economics might enter into current dialogue, especially in light of the recent economic turmoil.” (424)


Humans are lovers, and yet a good deal of pedagogical theory, Christian or otherwise, assumes an anthropology at odds with human nature, fixed in a model of humans as "thinking things." Turning to Augustine, or at least Augustine in conversation with Aquinas, Martin Heidegger, the overlooked Jesuit thinker Bernard Lonergan, and the important contemporary Charles Taylor, this book provides a normative vision for Christian higher education. A phenomenological reappropriation of human subjectivity reveals an authentic order to love, even when damaged by sin, and loves, made authentic by grace, allow the intellectually, morally, and religiously converted person to attain an integral unity. Properly understanding the integral relation between love and the fullness of human life overcomes the split between intellectual and moral formation, allowing transformed subjects—authentic lovers—to live, seek, and work towards the values of a certain kind of cosmopolitanism. Christian universities exist to make cosmopolitans, properly understood, namely, those persons capable of living authentically. In other words, this text gives a full-orbed account of human flourishing, rooted in a phenomenological account of the human as basis for the mission of the university. [https://wipfandstock.com/store/Authentic_Cosmopolitanism_Love_Sin_and_Grace_in_the_Christian_University](https://wipfandstock.com/store/Authentic_Cosmopolitanism_Love_Sin_and_Grace_in_the_Christian_University)


"The spirituality needed in our day is one that gives an account of the operations of the human as well as the activity of the Divine. No longer can we settle for ... only the one or the other as adequate. The spirituality of the future will need to bridge the human and the Holy in a way that keeps open the dialogue of the wider ecumenism." (111-12) The author seamlessly weaves the insights of Catherine of Siena, Teresa of Avila, and Thomas Aquinas into the patterns and foundational terminology of Lonergan's generalized empirical method.


“As the section headings suggest, we will venture afield. The distance travelled is necessary due to the topic, the nations, and the cultures involved. My aim is, first, to shed light upon one particular set of decisions taken in Japan, in the immediate aftermath of the Pacific War, and how these effected industrial relations developments thereafter. Second, and on a different level of analysis, I will present evidence that a singular collaborative moment took place in Japanese history, at a specific point in time, that certainly appears to anticipate the notion of cosmopolis as Lonergan describes it. Third, I will end with brief points of possible further interest to Lonergan scholars.” (445)


“The following is simply a result of a brainstorm on the theme of collaboration – creative collaboration – on Lonergan studies. . . . My suggestions are divided into two parts: The first consists of fairly concrete and particular suggestions for engaging other traditions and for developing Lonergan’s legacy. The second part consists of more general suppositions for developing certain notions distinctive to Lonergan Studies: I comment briefly on the very important notion of functional specialties and then turn to notions such as ‘humanity as a concrete universal’ and ‘mutual self-mediation,’ notions that constitute what I call Lonergan’s philosophy of collaboration.” (477-478)


“In order to explicate how Lonergan’s thought might be helpful to mediate such concerns about gender bias, I will first define and elaborate a brief history of the emergence of the terms that are central to this conversation. Next, I will present a brief overview of the philosophical work of Luce Irigaray, which has become an influential feminist critique, attacking the Western philosophical tradition as the root of gender bias within Western culture. In the third and last section I attempt to demonstrate how Lonergan’s approach clarifies the relevance of metaphysical thinking to feminist philosophical analysis.” (495-496)


“So, in this paper I am attempting to clarify what it is that Rosemary Haughton is asking of theology; what this has to do with conversion; and whether or not we can hope that a response to her search is to be found in Bernard Lonergan’s Method in Theology. Further, I consider the possibility that Haughton’s work might provide an example, and perhaps even an expression of the task Lonergan understood to be the foundations of the second phase of this new theology, namely the objectifying of conversion.” (514)

REVIEWS


(LSN 34/1)


**Dissertations & Theses**


This study will critically evaluate the dominant framework through which the Johannine *aposynagōgos* passages (John 9:22, 12:42, 16:2) are read. This dominant framework, which understands these passages as allegorically encoding the history of a putative Johannine community some forty to fifty years after Jesus’ lifetime, will be judged exegetically and historically implausible. An alternative reading of the passages will be developed, grounded in a philosophy of history derived from the critical realist epistemology developed by Bernard Lonergan and introduced into New Testament studies by Ben F. Meyer. It will be argued that these passages are historically plausible and that the Gospel author intended factuality and was plausibly knowledgeable on the matter. Consequently, it will be argued that a positive judgment of historicity can be assigned to these passages.


In this dissertation, I attempt to contribute to Lonergan scholarship by bringing greater clarity to his notions of general and group bias. By applying these notions to a concrete event, the subprime mortgage crisis, I intend to shed light on their meaning and significance in a new way. Over the course of this dissertation, I will investigate and employ other theoretical tools that Lonergan provides, such as his notions of transcendental method, self-appropriation, common sense, and values, and especially the destructive impact of group and general bias upon the good of order. The theoretical ideas that are examined in this dissertation have a heuristic value, for they have the potential to help individuals notice areas and respond to issues that might have otherwise been overlooked.

The subprime mortgage crisis, which arguably began when American house prices dropped in July of 2006, was the product of an accumulation of biased decisions over time. Lonergan’s notion of the general bias of common sense afflicted many of the central parties involved in the subprime mortgage market leading up to the crisis, prompting them to conclude that house prices would interminably rise. Institutional relationships that were impaired by this biased orientation toward the housing market came to be further plagued by Lonergan’s notion of group bias. Ultimately, I argue that subprime mortgage crisis was a manifestation of a breakdown in the good of order, which is a component of Lonergan’s notion of the invariant structure of the human good.

**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!


“Where would contemporary theology be except for the works of the Jesuits Pierre Teilhard de Chardin (1881-1955) and Henri de Lubac (1896-1991) of France, Karl Rahner (1904-84) of Germany, Bernard Lonergan (1904-84) of Canada and John Courtney Murray (1904-67) of the United States?” (28)

“...In a longer presentation many other themes and authors could be studied. One might wish to survey the missionary theology of Pierre Charles and Jean Daniélou, the ecumenism of Augustin Bea, the theology of conversion of Bernard Lonergan and the views of John Courtney Murray on religious
freedom. In all these authors it would be possible to trace Ignatian motifs based on the Spiritual Exercises...” (32-33)


This article addresses the complex polarities inherent in the biblical presentation of faith "seeing" and "not seeing", absence and presence, the light of faith and its darkness, the witness of the Spirit and the "unbearable" fullness of revelation. The history of theology suggests another mode of seeing/ knowing by way of love as instanced in the gifts of the Spirit. Though there is no theoretic synthesis of these diverse aspects, a contemporary phenomenology of revelation can serve to keep all these aspects in fruitful tension, and thereby enrich the theology of faith and revelation.


On the matter of the development of dogma and the permanence of its truth despite the ongoing growth of understanding and adaptation to new *Weltanschauungen*, on pages 931-932 of his article McDermott discusses Karl Rahner and Bernard Lonergan’s positions on truth and its relationship to judgment.


"Newman's views on consciousness (and conscience as a dimension of consciousness) are captured in Bernard Lonergan's understanding of consciousness as a set of "operations" that are, so to speak, simply given. As Fred Lawrence explains, for Lonergan 'all the acts of consciousness except decision are not human actions in the ordinary sense. . . . They occur to one in a way that is irreducible to one's own doing.' Consciousness, then, which includes the experience of conscience, might be described in Lonerganian terms as 'pure experience in the sense that, as an internal experience, it [conscience] is a mode of consciousness as distinct from self-knowledge.' The operations of consciousness need to be "focused upon, explicated, and thematized" for them to become 'knowledge in the proper sense of the term.” As Lawrence explains, this is achieved "through introspection, through inquiry and understanding and articulation, as well as through reflection and judgment." (848)


“This historical-mindedness marks a significant change of direction. Newman, and perhaps Johannes Adam Mucker in Germany, were the first representatives of what Bernard Lonergan regards as the transition from a classicist to a historical world view. ‘Culture’ is now to be understood ‘as ... an ongoing process of self-realization, as an ongoing process in which the constitutive, the effective, and the cognitive meaning of Christianity is continuously realized in ever changing situations’. Newman, it will be remembered, took as his text for the sermon on the development of doctrine, the last of the University Sermons: ‘Mary pondered all these things in her heart’ (her heart, not her mind, note). Lonergan, who, as a student at Heythrop in the nineteen twenties went through the main parts of Newman’s *Grammar of Assent* six times, explores the difference between the two approaches to doing theology in four important essays published in *A Second Collection*. He well sums up this dynamic turn to the contextualized subject in the third of these pieces.” (99)

**CONFERENCES & COURSES**

**Lonergan Lecture - Objective and Subjective Truth in Revelation**

This special lecture was held on Thursday, February 28, 2013, at Saint Paul University in Ottawa, Ontario. The discussion dealt with how fewer and fewer people consider the Old Testament a guiding document for life. We expect objective truth, but scholarship provides disputed facts and ingenious
speculations. This lecture explored scriptural texts for feelings as responses to religious values. Our feelings are both affective and intelligent. Scriptural texts, read prayerfully, evoke strong feelings about God’s involvement and guidance in life.

Lonergan’s Economics and the Global Financial Crisis

On Thursday, February 28th and Friday, March 1st, the Marquette Lonergan Project sponsored a colloquium on Lonergan’s Economics and the Global Financial Crisis. Speakers at this event included Dr. Paul St. Amour, St. Joseph’s University, Philadelphia, presenting an introduction to Lonergan’s macroeconomic theory and its implications for finance; Joseph Cioni, Boston College, presenting an analysis of the sub-prime mortgage crisis from the standpoint of Lonergan’s position on the structure of the human good; and Michael Czerny, S.J., Vatican Council on Justice and Peace, speaking on the document issued from the Council last year on the global financial situation.

Lonergan on the Edge

The Lonergan Society at Marquette University will be hosting the fifth annual Lonergan on the Edge graduate student conference on September 20th and 21st, 2013, on the campus of Marquette University, Milwaukee, Wisconsin. Papers on any topic related to an interest in Lonergan studies will be considered. Anyone without a PhD who is currently enrolled in graduate school or who has attended graduate school within the last 5 years is welcome to submit, and all are welcome to attend. This year’s conference will welcome Dr. Jeremy W. Blackwood of Marquette University as keynote speaker on September 20th. The panel on September 21st will discuss “Grace, Consciousness, and Conversion” and will feature Dr. J. Michael Stebbins of Avera Health; Dr. Steven Cone of Lincoln Christian University; Dr. L. Matthew Petillo of Boston College; and graduate student respondents Jen Sanders and Nicholas DiSalvatore, both from Boston College.

In addition, this year’s conference will feature the first installment of the M. Shawn Copeland Presentation in Contextual Theology—an annual, funded graduate student presentation on the intersection of Contextual Theology and Lonergan Studies. The graduate student awarded the M. Shawn Copeland Presentation in Contextual Theology will have the opportunity to present their work in an expanded format of 30 minutes presentation, 15 minutes Q&A, and will receive financial support for travel and accommodations. Special consideration will be given to those submissions that creatively and constructively advance both an area of contextual theology and a relevant aspect of Lonergan Studies. Students interested in applying for the M. Shawn Copeland Presentation in Contextual Theology should follow the regular submission instructions below while also indicating by email their interest in the award.

Regular paper presentations will be a total of 30 minutes: 20 minutes presentation, 10 minutes Q&A. All 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. Only one submission per person will be considered. Email the abstract to lonergansociety@gmail.com no later than July 8th, 2013. Submission results will be announced no later than July 22nd, 2013. Email lonergansociety@gmail.com with any questions.

COMING UP

Boston College 40th Annual Lonergan Workshop

"The Hermeneutics of Reform & Renewal: 50th Anniversary of Vatican II" will be the theme of the workshop held between June 16 and June 22, 2013 on the BC campus. Speakers and Workshop Leaders include: David Aiken (Gordon College), Liam Bergin (Boston College), Patrick H. Byrne (Boston College), Victor Clore (Mercy College), Ivo Coelho, SDB (Ratisbonne House), M. Shawn Copeland (Boston College), Robert Daly, S.J. (Boston College), Theodore Damian (Metropolitan College),
Robert M. Doran, S.J. (Marquette University), Peter Drilling (Christ the King Seminary), Richard Grallo (Metropolitan College), John Haughey, S.J. (Woodstock Institute), Grant Kaplan (St. Louis University), Arthur Kennedy (Archdiocese of Boston), Joseph Komonchak (Catholic University of America), Christian Krokus (University of Scranton), Richard Liddy (Seton Hall University), William Matthews (Milltown Institute, Dublin), Michael McCarthy (Visser College), Russell McDougall, C.S.C. (Gregorian University), Bernard McGinn (The Chicago Divinity School), Mark T. Miller (University of San Francisco), Gilles Mongeau, S.J. (Regis College), William E. Murnion (Philosophical Works), Elizabeth Murray (Loyola Marymount University), Gordon Rixon, S.J. (Regis College), Randy Rosenberg (Fontbonne University), Louis Roy, O.P. (Dominican University), Carla Mae Streeter, O.P. (Aquinas Institute), Francis A. Sullivan, S.J. (Boston College), Kevin Vander Schel (Independent Scholar), Charles T. Tachney (Copenhagen Business School), Jeremy Wilkins (LRI, Regis College).

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

Journey of Transformation: Perspectives from Bernard Lonergan

On Saturday, June 29, 2013, 10:30AM - 5:30PM there will be an international conference at the Catholic Chaplaincy, Oxford University, Oxford, England, co-sponsored by the Bernard J. Lonergan Institute at Seton Hall University and the Maryvale Institute, Birmingham, England. The conference will focus on the implications of Lonergan's thought throughout the disciplines and the professions.

Scheduled speakers thus far include: Andrew Beards (Maryvale Institute), Bishop Philip Egan (Diocese of Portsmouth), Joseph Fitzpatrick (Scotland), Christopher Friel (Maryvale Institute), Richard Liddy (Seton Hall), William Matthews (Dublin), Dalibot Renic, S.J., Deborah Savage (University of St. Thomas, Minn.), Timothy Walker, Gerard Walmsley, Gerard Whalen, S.J. (Gregorian University).

CTSA Miami, 2013


Australian Lonergan Workshop 2013

This is advanced notice of the Australian Lonergan Workshop and a call for papers on the theme, "From Polarization to Collaboration." The biennial Australian Lonergan Workshop will begin in the evening of Friday May 24th and run through to mid-afternoon (about 3pm) on Sunday, May 26th. The workshop will be held in Melbourne— most probably at the Thomas Carr Centre, Victoria Parade, East Melbourne, to be confirmed at later date.

The workshop seeks active participation, particularly through: (a) preparing and presenting a paper on some aspect of the theme; (b) preparing and facilitating a workshop on some aspect of the theme; (c) presenting a report or reflection on recent work you may have done on Lonergan’s writings. This could be in the form of a work-in-progress report or a recent achievement report on something already completed. There will also be group discussion of two Lonergan texts. Some possible aspects of the theme you might consider for papers and workshops include:
• bias and its solution (cosmopolis) in Insight, Chap. 7
• Lonergan’s call for collaboration in Insight, Chap. 20
• Functional Specialties underpinning collaboration Method in Theology, esp. Chaps. 5, 10.

Hope to see you in May! - John Little jdlittle@ozemail.com.au; Sean McNelis smcnelis@fastmail.com.au; Tom Halloran tom@polymedia.com.au.

The 4th International Lonergan Workshop

Rome, Toronto, Mainz….and now, Jerusalem! Please join us in Israel this summer for the 4th International Lonergan Workshop held at the Ratisbonne House, Jerusalem, August, 21–28, 2013. This event will be hosted by Ivo Coelho, SDB. Please contact Fred Lawrence (lawerence@bc.edu) for more details and to express interest in the attending the conference.

West Coast Method Institute 2013

The 28th Annual Fallon Memorial Lonergan Symposium will be held at Loyola Marymount University, Los Angeles from April 4-6 (Thursday to Saturday). For those who have registered for this event, please note that papers will be available prior to their presentation. The Symposium Program will be posted prior to the symposium on the Los Angeles Lonergan Center website.

The Second Latin American Lonergan Workshop, Mexico City

The workshop, to be held at Universidad Iberoamericana, Mexico City, June 13-14, 2013, will focus on the theme of "The Human Good" Participants are invited to submit a one-page abstract to Francisco “Paco” Galan (francisco.galan@ibero.mx) or James Duffy (james.duffy@itesm.mx) by April 19th, 2013. To pre-register, please send an email to Francisco or James indicating your affiliation, any special needs, and if you will be staying through the weekend of June 15-16th. There will be a registration fee of $250 MXN ($20 USD) payable on the first day of the workshop. Accommodations: the Camino Real Santa Fe is within walking distance of the university. http://www.caminoreal.com/ Reservations with Estela Anguiano, 011-52-55-5004-1616, ext. 4954.

PROJECTS

Lonergan Research Institute

Announcing the 2013 Frederick E. Crowe Bursary: This annual 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 2013 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 2013 bursary is $1200. The next deadline for applications is **December 15, 2013.** The winning proposal will be announced soon thereafter. Completed applications should be sent to Jeremy Wilkins, Director, at jeremy.wilkins@utoronto.ca, or c/o Lonergan Research Institute, 100 Wellesley St. West, Toronto, Ontario, Canada M5S 2Z5.

**Collected Works**

Two new volumes of the Collected Works will be published during March: vol. 23, *Early Works on Theological Method 2*, and vol. 24, *Early Works on Theological Method 3*. These both contain records of Lonergan's Roman courses on method from 1959 to 1963.

**Lonergan Resource**

www.lonerganresource.com


**Lonergan Archive**

www.bernardlonergan.com

From the 1970 Florida Congress, Audio recordings:

1005BA0E070: Joseph Flanagan, Philip McShane, and Matthew Lamb conduct an interview with Bernard Lonergan, after preliminary remarks from Eric O'Connor, Bernard Tyrrell, David Tracy, and Joseph Collins.

990B0A0E070: David Tracy ends a panel discussion, which is followed by Lonergan responding to some of the points raised by the panel and answering a few questions from a wider audience.

1004AA0E070: David Tracy conducts a group discussion in which participants discuss their papers. Lonergan enters in later in the discussion.

1008AA0E070: Frederick Crowe conducts a group discussion, which includes Bishop Butler, Eduardo Perez Valera, George Klubertans, Elizabeth Anscombe, and Lonergan. Lonergan is very interesting on religion and on 'insight into insight.'

Also, several transcriptions of Lonergan's handwritten notes by R. Doran. See the News and Events listing on the site for further information.

**PEOPLE**

Moving on: Michael Vertin, who served as associate director of the Lonergan Research Institute from September '08 to September '12, has moved on to research scholar for LRI. Congratulations to Michael and deep gratitude for his many contributions!

Also at the Lonergan Research Institute, Michael Shields, SJ, has moved from full-time to part-time work as translator, transcriber and editor of Lonergan's Latin works. Mike began at the LRI in 1980 and, by his account, has translated about 1,250,000 Latin words to English. In the Collected Works of
Lonergan, he translated four volumes: *The Ontological and Psychological Constitution of Christ, The Triune God: Doctrines, The Triune God: Doctrines*, and *Early Latin Theology* (vols. 7, 11, 12, 19), and has completed translations of works yet to be published. Besides works for the CWL series, he translated 43 Latin documents and transcribed 13 documents, all available electronically. As our readers well know, his translations are clear and elegant. So it seems timely to recognize his contribution and assure him of our appreciation of his good company in the Lonergan enterprise.

**2012 Frederick E. Crowe Bursary Awarded**

The Awards Committee for the Frederick E. Crowe Bursary is pleased to announce that the 2012 Bursary has been awarded to Mr. Andrew Barrette, a younger scholar who is a doctoral student in philosophy at Southern Illinois University, Carbondale, Illinois, U.S.A.

Mr. Barrette’s philosophical research regards the thematic similarities and differences between the work of Lonergan and those influenced by him, on the one hand, and that of scholars in the phenomenological tradition, on the other. Although the resources in phenomenology at SIU are ample, those in Lonergan studies are less ample. Hence Mr. Barrette will use this award to defray some of his expenses for travelling periodically from Carbondale, near the southern tip of Illinois, to Milwaukee, Wisconsin, in order to participate in a course taught at Marquette University by Prof. Robert Doran. Warm congratulations are due to Andrew Barrette, whose proposal emerged from a field of fine applications.

The deadline for younger scholars to apply for the 2013 Crowe Bursary is 15 December 2013. For the meaning of "younger scholar" and other details about applying for the Bursary, please visit the LRI website.

**LRI Graduate Seminar Series**

On January 11, 2013 the LRI Graduate Seminar series was pleased to present David Boehmer of Trinity College who presented a paper on "Hamann, Kant, and the Lutheran finitum capax infiniti," with a response by Matthew Thollander of Wycliffe College.

On February 15, 2013, a paper was presented by Reid Locklin of St Michael's College, Toronto, entitled "One Nostra Aetate or Two? Hermeneutics and Vatican II." A response was provided by Darren Dias, OP, of St Michael's College.

**R.I.P.**

**Father Robert Croken**, former Director of the LRI and co-editor of four volumes in the Collected Works of Lonergan, went to his eternal reward early Friday morning, 1 March 2013 at Rene Goupil House in Pickering, Ontario. He was in his 80th year of his life and in religious life for 59 years. Bob was born in Emerald, Prince Edward Island, the son of Cornelius and Margaret Hammill. After schooling of 6 years in the neighboring town of Kinkora and at St. Dunstan’s University, he entered the Society at Guelph on 7 September 1953. He did one year philosophy at the seminary in Toronto in 1957 and two more years at Mount St. Michael’s, Spokane. His regency took place at Loyola High School, Montreal and theology followed in 1962 at the new Regis College in the Toronto suburb of Willowdale. He was ordained a priest on 5 June 1965 and did tertianship at St. Beuno's in Wales.

Bob began further studies in theology in 1967 at Fordham University, Bronx, N.Y. Upon receiving his degree, after 4 years he moved back to Toronto to begin lecturing in theology at St. Augustine’s Seminary and at the Toronto School of Theology. In 1977 he was appointed Rector of Regis College and continued his teaching assignment. He went back to Guelph in 1984 to become Rector of Ignatius College and ended his term in 1990.
After a sabbatical he became Director in 1991 of the Lonergan Research Institute. When his term as Director ended in 2001 he continued on at the LRI as a valued collaborator and writer. Bob was co-editor of four volumes in the CWL: 6 (Papers 1958-1964), 17 (Papers 1965-1980), 20 (Shorter Papers), and 22 (Early Works on Theological Method I). He was also the author of a volume on Luther's views of the Eucharist as sacrifice.

By 2008 Bob was increasingly afflicted with memory loss, resulting in confusion and inability to carry on detailed conversations. While still healthy and active, he decided it would be better to move to Pickering. Bob had given up driving and thus his pastoral ministry in the archdiocese came to an end. A quiet and reflective Jesuit, Bob was an attentive listener and enjoyed good conversation. He was a calming presence in any community he lived in. May the angels lead him to paradise!