
This volume is the first of two that treat Bernard Lonergan’s courses on method at the Gregorian University in Rome between 1959 and 1963. An earlier volume (22), Early Works on Theological Method 1, contains a record of the institutes on method that Lonergan conducted in North America between 1962 and 1968. This volume is presented with the original Latin and an English translation on facing pages.

Among the documents featured in Volume 23 are two complete texts written or approved by Lonergan: “Understanding and Method” (1959) and “The Method of Theology” (1962). Also included are Lonergan’s own text of a portion of the 1959 course “System and Method,” as well as editorial reports on the remainder of that course and on the 1961 revised course on “Understanding and Method.” Finally, the book contains an appendix with short materials found in the Lonergan archives relevant to the 1962 course “The Method of Theology.”


Continuing where Volume 23 left off, Volume 24 of the Collected Works of Bernard Lonergan traces the background to Lonergan’s notion of functional specialization as it emerges in his Latin courses and seminars on method.

This volume contains editorial reports based on Lonergan’s handwritten notes for two courses in 1963, both entitled “Method in Theology.” Also included is the lecture “De Notione Structurae,” dating from 1964, along with an English translation on facing pages.

Together with Volumes 22 and 23, Early Works on Theological Method 3 provides readers with a thorough presentation of the data on Lonergan’s development through the 1960s as he worked out what became the classic book Method in Theology (1972).


“When speaking of conversion, we have noted the perspectives of Horton and Fisher, indicating a shift from traditional to Catholicism with varying degrees of assimilation. Until Catholic Church's major council, Vatican II in 1962, it will be seen to have entailed a pattern of adhesion in Africa, as described Fisher. For the purpose of analysis, this discussion will employ the concept as defined by the philosopher-theologian Bernard Lonergan for whom it entails a profound change of horizon leading to responsibility not only in religious matters but also intellectually.”


“In this essay I will present an overview of what I have called psychic conversion. I will begin by narrating the birth of the idea, then will begin by narrating the birth of the idea, then will present a brief schematic history of its development and principal applications to date, and will conclude by presenting my current thinking, which involves connections with the philosophy of Martin Heidegger, the depth psychology of C.G. Jung, and the mimetic theory of Rene Girard. It will be clear from the first section that Heidegger and Jung were influential in the very emergence of the idea, but in my current work I have developed some new perspectives in their regard, and I will mention these at the end.” (1)


“This essay is structured according to Lonergan’s notion of functional specialization. After providing a brief explanation of functional specialization, I proceed to work in four of the eight functional specialties, what Lonergan called the second, mediated phase of theology: doctrines, foundations, systematics, and communications. Under the heading of “doctrines” I highlight the character of the declaration and focus on the meaning of the relevant claim. I then move on to “foundations” by examining the explicit grounds upon which the claim rests. Third, I employ “systematics” by asking how this claim can be more profoundly understood in relation to the theological doctrine that the church of Christ subsists in the Catholic Church. Finally, in the section on “communications,” I indicate how the proposed systematic understanding might influence the way in which interreligious dialogue is actually pursued. (20-21)


For several decades the official teaching office of the Roman Catholic Church has consistently invoked the notion of religious experience as a category for interreligious dialogue. Moreover, the Church has appealed to the so-called dialogue of religious experience as a means of encouraging its members to constructively engage with persons who are committed to "other" religious traditions. This essay seeks to develop a systematic understanding of religious experience as well as the dialogue associated with it. Subsequent to summarizing the recent magisterial teaching on the dialogue of religious experience, the essay continues by probing the meaning of religious experience as such, particularly with the assistance of the theological insights of Bernard Lonergan and Louis Roy. The essay concludes by acknowledging some of the limitations that persist in connection with the dialogue of religious experience, namely, those that inevitably arise when considering the particularity of the incarnation and the necessity of the Church for salvation.


The 20th and 21st Centuries have been characterized by theologians and philosophers rethinking theology and revitalizing the tradition. This unique anthology presents contributions from leading
contemporary theologians - including Rowan Williams, Fergus Kerr, Aidan Nichols, G.R. Evans and Tracey Rowland - who offer portraits of over fifty key theological thinkers in the modern and postmodern era. Distinguished by its broad ecumenical perspective, this anthology spans arguably one of the most creative periods in the history of Christian theology and includes thinkers from all three Christian traditions: Protestant, Catholic and Orthodox. Each individual portrait in this anthology includes a biographical introduction, an overview of theological or philosophical writing, presentation of key thoughts, and contextual placing of the thinker within 20th Century religious discourse. Overview articles explore postmodern theology, radical orthodoxy, ecumenical theology, feminist theology, and liberation theology. A final section includes portraits of important thinkers who have influenced Christian thought from other fields, not least from Continental philosophy and literature. (Bernard Lonergan is discussed in chapter nineteen in this book).


In chapter ten of this book, Little applies Bernard Lonergan’s intentionality analysis to self-control in management situations: “This chapter represents Lonergan’s intentionality analysis through – and going behind – language and the concepts familiar to managers, such as data, opportunity, risk, conflict, values, vision, strategy, plans and performance. It shows, in particular, how questions derive change and facilitate movement through the various levels of the structure. But above all, and most critically important for managers, is the disclosure of the dynamic nature and structure of control -- and of self-control in particular. Within management situations of complexity and ambiguity, clear self-control is essential whether it be to heighten one’s vigilance, to innovate, to assess probabilities and risk, to discern positions of conflict, to maintain clarity of purpose or, with courage, to uphold commitments when opposition mounts. The definitive textbook required to analyse intentionality is oneself. Guides can assist one’s reading of this ‘text’ and one’s coming to self-knowledge and, thence, to the possibility of wisdom.”


“Drawing imaginatively upon the tradition of Ignatian spiritual discernment, Amartya Sen's capability theory, and Bernard Lonergan's dynamic interpretation of experience, understanding, judgment, and decision, the authors seek to show how "the protagonists of our stories came to know their changing reality" and, looking beyond mere economic rationalization, respond to the full range of human values .”


“The present study first examines Lonergan’s 1931 essay on Chesterton in light of the former’s explication of common sense in his book, Insight. An analysis of Lonergan’s second, 1943 essay on Chesterton ensues and further situates Chesterton as a soteriological theologian. A third and final section integrates Lonergan’s discussion of cosmopolis with Chesterton’s “Ethics of Elfland” in Orthodoxy so as to apply Lonergan’s essays on Chesterton to an overall theology of soteriological gratitude.” (38)

Secular contemporary development discourse deals with the problems of societal development and transformation by prioritizing the human good in terms of vital and social values with the aim of providing the basic necessities of life through social institutions that work. While such an approach is profitable by promoting economic growth, it does not take note of other dynamics of social progress and development. Also, it fails to notice the consequences of development strategies on human flourishing, well-being, and happiness.

Ogbonnaya argues for an integral approach to development by engaging in a fruitful dialogue between Bernard Lonergan’s philosophical anthropology with contemporary development discourse, as represented in select theories of development, and in select principles of Catholic social teaching. It makes a case for social progress and transformation as emanating from human understanding. Also, it highlights the parts of Lonergan’s theory that contribute to an understanding, specifically of his treatment of bias, and of the shorter and longer cycles of societal decline. In view of the reality of moral impotence and limitations, it considers the reversal of societal decline as possible through the supernatural solution of God’s grace.


The "new atheism" has difficulty distinguishing scientific issues from metaphysical ones. Still many theologians and philosophers have the same difficulty. [Ormerod] argues for the necessity of something like what Bernard Lonergan calls ‘intellectual conversion’ to help make this distinction. Drawing on the work of physicist Lawrence Krauss and Augustine’s narrative of his own intellectual conversion, illustrates the confusions that arise when such conversion is lacking, and how such conversion can assist in moving the discussion about science and religion forward.


This study explores the religious philosophy of Bernard Lonergan in order to extend his understanding of understanding and the procedures of the human mind into a reflection on mythic symbolic religious language, to provide a basis for a religious philosophy compatible with modern science, critical philosophy, and a genuinely religious outlook. Chapters one through six deal with his achievement of a generalized empirical method, chapter seven with a philosophy of God and an argument for His existence and chapters eight through twelve with the development of a religious philosophy and its implications for contemporary religious thought, and an epilogue on Paul Ricoeur's work on religious myth and symbol in order to show how a religious philosophy can be applied to a critical interpretation of religious texts.


The author appeals to Bernard Lonergan’s insight into insight in articulating the Insight approach to conflict resolution. “The distinguishing feature of Lonergan’s Insight Theory is that it takes its bearings from the common-sense observation that as human beings, we have minds and we use them. To put it another way, Insight theory is Lonergan’s answer to the question: What are we doing when we use our minds? And when applied to the realm of conflict studies, the basic question of the Insight approach becomes: What are we doing when we use our minds to lock ourselves into conflict with each other? This question reveals what the Insight approach would mean by the phrase, ‘the human dimension of conflict,’ and in this connection, it is important to note the object that this basic question intends. It is not asking: What is this conflict about? Or,
what do we have in mind? But rather: What are we doing when we use our minds? This is not to say that the content of our thoughts is not important. Obviously, it is. But as I will show, the explanatory purchase of the Insight approach comes from its focus on the operations of the mind, rather than its content.”


“This paper explores metaphysical constructs which describe the convergence of consciousness both between individuals, as seen in psychic communication, and between the collective, as exemplified in the loving bonds between people and an ultimate finality with God….Bernard Lonergan posits the continual evolution of nature, including human beings, in an emergent probability which involves chance, but is a result of the interaction between classical and statistical laws, systematic and non-systematic process. This is not simply chance, but the natural development based on the nature of nature itself. A metaphysics which might unify this thinking brings a further theoretical clarity to ‘systemic’ thinking.”


“The Supplement includes forty-five articles arranged over six chapters, coming to some 80,000 words in the unpublished English translation. It is scheduled for publication as volume 9 of the Collected Works. In the last chapter Lonergan explicitly addresses the historical causality of Christ, providing a unique insight into his soteriology. The focus of this article is on that last chapter, with three specific aims. Part I will interpret Lonergan’s use of general theological categories. Part II will provide a brief summary of Lonergan’s understanding of the historical causality of Christ. Part III will argue that the Supplement is a notable example of Lonergan’s long-range approach to practicality and a major contribution to a vision established in his Epilogue to Insight. (64-65)

REVIEWS


Moloney, Raymond S.J., Milltown Studies 70 (Winter 2012).


**WEBWORKS**


Recent additions to the "Questions and Answers" section (all prefixed by Q/A) are:

43 The Parting of the Ways in Lonergan Studies
44 An Added Context for Method Chapter One
45 Difficulties of Searching for Trinitarian Meaning
46 Making Operative Fruitful Ideas
47 Moving to Functional History
48 Beyond Crowe’s *Theology of the Christian Word*
49 Symbolizing Lonergan’s Achievement
50 Towards Global Functional Care
51 You Make My Skin Caul
52 Focus on Concrete Results

**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!


O’Hear examines the reasons that are given for religious faith. His approach is firmly within the classical tradition of natural theology, but an underlying theme is the differences between the personal Creator of the Bible or the Koran and a God conceived of as the indeterminate ground of everything determinate. Drawing on several religious traditions and on the resources of contemporary philosophy, specific chapters analyse the nature of religious faith and of religious experience. They examine connections between religion and morality, and religion and human knowledge – the cosmological, teleological and ontological arguments, process thought, and the problem that evil presents for religion. The final chapter returns to the inherently dogmatic nature of religious faith and concludes that rational people should look beyond religion for the fulfilment of their spiritual needs.

In chapter 3, "Religion, Truth and Morality," O’Hear critiques and is highly critical of the "neo-thomists," including Bernard Lonergan on his notion of being, his analysis of judgment, and the natural theology that follows from it.


References to Lonergan and his critical realism can be found in number of places throughout this book.
One of the key achievements of critical realism has been to expose the modernist myth of universal reason, which holds that authentic knowledge claims must be objectively "pure," uncontaminated by the subjectivity of local place, specific time and particular culture.

Wright aims to address the lack of any substantial and sustained engagement between critical realism and theological critical realism with particular regard to: (a) the distinctive ontological claims of Christianity; (b) their epistemic warrant and intellectual legitimacy; and (c) scrutiny of the primary source of the ontological claims of Christianity, namely the historical figure of Jesus of Nazareth. As such, it functions as a prolegomena to a much needed wider debate, guided by the under-labouring services of critical realism, between Christianity and various other religious and secular worldviews. This important new text will help stimulate a debate that has yet to get out of first gear.

**CONFERENCES & COURSES**

"Critical Thinking, Critical Realism" Symposium

The Boston College Lonergan Institute held its "Critical Thinking, Critical Realism" Symposium on Friday, April 26th and Saturday April 27th at Boston College.

**West Coast Methods Institute 2013**

The 28th Annual Fallon Memorial Lonergan Symposium was held on April 4-6, 2013, at Loyola Marymount University, Los Angeles.


**Panel Discussion:** Cynthia Crysdale & Neil Ormerod, "Creator God, Evolving World"; Neil Ormerod, Christian Jacobs-Vandegeer, Rohan Curnow, "The Structure of Fundamental Theology." (Chair, Mark Doorley)
Australian Lonergan Workshop 2013

The biennial Australian Lonergan Workshop was held over the weekend of May 24-26, 2013. The theme for the workshop was “From Polarisation to Collaboration.”


Workshops included: Brett Rangiira, Geoff Brodie and Con O’Donovan on "Education;" John Boyd Turner on "From Conflict to Peace;" John Little on "Business;" Sean McNelis on "Functional Collaboration."

Group discussions on: (a) a Lonergan text on "Self-transcendence: Intellectual, Moral and Religious," CWL 17, chapter 17; (b) What is happening in Lonergan Studies in Australia? and (c) Dialectic: The Structure in Method in Theology.

Marquette Lonergan Project Colloquium: Lonergan's Economics and the Global Financial Crisis

The topic of the Marquette Lonergan Colloquia in 2012-13 has been Globalization. In the fall the Marquette Lonergan Project conducted a colloquium on “Globalization and the Multireligious Situation,” the proceedings of which are available on the Lonergan Resources website. On February 288 and March 1, Marquette hosted a colloquium on “Lonergan’s Economics and the Global Financial Crisis.”

The following materials are available on the Lonergan Resources website http://www.lonerganresource.com/ in mp3 audio format. Some of the materials will also be made available as PDF files:


COMING UP


The Lonergan Society at Marquette University will be hosting the fifth annual Lonergan on the Edge graduate student conference on the campus of Marquette University, Milwaukee, Wisconsin. Papers of 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 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 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.

Keynote Speaker: Dr. Jeremy W. Blackwood, Marquette University. Panel Discussion on “Grace, consciousness, and Conversion.” Saturday, September 21st, 2013. Featuring Dr. J. Michael Stebbins, Avera Health; Dr. Steven Cone, Lincoln Christian University; Dr. L. Matthew Petillo, Boston College; Nicholas DiSalvatore, doctoral candidate in theology at Boston College; Jen Sanders, doctoral student in theology at Boston College.

Fifth Annual Colloquium on Doing Systematic Theology in a Multi-religious World. November 7-8, 2013

The Lonergan Colloquium will be held on Thursday, November 7, 4-6 PM, and Friday, November 8, 10 AM - 4 PM, at Marquette University. This colloquium will take a somewhat different approach from the usual pattern. Darren Dias, St Michael's College, University of Toronto, is organizing a major collaborative project in systematics, with the goal of producing a set of texts over the next 5 to 10 years. We will help his effort get off the ground in this colloquium.

Robert Doran will give the annual Doerr Chair lecture on Thursday afternoon, on "The Structure of Systematic Theology." The time on Friday will be spent in collaborative and constructive dialogue. Further details as to format will be worked out over the summer.


The Gregorian University acknowledges the sixty-year anniversary of Lonergan arriving at the Gregorian as a professor of dogmatic theology. The conference is intended to give a new impulse to Lonergan studies at the Gregorian University and the presence of students of Lonergan’s thought from elsewhere will be gratefully appreciated. Talks will include: Fred Lawrence, "Lonergan's Quest for a Hermeneutics of Authenticity;" Matthew Lamb and respondent Rosanna Finamore, "Lonergan’s Gregorian Years: Deepening His Anthropological Foundations;" Massimo Pampaloni and respondent Jeremy Wilkins, "Interpreting the Early Church Councils—with Oriental Christians;" Neil Ormerod and respondent Philipp Renczes, "Lonergan and Interreligious Dialogue;" Michael Paul Gallagher and respondent Joseph Agbonnaya, "Lonergan as Therapy for Confused Cultures". Also scheduled are three panel discussions: "Understanding the Religious Other"; "Social Science, and the Healing of History"; and "Lonergan and the University ."
Participants are invited to offer 20-minutes on research they are conducting at present (that is related to the conference theme) Talks and panel discussions will be in both English and Italian with simultaneous translation. From July see dedicated site within the university web page http://www.unignore.it. Registration online is free. Enquiries: Fr. Gerard Whelan SJ: whelan@unignore.it


Advance Notice And Call for Abstracts on papers for presentation at the University of British Columbia, Vancouver, Canada.

Bernard Lonergan’s Legacy includes fundamental discoveries in economics, as well as his identification of a generalized empirical method for academic work (A Third Collection, 141). Both Lonergan’s economics and generalized empirical method are substrucutures of his later central achievement, functional specialization. Verifiably pre-emergent within theology, philosophy, the sciences and other academic disciplines, functional specialization will be an omni-disciplinary progress-oriented methodology for effective collaboration and Global Care. Presentations will be in various disciplines, including, but not limited to, theology, philosophy, education, housing, economics, law and science. The conference will be of special value to graduate students interested in functional specialization.

At this time, we are inviting submission of abstracts. We would ask that you focus your conference paper on understanding the new methodology, or that it be an effort toward a contribution that is within one of the functional specialties. Please submit your abstracts to Conference Director, Terry Quinn at terrance.quinn@mtsu.edu, by September 22, 2013. Conference information will be made available in October 2013.

PROJECTS

Lonergan Research Institute

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 1971 establishment of the Toronto Lonergan Centre, the predecessor of the Lonergan Research Institute.

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.

**PEOPLE**

**Lonergan Research Institute Graduate Seminar Series**

On March 22, the LRI Graduate Seminar was pleased to present Jean-Pierre Fortin, St Michael's College, who presented a paper entitled “Bonhoeffer and Delp: Prison and Christian Discipleship.” A response was provided by Mary Ellen Sheehan, St. Michael’s College.

**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.

**Sponsor**

Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Jeremy D. Wilkins, jeremy.wilkins@utoronto.ca. Tel: 416-922-5474 ext. 240. Research Associate: Wayne Lott, wayne.lott@mail.utoronto.ca. Tel: 416-922-5474 ext. 221. Research Scholar: Michael Vertin.

**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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