PUBLICATIONS


In 'Aposynagogos and the Historical Jesus in John,' Jonathan Bernier utilizes the critical-realist hermeneutics developed by Bernard Lonergan and Ben F. Meyer to survey historical data relevant to the Johannine expulsion passages (John 9:22, 12:42, 16:2). He evaluates the major two contemporary interpretative traditions regarding these passages, namely that they describe not events of Jesus' lifetime but rather the implementation of the Birkat ha-Minim in the first first-century, or that they describe not historical events at all but serve only to construct Johannine identity. Against both traditions Bernier argues that these passages plausibly describe events that could have happened during Jesus' lifetime.


"If the real as we know it consists of actual instantiations of the intelligible and if God understands everything about everything, including those properties we include under the empirical residue, then it would seem that human understanding, more particularly creative understanding, is the best analogy for creation. Furthermore, God's creative understanding is continuous. God's continued understanding of the universe is one and the same with what is referred to as continuing creation or God's act of conservation. If we add to this the fact that God's understanding is a conscious understanding, then we have a way to come to some understanding of the way God is immanent in all of creation" (p.12).


[The summaries following each article are drawn from Kenneth Melchin's "Introduction to the Issue," below. - ed.]


The essay draws on Lonergan to advance insights into organizational learning—a topic widely recognized as important in business and management studies. Relevant resources in Lonergan include the structure of cognition, ethics, the social aspect of learning, and how the structure of the human good helps clarify how organizational decisions lead to collective action. Included are proposals ensuring authentic organizational learning by dealing with bias directly.


This article recounts how teaching undergraduate business students the generalized empirical method as a method for studying organizations from the inside (in part-time jobs or placements) emerged as a threshold concept, a concept in contemporary teaching and learning literature that identifies learning issues that are transformative, irreversible, integrative, bounded and
troublesome.


This chapter explores the range of organization development (OD) interventions that OD researchers may employ, and it grounds their selection and use in the generalized empirical method. The authors discuss how, when OD researchers and organizational practitioners collaboratively attend to organizational experiences, converse together to understand and to construct shared meanings—however provisional—from which appropriate OD research interventions may be selected and implemented, they are enacting the generalized empirical method.


Pointing to Lonergan’s intellectual and religious transpositions of Aquinas on reason and grace, this paper suggests how evangelisation encounters a ‘presence’. Historical sketches of Yong Yagong from Korea and Matteo Ricci in China provide contrasting evidence of the Divine desire for all to be saved. The Korean situation outlines what might have been the basis for an intellectual and moral enculturation of Christianity in the Chosun Dynasty, although what actually occurred was seventy years of persecution. The Chinese context suggests evidence for the workings of operative and cooperative grace in the late Ming Dynasty. This paper also expands on Lonergan’s early interest in the recapitulation of all things in Christ, envisioning evangelisation further as actions in history which realize our shared unity in Christ. The paper concludes by outlining how societal decline, redemption and progress are three variables for use in analysing how evangelisation is to go forward. The history of the Rites Controversy and its effect on the Church in Korea and China reminds us that forward movement on such a basis is likely to be difficult.


This thesis situates the doctrine of the Preferential Option for the Poor within the field of Lonergan Studies. To do so, it draws primarily upon the work of Bernard Lonergan and Robert Doran. The thesis is divided into five chapters. Chapter 1 begins an historical account of the emergence of the doctrine of the Preferential Option of the Poor. It covers the time period from the opening of the Second Vatican Council in 1962 up until the meeting of the Latin American Episcopal Conference at Puebla, Mexico, in 1979. Chapter 2 continues this narrative, beginning in the period after the Puebla meeting, and illustrates the process by which the doctrine of the Preferential Option of the Poor actually bifurcates into Ecclesial (Roman Magisterium) and theological (Latin American) forms. Chapter 3 introduces the key concepts from Lonergan Studies that are required to appropriate the Preferential Option for the Poor within a critical-realist framework. Chapter 4 employs these concepts, particularly the understanding of conversion outlined in Chapter 3, to situate the Option for the Poor in the framework of Lonergan Studies, and it concurrently engages major Liberation Theologians on the topic of the Option. Chapter 5 uses Doran's theology of history, as outlined in his Theology and the Dialectics of History, to move beyond Lonergan Studies in general, and provide a demonstration of the potency of Doran's achievement with respect to the Option for the Poor.

The paschal mystery holds a place of prominence in the lives of Catholics, both theologically and pastorally. Given its prominent theological and ecclesial place since the Second Vatican Council, this article examines the place and role of the paschal mystery for Catholic education. With the move from a ‘classicist world view to historical mindedness,’ the thought of Bernard Lonergan is employed—particularly his understanding of the person as subject and his law of the cross—as a means to frame the relationship between the paschal mystery and Catholic education.


The article investigates religious experience in relation to the hermeneutics of desire and interreligious dialogue. After summarizing Schleiermacher’s thought on religious experience, the article presents some ideas on religious experience in light of the insights of several contemporary thinkers. Robert Doran’s proposal for a hermeneutics of desire is enlisted to help clarify the nature of religious experience. The article concludes by suggesting that further study of the notion of desire, especially as it relates to religious experience, holds out some promising possibilities for interreligious dialogue.


Lonergan presents the ‘structure of the human good’ in *Method In Theology*, 1972. This is presented as an (x,y) grid. I argue that Lonergan sought to introduce the historical dimension (developed in the 1930’s) into a classicist scheme, and I trace the development of the idea in five phases. I introduce the notion of dimensions so that the phases can be thought of as removing and introducing dimensions into the structure: ‘(t) → (x,y) → (y) → (y,t) → (x,y,t)’. I suggest that viewing the final structure as three dimensional may obviate some difficulties in the reception of Lonergan’s thought.


This article discusses the importance of philosophical inquiry in nursing in order to achieve disciplinary goals of promoting good for individuals and society. We provide some general background on philosophy, its history and methods. Lonergan’s work is discussed to highlight some of the key points including the foundation of critically reflective consciousness. We also discuss the tension in academia related to the preference for fundable empirical research and the need for philosophical inquiry to examine disciplinary direction in light of underlying values and goals. We propose a three level taxonomy of philosophy in nursing: (1) the cultivation of an attitude of critical consciousness; (2) analysis and critical application of existing philosophical works, (3) the creative generation of new scholarly knowledge.


The question whether humans have a natural desire to see God involves the orientation, meaning, and purpose of human life. As a result, it has evoked long and complicated discussions of the connections between nature and grace, and between Creator and creature. There are two principal stances: the first, that the desire is only elicited, and the second, that it is primarily innate. Here, as in the broader 20th century debate about nature and grace, the different metaphysical assumptions and methods of each stance result in an apparently ‘irresolvable dispute.’ This essay presents as a solution Bernard Lonergan’s concept of ‘vertical finality.’ Generally speaking, it
refers to a relation of things to ‘an end higher than the proportionate end’ that should be included in a thing’s definition, that is, its essence. Applied specifically to our question, vertical finality provides a precise meaning to the supernatural inclination of the intellect. This concept is not well known or well understood. For this reason, among others, Lonergan’s position on the natural desire to see God has received only peripheral attention. Lawrence Feingold briefly refers to Lonergan several times in his second edition of The Natural Desire to See God According to St. Thomas Aquinas and His Interpreters, but he does not mention vertical finality.


The author draws on Lonergan to explore how trust works within business, defining a business organization as “a mediator, in trust, of self-giving of its stakeholders for the benefit of all.” The essay includes a “phenomenology” or empirical self-investigation of what goes on in business transactions, whether between two persons or in group business activities. It also explores implications for corporate conscience, and concludes with recommendations for reform in business.


The author presents the works of Michael Naughton, Helen Alford, and Charles Clark regarding a "common good" alternative to the traditional shareholder model of business normally taught in North American business schools. She draws on Lonergan's "structure of the human good" to refine the common good model. Examples illustrate how Lonergan's model moves the focus beyond the familiar "individual interest."


The essay includes reflections of a professional economist whose lifelong career has been influenced by Catholic Social Thought. It focuses on the social encyclicals and makes connections to Lonergan’s insights into the critical, ethical character of economics. A final section critically evaluates recent trends in relation to older or broader understandings of the discipline that, he suggests, are truer to what economics needs to be.


While post-modernist assaults on modernity correctly expose the pretensions of modernity—including its constructs of meaning in history, its abnegation of mystery, and its lapses into scientism, historicism, and relativism—the philosopher and theologian Bernard Lonergan discerned progress as well as decline in recent intellectual history. In part this is because under contemporary conditions we can avoid the pretensions of modernity, since in the wake of modern science and modern historical scholarship we witness the differentiation of interiority, which, properly understood as the discovery of the self, may be seen as leading to a new integration of the spiritual, the intellectual, the moral, and the historical.

Melchin, Kenneth R. “Introduction to the Issue” [titled, “Business, Economics, and Theological Ethics:

In 2010 and 2011, the “Lonergan Workshop” at Boston College dedicated week-long workshops to “Lonergan, Economics, and Business,” and the papers in this special issue of *Theoforum* are the product of the collaboration launched by these Boston workshops.


What is the difference between charity and justice, and how do the two relate in business and economic life? The essay examines Lonergan’s texts on charity and justice, and explores the liberation spirituality of Gustavo Gutiérrez as an example of charity, theologically understood. The essay concludes by suggesting ways the Gutiérrez example might be transposed to other contexts arising within business and economic contexts.


The article begins with the gospels’ admonition to take up one's cross and asks how Christians might understand Christ's work on the cross so that we might better imitate or participate in it. Using tools from recent advances in literary analysis and systematic theology, the article attempts to provide some answer to this question. It considers contemporary feminist and liberation theologians’ criticism of the common but problematic interpretation of Christ's cross, what is often called ‘substitutionary penal atonement.’ It compares this with Anselm's atonement theory of satisfaction and Bernard Lonergan's and René Girard's analysis of the cross as a communication of love that invites others into loving relationship. With these interpretations of Christ's work, it concludes with some thoughts on how Christians might take up their own daily crosses.


Bernard Lonergan distinguishes the emergence of classical culture correlative with the 'Greek discovery of mind' from its classicist degeneration. Drawing on Lonergan's *Verbum: Word and Idea in Aquinas*, I shall argue that the key to grasping the difference between the classical ideal and its classicist aberration lies in their respective cognitional theories, the former typified by an intellectualism traceable to Aristotle and Aquinas and the latter by an intuitionism traceable proximately to Scotus that Lonergan labels conceptualism. If a conceptualist account remains incapable of meeting the challenges concomitant with the emergence of modern science, historical scholarship and philosophy, Lonergan argues that an authentic retrieval of Aquinas provides the basis for responding to the breakdown of the classical control of meaning.


The doctrine of original sin affirms the coexistence of two contradictory but nonetheless natural orientations of the human spirit: (a) an unrestricted desire for cognitive and moral self-transcendence whose ultimate satisfaction, in Christian terms, is linked to knowledge of, and communion with God and neighbour; and (b) a prevolitional predisposition to seek satisfaction in limited goods – traditionally termed concupiscence or ‘moral impotence’ – that impedes the realization of humankind's proper telos. Correlative with the anti-Pelagian notion of original sin is the notion of sanctifying grace. Grace alleviates the negative inclinations constitutive of concupiscence – the subject’s inborn predispositions to various forms of personal and group egoism – by strengthening her desire for cognitive and moral self-transcendence.

This article explores differing accounts of the nature of desire, found in the works of Bernard Lonergan and René Girard, and their implications for our understanding of the origins or socio-cultural order. Using Lonergan's distinction between natural and elicited desires it argues that Girard's account of desire as mimetic may account for elicited desire, but may not account for natural desire, in Lonergan's account, as desire for meaning, truth and goodness. It then considers the implications for this distinction in our understanding of our socio-cultural origins.


This article provides an overview of the use of Lonergan’s transcendental method as a research method with human subjects. The method has been utilized in three studies. The notion of authentic subjectivity in research is discussed. Reflective use of this method suggests that it has both investigational and interventional qualities with transformative potential for both study participants and researcher.


The author introduces the history of Lonergan’s work on social science and economics. Highlights include Lonergan's effort to steer Catholic scholarship toward a viable "third way" that measured up to modern scientific standards, that is both empirical and critical, and that recognizes the political resources for ensuring that human decision-making reflects a proper understanding of human agency and responsibility.


The author explains how Japan’s labour law and “Works Councils” offer a forum for employee participation in corporate decision making. He argues that the Japanese practice provides an example of a concrete implementation of principles of Catholic Social Thought. A "theology of the workplace" is presented, based on Lonergan and Catholic Social Thought, along with an assessment of the Japanese experience as a successful “adaptive appropriation” of Catholic social principles.


This article examines Jane Barter Mouaison’s critique of Bernard Lonergan’s *The Way to Nicea*, and proposes a more generous interpretation of his project. Barter Mouaison’s critique rests upon a misreading of Lonergan. She conceives of doctrine as a liturgical distillation of Christian narrative, but he understands the Nicene *homoousion* as a shift toward systematic meaning in the expression of Christian teaching. This shift presupposes a Christian realism mediated by true judgments. It developed through a dialectical process in which the inadequacies of earlier formulations were gradually brought to light and eliminated, to arrive at the judgment that what is true of the Father is equally true of the Son and the Holy Spirit.
Beards, Andrew. *Insight and Analysis: Essays in Applying Lonergan’s Thought*. Continuum, 2010. (LSN 31/2; 2010)
Miller, Mark. *The Quest for God & the Good Life: Lonergan’s Theological Anthropology*. The Catholic University of America Press, 2013. (LSN 34/1; 2013)

**WEBWORKS**

A delightful account of Lonergan's sense of humor, upbringing, and various anecdotes. The author is well-versed in Canadian history and the work of Jesuits.

**CONFERENCES & COURSES**

**The 4th International Fu Jen Academia Catholica Conference. May 17-18, 2013.**
This year's conference at Fu Jen Catholic University, Xinzhuang, Taiwan was entitled "Reflections of the 'Year of Faith'—Fusion of Horizons and Religious Conversion. The first day of the conference included a session dedicated to the thought of Bernard Lonergan. Wing-Chung Kwan [關永中] (National Taiwan University), presented "The Dialectic of Metaphysics, No. V: Hegelian Dialectic: A Commentary on Lonergan's *Insight*, Chapter 14, 4.5 (a part of Dr. Kwan's ongoing project to provide a Chinese commentary and partial translation of *Insight*). Maria John Pl Selvamani (Fu Jen University), presented "Towards a Catholic Evolutionary Spirituality: An Appraisal." Wen-Hsiang Chen [陳文祥] (Fu Jen University) presented "Bernard Lonergan on the Transcendental Horizon and Religious Conversion."

**The Second Latin American Lonergan Workshop. June 13-14, 2013.**
The workshop was held at Universidad Iberoamericana, Mexico City and focused on the theme of “The Human Good”.

**40th Annual Lonergan Workshop, Boston College. June 16-22, 2013.**
Entitled "The Hermeneutics of Reform & Renewal: 50th Anniversary of Vatican II," speakers and Workshop Leaders included: 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 Included: "On Insight and on Method in Theology", "Lonergan, Economics, and Business", "Lonergan and Orthodox Christianity", and "Thinking in Four Dimensions: Lonergan and Contemporary Psychology."

**Journey of Transformation: Perspectives from Bernard Lonergan. June 29, 2013.**

The international conference at the Catholic Chaplaincy, Oxford University, Oxford, England was co-sponsored by the Bernard J. Lonergan Institute at Seton Hall University and the Maryvale Institute, Birmingham, England. The conference focused on the implications of Lonergan's thought throughout the disciplines and the professions. Scheduled speakers included: 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, and Gerard Whalen, S.J. (Gregorian University).

**CTSA Miami. 2013**

Held at the Hyatt Regency, the theme was “Conversion.” The session was entitled, “Various Applications of Lonergan’s Notion of Conversion.” John Dadosky of Regis College, Toronto, convened, with Cyril Orji, from the University of Dayton, moderating. M. Shawn Copeland, of Boston College presented, “A Role for the Notion of Consciousness in an African American Theology.” Mark E. Miller, of the University of San Francisco presented, “Sartre’s Nausea and Lonergan’s Conversion.” Francis X. Clooney, S.J., of Harvard Divinity School presented, “Intellectual Conversion as a Necessary Moment in Interreligious Learning.”

**Fourth International Lonergan Workshop. August 21-28, 2013.**


COMING UP

Annual Lonergan Lecture at Regis College. October 11, 2013

Patrick Byrne, Professor of Philosophy and Director of the Lonergan Institute at Boston College, will deliver this year’s lecture on October 11, 2013. Professor Byrne’s research areas include ethics and the philosophy of science. The author of a recent manuscript on ethics, he will address the topic “Can We Be Moral Without God?” Everyone is invited to this free event in the St Joseph Chapel of Regis College, 100 Wellesley Street West, Toronto.


This conference is entitled “Functional Collaboration in the Academy: Advancing Bernard Lonergan’s Central Achievement.” It will be held at the University of British Columbia in Vancouver, Canada from July 21-25, 2014. 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. To submit abstracts, contact Terry Quinn, Conference Director by September 22, 2013 at terrance.quinn@mtsu.edu


Registration fee is 30,00 Euros, which includes the dinner on November 29th 2013, to be paid at the registration desk on the first day of the conference (November 27th, 4:00pm).
Registration via the conference website by October 15, 2013 is obligatory. 
http://www.unigre.it/eventi/Lonergan/index_en.php

PROJECTS

Frederick E. Crowe Bursary – 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 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.

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 Associates: Bryan Gent, bryan.gent@mail.utoronto.ca, and Wayne Lott, wayne.lott@mail.utoronto.ca (Tel: 416-922-5474). 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 Tad Dunne, 2923 Woodslie, Royal Oak, MI 48073.

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

ISSN 0845-2849