In this article I will propose that Lonergan’s magnum opus, *Insight*, can be read in large part as an extended reply to precisely this problem. He repeatedly draws the reader’s attention to the “extra-scientific opinions” that must be addressed in order to reach a worldview that does justice both to the genuine achievements of science and the fundamental realities of human existence. That is to say, it is not the scientific methods or scientific results in or of themselves that lead to despair about the worth of ethical authenticity. Rather, in Lonergan’s view it is their fellow travelers, the unexamined opinions about what the sciences reveal, which lead to conclusions that undermine confidence about moral endeavor.


My paper of last year at the Lonergan Workshop, “From Person to Subject: Lonergan’s Methodical Transposition as Upper Blade for Reading Sankara,” was situated in the context of an effort to edit the work of Richard De Smet on the topic of the person in Indian thought. My procedure was to first examine Lonergan’s transposition of the metaphysical term, person, into the experiential term, subject, and then to use this transposition as an upper blade in examining De Smet’s work. My current context, instead, is the related one of collating and editing De Smet’s studies on the great Vedantin Sankaracarya. The question this time is: How does one go about retrieving good work? How could De Smet’s work on Sankara be retrieved in a methodical key?


In the organizing process, individuals are linked in common acts of meaning that lead to schemes of recurrence that are grounded in the moral obligations of role. Working from a terse account by Lonergan in which he outlines a process whereby individual learning may become collective action, I seek to explore the following questions. How does individual insight become collective (organizational) action? How does the general empirical method work beyond the individual level? I draw on constructs from the field of organizational learning to explore these questions.


Conversion is a sea-change in the operation of the human spirit in which we come to live more authentically in the most significant ways. As explained in Method in Theology, religious conversion is the most significant of these, an apprehension of transcendent value that forms the foundation for our right pursuit of being and value. Religious conversion is especially necessary for we fallen ones whose lives and societies have become disordered by decline. In decline, our authenticity becomes unauthenticity as absurdity comes to characterize our lives. Religious conversion reorders and renovates the way in which we love, changing us to be in love with God and thereby giving us the motivation, and the right apprehension of value, to live in a righteous way.


The important point here, in reference to debates over evolution, is that the dichotomy between an unfolding universe that is subject to necessity (A always and everywhere causes B) and a universe that unfolds according to “mere chance” is misguided. The assumption of this dichotomy is that either all events can be explained according to the domino effect – one thing causes another, which in turn causes another, and so on ad infinitum – or there is no intelligibility to be had whatsoever. Rather, by grasping the fact that science asks two different kinds of questions and yields two different types of intelligibility from the same data, we can see that making sense of world process in fact involves understanding an interaction of directly causal events and their probable occurrences.


In this paper I wish to make a suggestion regarding the significance of Bernard Lonergan’s breakthrough to functional specialization, a significance that has to do with the future of Catholic theology in the world church that Karl Rahner correctly says was mediated into thematic self-recognition at the Second Vatican Council. My suggestion is at once theological and methodological. The theological ground of the hypothesis is the doctrine of the universal mission of the Holy Spirit. The methodological component is Bernard Lonergan’s notion of functional specialization. The significance of Rahner’s vision of the Second Vatican Council for functional specialization is, I believe, that the eight functional specialties are to be applied by Catholic theology to the universal religious situation of humankind.


This festschrift includes 14 essays by colleagues or doctoral students of Tony Kelly. The book opens with a catalogue of Kelly's extensive writings, many of which have Lonergan highlighted in their title. Several essayists refer to Lonergan or Kelly's citing of him: Anne Hunt, Meredith Secombe, Neil Ormerod, Bernard Mulcahy OP and John Little (see separate bibliography item). Publication Code: 9781743240397.


The work described in this paper has been guided by four clusters of questions which, taken together,
would provide remarkable unity to psychology if answered correctly. These groups of questions pertain to learning, mis-learning, personality functioning, and personality development. The general constructs of learning and personality are central to most sub-specialties in psychology. Hence answers to the following questions should shed a unifying light on those areas of human activity and personal change that require complex problem solving.


This essay aims to cover the following ground: first, it examines the nature of Buckley’s dialectical method. Next, it briefly mentions two dominant trends concerning secularity and modernity. Then it turns to Charles Taylor and Rene Girard and compares their accounts of modernity’s relationship with Christianity under the following categories: 1) the relationship of Christianity to religion; 2) the nature of Christianity; 3) the nature and cause of modernity; 4) the impact of these theses on twenty-first century Christian apologetics.


For those familiar with Lonergan’s work, contemporary debates over cosmopolitanism recall his discussions of “cosmopolis” (literally, a universal city), a term Lonergan used in the 1951 article translated as “The Role of a Catholic University in the Modern World,” and which also played a pivotal role in *Insight*. I will argue here that, despite the appearance that Lonergan’s notion of cosmopolis is far removed from the concerns of the contemporary debate over moral cosmopolitanism, Lonergan’s account of cosmopolis in fact serves to illuminate important questions that moral cosmopolitanism, in particular that of Martha Nussbaum, should bear in mind.


In this paper, I shall explore some connections between the thought of these two major twentieth-century figures. There are doubtless numerous other parallels that could be noted, but I will touch on five that have occurred to me. Given the audience of this paper, I shall presume greater knowledge of Lonergan and lesser knowledge of Wojtyla as I discuss these points.


D’Costa’s work on the “epistemological” question “keeps open the question regarding the truth, goodness, and beauty to be found in non-Christians and their religions. This is precisely the type of task that a historically oriented comparative theology might address, without stepping back from difficult and informed judgments that both affirm and challenge various teachings and practices in other religions.” In the remainder of this paper I begin to do just that by turning to the work of Louis Massignon (1883-1962) and Bernard Lonergan (1904-1984), to the former for his careful study of Islam in the light of Catholic faith and to the latter for his thesis regarding the


In this article, I attempt to lay out the geography of the secondary literature on Lonergan’s theology of marriage and sexuality. A touchstone for organizing scholarly interpretation of Lonergan is the perennial question of contraception. Two kinds of questions exist with respect to Lonergan and this touchstone: (1) historical; (2) dialectic. At the historical level, one might ask – what was going forward
in Lonergan’s thought? In other words, did Lonergan hold or express the opinion publicly or privately that artificial means of birth regulation ought to be allowed in some cases? At the level of dialectic, one might ask, which position authentically follows from Lonergan’s moral and systematic theology of marriage?


For the Canadian Jesuit philosopher-theologian Bernard Lonergan (1904-1984), it was not just the discovery of language that was important, but the discovery of discovery itself: the act of insight, of understanding, of that “aha!” moment at the core of Helen Keller becoming such a significant leader. For what is authentic leadership but understanding the situation and what needs to be done, and communicating that vision to others?


Pegasus is a newsletter of the US-based organization for corporate ethics, the Caux Round Table. The paper explores the notion of trust in a simple business transaction and through this, develops a fresh way to conceive the role of money as an expression of value. John was invited by the Caux Round Table to participate in a business leader's retreat in Bangkok in October 2013, the aim of which was to explore ways to reshape capitalism to ensure viable global sustainability. The convener acknowledged two of the forty participants, John Little from Melbourne and John Della Bosca from Toronto, as having Lonergan interests and encouraged participants to read John's paper which he circulated to all. For the entire issue see http://www.cauxroundtable.org/index.cfm?&menuid=139&parentid=21.


The contents were originally presented as the keynote address at the Jesuit Colleagues in Business Education Conference at Marquette in July 2010.


The author discusses business organization as a matrix of dialectic tensions configured primarily by notions of trust and value. John explores Lonergan's account of the structure of the human good and Fred Lawrence's recent paper “Finnis on Lonergan,” to respond to Kelly's challenge in his recent book, The Resurrection Effect, where he writes: “the Resurrection effect inspires the creativity of a new manner of conceiving the common good. Such a new social imagination draws its inspiration, not from some utopian dream, but from the event that changed everything.”


This paper is drawn from a much longer essay on Lonergan entitled: “The Chill Winds of Modernity: The Profound Challenge of Catholic Renewal.” It is taken directly from the fourth section of that essay: An Ethics of Authenticity: Personal and Communal. In that section I contrast the moral traditions of medieval and Tridentine Christianity with the very complex moral traditions of modernity. Despite the moral complexity of the modern era, it differs fundamentally from the older Catholic tradition on four central background assumptions: the priority of equality to hierarchy; of autonomy to authority; of power to virtue; of the individual to community.

A common opinion among contemporary economists is that the work of institutional economists in the Commons tradition was largely descriptive and lacking theoretical content. Commons, however, presented his major text Institutional Economics as a work of economic theory. This paper presents a description of the theoretical core of Institutional Economics and an evaluation of it from the perspective of its potential usefulness in the teaching of modern labor economics. Part I below describes the theoretical perspective of neoclassical economic theory in order to clarify the institutional perspective by contrast. Part II describes Commons’ alternative perspective. Part III presents the conclusions derived from this comparison of the two alternative perspectives.


This book is a hopeful invitation to assent to a collaborative care for villages, towns, and the globe. The optimism springs from a possibility of circulating timely ideas in markets, schools, and town halls. Futurology Express envisages a population of humble and patient collaborators—some with a knack for recovering the story of lost or overlooked ideas; others with a knack for visioning a better future; and all bent towards radiating the light of timely ideas cyclically and spirally. The first fifteen chapters, written without footnotes, are accessible to any reader. Link via Axial Publishing: http://www.axialpublishing.com/


This is a sequel to Futurology Express that takes up classical questions of immortality and eschatology but addresses them in a fresh and distinctive way. “What is it to be like for me when I move out of this complex chemical wonderland that is my body?” By exploring topics including “the betweeness of death,” “time and eternity,” and “Aquinas and eschatology,” and by venturing into the works of a handful of contemporary theologians and physicists, McShane illustrates the requirements for stepping towards the mature collaborative work intimated by the method of cyclic collaboration pioneered by Bernard Lonergan. Link via Axial Publishing: http://www.axialpublishing.com/


Over a decade ago my book, The Knowledge of Christ (London-New York: Continuum, 1999) was published. It was a study of the various kinds of knowledge which our Lord had as a person, both human and divine, while he walked this earth. The crux of the question has always been our Lord’s human knowing, and how it fitted in with his transcendent knowledge as divine person in a human nature. The purpose of this article is, first of all to draw attention to the ongoing discussion of the problem and to highlight some of the more recent publications on this topic. Then I wish to discuss the issue in itself, but not in a comprehensive way, since for me that would be an unnecessary repetition of the contents of my book and, of course, would far exceed the scope of one article. My aim is rather to locate the solution as I see it, which in fact is that of Bernard J. Lonergan, and to indicate its position within the spectrum of differing approaches to the issue. Finally, I will conclude with some account of the official Church on the matter which has appeared in the last decade.

Mongeau explores whether Aquinas’s ideas about the dynamics of Christian discipleship as the quest for human flourishing culminating in the redemptive law of the cross a “more cosmopolitan” solution to the reversal of the longer cycle of decline than is often supposed. In its insistence that humanism has to go beyond itself, is more in harmony with the human “capacity to ask, to reflect, to reach an answer that at once satisfies his intelligence and speaks to his heart” than the modern solutions to the problem of evil based on “laws with teeth in them” or on “commerce as a replacement for war.”


It is necessary, therefore, to assess Aquinas’s conception of the relationship between faith and reason in light of this new context. I will proceed in three steps. First, I will review John Paul II’s recommendation of Aquinas as a model for the reconciliation of faith and reason in terms of his argument for the recommendation in *Fides et Ratio*, the reactions of philosophers and theologians to the encyclical, and the place of the encyclical in the modern papal promotion of Neo-Thomism. Secondly, I will outline, not so much Aquinas’s *theory* of the relationship between faith and reason, as the *method* he developed to reconcile faith and reason. And, thirdly, I will suggest how Aquinas’s approach to the reconciliation of faith and reason may be helpful in addressing the issue as it is mooted in contemporary philosophy and theology.


This article was prompted by considerations proposed by Heidi Ann Russell, in "Quantum Anthropology," in the same issue, 934-57. Ormerod argues that to recover a proper metaphysical frame to address science/religion questions, theologians must appropriate intellectual conversion as specified by Lonergan. Such an appropriation is fully congruent with scientific method but identifies metaphysics as a form of metascience, relatively independent of the actual findings of science. Once secured, intellectual conversion provides a basis of resistance to reductionist accounts of science and opens the door to a reappropriation of natural theology.


The dichotomy engendered by the hegemony of globalization as economic growth over other aspects of globalization calls for an integration that accounts for development and globalization as a phenomenon or a process that encompasses the reality of the various aspects of the human being, society, peoples, and institutions. This work examines how Lonergan’s philosophical anthropology promotes the concept of integral development as one of the ways of integrating the different forms of globalization so as to benefit the human person and to enhance the development and progress of nations.


This paper identifies Newman and Lonergan as two major contributors who shaped the current state of Catholic intellectual tradition. Their contribution lies in their creative use of tradition and history. Their relationship is also one of dependence – Lonergan drew upon Newman and did so creatively. The clarity Newman and Lonergan brought to the contentious matters of tradition and history offers a constructive way of clarifying the what and why of Catholic intellectual tradition.


This article shows how both a comparison of methods and dialogue between Pannenberg and Lonergan
on grace and revelation can contribute to attempts to understand the reality of God mediated by creation and the nature of human knowing – a dialogue that can contribute to a renewed look at how Christian theology can engage other religions in dialogue.


The question that I would like to address today arises from a repeated suggestion made in the writings of Richard Dawkins and others: that evolution puts an end to arguments from design. Dawkins treats this in his book, The God Delusion, in his discussion of Thomas Aquinas’s famous five ways of proving the existence of God. Needless to say, I do not think his handling of the five ways bears much resemblance to Aquinas’ understanding, and in fact the fifth way, by design, is perhaps the least telling of the five ways that Aquinas presents. Still, Dawkins chooses to focus on this because he does not really understand the first four, and he thinks he has a knock-down scientific argument for rejecting the fifth way.


The purpose of this paper is to discuss a research study that I conducted with members of the Israeli-Palestinian group, Combatants for Peace, in light of Lonergan’s heuristic structure of human development. The study itself is a much larger work that includes multiple themes and domains. For the purposes of this paper I will focus on the problems of group and general bias in prolonged conflict and will interpret the study findings within a transformative framework using Lonergan’s metaphysics of human development. I would like to suggest that a lens of political negotiation to violent conflict is insufficient and that a sustainable solution must be grounded in the development of authentic subjectivity.


In this paper, I hope to discuss the complexities and challenges of identifying and naming grace as a datum of religious consciousness. The transition from the second to the third stage of meaning requires what Lonergan calls a “transposition” of the scholastic theology of grace. For Lonergan, the task requires that one begin “not from a metaphysical psychology, but from intentionality analysis, and, indeed, from transcendental method.” According to Lonergan, difficulties abound because the theologian “may be looking for something with a label on it, when he should simply be heightening his consciousness of the power working within him and adverting to its long-term effects.” While the theologian should “simply be heightening his consciousness,” discovering and identifying grace as a distinct datum of interior experience is, by no means, a simple affair.


How do we find ourselves thinking about the human good at all, much less its structure, when the subject is method in theology as conceived by Lonergan? Well, it is because this particular method has two basic components, one anthropological, the other specifically theological. By his account, the basic anthropological component is transcendental method (Method in Theology, 25) or intellectual conversion, that is, the appropriation of the dynamic cognitional structure at work within each one of us. This is no little achievement, of course, but in so far as it is realized, it provides theologians with conscious and normative direction in their journey from one level of human interiority to another, that is, in the sequence of functional specialties (whether from below upward in the first mediated phase, or
from above downward in the second mediating phase). The basic theological component then is religious conversion (method in any case is all about the subject!), which Lonergan will name foundational reality (Method in Theology, 267d), and it supplies theologians with the light of faith, the eye of love, which promotes their discovering the way from the first to the second phase of theological discourse (for at the very limit the mediated phase does not require faith) and sustains them along the way to the very end, where “theological reflection bears fruit” in communications.


In this paper I use sloth as a diagnostic symbol to describe the “friendless” universe. While in this presentation there is not sufficient time to develop my account of the causes and full range of symptoms of the vice, I will here focus on sloth’s enervation of good work before articulating a theory of good work, work which is not slothful or assuming a friendless universe but in keeping with world order. I should note as well two points. First, Lonergan is in the background here rather more than front and center, but I do hope the influence and use is clear. Second, the larger work of which this is part continues, using Lonergan in conversation with evangelical Protestants, particularly those from the Reformed or Calvinistic tradition, and this paper rather explicitly appeals to elements common in that tradition in its second half.


In the following pages we first explore Commons’ view of industrial relations, paying particular attention to the manner in which he saw law and legal practice could influence the working rules of U.S. employment relations. Then, given Japan’s Weimar-era influence in key industrial relations issues, we next selectively review the work of the leading solidarist economic thinker of modern Germany, Jesuit labor economist Heinrich Pesch. Finally, insofar as working rules influence economic development and the possible modulation of economic cycles, we explore how the notion of a “going concern” is treated in the circulation economics of Canadian Jesuit Bernard J.F. Lonergan, a more contemporary economist whose work apparently benefited from both Commons and Pesch.


A methodical theology – a theology, that is, at home in the third stage of meaning, in control of meaning through interiorly and religiously differentiated consciousness – is an ongoing, collaborative enterprise. Successful collaboration has its conditions and probabilities. Lonergan knew better than most how clarity about method can shift the probabilities of fruitful collaboration. His differentiation of the recurrent tasks in theology provides a heuristic structure for specifying the more probably relevant questions for theology in the third stage of meaning. The goal of the present article is to clarify some of the key questions involved in the formulation of a theology of grace on the level of our time. All along the line, what is offered is not a definitive position, not a complete solution, but a series of important questions and some suggestions about potentially fruitful lines of inquiry.


The purpose of this book is to introduce functional specialization, especially the fourth specialty, to a wider audience beyond Lonergan scholars. The title omits mention of “dialectic” in order to avoid debates that would detract from this purpose. Instead, the focus is on a “new practice” of comparative interpretation. Twelve case studies of varying lengths exemplify steps in this new practice and are opportunities for readers to work through those steps.
REVIEWS


Marley, Euan OP. *New Blackfriars* 95/1055 (2013): 121-122. (LSN 33/3; 2012)


Doran, Robert M. *Theological Studies* 74/4 (2013): 1041. (LSN 34/1; 2013)


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!


I propose to deal briefly with the following points: (1) The characteristics of the *Expositio*, its time of composition and Thomas’s intention in writing it; (2) The structure of the *Physics* according to the ancient commentators and Thomas’s view of its composition; (3) Aquinas on Aristotle’s way of arguing, its varieties and occasional weaknesses; (4) Agreement with what Aristotle writes, corrections and additions introduced by St. Thomas; (5) Aquinas and Averroes; (6) The case of Book VIII. In the conclusion I will answer the question as to whether St. Thomas accepts the substance of Aristotle’s doctrine.


In light of Aquinas’s teaching, I first critique William Dembski’s mathematical approach to design in nature, and then critique Michael Behe’s failure to distinguish between causes that physically produce an object and causes responsible for the plan for that object. I then investigate Aquinas’s Fifth Way, both comparing it to Paley’s argument, and attempting to discern where it disagrees with atheistic accounts of evolution. I show that Aquinas acknowledges that living things can result from finality at one level and chance at another level; in other words, he acknowledges that contingent intermediary causes are able to be part of God’s plan or design for the production of new species. Thus, the disagreement between Aquinas and the proponents of atheistic versions of evolution is not due to any denial on his part that chance may have role in the production of new species. I then show that even atheist biologists and philosophers recognize a regular tendency in nature to something good, namely, the tendency for niches to be filled, resulting in the good of biodiversity. Where they and Aquinas part ways is as to whether
things that lack cognition can only tend to an end when directed by an intelligent being.


Ranging broadly across Judaism, Christianity, Islam, Vedantic and Bhaktic Hinduism, Sikhism, and Buddhism, Hart explores how these great intellectual traditions treat humanity’s knowledge of the divine mysteries. Constructing his argument around three principal metaphysical “moments” - being, consciousness, and bliss – the author demonstrates an essential continuity between our fundamental experience of reality and the ultimate reality to which that experience inevitably points.


With its 25th anniversary nearing, it is time to reassess the significance of Ex corde ecclesiae. Initial responses focused on questions of the mandatum and academic freedom. These issues have now largely subsided. This article will argue that the broader vision of Ex corde ecclesiae, in terms of identity, mission, and culture, remains relevant and is still a challenge for Catholic universities as they balance competing requirements of government, the market place, and the Church.


Scholarship abounds on the notion of analogy in Thomas Aquinas’ writing. Scholarship also abounds on Thomas’ treatment of beatitude and virtue. Yet seldom does scholarship treat the fundamental unity Thomas intended among analogy, beatitude and virtue in the Summa Theologiae. This article traces the connections between these terms to re-endow terms like ‘beatitude’ and ‘virtue’ with a theological meaning that may surprise, and it shows how Thomas assumes that what we say of God is of first importance.

CONFERENCES & COURSES

Objectivity in Legal Theory.

Bruce Anderson and Mike Shute presented “The Procedural and Contextual Aspect of Objectivity in Legal Reasoning” at the Special Workshop on Objectivity in Law, of the IVR World Congress of Philosophy of Law and Legal Theory, at the Federal University of Minas Gerais, Belo Horizonte, Brazil, July 21-27, 2013. The paper illustrates how deficiencies in current notions of objectivity in legal reasoning may be overcome by Lonergan's account in Insight.

Lonergan on the Edge 2013

The Lonergan Society at Marquette University hosted the fifth annual Lonergan on the Edge graduate student conference on the campus of Marquette University, Milwaukee, Wisconsin on September 20-21, 2013. The panel discussed “Grace, Consciousness, and Conversion” and featured 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. Keynote speaker Dr. Jeremy W. Blackwood presented a paper entitled “Misbehavin’ in the Not Numerous Center: Karl Rahner’s The Trinity, Theological Method, and Liberation.” This year’s conference featured the first installment of the M. Shawn Copeland Presentation in Contextual Theology with Dr. Andrea Stapleton’s paper entitled “Contextual Theology, Meaning and Religious Communications.”


Annual Lonergan Lecture at Regis College

Patrick Byrne, Professor of Philosophy and Director of the Lonergan Institute at Boston College, delivered this year’s lecture on October 11, 2013. Professor Byrne, an expert in the philosophy of science and the author of a recent manuscript on ethics, addressed the topic "Can We Be Moral Without God?" The lecture was recorded by Greg Lauzon and is available on the LRI website. Patrick Byrne also gave a paper at the October meeting of the LRI Graduate Seminar. Drawing upon his forthcoming monograph, The Ethics of Discernment, Prof. Byrne spoke to the role of feelings in value discernment. Eric Mabry, an LRI Graduate Assistant and Regis doctoral student offered a response.

5th Annual Colloquium on Doing Systematic Theology in a Multi-religious World

The Lonergan Colloquium was held on November 7-8, 2013. This colloquium took 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 supported him in his effort to get off the ground in this colloquium.

Revisiting Lonergan’s Anthropology

“Revisiting Lonergan’s Anthropology,” an international conference was held from November 27-30, 2013 at Pontificia Universita Gregoriana. Fifty years after the opening of Vatican II, this conference sought to promote a rediscovery of the thought of Bernard Lonergan, professor in the Gregorian 1953-65, and author of Insight: a Study in Human Understanding, and Method in Theology. Speakers and respondents included Fred Lawrence, Matthew Lamb, Rosanna Finamore, Massimo Pampaloni SJ, Jeremy Wilkins, Neil Ormerod, Philipp Renczes, Michael Paul Gallagher SJ, and Joseph Ogbonnaya. Panel discussions were held on "Understanding the Religious Other", "Social Science and the Healing of History", and "Lonergan and the University."

COMING UP

LRI Graduate Seminar Series

January 10, 2014: the LRI Graduate Seminar series is pleased to present Claudio Monge of Fribourg University who will present a paper entitled “Can Abrahamic Religious Believers Pray Together?” with a response by John Dadosky of Regis College.


Cultural Homogeneity and Historical Consciousness

The Lonergan Centre at Saint Paul University, Ottawa is hosting an panel discussion on March 27, 2014 at 7pm, entitled «Homogénéité culturelle et conscience historique: comment échapper au relativisme?»
La culture classiciste, longtemps porteuse des expressions de la foi religieuse, a cédé le pas à une culture plurielle, évolutive, offrant une «réinterprétation de l’homme dans son univers». Comment se dégager aussi bien du classicisme que du relativisme, afin de s’attaquer lucidement aux questions d’aujourd’hui ?

Panel: Gaston Raymond, Louis Roy and Brian McDonough; Moderator: Pierrot Lambert.

WCMI Conference & Call for Papers

The 29th Annual Fallon Memorial Lonergan Symposium, invites proposals for its upcoming session, April 10-12, 2014. Paper proposals (1-page abstracts) and panel proposal (specifying question(s) for discussion) must be received no later than January 30, 2014. Notifications of acceptance will be sent by February 15, 2014. Completed papers must be submitted no later than March 15, 2014 in .doc or .docx format by email to mmorelli@lmu.edu. Please note that papers will be distributed prior to their presentation. Papers may be of any length, but speakers will be allowed 20-minutes to present their central thesis and 10 minutes for questions. The Symposium Program will be distributed by email prior to the symposium.

Pre-registration for the conference should be completed by March 15, 2014, via email to mmorelli@lmu.edu. Please provide your name and professional affiliation, and let us know if you plan to attend our Saturday evening banquet and if you require a vegetarian meal. Registration Fee: $40 US payable on the first day of the symposium. The registration fee is waived for graduate students. Accommodations: The Custom Hotel is located within walking distance of the university. Their website can be found at http://www.jdvhotels.com/hotels/losangeles/custom_hotel. Call toll free in the US and Canada: 877.287.8601. You may be able to obtain a cheaper rate by booking through Expedia.com. The hotel provides free shuttle service to and from Los Angeles International Airport.

The 6th International Lonergan Conference


PROJECTS

PhD in Theological Studies.

A new opportunity is on the horizon for prospective doctoral students interested in Lonergan. Together with other partner schools of the Toronto School of Theology (TST), Regis College now expects to open a new Ph.D. in Theological Studies conjointly with the University of Toronto, pending final approval by the government of Ontario. The new program would supersede the current conjoint Th.D. (No offers of admission will be made until the program is fully approved, but TST expects to have a “bridge” program for students who enroll in the Th.D. this year.) Six members of the TST faculty have special expertise in Lonergan.

Collected Works:

Work on CWL 8, The Incarnate Word, is nearing completion. The volume is likely to be submitted by mid-January or shortly thereafter.

Lonerganresource.com

Recordings Uploaded:

- 2002 Lonergan Workshop, Boston College.
• Robert Doran’s 1980 Regis College course,
• Psychic Conversion and Contemporary Spirituality.
• 2012 CTSA Interest Group on Lonergan.

• ‘No Other Gospel: Ecclesial Integrity in the Appropriation of Vatican II’
• ‘Invisible Missions: The Grace that Heals Disjunctions’
• ‘The Renewal of Theology’ (convocation address at University of St. Michael’s College, Toronto, November 2, 2013)
• ‘The Structure of Systematic Theology (2)’—the annual Emmett Doerr Chair Lecture at Marquette, given as part of the annual colloquium on ‘Doing Catholic Systematic Theology in a Multi-religious World,’ November 7 2013.

**Bernardlonergan.com**

Uploaded:
• Translation by Michael Shields of Lonergan, ‘*De Novissimis*’ (48000DTL040: A48)
• Notes on ‘Thought and Reality’ by Martin O’Hara (10034DTE040).
• Translation by Michael Shields of Paulin Bleau, ‘*De ente supernaturali*’ (3500BDTLF40)
• Transcription by R. Doran of Paulin Bleau, ‘*De ente supernaturali*’ (3500ADTLF40)
• Video from 1978 York University Conference of Lonergan, Gadamer, Voegelin, and Poole: (29320V0E070 and 29321V0E070).

**The Selected Correspondence of Bernard Lonergan**

**Michael Shute** (Memorial University of Newfoundland) and **Patrick Brown** (Seattle University) have been given permission and encouragement by the trustees of Lonergan's literary estate to co-edit a volume of *The Selected Correspondence of Bernard Lonergan*. The volume will center on the correspondence between Lonergan and Fred Crowe but will also include a wide range of letters from Lonergan to other correspondents as well. The Lonergan Archives already contain some of these letters, but many more may still lie in records of Lonergan scholars, especially those of the first generation of Lonergan's students. If you have any letters from Lonergan, please email a scanned copy in .pdf to Jeremy Wilkins (jeremy.wilkins@utoronto.ca), with a cc to Michael Shute (mshute@mun.ca) and Patrick Brown (brownp@seattleu.edu). Or, if it is more convenient, you may also send originals or xeroxes by ordinary mail to Jeremy Wilkins, Director, Lonergan Research Institute, 100 Wellesley Street West, Toronto, Canada, M5S 2Z5, Canada. Similarly, if you know of anyone who possessed or possesses such letters, please take the time to let one of us know, and we will attempt to locate the correspondent and the letter. We welcome letters written by Lonergan in any language (e.g., in addition to English, letters written in Latin, Italian, or French.) Even correspondence that might seem ephemeral or of merely passing or personal interest should be forwarded to Jeremy so that it can be secured in the Lonergan Archives. Lonergan's letters are, of course, a precious legacy to present and future Lonergan scholars. Please help us preserve that legacy.

**CTSA Lonergan Group**

As some of you may know in 2012 the Catholic Theological Society of America (CTSA) established a 3-year Lonergan Interest Group which is set to run its course at the conference this year in San Diego. Recently a proposal was put to the Board by the members of the administrative team (**Mark Miller, Cyril Orji and John Dadosky**) to establish a permanent Lonergan Consultation at the CTSA. I am happy to report that the CTSA Board has approved our request and the Lonergan Consultation is slated to begin at the 2015 meeting of the CTSA. We are very grateful to the CTSA Board for their support. It is hoped that this step helps towards
securing Lonergan's thought into the mainstream of Catholic intellectual thought in North America. We will have further reports as things unfold. -- John Dadosky.

Melbourne Lonergan Circle

For the past 13 years, John Little has convened the Melbourne Lonergan Circle, a monthly group that regularly draws 6-10 participants for a three hour meeting. It devotes half its time to discuss some Lonergan text and the other half to take up a particular interest, topic or draft paper of one of the participants. In this we have recently explored interests in education and school mission (Geoff Brodie), economics, the work of Oxford Professor of Jurisprudence, John Finnis, the notion of the subject, hierarchy of values (Pat Byrne). Recent regular members include Sean McNellis, Rev Stephen Ames, Robin Koning SJ, Anthony McSweeney SSS, Geoff Brodie, Jean-Michel David, Carina Flaherty, Michael Hewitt-Gleeson, Brian Johnstone CSSR and John Boyd-Turner (when he is in Melbourne). Many report this meeting as the highlight of their month.

Dissertation Available

The full text of the 1981 dissertation of Sr. Anne T. Flood, B.C. Butler's Developing Understanding of the Church: An Intellectual Biography (Catholic University of America, Order no. GAX81-21270) is available online. The author comments, “Lonergan had a strong influence on Butler's thinking regarding conversion. I tell the story of that influence in my dissertation.” In 2011 Tony Flood scanned the typescript and sent the result to Bishop Butler's nephew, who uploaded HTML and PDF versions to the site Vatican II—The Voice of the Church (www.vatican2voice.org/thesis/thesis.htm).

Library Move

In February 2013, The Canisius Lonergan Collection was relocated to its own area in the Veech Library at Catholic Institute of Sydney. The collection was an initiative of Fr. Peter Beer SJ with the aid of Fr. E.E.Crowe SJ of the Lonergan Research Institute in Toronto and Fr. T. Daly SJ of Jesuit Theological College, as well as a substantial donation from Peter’s twin, Dr John C Beer. The Collection had been housed at Canisius College, Pymble, NSW since 1975 and Its librarian for 30 years has been Jo Wickens. Maintained in its integrity as a collection, the move to Veech was facilitated by Rohan Curnow. Robin Koning SJ had to choose among several options in relocating the duplicate Melbourne Collection, and opted for the Dalton-McCaughey Library at the United Faculty of Theology, jointly owned by the Uniting Church and the Jesuits. Under the call number GS6 L847, the collection will join current Lonergan holdings in the library.

Case Studies Request

A sequel to William Zanardi’s Comparative Interpretation (see bibliography entry is this issue) will add further case studies in doing dialectic. Those interested in contributing one or more case studies to this next book, especially any interested graduate students, are invited to contact the lead author. (williamz@stedwards.edu)

Need a Lonergan mentor?

If you feel a need for assistance with the task of self-appropriation, there is a small group of older Lonergan scholars who are willing to develop a short-term mentoring relationship with individuals such as yourself. To get in contact with them, write to DrJoeMartos@Gmail.com. To learn something about Dr. Martos, go to http://www.catherinecollege.net/moodle/mod/resource/view.php?id=619

PEOPLE

On June 12, Michael Shute gave the keynote address for the New Brunswick Social Policy Research Network workshop, “Expanding the Economic Development Policy Discussion.” The presentation was on Lonergan's two-circuit approach to economic development.

John Little presented a paper, titled “In Search of Wisdom,” at a conference on at the China Europe International Business School (CEIBS) in Shanghai in May 2012. It has since appeared with 12 other papers in a book, Wise Management in Organizational Complexity, edited by Mike Thompson and David Bevan (Palgrave...
Macmillan). John’s paper sets out how Lonergan’s intentionality analysis provides a map or template for one’s journey to self-knowledge as well as for the illumination of the dynamic patterns within practical management situations and daily life. John discusses the core competencies required in managerial learning, decision-making and acting and how they open the doorway to self-possession, mindfulness, wisdom and living well with others.

**Lonergan Video**

"Bernard Lonergan 9," an 8-minute video comprising numerous clips of Lonergan, was shown during the II Taller Latino Americano (Second Latin American Workshop), June 13-14, 2013. Goto [http://youtu.be/CVbYeEoFPD8](http://youtu.be/CVbYeEoFPD8). Many thanks to Francisco “Paco” Galán and the support of the Universidad Iberoamericana in Mexico City, and to James Duffy for sending this along.

**Lonergan Research Institute Graduate Seminar Series**

On November 15th the LRI Graduate Seminar was pleased to present Allyson Covey, Regis College. The doctoral dissertation Allison is writing is entitled "Exploring Relational Ontology and Non-Human Animals." Ms. Covey’s dissertation is a theological investigation of the intrinsic goodness of creation in general, and of non-human animals in particular. Ms. Covey presented a draft of her Chapter 3, which is devoted to bringing the work of Hans Urs von Balthasar to bear on this topic. A response was provided by Lawrence Schmidt, Professor in the Centre for the Study of Religion at the University of Toronto.

At the May workshop, John Little retired as Chairperson of the Workshop Committee and is succeeded by Stephen Ames. Sean McNelis remains as Vice Chair and Treasurer; Tom Halloran as Secretary. Other members who assist in facilitating our workshops are Peter Beer SJ, Robin Koning SJ, Peter Madden, Tony McSweeney SSS, Conn O’Donovan, Matthew Ogilvie, and Kathleen Williams, RSM.