

Web-based Archives of the

Lonergan Studies Newsletter

The LSNs were launched in 1980 and have been sailing out quarterly ever since. These online archival versions are clustered into sets, with five years, or 20 issues, per set.

Sets three and beyond contain LSNs exactly as they appeared in their paper versions. Sets one and two contain only the sections on bibliography, not on current events, people, and conferences. These were not available electronically, so the tedious job of scanning and proofing typescript was trimmed by omitting information that was dated in any case.

Also, the following changes were made in sets one and two:

- *Later references to earlier citations give only the volume and number, not the page.*
- *Outline numbering of subheads (e.g., II. 1.) were omitted.*
- *Notice of corrections that appeared in later issues were omitted, and the requisite corrections made in the original citation.*
- *Dissertation catalog numbers from Dissertation Abstracts International that appeared in later issues were inserted after the original citation – prefaced by ‘DAI.’*
- *Where a list of articles in a book was partitioned among two successive LSN numbers, the entire list was printed in the first reference to the book.*

Thanks go to everyone who helped with this project. To Debbie Agnew, of the Lonergan Research Institute, for scanning the typescripts for the ten years spanning 1980 to 1989. To Henry Toenjes, of Grosse Pointe, Michigan, for providing a complete set of LSNs against which to make corrections to the scanned versions. To Peter Monette, for proofreading my proofread copy, and for loading all the sets to the Lonergan Website.

A more delayed thanks go to Terry Tekippe and the late Michael O’Callaghan, for creating and editing the newsletter. They worked together until until 1986, when the Michael slipped away into the Beatific Welcome. Terry continued as editor until June 1988, when Fred Crowe took over. With the assistance of Bob Croken, Bob Doran, and Mike Shields, Fred stayed the course until December 1998, when I was honored with his request to man the tiller.

Of course, archives are only as good as what we store there. So, speaking in concert with all the editors before me, I urge anyone who has a citation to submit to do so – not only recent works but also works that appeared before 1980.

Tad Dunne

Lonergan Studies Newsletter

Editors: Terry J. Tekippe & Michael O'Callaghan

Introduction

The Lonergan Studies Newsletter is an attempt to provide an informal forum of contact and exchange of data among all persons interested in Bernard Lonergan's work. Father Lonergan celebrated his 75th birthday on December 17, 1979. To mark this occasion, the Editors respectfully dedicate the Newsletter to him in gratitude for his work.

Terry Tekippe first discussed the idea of a Lonergan newsletter with Frederick Crowe during the Lonergan Workshop at Boston College in June 1976. The desirability of a newsletter was evident, but no consensus could be reached on the scope and management of such a project. At the 1979 Boston workshop Michael O'Callaghan, who had just completed a dissertation at Tübingen on Lonergan, met Terry Tekippe and asked him about the projected newsletter. Together they sketched a concrete proposal and presented it to the Workshop speakers and participants, who favorably responded and added several valuable suggestions concerning the project.

In September 1979, Michael O'Callaghan sent the proposal to those who had attended the 1979 Boston Workshop, inviting them to subscribe to the Newsletter. A further mailing list was compiled with the assistance of Fred Crowe at Regis College in Toronto, and people on this list received the proposal in November. Subscriptions [\$2.00 per year] are received by O'Callaghan in Edmonton, and then forwarded to Tekippe in St. Benedict, where the mailing list will be computerized. Submissions to the Newsletter may be sent to either of the editors.

Publications by and about Lonergan, or drawing on his work

Lonergan, Bernard, *Insight: A Study of Human Understanding*. Paperback edition. San Francisco: Harper & Row, 1978. (xxx, 785 p. 20 cm.)

Reprint of the revised students' edition of 1958. Unchanged except that pp. ix-xv of the 1958 edition have now become pp. x-xvi (note that changes have not been made in the Index to correspond to this new pagination); with p. xvii the original pagination is resumed.

Lonergan, Bernard, *Method in Theology*. New York: Seabury Paperback edition, 1979.

Unchanged from 2nd edition.

Lonergan, Bernard, *Pour une méthode en théologie* Traduit de l'anglais sous la direction de Louis Roy, O.P. (Collection de Theologies Héritage et Projet, 20). Montreal: Fides, 1978. (471p. 20 cm.)

Translation of *Method in Theology*. With Indices, and a "Glossaire rédigé par Louis Roy, O. P."

Lonergan, Bernard, "Aquinas Today: Tradition and Innovation." Pp. S1-S17 in "Celebrating the Medieval Heritage: A Colloquy on the Thought of Aquinas and Bonaventure," *The Journal of Religion* 58(1978), Supplement.

Reprinted from *The Journal of Religion* 55(1975); with "Response to Lonergan," by Langdon Gilkey.

Lonergan, Bernard, "The Dimensions of Conversion," in Walter E. Conn (ed.), *Conversion: Perspectives on Personal and Social Transformation*, pp. 15-21. New York: Alba House, 1978

Reprinted from *Method in Theology*, pp. 237-43.

Lonergan, Bernard, "The Human Good," in *Humanitas* (Duquesne University) 15(1979), pp. 113-26.

This issue of *Humanitas* is devoted to the papers at the Institute of Human Values, Saint Mary's University, Halifax, 1976.

This seems to be a transcript of a recording of Lonergan's paper. The general theme of the 1976 conference was "Beyond Relativism."

Lonergan, Bernard, "Religious Experience," in Thomas A. Dunne and Jean-Marc Laporte (eds.), *Trinification of the World* (A Festschrift in honour of F. E. Crowe in celebration of his 60th birthday), pp. 71-83. Toronto: Regis College Press, 1978.

The first in a series of three Donald Mathers Memorial Lectures, Queen's Theological College, Kingston, Ontario, 1976.

Lonergan, Bernard, "Religious Knowledge," in Fred Lawrence (ed.), *Lonergan Workshop*, v. I, pp. 309-27. Missoula: Scholars Press, 1978.

The second in the series of three Donald Mathers Memorial Lectures, Queen's Theological College, Kingston, Ontario, 1976.

Lonergan, Bernard, "Theology in its New Context," in Walter E. Conn (ed.), *Conversion: Perspectives on Personal and Social Transformation*, New York: Alba House, 1978, pp. 3-15.

Reprinted (with minor editorial changes, e.g., on pp. 8 and 12) from L. K. Shook (ed.), *Theology of Renewal*, v. I: *Renewal of Religious Thought*, Montreal: Palm, 1968, pp. 34-46.

Lonergan, Bernard, "Foreword," in Matthew L. Lamb, *History, Method, and Theology: A Dialectical Comparison of Wilhelm Dilthey's Critique of Historical Reason and Bernard Lonergan's Meta-Methodology*, pp. ix-xii. American Academy of Religion Dissertation Series 25. Missoula: Scholars Press, 1978.

Lonergan, Bernard, reviews Frances Moore Lappe and Joseph Collins with Cary Fowler, *Food First: Beyond the Myth of Scarcity*, in *Theological Studies* 39 (1978), pp. 198-99.

Lonergan, Bernard, participates in *The Question as Commitment. A Symposium*, Montreal: The Thomas More Institute, 1979. Edited by Elaine Cahn and Cathleen Going, with Introduction and Conclusion by Elaine Cahn.

The third volume to be published in the series entitled *Thomas More Institute Papers*, and reproducing the discussions at a 1977 Symposium held at the Thomas More Institute for Research in Adult Liberal Studies, 3421 Drummond Street, Montreal, Quebec, Canada H3G 1X7.

Breault, Joseph, A. *Transformed Mind and Heart*, Ann Arbor: Servant Books, 1978.

A chapter (p 168-82) relates Lonergan's cognitional theory to fraternal correction: the process of coming to know, sin distorting judgment, self-formation by decisions, guidelines for making judgments.

Conn, Walter E. (ed.), *Conversion: Perspectives on Personal and Social Transformation*, New York: Alba House, 1978.

An anthology on the nature of religious conversion, especially as central to contemporary theological reflection. Writings from Bernard Lonergan, Karl Rahner, Reinhold Niebuhr, Robert Thouless, Rosemary Haughton, Bernard Häring, Karl Barth, Thomas Merton, et al.

Conn, Walter, E., "The Ontogenetic Ground of Value: On Bernard Lonergan's Transcendental Analysis of the Human Subject and the Developmental Perspectives of Erik Erikson, Jean Piaget, and Lawrence Kohlberg," in *Theological Studies* 39(1978), pp. 313-35.

Crowe, Frederick E., "Dialectic and the Ignatian Spiritual Exercises," in *Science et Esprit* 30 (1978), pp. 111-27.

Crowe, F. E., *Theology of the Christian Word: A Study in History*. New York: Paulist Press, 1978.

See pp. 4-5: "In this work I have tried to follow the division of tasks set forth in Bernard Lonergan's theological method." The book is meant to be an exercise of the third functional specialty, history.

Crowe, F. E., list of his writings can be found in Dunne/Laporte (below), *Trinification...* pp. 328-29. List complete to 1977.

Doran, Robert M., *Subject and Psyche: Ricoeur, Jung and the Search for Foundations*, Washington: University Press of America, 1977.

The advertisement from the UPA states: "The power of Bernard Lonergan's method is demonstrated in this use of it to generate categories for a science of the psyche. At the same time, it is shown how this science will complement Lonergan's method, moving it closer to its goal." Bernard Lonergan is then quoted "The search for foundations aims at complementing (Lonergan's) threefold conversion (intellectual, moral, religious) with a fourth psychic or aesthetic conversion that opens up free communications between the appropriated existential subject and his or her roots in the imaginal, in Heidegger's *Befindlichkeit*, in Progoff's cognotypes and dynatypes. With this purpose I fully agree."

Dunne, Thomas A. and Laporte, Jean-Marc (eds.), *Trinification of the World*, Toronto: Regis College Press, 1978. A Festschrift in honour of Frederick E. Crowe in celebration of his 60th birthday.

Contributors:

Beer, P. "Meaning in our Relation to the Trinity," pp. 2-14.

Doran, R.M. "Christ and the Psyche," pp. 112-43.

Egan, J., "Logos and Emanation in the Writings of Clement of Alexandria," pp. 176-209.

Flanagan, J., "Literary Criticism of the Bible," pp. 210-40.

Gavin, J., "The York House Conference, 1626: A Watershed in the Arminian-Calvinist-Puritan Debate over Predestination," pp. 280-311.

Lamb, M., "The Exigencies of Meaning and Metasciences A Prologomenon to the God-Question," pp. 15-45.

Lawrence, F., "The Horizon of Political Theology," pp. 46-70.

Lonergan, B., "Religious Experience," pp. 71-83.

MacKenzie, R.A.F., "Ben Sira as Historian," pp. 312-27.

McShane, P., "The Core Psychological Present of the Contemporary Theologian," pp. 84-96.

Plevnik, J., "The Trinitarian Formula in Mt 28:19b," pp. 241-58.

Ryan, W. F., "Trinification and Phenomenology," pp. 97-109.

Stanley, D., "The purpose of the Fourth Evangelist and the 'Trinification' of the Christian," pp. 259-78.

Tyrrell, B., "Christotherapy and the Healing of Neurosis," pp. 144-74.

Crowe bibliography to 1977, pp. 328-29.

Fitzpatrick, J., "Lonergan and Poetry," in *New Blackfriars* 59 (1978), pp. 441-50, 517-26.

Gelpi, Donald L., *Experiencing God: A Theology of Human Emergence*, New York: Paulist Press, 1978.

Notes cover has "Human Emergence" but title page has "Human Experience." See pp. 1-4, 13, 17, on the relation of the book in general to Lonergan's thought; pp. 41-8 are specifically on Lonergan.

Gilkey, Langdon, "Response to Lonergan," in *The Journal of Religion* 58 (1978), Supplement, pp. S18-S23.

The response in question is to Bernard Lonergan's paper, "Aquinas Today: Tradition and Innovation," published in the same volume.

Johnston, William, *The Inner Eye of Love: Mysticism and Religion*, San Francisco: Harper and Row, 1978

See p. 10: "I followed the method of Bernard Lonergan." Also chapters 4, 5, and especially 6. Bernard Lonergan is quoted on the dust jacket: "A work of exceptionally broad significance. Opens the way to a restoration of the intimate relations between mysticism and theology. *The Inner Eye of Love* teaches much about prayer."

Lamb, Matthew L., *History, Method, and Theology: A Dialectical Comparison of Wilhelm Dilthey's Critique of Historical Reason and Bernard Lonergan's Meta-Methodology*. American Academy of Religion Dissertation Series 25. Missoula: Scholars Press, 1978.

Lawrence, Frederick (ed.), *Lonergan Workshop*, v. I, Missoula: Scholars Press, 1978.

Papers given. at the 1976 workshop held at Boston College. Contributors:

Crowe, F. E., "Dialectic and the Ignatian Spiritual Exercises," pp. 1-26.

Doran, R.M., "The Theologian's Psyche: Notes Toward a Reconstruction of Depth Psychology," pp. 93-141.

Flanagan, J., "Transcendental Dialectic of Desire and Fear," pp. 69-91.

Lamb, M., "The Production Process and Exponential Growth: A Study in Socio-Economics and Theology," pp. 257-307.

Lawrence, F., "Political Theology and 'The Longer Cycle of Decline,'" pp. 223-55.

Lonergan, B., "Religious Knowledge," pp. 309-27.

Moore, S., "Christian Self-Discovery," pp. 187-221.

McShane, P., "The Psychological Present of the Academic Community," pp. 27-68.

Tyrrell, B., "On the Possibility and Desirability of a Christian Psychotherapy," pp. 143-85.

McShane, Philip. *Lonergan's Challenge to the University and the Economy*. Washington: University Press of America, 1979.

Dr. McShane, visiting Fellow of the Lonergan College, Montreal, published this book on the occasion of Lonergan's 75th birthday.

Meynell, Hugo, "On Objections to Lonergan's 'Method,'" in *The Heythrop Journal* 19(1978), pp. 405-10.

Nilson, Jon. Heel's *Phenomenology and Lonergan's Insights A Comparison of Two Ways to Christianity*. Meisenheim am Glans Verlag Anton Hain, 1979.

O'Brien, W., "A. Methodological Flaw in Tracy's Revisionist Theology," in *Horizons* (CTS) 5(1978) pp. 175-84.

Parker, James V., "Bernard Lonergan and Doctrinal Pluralism," in *Bijdragen* (Nijmegen) 39(1978), pp. 152-72.

Reiser, William E., *What Are They Saying About Dogma?*, New York: Paulist Press, 1979.

On Lonergan, see especially pp. 22-27.

Roach, R., "Nature and Praxis," in *Communio* 5(1978), pp. 252-74.

Conn, Walter E., "Ethical Style for the Creative Conscience," in *Louvain Studies* 7(1979), pp. 183-94.

Doran, Robert M., "Aesthetic Subjectivity and Generalized Empirical Method," in *The Thomist* 43(1979), pp. 257-78.

Doran, Robert M., "Jungian Psychology and Lonergan's Foundations: A Methodological Proposal," in *Journal of the American Academy of Religion* 47 (1979), Supplement G, pp. 23-45.

Hefling, Charles C., Jr., "Liturgy and Myth: A Theological Approach Based on the Methodology of Bernard Lonergan," in *Anglican Theological Review* 91 (1979), pp. 200-23.

Loewe, William P., "Dialectics of Sin: Lonergan's *Insight* and the Critical Theory of Max Horkheimer," in *Anglican Theological Review* 61(1979), pp. 224-45.

Smith, Marc, "Is There a Thomistic Alternative to Lonergan's Cognitional Structure," *The Thomist* 43(1979), pp. 626-36.

Teske, Roland J., "Omniscience, Omnipotence, and Divine Transcendence," in *The New Scholasticism* 53(1979), pp. 277-94.

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Publications by and about Lonergan

Lonergan, Bernard. "Prolegomena to the Study of the Emerging Religious Consciousness of our Time." *Studies in Religion Sciences Religieuses* 9 (1980) pp. 3-15.

With responses by Robertson, John C., Jr., "A Religion as Particular and Universal," pp. 17-19; Allen, Christine, "Ideology Separates While the Heart Binds," pp. 21-24.

Biolo, Salvino. "A Lonerganian Approach to St. Augustine's Interpretation of Consciousness." *Science et Esprit* 31 (1979) pp- 323-341.

Braxton, Edward K. "Bernard Lonergan and Black Theology." *Civilisation noire et Eglise catholique (colloque d'Abidjan, Sept. 12-17, 1977)*. Paris, 1978, pp. 403-17.

Butler, B. "God: Anticipation and Affirmation. In Honour of Bernard Lonergan's 75th Birthday." *Heythrop Journal* 20 (1979) pp. 365-79.

Chirico, Peter. *Infallibility: The Crossroads of Doctrine*. Kansas City: Sheed Andrews and McMeel, Inc., 1977.

Note Vertin's review and Chirico's reply, listed below.

Conn, Walter E. "Bernard Lonergan and Authenticity: The Search for a Valid Criterion of the Moral Life." *The American Benedictine Review* 30 (1979), pp. 301-21.

Doran, Robert M. "Jungian Psychology and Christian Spirituality." *Review for Religious* 38 (1979) pp. 497-510, 742-52, 857-66.

Drilling, Peter J. "Experience in Lonergan's Theological Methodology." *Science et Esprit* 31 (1979), pp. 303-21.

Fischer, Kathleen. "Religious Experience in Lonergan and Whitehead." *Religious Studies* 16 (1980), pp. 69-79.

Mathews, William. "Theology as Collaborative Wonder. A Portrait of the Work of Bernard Lonergan, S. J." *The Expository Times* 91 (1979-80), pp. 172-76.

Morfin, Luis. "Du dépassement comme devoir quotidien - Les 75 ans de Bernard F. Lonergan." *Relations* 40 (1980), p. 39.

Orsy, Ladislav. "Lonergan's Cognitional Theory and Foundational Issues in Canon Law-. Method, Philosophy and Law, Theology and Canon Law" *Studia Canonica* 13 (1979), pp. 177-243.

Peter, Carl J. "A Shift to the Human Subject in Roman Catholic Theology." *Communio* (Gonzaga) 6 (1979), pp. 56-72.

Rivello, J. Roberta. "Insight." *Encyclopedic Dictionary of Religion* (edited by Paul Kevin Meagher et al.). Washington, D.C. : Corpus, 1979, vol. 2, and p. 1814.

Rivello, J. Roberta. "Lonergan, Bernard J. F. " *Encyclopedic Dictionary of Religion* (ed. by Paul Kevin Meagher et al.). Washington, D.C. : Corpus, 1979, vol. 2, pp. 2154-55.

Smith, Marc. "Religious Experience and Bernard Lonergan." *Philosophy Today* 23 (1979), pp. 359-66.

Vergara Aceves, Jesus. *Teologia desde el contexto de la Liberacion*. Zaragoza: Estudios Sociales AC, 1979.

See page 148 on relation of chapter 5 (pp. 147-67) to Lonergan's cognitional theory and theology.

Vertin, Michael. "The Doctrine of Infallibility and the Demands of Epistemology: A Review-Article." *The Thomist* 43 (1979), pp. 637-52.

Review of Chirico, as above; response by Chirico, *The Thomist* 44 (1980), pp. 128-35.

Unpublished articles and papers by and about Lonergan

Bonnot, Bernard R. *School Philosophy: Perennial Task, Cyclical Process*.

An application of Lonergan's theological method to the problem of school philosophies - a paper resulting from a workshop for school principals of the Archdiocese of Denver, and presented to principals of the Diocese of Youngstown. Published by the Dept. of Education of the Youngstown Diocese; available for \$1.00 from: Bernard Bonnot, Dept. of Religious Educ., Diocese of Youngstown, 225 Elm Street, Youngstown, Ohio 44503.

Donahue, Eugene L. *Study Outline to B. Lonergan's 'Insight'*.

A guide for students and teachers beginning the study of Lonergan's *Insight*. Formats 82 x 11, 67 pp., plastic spiral binding. Prices \$3.50 for 1-4 copies; \$3.00 each for 5 or more, including shipping costs. Payment in U. S. funds to: "Study-Outline." Order from author, Dept. of Theology, Creighton University, Omaha, Nebraska 48178.

Moloney, Raymond, ed. *The Bibliography of the Writings of Bernard Lonergan, S.J.*

Prepared by the Dublin Lonergan Centre, 1978, with additions made at the Toronto Center, summer, 1979, where it is on file.

Unpublished Doctoral Dissertations and Master's Theses

Dietz, Donald. *The Christian Meaning of Love: A Study of the Thought of Anders Nygren*. San Antonio, 1976.

An application of Lonergan's dialectic to Thomas Luther and Lonergan-Nygren in the area of love.

McKinney, Ronald. *The Role of Dialectic in the Thought of Bernard Lonergan*. DAI: 41/1980-81,1082-A

Written under Gerald McCool, S. J., and presented in spring of 1980 at Fordham University. This is an historical and systematic study of the three different but related types of dialectic in Lonergan's thought which I refer to as the dialectics of sublation, complementarity, and contradiction. A reinterpretation of Lonergan's theory of knowledge, metaphysics, and philosophy of man is undertaken demonstrating his notion of dialectic to be the crucial category. Finally, the significance of Lonergan's "dialectical" thought for contemporary intellectual movements is considered.

Norcia, Vincent di. *Inquiry and Development in Bernard Lonergan's Insight*. Department of Philosophy of the University of Toronto, 1969; moderator C. W. Webb.

Tekippe, Terry J. *The Universal Viewpoint and the Relationship of Philosophy and Theology in the Works of Bernard Lonergan*. DAI: 33/1972-73, 3767-A

Written under Gerald McCool, and presented to the Theology Department of Fordham University, 1972. The traditional question of faith and reason restated in terms of the turn to the subject. Cited by Lonergan in *A Second Collection*, p. 276. Available through University Microfilms International in Ann Arbor, Michigan.

Tekippe, Terry J. *An Investigation of the Balance Between Conceptual and Primordial Knowing in Major Figures of the Western Philosophical Tradition*. DAI: 41/1980-81,1084-A.

Presented in March, 1980 to the Philosophy Department of Tulane Univ.; written under Edward Ballard. Considers the relationship between, and relative importance of, scientific and mythical knowing in Plato, Aristotle, Augustine, Aquinas, Bonaventure, Descartes, Kant, Hegel, Whitehead and Lonergan. Available through Ann Arbor.

Zanardi, William J. *Transcendental Method and the Crisis of Historicism*. Loyola University of Chicago, June 1975.

Director: David Hassel, S. J. This dissertation investigates whether Lonergan's transcendental method offers a critical basis for (1) understanding and evaluating the procedures used by the historian, (2) thematizing and evaluating the historian's epistemological presuppositions, (3) locating the sources of conflicts which gave rise to the crisis of historicism. The first two tasks are preparatory to the third. The crisis of historicism consists in the recognition that no adequate theoretical grounds are available for choosing among the different ways of doing and of viewing history. What is lacking is a critical metahistorical basis for mediating both the disputes over historical procedures and the conflicting claims regarding what constitutes historical realism. The primary goal of the dissertation is to evaluate Lonergan's arguments supporting transcendental method as the key element of the needed metahistorical position. Available through Ann Arbor.

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Publications by and about Lonergan

Lonergan, Bernard. *The Halifax Lectures*. - See Morelli, Mark and Liz (eds.) , *Understanding and Being*.

Lonergan, Bernard. "Foreword," in Michael O'Callaghan, *Unity in Theology. Lonergan's Framework for Theology in its New Context*, Lanham, MD: The University Press of America, 1980.

Doran, Robert M. "Psyche, Evil, and Grace," in *Communio* (Gonzaga) 6 (1979), pp. 192-211.

Jones, Alan. "Spirituality and Theology," in *Review for Religious* 39 (1980), pp. 161-76.

Lawrence, Frederick (ed.). *Lonergan Workshop. Volume II*, Chico, CA : Scholars Press, 1980.

It is available (as is Volume I) from Scholars Press, 101 Salem Street, Chico, CA 95926. Contents:

Joseph A. Komonchak, "History and Social Theory in Ecclesiology," pp. 1-53.

Quentin Quesnell, "The Foundations of Heresy," pp. 55-81

David W. Tracy, "Theological Models: An Exercise in Dialectics," pp. 83-108.

Joseph Flanagan, "Culture and Morality," pp. 109-46.

Robert M. Doran, "Dramatic Artistry in the Third Stage of Meaning," pp. 147-99.

Bernard J. Tyrrell, "Christotherapy and the Healing/ Transformation of Communal Consciousness with Special Reference to the American Consciousness," pp. 201-30.

Frederick Lawrence, " 'The Modern Philosophic Differentiation of Consciousness' or What is the Enlightenment," pp. 231-79.

Matthew L. Lamb, "Methodology, Metascience, and Political Theology," pp. 281-403.

Meyer, Ben F. *The Aims of Jesus*, London: SCM Press, 1979.

See pp. 7-18 on relation of the book to Lonergan's thought.

Morelli, Mark and Liz (eds.). *Understanding and Being: An Introduction and Companion to Insight*, Lewiston, NY, The Edwin Mellen Press, 1980.

Lonergan's first series of lectures on *Insight*, known for twenty years as "The Halifax Lectures," have been edited, rewritten and extensively indexed by Mark and Liz Morelli and are now available in book

form. Price is \$11.95; instructors who wish to consider this book for use in their courses may obtain a free copy. Write or send money order to The Edwin Mellen Press, P. O. Box 450, Lewiston, NY 14092.

Nudas, Alfeo G. *Telic Contemplation. A Study of Grace in Seven Philippine Writers*, Quezon City : University of the Philippines Press, 1979; also available at the University Press of Hawaii, 2840 Kolowalu St., Honolulu, Hawaii 96822.

Book on a new method of literary criticism and analysis, based on Lonergan's intentionality and consciousness analysis.

O'Callaghan, Michael. *Unity in Theology. Lonergan's Framework for Theology in its New Context*, Lanham, MD : The University Press of America, 1980; available in both paper and hard cover.

A study of Lonergan's notion of theology; originally a dissertation completed at Tübingen under Dr. Walter Kasper in 1978. The UPA edition includes a Foreword by Fr. Lonergan.

O' Connor, June. "On Doing Religious Ethics," in *The Journal of Religious Ethics* 7 (1979), pp. 81-96.

Includes only a brief mention of Lonergan's work on "feelings" in his *Method in Theology*, pp. 89-90, 94.

Reviews of these publications

Lonergan, Bernard. *Insight: A Study of Human Understanding*, paperback edition: see *Newsletter* 1 1980 ,p. 4.

Ryan, William F., in *Religious Studies Review* 5 (1979), p. 69.

Anonymous, in *The Christian Century*, 95 (Sept. 27, 1978), p. 898.

Lonergan, Bernard. *Pour une méthode en théologies* see *Newsletter* 1 1980 , p. 4.

Gabus, J.-P., in *Études théologiques et religieuses* 54 (1979) , pp. 714-16

Grand'maison, Marcel, in *Science et Esprit* 30 (1978), pp. 344-45.

Javaux, J., in *Nouvelle Revue Théologique* 112 (1980), pp. 125-26.

Petit, Jean-Claude, in *Nos Livres*, Fév. 1979, No. 61.

Roberge, R., in *Laval Théologique Philosophique* 35 (1979), pp. 96-97.

Unpublished Doctoral Dissertations and Master's Theses

A search through the Ann Arbor computers for such words as "Lonergan," "theology," "method," turned up 34 dissertations on Lonergan not previously listed here. When these are available from Ann Arbor, they will be

followed by the order number. Prepaid orders for Xerox copies can be sent to University Microfilms International, Dissertation Copies, P. O. Box 1764, Ann Arbor, MI 48106. Price (latest available) is \$18.00 in U. S. or Canada, plus \$1.50 shipping (4th class) or \$3.00 (first class), plus state sales tax. The alternative is to order by phone (toll-free) and charge to a credit card number: 800-521-3042 in U.S., except Michigan, Alaska, Hawaii; Canada 800-268-6090. Price given is at academic discount; faculty or staff must identify their institution, and students give their I. D. number. For reasons of space, this listing will be continued in the next issue.

Bommarito, Bernard A. *The Meaning of Methodical Reorientation of Science and Common Sense in the Thought of Bernard Lonergan*. Fordham University, 1972. Order no. GAX72-20553.

Boyle, John P. *Faith and Community in the Ethical Theory of Karl Rahner and Bernard Lonergan*. Fordham University, 1972. Order no. GAX72-20554.

Braxton, Edward K. *Images of Mystery: A Study of the Place of Myth and Symbol in the Theological Method of Bernard Lonergan*. Catholic University of Louvain, 1975. Order no. GAX76-07742.

Brennan, Anne Marie. *Bernard Lonergan's World View: Emergent Probability and the God-World Relation*. Columbia University, 1973. Order no. GAX73-29817.

Buckley, Charles J. *Method in Mathematics: Bernard Lonergan's Theory of Cognition and its Application to Mathematical Education*. Columbia University, 1977. Order no. GAX77-24077.

Carmody, John T. *Lonergan's Christology: A Dialogue with Religious Studies*. Stanford University, 1972. Order no. GAX73-04479.

Conley, Peter V. *The Development of the Notion of Hermeneutics in the Works of Bernard J. Lonergan, S. J.* Catholic University of America, 1973. Order no. GAX73-21096.

Donahey, Mary E. *The Knowing-Believing Relation in the Works of Bernard Lonergan and Leslie Dewart*. Columbia University, 1974. Order no. GAX76-29377.

Dunne, Thomas A. *Lonergan on Social Progress and Community: A Developmental Study*. University of St. Michael's College of the University of Toronto, 1975. Copies: National Library of Canada, Canadian Theses Unit, Ottawa, Canada K1A 0N4; Series Number TC-25767-Dunne, T. A.; Microfiche only, \$9.00, advanced payment.

On the development of Lonergan's social theory, using the categories "progress" and "community" as keys to his development.

Fagin, Gerald M. *The Notion of Divine Transcendence in the Early Lonergan and in Some Contemporary Representatives of the Theology of Hope*. University of St. Michael's College, 1974.

Flanagan, Joseph F. *The Basic Patterns of Human Understanding According to Bernard Lonergan* Fordham University, 1967. Order no. GAX67-11490.

Fogliacco, Nicholas. *Lo sviluppo del dogma nel pensiero di Bernard Lonergan*. Italian text. Catholic University of America, 1973. Order no. GAX73-25144.

The above are all doctoral dissertations; the following Master's thesis is singled out for special attention because it gives a rare access to Lonergan's thought on economics.

Mullally, Peter F. *Bernard J. F. Lonergan's "Circulation Analysis": Interpretative Elaboration and its Relation to Orthodox Economic Theory.*

The thesis has two parts: (1) a detailed interpretative elaboration of Lonergan's 1944 essay "Circulation Analysis"; (2) the placement of Lonergan's theory in perspective with orthodox economic thought.

Part One reveals Lonergan's theory of a capitalist exchange economy to be a two-sector multi-stage model incorporating both real and monetary factors. By positing long-term acceleration and ideal adaptation, the model demonstrates a strictly expansive inherent three-phase economic cycle.

Part Twos (a) compares Lonergan's theory with Hicks' *Trade Cycle Theory*, and (b) selectively surveys economic literature for links between key ideas in Lonergan's theory and similar ideas in the main stream of economic thought. The conclusion is that key ideas of Lonergan's theory have forerunners in orthodox economic thought. The work is 181 pp. and available from author at \$.05 per page plus mailing. Address: 6363 Cork St., Halifax, Nova Scotia, Canada B3L 1Z3.

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Publications by and about Lonergan

Alesandro, John A. "The Revision of Church Law: Conflict and Reconciliation." *The Jurist* 40:1-26 (1980).

Braxton, Edward K. "Black and Catholic." *America*, March 29, 1980, pp. 274-77.

Number 9 in a Symposium on "Black and Catholic."

Carmody, Brendan. "Foundations and Scholarship." *The Irish Theological Quarterly* 46:291-95 (1979).

Conn, Walter E. *Conscience: Development and Self-Transcendence*. Birmingham, AL: Religious Education Press, scheduled for 1981.

Crowe, Frederick E. *The Lonergan Enterprise*. Cambridge, Ma: Cowley Publications, 1980; with an Introduction by Charles C. Hefling, Jr.

Originally the St. Michael's Lectures delivered at Gonzaga University in 1979.

Crowe, Frederick E. *Method in Theology : An Organon for our Time*. Milwaukee: Marquette University Press, 1980.

The 1980 Pere Marquette Lecture; also, the first of the lectures (Gonzaga) contained in *The Lonergan Enterprise*, noted in this section.

Crowe, Frederick E. "Theology and the Future. Responsible Innovation." *Science et Esprit* 31:147-57 (1979).

Folch Gomes, D. *A Doutrina da Trindade Eterna: O Significado da Expressao "Tres Pessoas."* Rio de Janeiro: Edicoes 'Lumen Christi,' 1979.

Originally a thesis at the University of St. Thomas, Rome; pp. 72-95 on Lonergan.

Gilbert, André, and Roy, Louis. "La structure éthique de la conversion religieuse d'après B. Lonergan." *Science et Esprit* 32 : 347-60 (1980) .

Happel, Stephen. "Classical Culture and the Nature of Worship." *The Heythrop Journal* 21:288-302 (1980).

Occasionally draws on Lonergan's work.

Lawrence, Fred. "Gadamer and Lonergan: A Dialectical Comparison." *International Philosophical Quarterly* 20:25-47 (1980) .

Meynell, Hugo. "Transcendental Psychology." *The Heythrop Journal* 21:153-67 (1980).

Mondin, Battista. *La Nuova Teologia Cattolica da Karl Rahner a Urs von Balthasar*. Roma: Edizioni Logos, 1978.

Chapter 6, "Il Metodo Teologico (Bernard Lonergan)," pp. 91-106, is a reprint, with minor changes, of Mondin's articles in *Osservatore Romano* of Dec. 2, 1976 ("Il metodo trascendentale di Bernard Lonergan") and of Feb. 3 and 11, 1977 ("Teologia trascendentale di Bernard Lonergan").

Oyler, David. "Proofs for the existence of God in Gabriel Marcel's concrete philosophy." *The Modern Schoolman* 56:217-35 (1978-79).

Occasional references to Lonergan's work.

Price, James R. "Conversion and the Doctrine of Grace in Bernard Lonergan and John Climacus." *Anglican Theological Review* 62:338-61 (1980).

Roy, Louis. - Co-author with André Gilbert, "La structure....," See above, this section.

Shea, William M. "Imagination and Prayer: Outline of a Theory." *Review for Religious* 39:739-48 (1980).

Draws on Lonergan and R. Doran.

Vertin, Michael. "'Immateriality,' 'Self-Possession,' Phenomenology, and Metaphysics." *Proceedings of the American Catholic Philosophical Association* 52:52-60 (1978).

Unpublished Articles and Papers by and about Lonergan

Lonergan, Bernard. "A Post-Hegelian Philosophy of Religion."

A. paper read to the International Association for the History of Religions meeting in Winnipeg, Canada, on August 18, 1980. Responses by Hugo Meynell and Charles Davis.

Unpublished Doctoral Dissertations and Master's Theses

This list of dissertations registered with Ann Arbor continues that begun in the last issue, where full ordering information can be found.

Drilling, Peter J. A. *Study of the Development of Bernard Lonergan's Thought on the Material Starting Point for Theology*. University of St. Michael's College, Toronto, 1978. Order no. GAX79-14429.

Gregson, Vernon J. *Bernard Lonergan and the Dialogue of Religions: A Foundational Study of Religion as Spirituality*. Marquette University, 1978 Order No. GAX78-24338.

Higgins, Jean M. *Cultural Adaptation in a Revealed Religions: An Analysis of the Transcultural Problem, Using the Categories of Bernard Lonergan*. Marquette University, 1972. Order no. GAX73-08276.

- Jackson, Arthur F. *Can One Man Teach Another: A Comparative Analysis of Treatments in Plato, Aristotle, Augustine, Aquinas, Buber and Lonergan*. Boston College, 1973. Order no. GAX73-32471
- Klein, Dennis D. *Dimensions of Culture in the Thought of Bernard Lonergan*. Boston College, 1975. Order no. GAX75-21278.
- Lardner, Mary Denise. *The Notion of Person as Self Transcendence in Bernard Lonergan's Philosophy*. Boston College, 1970. Order no. GAX70-25584
- Loewe, William P. *Toward the Critical Mediation of Theology: A Development of the Soteriological Theme in the Work of Bernard Lonergan*. Marquette University, 1974 Order no. GAX75-14993.
- McKelvey, Charles. *The Problem of Objectivity in Sociology: The Implications of the Cognitional Theory of Bernard Lonergan*. Fordham University, 1979. Order no. GAX79-10700.
- McPartland, Thomas J. *Horizon Analysis and Historiography: The Contribution of Bernard Lonergan Toward a Critical Historiography*. University of Washington, 1976. Order no. GAX76-25433
- Martos, Joseph. *Bernard Lonergan's Theory of Transcendent Knowledge*. De Paul University, 1973. Order no. GAX73-19068.
- O' Brien, William J. *The Role of Judgment in Lonergan's Insight*. The University of Chicago, 1972.
- Parker, James V. *Doctrinal Pluralism: A Study of Bernard _J. F. Lonergan's Theory Regarding Pluralism and the Unity of Faith*. Catholic University of Louvain, 1978. Order no. GAX79-04815.
- Babineau, William. *B.J.F. Lonergan: The Subject as Theologian and the Theological Principle for Foundations in Theology*.
- Master's thesis presented at Innsbruck in 1972 under Franz Schupp.

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Publications by and about Lonergan

Lonergan, Bernard. "Questions with Regard to Method: History and Economics,"

Interview with Bernard Lonergan in Cathleen Going (ed.), *Dialogues in Celebrations Thomas More Institute Papers/80*. The Thomas More Institute for Adult Education, 3421 Drummond Street, Suite 17, Montreal, Quebec H3G 1X7.

Lonergan, Bernard. "Horizons and Transpositions."

Paper on June 21, 1979 at the Boston College Lonergan Workshop.

Lonergan, Bernard. "Reality, Symbol and Myth."

Paper at Boston University, March 29, 1978, contributing to a series sponsored by the Boston University Institute for Philosophy and Religion. Paper was also given under the title "Reality, Myth and Symbol" on June 14, 1978 at the Boston College Lonergan Workshop.

Lonergan, Bernard. "What is Claude Levi-Strauss Up To?"

Paper at the conference on "Hermeneutics and Structuralisms Merging Horizons," York University, Toronto, Nov. 22-24, 1978.

Robert Parry reports an unpublished paper drawing on Lonergan's thought, "Phenomenology, Methodological Agnosticism and Apologetics," presented at the 2nd Bahai Studies Seminar on Methodology and Ethics at Cambridge Univ., England, December 1979. His address is 60, Mostyn Ave., Craig-y-Don, Llandudno, North Wales.

Unpublished Doctoral Dissertations and Master's Theses

This continues the list of dissertations registered with Ann Arbor. Full ordering information can be found in the September issue, 1/3.

Helminiak, Daniel A. *One in Christ: An Exercise in Systematic Theology*. Boston College and Andover-Newton Theological School, 1979.

An implementation of *Method in Theology*, an interdisciplinary study in sociology and theology proposing an explanatory account of Christian union in Christ. Order no. GAX79-20469.

Piscitelli, Emil J. *Language and Method in the Philosophy of Religion: A Critical Study of the Development of the Philosophy of Bernard Lonergan*. Georgetown University, 1977. Order no. GAX77-26395

Poissant, Leeward J. *An Analysis and Evaluation of Bernard Lonergan's Proposed Method for Verification in Metaphysics*. University of Toronto, 1977. Moderator was Professor C. W. Webb, with Fred Crowe on examination board, and David Tracy as outside reader.

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Publications by and about Lonergan

Braxton, Edward K. *The Wisdom Community*. New York: Paulist, 1980.

"A Framework and a program for Renewing Communication and Understanding between Priests, Bishops, Theologians and the People in the Pews."

Conn, Walter E. "The Subject in Theological Language and Method: An Essay on the Thought of Dallas High and Bernard Lonergan." *Divus Thomas* 83,105-29 (1980).

Daly, Gabriel. "History, Truth and Method." *The Irish Theological Quarterly* 47:43-55 (1980).

Review article on P. Gisel, *Vérité et histoire...* and on M. Lamb, *History, Method, and Theology...* (see *Newsletter* 1/1).

Finnis, John. *Natural Law and Natural Rights*. Oxford: Clarendon Press, 1980.

Gerhart, Mary. "The 'New' Literature and Contemporary Religious Consciousness." *Anglican Theological Review* 62:42-63 (1980).

Happel, Stephen. "The Social Context-of Personal Prayer in Seminaries." *Review for Religious* 39:846-54 (1980).

O'Leary, Joseph S. "The Hermeneutics of Dogmatism." *Irish Theological Quarterly* 47:96-118 (1980).

Review article on Lonergan's *The Way to Nicea*.

Piscitelli, Emil J. "Paul Ricoeur's Philosophy of Religious Symbol: A Critique and Dialectical Transposition" *Ultimate Reality and Meaning* 3:275-312 (1980).

Roach, Richard R. "Nature and Praxis." *Communio* 5:252-74 (1978).

Asks whether Lonergan faced squarely the question of human nature.

Rurak, James. "Butler's *Analogy*: A Still Interesting Synthesis of Reason and Revelation." *Anglican Theological Review* 62:365-81 (1980).

Schuchman, Paul. *Aristotle and the Problem of Moral Discernment*. Frankfurt: Lang, 1980.

Originally a dissertation at the Graduate Faculty of the New School for Social Research, New York, 1977; see pp. 9-10 on relation of the work to Lonergan and Gadamer; and pp. 113-47 (Appendix I) on "Aristotle's Phronesis and Transcendental Thinking : The View of Bernard Lonergan."

Winqvist, Charles E. "The Subversion and Transcendence of the Subject." *Journal of the American Academy of Religion* 48:45- 60 (1980)

Reviews of these Publications

Crowe, Frederick E. *The Lonergan Enterprise* (see Newsletter 1/4).

This book contains the three papers given by the author at the 1979 St. Michael's Lectures at Gonzaga University in Spokane, Washington. The papers form a definite unity, attempting in three stages to grasp anew the pattern of Lonergan's lifework as a whole and to sketch the enterprise to which Lonergan has given momentum. Chapter One, "Lonergan's Work as Organon for Our Time," sets forth the notion of "organon" as an instrument of mind and discusses the notion in reference to Aristotle's logical instrument and Bacon's inductive/experimental instrument. The notion is then applied to Lonergan's concern for creating a fundamental method (in the sense of organon/instrument), capable of restructuring in a dynamic unity the whole of human knowing, doing and loving.

Inasmuch as this restructuring is a challenge to be realized rather than a given achievement, Crowe turns in Chapter Two to our need for "Mastering the Instrument," making it our own. He suggests that this will best be done by applying Lonergan's eight functional specialties to a study of Lonergan's lifework, and he goes on to point out concrete concerns in the present state of research, interpretation, history and dialectic in Lonergan studies. A pivotal discussion of personal appropriation of the method forms the bridge to Chapter Three, "Programming the Next Agenda," that sets forth proposals for putting the instrument to work in constructing the present and future course of human science, philosophy and theology, and that outlines the scope of renewal demanded by Lonergan's organon. Crowe's book is a much-needed and highly useful "state of the union" address, admirably and professionally introduced by Charles Hefling, Jr.

Unpublished Articles and Papers by and about Lonergan

Paul Schuchman reports the following unpublished articles:

"Culture, Christianity and Theology." (15 pp.) A critical comment on the article of Battista Mondin, "Culture and Christianity" *New Scholasticism* 53:191-205 (1979).

"The Meaning of Religion in Bernard Lonergan's Later Writings." (26 pp.). Paper presented at a joint Colloquium of the Philosophy and Theology Departments, St. John's University, New York, Dec. 10, 1980.

Also work in progress: *Foundations for Ethics: The Contribution of Bernard Lonergan*. Monograph; estimated date of completion, fall 1981. Address 175-06 Devonshire Rd., #5L; Jamaica, N. Y. 11432.

Unpublished Doctoral Dissertations and Master's Theses

This continues the list of dissertations begun in previous issues. Those with order numbers are available from Ann Arbor; full ordering information can be found in the September issue, 1/3.

Price, James R. *The Reintegration of Mysticism and Theology: A Dialectical Analysis of Bernard Lonergan's Theological Method and the Mystical Experience of Symeon the New Theologian*. University of Chicago, 1980.

Raymaker, John A. *Theory-Praxis of Social Ethics: The Complementarity Between Bernard Lonergan's and Gibson Winter's Theological Foundations*. Marquette University, 1977. Order no. GAX78-01930.

Rivello, Sr. Joseph R. *An Adaptation of Bernard J. F. Lonergan's Heuristic Structures A Response to Institutional Moral Scotosis*. Temple University 1974 . Order no . GAX74-28189

Santo, Ronald L. di. *Complete Intelligibility: A Study of Bernard Lonergan's Argument for the Existence of God*. McMaster University, 1976. Supervisors were John C. Robertson, Jr. and Cathleen M. Going.

The first part is exposition and interpretation of Lonergan's argument in chapter 19 of *Insight*. The second and lengthiest part is a dialectical scrutiny of the argument, written in the form of a dialogue between "prosecution" and "defense." The third part is a personal assessment of the argument's soundness.

Schultz, James C. *From Insight to Metaphysics: The Metaphysics of Bernard J. F. Lonergan's "Insight."* University of Notre Dame, 1972. Order no. GAX72-26821.

Skrenes, Billie C. *Love and the Ways of Knowing: Reflections on Bernard Lonergan's Theory of Knowing and its Contribution to Theology's Philosophical Foundations, Based in Part on Comparisons with Bultmann, Piaget, Langer, and Gadamer*. Claremont Graduate School, 1979. Order no. GAX79-22036. DAI: 40/1979-80, 2127-A to 2128-A.

Dissertations and Theses in Progress

Paul Manning reports his work at New York University: a dissertation bearing the tentative title *A Descriptive Exposition of the Mathematics Used by Bernard Lonergan in The Development of His Philosophical-Theological System (1957-1972)*.

The study would illuminate the dependency of Lonergan's *Insight* (and therefore also *Method in Theology*) on his earlier mathematical interests. Paul himself holds an undergraduate degree in philosophy and both undergraduate and graduate degrees in mathematics. Address: Oratory Preparatory School, 1 Beverly Road, Summit, N.J. 07901.

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Publications by and about Lonergan

Lonergan, Bernard. *Theologie im Pluralismus heutiger Kulturen*, hrsg. v. G. Sala. Freiburg: Herder, 1975.

German translation of selected essays from Lonergan's *Collection* and *A Second Collection*, namely: *Theology in its New Context*, *The Subject*, *The Absence of God in Modern Culture*, *Dimensions of Meaning*, *Cognitional Structure*, *Existenz and Aggiornamento*, *Natural Knowledge of God*, *The Future of Christianity*, *The Future of Thomism*, *Philosophy and Theology*, *Revolution in Catholic Theology*. With an Introduction (pp. 7-16) by the editor, Giovanni Sala.

Lonergan, Bernard. Response to a paper by Wm. Dych on "Method in Theology According to Karl Rahner," in W. J. Kelly (ed.), *Theology and Discovery: Essays in Honor of Karl Rahner*. Milwaukee : Marquette University Press, 1980. Response is on pp. 54-57.

Lonergan, Bernard. Blurb on back cover of Rosemary Haughton, *The Passionate God*. New York : Paulist, 1981.

"*The Passionate God* is a great work that proceeds from profound spiritual experience and seeks concrete and effective communication. It sets forth the ongoing exchanges in living and loving that constitute the vitality, the development, and ultimately the self-effacing heroism of members of the Body of Christ."

Braxton, Edward K. "Knowledge of God in Bernard Lonergan and Hans Küng." *Harvard Theological Review* 70:327-41 (1977).

Conn, Walter. "Affectivity in Kohlberg and Fowler." *Religious Education* 76:33-48 (1981).

Gallagher, Thomas G. "Children Are People." *Religious Education* 75:640-46 (1980).

Haught, John. *Religion and Self-Acceptance: A Study of the Relationship Between Belief in God and the Desire to Know*. Washington: University Press of America, 1980.

A reprint of the 1976 Paulist Press book; an introductory essay in the philosophy of religion based on Lonergan's perspective.

Maestri, William. "Contemporary Theological Method." *Priest* 37:46-49 (1981).

Sedgwich, Timothy F. "Revisioning Anglican Moral Theology." *Anglican Theological Review* 63:1-20 (1981).

Reviews of these Publications

Lonergan, Bernard. *Insight*. Harper & Row edition, 1978; see *Newsletter* 1:4.

Quesnell, Quentin, in *Anglican Theological Review* 61:414-16 (1979).

Lonergan, Bernard. *Theologie im Pluralismus Heutiger Kulturen*. See *Newsletter* 2/3.

Waldenfels, H., in *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 63 ,159- 60 (1979)

Thils, G., in *Revue Théologique de Louvain* 9:455 (1978).

Lonergan, Bernard. *The Way to Nicea*. Londons Darton, Longman & Todd, 1976.

Fransen, P., in *Louvain Studies* 7:140 (1978).

Crowe, F. E. *Theology of the Christian Word*. See *Newsletter* 1/1.

Chirico, P., in *Theological Studies* 40:359-60 (1979).

Loewe, W. P., in *Horizons* 6:302-303 (1979).

Moloney, R., in *Studies* 67:363 (1978).

O'Collins, G., in *Gregorianum* 60:590 (1979).

Stek, J. H., in *Calvin Theological Journal* 51:88-90 (1980) .

Lamb, M. *History, Method, and Theology*. See *Newsletter* 1/1.

Happel, S., in *Theological Studies* 40:762 (1979) .

Lawrence, Frederick. *Lonergan Workshop, Volume I*. See *Newsletter* 1/3.

Croteau, J., in *Eglise et Théologie* 11:290-92 (1980).

Liddy, R. M. , in *Theological Studies* 40,377-79 (1979).

O' Brien, W. J. , in *Journal of the American Academy of Religion* 47:164(1979).

O'Donoghue, N., in *Irish Theological Quarterly* 46:304 (1979) .

Slater, G., in *The Expository Times* 90:247-48 (1979).

Nudas, Alfeo G. *Telic Contemplation*. See Newsletter 1/3. Ysaac, Walter L., in *Kinaadman* 3:329-33 (1981). (Kinaadman is the annual journal of Xavier University, Cagayan de Oro, Philippines.)

Copies of the review by Ysaac are available from him at no cost: write P. O. Box 4082, Manila, Philippines. The *Kinaadman* journal itself is available in the U.S. at Cellar Book Shop, 18090 Wyoming, Detroit, Michigan 48221.)

Unpublished Articles and Papers by and about Lonergan

The following papers from the June 1981 Lonergan Workshop at Boston College are available by writing to: Patricia Locke, Philosophy Department, Boston College, Chestnut Hill, MA 02167. Checks should be made out to: Lonergan Workshop; prices include duplication and postage.

Patrick Byrne, "Mystery and Modern Mathematics" (\$3).

Marc Ellis, "The Mystery of God's Presence in an Age of Holocaust" (\$1.50).

Joseph Flanagan, "Psychic and Intellectual Conversion" (\$2).

Joseph A. Komonchak, "Ministry and the Local Church" (\$3).

William Mathews, "On Journaling Self-Appropriation" (\$1.50).

Philip McShane, "Middle Kingdoms Middle Man" (\$3)

Sebastian Moore, "Created, Alienated, Redeemed" (\$4).

Michael O'Callaghan, "Resurrection: The Healing of Mind" (\$3).

Unpublished Doctoral Dissertations and Master's Theses

This concludes the list of dissertations begun last September (*Newsletter* 1/3). Full ordering information for those registered with Ann Arbor can be found there. The Editors would be happy to receive notice of any dissertations not included in the listings to date.

Purcell, Brendan. *Theoretical Foundations for a Psychology of Friendship*. 1980.

"I've tried to develop a method for exploring and understanding the human person and interpersonal relations, drawing on an earlier examination of Piaget, and extrapolating from Lonergan a fourfold method which articulates personal and interpersonal structure, development, breakdown and recovery." Draws also on Voegelin. Address: Psychology Dept., University College, Dublin 4, Ireland.

Slinger, Joseph T. *Sociology and Consciousness: An Initial Integration of Contemporary Sociological Theory and Bernard J. F. Lonergan's Theory of Human Knowing*. Fordham University, 1977. Order no. GAX77-20279.

Swain, Bernard F. *Conflict and Resolution: The Development of the Notion "Dialectic" in the Work of Bernard Lonergan*. University of Chicago, 1980.

"Traces the developing meaning of dialectic from Grace and Freedom through *Insight* to *Method in Theology* and illustrates its application both in theology and in interdisciplinary studies."

Thompson, Donald F. *Ethics of Metaphysics and Ethics of Value: A Study in the Thought of Bernard Lonergan*. McGill University, 1980. DAI: 42/1981-82,1668-A and 4848-A

"The thesis is essentially on sources to Lonergan's notion of value (Scheler, von Hildebrand, etc.), and then attempts to reconstruct the notion from those sources. That gave me grounds to differentiate (as I believe Lonergan does not) affective from intellectual cognition -and to develop a cognitional theory of affective operations." Address: Montreal Diocesan Theological College, 3473 University Street, Montreal, Quebec, Canada H3A 2A8.

Tyrrell, Bernard J. *Bernard Lonergan's Philosophy of God*. Fordham University, 1972. Order no. GAX72-20585.

White, Leland J. *Act in Theology : A Dramatist Inquiry into Method in Karl Barth and Bernard Lonergan*. Duke University, 1974. Order no. GAX75-06789

Zeno, Carl A. *The Meaning of "Real" According to Bernard Lonergan*. Marquette University, 1976 . Order no. GAX77-16771.

Dissertations and Theses in Progress

Robert Deahl reports: "I am working under Josef Fuchs, S. J. at the Gregorian U. in Rome. Tentative title of my dissertation: *A Foundational Account of Ethical Intentionality :Metaethics and Generalized Empirical Method*. A foundational account of ethical intentionality, issuing from Lonergan's generalized empirical method, is related to sin, conversion and the problem of evil. I then develop Lonergan's method on the level of praxis as the 'solution' to the problem of evil, a critique of ethical intentionality, and a new critical basis for a metaethics. I invite comments, responses or suggestions." Address: Casa Santa Maria, c/o North American College, 00120 Vatican City State.

Charles C. Hefling, Jr. reports a dissertation in progress: *Doctrinal Development and History in Bernard Lonergan's Transposition of Theology into a Methodological Context*, at the Boston College-Andover Newton Theological School Joint Graduate Program in Theology, with Fred Lawrence, Patrick Byrne and Robert as Committee. "The dissertation is an essay in 1) *interpretation* of Lonergan's *The Way to Nicea*. Because this book looks backward to *Insight* and forward to *Method*, the dissertation will also involve 2) *history* in the specific sense of showing the ongoing significance of the early Greek councils in Lonergan's thought. Finally, there will be 3) *dialectic*, in that the dissertation will attempt to clarify and evaluate what Lonergan has said about dogmatic development by contrasting his views with some important contemporary alternatives." Address: Theology Department, Boston College, Chestnut Hill, MA 02167.

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Publications by and about Lonergan

Davis, Charles. "Lonergan's Appropriation of the Concept of Praxis." *New Blackfriars* 62:114-26 (1981).

Doran, Robert M. *Psychic Conversion and Theological Foundations: Toward a Reorientation of the Human Sciences*. Chico, CA, Scholars Press, 1981.

"The book argues that Bernard Lonergan's notion of theological foundations needs to be complemented by an account of psychic conversion, through which the subject gains access to the elemental symbols in which one's existential orientation and its affective momentum are reflected. These foundations ground not only theology, but also reorient human sciences and an interdisciplinary collaboration that would promote the emergence of a cross cultural communitarian alternative to the variants of totalitarianism." (Blurb, Scholars Press Catalogue, Fall, 1981.)

Lamb, Matthew L. (ed.). *Creativity and Method: Essays in Honor of Bernard Lonergan*. Milwaukee: Marquette University Press, 1981.

The contents are:

I. Foundational Theology:

"Insight and Waiting on God" (John Dunne);

"Passages and Conversion" (Bernard Tyrrell);

"Theologies of Praxis" (David Tracy);

"Generalized Empirical Method and Praxis" (Matthew Lamb);

"Method and Theology as Hermeneutical" (Frederick Lawrence);

"Theological Grounds for a World-Cultural Humanity" (Robert Doran);

"Rahner and Lonergan on Foundational Theology" (Michael O'Callaghan);

"The Historian of Religions and the Theologian" (Vernon Gregson);

"Religious Language and Theological Method" (William Shea).

II. Biblical Orientations:

"Beliefs and Authenticity" (Quentin Quesnell)

The Rise of David Story and the Search for a Story to Live by" (Sean McEvenue);

"The 'Inside' of the Jesus Event" (Ben Meyer).

III. Soteriology

"Towards a Responsible Contemporary Soteriology" William Loewe);

"For a Soteriology of the Existential Subject" (Sebastian Moore);

"Alienation and Reconciliation" (Nancy Ring).

IV. Ecclesiology

"Lonergan and the Tasks of Ecclesiology" Joseph Komonchak);

"Sacrament: Symbol of Conversion" (Stephen Happel);

"Consciousness in Christian Community" (Tad Dunne).

V. Ethics:

"Moral Developments Is Conversion Necessary?" (Walter Conn);

"Bioethics as Anamnesis" (David Roy);

"The Theory and Praxis of Social Ethics" (John Raymaker);

"Aristotle's Notion of Epieikeia" (Garrett Barden).

VI. Language and Literary Criticism:

"Lonergan, Wittgenstein, and Where Language Hooks onto the World" (Hugo Meynell);

"The Question of Belief in Literary Criticism" (Mary Gerhart).

VII. Phenomenology:

"The Transcendental Reduction According to Husserl and Intellectual Conversion According to Lonergan" (William Ryan);

"Maréchal, Lonergan and the Phenomenology of Knowing" (Michael Vertin).

VIII. Socio-Political Orientations:

"Method and the Social Appropriation of Reality" William Mathews);

"Politics and Self-Acceptance" (Geoffrey Price);

"Horizontal Diplomacy" (Mark Morelli).

IX. Natural Science and Mathematics:

"Lonergan and the Foundations of the Theories of Relativity" Patrick Byrne);

"From Body to Thing" (Joseph Flanagan);

"A Dialogue on Learning Mathematics" (Eric O'Connor).

X. Macroeconomics:

"Insight and Emergence" (Michael Gibbons);

"Generalized Empirical Method and the Actual Context of Economics" (Philip McShane).

Meynell, Hugo. "Bernard Lonergan," in P.Toon and J. D. Spiceland (eds.), *One God in Trinity*. Westchester, IL: Cornerstone Books, 1980.

Schuchman, Paul. "Bernard Lonergan and the Question of Moral Value." *Philosophy Today* 25:252-61 (1981).

Tracy, David. *The Analogical Imagination: Christian Theology and the Culture of Pluralism*. New York: Crossroad, 1981.

Tracy, David. "Defending the Public Character of Theology." *The Christian Century* 98:350-56 (1981).

Unpublished Doctoral Dissertations and Master's Theses

Riley, Philip B. *The Development of Doctrines A Study in Bernard Lonergan's Method in Theology*. McMaster University, Dept. of Religious Studies, 1980. DAI: 41/1980-81, 4075-A

"The thesis contains two parts, a first one providing a background chapter to the modern problem of doctrinal development and two chapters on the basis for Lonergan's resolution of it: his analysis of historical mindedness and transcendental method. The second part deals with Lonergan's explicit position, with a chapter on the development of his thought on doctrinal development, a chapter on his Christian Philosophy and doctrine's permanence, and a chapter on doctrinal development in *Method's* functional specialties.

Smith, Fran. *The Permanence and Historicity of Dogma According to Bernard Lonergan, S.J.* Dissertatio ad Lauream in facultate theologica Pontificiae Universitatis Gregoriana, 1976.

John Holleman reports his Master's Thesis: *The Phenomenological Understanding of Time: A Theory of the Origin and Nature of Religious Consciousness*. Oxford B. Litt.

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Publications by and about Lonergan

- Lonergan, Bernard. "Reality, Myth, Symbol." Alan M. Olson (ed.), *Myth, Symbol, and Reality* (Notre Dame: University of Notre Dame Press, 1980), pp. 31-37.
- Carmody, John. "Veogelin's Noetic Differentiation: Religious Implications." *Horizons* 8:223-46 (1981).
- Crowe, F.E. "Bernard Lonergan's Thought on Ultimate Reality and Meaning." *Ultimate Reality and Meaning* 4:58-89 (1981).
- Dobbin, Edmund. "Orthopraxis and Pneumatology." *Proceedings, The Catholic Theological Society of America* 35:27-46 (1980).
- Happel, Stephen. "The 'Bent World': Sacrament as Orthopraxis." *Proceedings, The Catholic Theological Society of America* 35:88-101 (1980).
- Lamb, Matthew. "A Distorted Interpretation of Latin American Liberation Theology." *Horizons* 8:352-64 (1981).
- A review essay on Dennis McCann's *Christian Realism and Liberation Theology: Practical Theologies in Conflict* (Maryknoll: Orbis, 1981).
- Lamb, Matthew. "Orthopraxis and Theological Method in Bernard Lonergan." *Proceedings, The Catholic Theological Society of America* 35:66-87 (1980).
- Moore, Sebastian. "The Resurrection: A Confusing Paradigm Shift." *The Downside Review* 98:257-66 (1980).
- McGinn, Bernard. "Critical History and Contemporary Catholic Theology: Some Reflections." *Criterion* 20: 18-25 (1981).
- Pambrun, James. "Through O'Callaghan to Lonergan: A Reconsideration of the Achievement of Bernard Lonergan." *Eglise et Theologie* 12:389-411 (1981).
- Smith, Marc. "Can Moral and Religious Conversions be Separated?" *Thought* 56:178-84 (1981).
- Tracy, David. "Reflections on John Dominic Crossan's *Cliffs of Fall*: Paradox and Polyvalence in the Parables of Jesus." *Society of Biblical Literature: Seminar Papers No. 19*, pp. 69-74 (1980).
- Tracy, David. "Theoria and Praxis: A Partial Response (to E. Farley and R.W. Lynn)." *Theological Education* 17: 167-74 (1981).

Reviews of these publications

Lonergan, Bernard. *Pour Une Méthode...*: see *Newsletter* 1/1 (1980).

E. Garcia in *Ciencia Tomista* 107:455 (1980).

Lonergan, Bernard. *Understanding and Being* (The Halifax Lectures): see *Newsletter* 1/3 (1980).

William Loewe in *Horizons* 8:438-40 (1981).

Crowe, F. The Lonergan Enterprise: see *Newsletter* 1/4 (1980).

J. Alberg in *Review for Religious* 40:639 (1981).

Deane Ferm in *The Review of Books and Religion* 10:5 (1981, No. 3).

Tracy, David. *The Analogical Imagination*: see *Newsletter* 2/4 (1981).

Wm Shea, David Burrell, Bernard Cooke, and James O'Brien - with a response by Tracy - in *Horizons* 8: 313-39 (1981).

John B. Cobb, Jr. and Gregory Baum, in *Religious Studies Review* 7:281-90 (1981).

Unpublished Doctoral and Master's Dissertations

Mathews, W. A. *Questioning and its Object*. University of Leeds, Department of Philosophy, 1980.

Copies available at Leeds, and Lonergan Centers in Dublin and Toronto.

(Fred Crowe suggests the following Master's thesis deserves special mention: Lonergan's *Essay in Circulation Analysis: 1978* gave the author the viewpoint on economics from which the thesis was written.)

de Neeve, Eileen O'Brien. *Economic Growth and Investment Cycles in Eastern European Socialist Economies*. Concordia University, Montreal, Department of Economics, 1979.

The thesis presents different current views on the relation between economic growth and fluctuations, to establish a basis for analyzing medium-term fluctuations in investment and output in Eastern European socialist economies. Evidence for recurrent fluctuations or cycles associated with economic growth in these countries is presented. Some analytical models of cyclic growth are reviewed and a model is proposed based on technical and behavioral constraints on a dynamic production function. In conclusion the applicability of the analysis to industrial market economies and its relevance for stabilization policy is discussed. (viii + 108 pages.)

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Bacik, James J. *Apologetics and the Eclipse of Mystery*. Notre Dame: University of Notre Dame Press, 1980.

A study of the mystagogy of Karl Rahner, but with numerous references to the work of Lonergan.

Carmody, Brendan. "A Context for the Catholic Philosophy of Education." *Lumen Vitae* 36:45-61 (1981).

Carmody, Brendan. "Religious Experience as a Goal of Religious Education." *Lumen Vitae* 36:287-310 (1981).

Carmody, John. *Theology for the 1980's*. Philadelphia: Westminster, 1980.

References to Lonergan on pp. 14, 19, 21-23, 46, 141-43.

Conn, Walter E. "Morality, Religion, and Kohlberg's 'Stage 7'" *International Philosophical Quarterly* 21:379-89 (1981).

Duggan, Robert. "Conversion: Toward a Better Understanding." *Living Light* 18:216-24 (1981).

Gregson, Vernon J., Jr. "The Dialogue of Religions and the Religious-Secular Dialogue: The Foundational Perspective of Bernard Lonergan." *Journal of Ecumenical Studies* 18:537-60 (1981).

Groome, Thomas H. "Conversion, Nurture and Educators." *Religious Education* 76:482-96 (1981).

Kiely, Bartholomew. *Psychology and Moral Theology*. Rome: Gregorian University Press, 1980.

Komonchak, Joseph. "The Church Universal as the Communion of Local Churches." *Concilium* 146:30-35 (1981).

Komonchak, Joseph. "Research and the Church: A Theologian's View." *The Living Light* 18:112-20 (1981).

Lamb, Matthew. "The Christian Religion as Mystical and Political in Germany." *Concilium* 136:52-56 (1980).

Martos, Joseph. *Doors to the Sacred: A Historical Introduction to Sacraments in the Catholic Church*. Garden City, N.Y.: Doubleday, 1981.

Moore, Sebastian. "An Empty Tomb Revisited." *The Downside Review* 99:239-47 (1981).

McEvenue, Sean E. "The Old Testament, Scripture or Theology?" *Interpretation* 35:229-42 (1981).

Navone, John and Cooper, Tom. *Tellers of the Word: Nine Moments in the Theology of Story*. New York: Lejacq, Inc. (230 John Street, N.Y.C., N.Y. 10038), 1982.

Seasoltz, Kevin. "From Liturgical Reform to Christian Renewal: Unfinished Business (I)." *The Clergy Review* 67:89-92 (1982).

Tekippe, Terry J. "The Resurrection of Belief." *Tulane Studies in Philosophy* 30:107-23 (1981).

Unpublished articles and papers by and about Lonergan

Ron Whitmer has written a short paper, with bibliography, outlining Lonergan's contributions to the reassessment of mission and ministry within the Episcopal tradition: 2313 Van Buren, Ames, Iowa 50010.

Unpublished Doctoral or Master's Dissertations

Fr. Michael Shields has provided a further list of dissertations from the Lonergan Centre files. The following are available from Ann Arbor; ordering information in *Newsletter* 1/3. *Dissertation Abstracts International* numbers are prefaced by DAI.

Bracken, W. *Why Suffering in Redemption? A New Interpretation of the Theology of the Passion in the Summa Theologica*, 3, 46-49, by Thomas Aquinas. Fordham University, 1978. Order no. GAX78-14883.

Conn, Joann Wolski. *From Certitude to Understanding: Historical Consciousness in the American Catholic Theological Community in the 1960's*. Columbia University, 1974. Order no. GAX75-7486.

Guth, Walter Henry. *Knowledge Claims and the Intelligibility of Theological Method*. Southern Baptist Theological Seminary, Louisville, 1978. Order no. GAX79-02698.

Hunt, Mary Elizabeth. *Feminist Liberation Theology: The Development of Method in Construction*. Graduate Theological Union (Berkeley), 1980. Order no. GAX80-21197. DAI: 41/1980-81,1655-A.

Majzler, Robert Edward. *The Cross, Narrative, and Interiority: A Dialectical Comparison Between Theologians of the Cross and Bernard Lonergan*. Marquette University, 1980. Order no. GAX81-11859. DAI: 41/1980-81, 5142-A to 5143-A

Malits, Sister Elena. *Journey into the Unknown: Thomas Merton's Continuing Conversion*. Fordham University, 1974. Order no. GAX74-19671.

Provence, Thomas Edward. *The Hermeneutics of Karl Barth*. Fuller Theological Seminary (Pasadena), 1980. Order no. GAX80-20941. DAI: 41/1980-81,1104-A.

Reiser, William Edward. *What Calls Forth Heresy? An Essay on the Development of Dogma within a Heideggerian Context*. Vanderbilt University (Nashville), 1977. Order no. GAX77-19396.

Ring, Nancy Carolyn. *Doctrine within the Dialectic of Subjectivity and Objectivity: -A Critical Study of the Positions of Paul Tillich and Bernard Lonergan*. Marquette University, 1980. Order no. GAX81-11866. DAI: 41/1980-81, 5144-A.

Roach, Richard Russel. *Fidelity: The Faith of Responsible Love*. Yale University, 1974. Order no.GAX75-15370.

Sanders, Ronald John. *Coventry Patmore: The Poetic Drama of a Victorian Intellectual*. University of Minnesota, 1972. Order no. GAX72-27863.

Thomasma, David Charles. *A Critical Exploration of PreConceptual Knowledge*. Catholic University of America, 1972. Order no.GAX72-21805.

Wallace, Kenneth Douglas. *The Epistemological Basis for Ernst Cassirer's Philosophy of Science and Its Application to Spatial Theory*. Fordham University, 1974. Order no.GAX74-19694.

Wesolowsky, Stanley O. *Intersubjectivity and Communication in Recent Philosophy and Theology: A Study Undertaken in the Light of the Works of Paul Ricoeur*. Princeton University, 1972. Order no.GAX72-32752.

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Lonergan, Bernard. *Caring about Meaning: Patterns in the Life of Bernard Lonergan*. Edited by Pierrot Lambert, Charlotte Tansey, Cathleen Going. Thomas More Institute Papers/82. (Montreal: Thomas More Institute, 3421 Drummond Street, Montreal, Quebec H3G 1X7, 1982.)

Introduction by Pierrot Lambert; interviews with Lonergan, Feb. 16-20, 1981, and May 20, 1982, by the editors (also by Nicholas Graham and Tad Dunne). Chapter headings: Discoveries and Influences; Thrusts and Breakthroughs; Communicating; Beliefs and Commitments; Emergent Probabilities; Towards Simplicity.

Lonergan, Bernard. *Les voies d'une théologie méthodique. Ecrits théologiques choisis*. Montreal: Bellarmin, and Tournai: Desclée, 1982. Traduits de l'anglais sous le direction de Pierrot Lambert et Louis Roy; avec "Avant-Propos" (Lambert) et "Introduction" (Roy).

Contents (date of original paper/name of translator):

I. Exigences de la culture contemporaine:

Existenz et Aggiornamento (1964/Pierre Robert), pp. 19-29;

L'absence de Dieu dans la culture moderne (1968/Jacques Rousseau), 31-44;

L'avenir du christianisme (1969/Pierrot Lambert), 45-56;

II. Fondements religieux universels:

L'expérience religieuse(1976/Marcel A Desautels.), 59-71

Prolégomenes à l'étude de la conscience religieuse contemporaine en émergence
(1975/AndréPetit)73-90:

III. Théologie et sciences humaines:

La théologie et l'avenir de l'homme (1968/André Gilbert), 93-105;

La connaissance religieuse (1976/Beaudoin Allard), 107-22;

La gènese des méthodes (1976/Elizabeth Lacelle), 123-41;

IV. Pratique de la théologie:

Théologie et praxis (1977/Germain Dandenault), 145-62;

Les origines du réaïsme chrétien (1972/Jacques Marcoux), 163-81;

La christologie aujourd'hui: réflexions méthodologiques (1975/Michel Giard), 183-207;

V. Engagement dans l'histoire:

Le droit naturel et la mentalité historique (1977/Jean-Marc Gauthier), 211-225;

Créativité, guérison et histoire (1975/ Daniel Cadrin), 227-36.

Lonergan, Bernard. Blurb on cover of Walter E. Conn, *Conscience: Development and Self-Transcendence*. Birmingham, Alabama: Religious Education Press, 1981.

"Piaget's ever greater decentering in the field of operations, Erikson's eight developmental shifts in one's identity, and Kohlberg's long and slow emergence of the genuinely moral person, all three are given a welcoming home in the religious notion of self-transcendence."

Lonergan, Bernard. Blurb on dust jacket of M. Lamb, *Solidarity with Victims*. New York: Crossroad, 1982.

"In presenting some of the central issues in a theology of social transformation, Professor Lamb draws attention to an understanding of praxis as conscious human conduct or performance constituted by imperative orientations to truth and freedom. Such an understanding of praxis, if realized individually and communally, provides religious and intellectual foundations for an understanding of church doctrines as sets of meanings and values which should inform Christian living and heal the biases distorting history and society."

Blandino, Giovanni. "La teoria della conoscenza di B. Lonergan." *Rivista di Filosofia Neo-scolastica* 73: 513-29 (1981).

Braxton, Edward K. "American Bishops Meet: A Theological Agenda." *America* 146:393-96 (1982).

See p. 395 on the importance of Lonergan's work in the current theological discussion.

Butler, Bishop Christopher. *An Approach to Christianity*. London: Collins, 1981.

See p. 7: "I have been sparing of footnotes But it is a pleasure, and a sort of duty, to acknowledge my very great debts to Father Bernard Lonergan and Father Karl Rahner."

Byrne, Patrick H. "God and the Statistical Universe." *Zygon* 16:345-63 (1981).

On Lonergan and compatibility of indeterminism with religious belief in God.

Byrne, Patrick H. "On Taking Responsibility for the Indeterminate Future," in Stephen Skousgaard (ed.) *Phenomenology and the Understanding of Human Destiny*. Washington, D.C.: The Center for Advanced Research in Phenomenology and University Press of America, 1981.

Kelly, John C. *A Philosophy of Communication: Explorations for a Systematic Model*. London: Centre for the Study of Communication and Culture, 221 Goldhurst Terrace, London NW6 3EP, England, 1981.

Drawing on Lonergan, Kelly defines communication as a sharing of meaning, to develop an understanding of the processes involved in sending and receiving messages, and in light of this understanding outlines the conditions of successful communication between individuals and within society. He also considers the reasons for the failures in communication. Kelly also appeals to the work of Alfred Schutz and Susanne Langer for his concrete analyses of instances of meaning in the everyday and academic worlds.

Torrell, J.-P. "Méthode en théologie et en théologie fondamentale." *Revue Thomiste* 80:447-76 (1981).

An article-length review of several recent works about method and foundational theology, but with a focus on Lonergan's *Method* and on Rene Latourelle's *Problemi a prospettive di teologia fondamentale*.

Vertin, Michael. "Philosophy-of-God, Theology, and the Problems of Evil." *Laval theologique et philosophique* 37:15-31 (1981).

Unpublished articles and papers by and about Lonergan

The following three works are all translated (without date or title) into English by John F. Brezovec of the Josephinum in Worthington, Ohio, and are on file at the Lonergan Centre, Toronto:

Lonergan, Bernard. *De constitutione Christi ontologica et psychologica: Supplementum* (editio quarta, Rome, 1964). 120 pp.

Lonergan, Bernard. *De Deo Trino: II Pars Systematica* (editio tertia et recognita of *Divinarum Personarum Conceptio Analogica*, Rome, 1964). 223 pp.

Lonergan, Bernard. *De ente supernaturali: Supplementum schematicum* (re-edited, Toronto, 1972). 65 pp.

Lonergan, Bernard. "Pope John's Intention." Lecture at Boston College, July 27, 1981.

Part of Tenth Anniversary Celebrations of the Institute for Religious Education and Pastoral Ministry (to be published with the proceedings of the celebration; this was also given at the Lonergan Workshop on June 19, 1981.).

Lonergan, Bernard. "Unity and Plurality: The Coherence of Christian Truth." Paper given at Lonergan Workshop, Boston College, June 15, 1982. To be published in Karl-Heinz Neufeld (ed.), *Problemi e Prospettive di Teologia Dogmatica*.

Unpublished Doctoral and Master's Dissertations

Bathersby, John. *The Foundations of Christian Spirituality in Bernard Lonergan S.J.* Rome, Gregorian University, 1982, under the direction of Salvino Biolo S.J.

"It is an attempt to discover the spirituality underlying Lonergan's thought. It suggests that Lonergan's thought is much more solidly based on mystery than we would be inclined to think, and that intellectual conversion is of great importance for an understanding of this fact. In the spirituality that emerges the transcendental precepts suggest themselves as practical ascetical norms. The fourth chapter attempts to move towards a Christian spirituality by considering Christ as an anagogic symbol who alone mediates the fulness of meaning found in life."

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Byrne, Patrick H. "Relativity and Indeterminism." *Foundations of Physics* 11:913-32 (1981).

On incompatibility of Einstein's doctrine of determinism with theories of relativity; some use of Lonergan's ideas.

Byrne, Patrick H. "The Thomist Sources of Lonergan's Dynamic World-View." *The Thomist* 46:108-45 (1982).

Carmody, Brendan. "A Note on the Transcultural Nature of Lonergan's Religious Experience." *The Irish Theological Quarterly* 49:59-64 (1982).

Carmody, John T. and Carmody, Denise L. *Contemporary Catholic Theology: An Introduction*. San Francisco: Harper & Row, 1980.

Based largely on K. Rahner, but with frequent references to Lonergan.

Clutterbuck, R. "Kueng and Chirico on Infallibility." *One in Christ* 17:132-42 (1981).

Contrasts Kueng's and (the Lonerganian rooted views of) Chirico on infallibility, stressing the appropriateness of the latter.

Daly, Thomas V. "Some Basic Questions on Context: Can a Religious Message Pass from One Context to Another Unchanged?" In Victor C. Hayes (ed.), *Toward Theology in an Australian Context*. Bedford Park, South Australia: The Australian Association for the Study of Religions Publication, at the Sturt College of Advanced Education, 1981, pp. 38-45.

Donceel, Joseph F. *The Searching Mind: An Introduction to a Philosophy of God*. Notre Dame: University of Notre Dame Press, 1979.

For proof of God's existence, uses "the principle of intelligibility, as 'exercised'... in my 'pure desire to know' (Lonergan) ..."

Dulles, Avery. "Fundamental Theology and the Dynamics of Conversion." *The Thomist* 45:175-93 (1981).

Dupre, Louis. *A Dubious Heritage: Studies in the Philosophy of Religion After Kant*. New York: Paulist Press, 1977.

Discusses Rahner and Lonergan under "Absolute Perfection and the Dynamism of the Mind" in the chapter on the cosmological argument; see pp. 143-48, but also 133-34.

Dykstra, Craig. "Understanding the Place of 'Understanding.'" *Religious Education* 76:187-94 (1981).

Englert, Robert. "Lonergan, Religious Experience and The Cloud of Unknowing." *Review for Religious* 41:524-39 (1982) .

Englert, Robert. "Revelatory Rhythms in Prayer and Life." *Spiritual Life* 27:105-114 (1981).

Fagan, Sean. "Theologians Query Theology: A.G.M. of the Irish Theological Association." *Doctrine and Life* 29:246-51 (1978).

Includes report on paper by F.E. Crowe, "Theology and the Future."

Feldstein, Leonard C. *Homo Quaerens: The Seeker and the Sought: Method Becomes Ontology*. New York: Fordham University Press, 1978.

Some influence of Lonergan's ideas.

Fitzpatrick, Joseph. "Lonergan and Hume: Epistemology." *New Blackfriars* 63:122-30 (Part I) and 219-28 (Part II) (1982).

During his paper at the Lonergan workshop in Boston, 1982, Lonergan noted Fitzpatrick's article as a concise and accurate presentation of his epistemological teaching.

Going, Cathleen M. "Participating in Authentic Human Projects" (Seminar on Theological Anthropology). *Proceedings of The Thirty-Fifth Annual Convention of The Catholic Theological Society of America* 35:202207 (1980).

Going, Cathleen. "Vision, Method and the Humanness of the Local Church" (Seminar on Theological Anthropology). *CTSA Proceedings* 36:174-77 (1981).

Happel, Stephen. "Prayer and Sacrament: A Role in Foundational Theology." *The Thomist* 45:243-61(1981).

Hearne, Brian. "Teaching Theology as Praxis and Experience." *Lumen Vitae* 37:7-25 (1982).

Helminiak, Daniel A. "How Is Meditation Prayer?" *Review for Religious* 41:774-82 (1982).

Uses Lonergan's understanding of consciousness (spirit) and higher viewpoint.

Helminiak, Daniel A. "Where Do We Stand as Christians? The Challenge of Western Science and Oriental Religions." *Spiritual Life* 28:195-209 (1982).

Uses Lonergan's notion of "higher viewpoint" to clarify the interdisciplinary and comparative-religions problematic.

Hill, William J. "Seeking Foundations for Faith: Symbolism of Person or Metaphysics of Being?" *The Thomist* 45: 219-42 (1981).

Hinchliff, Peter. "Christology and Tradition." Chapter 8 (pp. 81-96) in A.E. Harvey (ed.), *God Incarnate: Story and Belief*. London: SPCK, 1981.

Some discussion of *The Way to Nicea* on pp. 84-85, 94.

Johnston, William. *The Mirror Mind: Spirituality and Transformation*. New York: Harper & Row, 1981.

Extensive reference to Lonergan's thought, in the ongoing effort to integrate theology and spirituality.

Kelly, Anthony. "Theology in an Australian Context: Towards a Framework of Collaborative Creativity." In Victor C. Hayes (ed.), *Toward Theology in an Australian Context*. Bedford Park, South Australia: The Australian Association for the Study of Religions Publication, at the Sturt College of Advanced Education, 1981, pp. 29-37.

Kenny, Anthony. *Aquinas*. London: Oxford University Press, 1980.

A bibliographical note, p. 83, states: " ..The best book in English about Aquinas' philosophy of mind is Bernard Lonergan's *Verbum: Word and Idea in Aquinas* (Notre Dame, 1967). It is densely packed with ideas and rewards the hard work of reading it."

Komonchak, Joseph A. "Ecclesiology and Social Theory: A Methodological Essay." *The Thomist* 45:262-83 (1981).

Komonchak, Joseph. "Ministry and the Local Church." *CTSA Proceedings* 36:56-82 (1981).

Lamb, Matthew L. *Solidarity with Victims: Toward a Theology of Social Transformation*. New York: Crossroad, 1982.

See p. xv on book's reference to Lonergan.

Mascall, Eric Lionel. *Whatever Happened to the Human Mind? Essays in Christian Orthodoxy*. London: SPCK, 1980.

Contains a section on Lonergan's work, pp. 16-22.

Mathews, William. "On Journalling Self-Appropriation." *Milltown Studies* No. 7:96-134 (Spring, 1981).

Mathews, William. "Personal Histories and Theories of Knowledge." *Milltown Studies* No. 8:58-73 (Autumn, 1981).

Moore, Sebastian. *The Crucified Jesus Is No Stranger*. New York: Seabury, 1977.

Contains, as Appendix, "Christian Self-Discovery: A Paper Read at the Lonergan Workshop, Boston College... 1976," pp. 95-116.

Moore, Sebastian. *The Fire and the Rose Are One*. New York: Seabury, 1980.

Acknowledged influence of Lonergan's ideas and several direct references.

McCool, Gerald A. "How Can There Be Such A Thing As A Christian Philosophy?" *Proceedings of the American Catholic Philosophical Association* 54:126-34 (1980).

Discusses Aeterni Patris, Blondel, Gilson, and (pp. 132-34) "Christian Philosophy in Rahner and Lonergan."

McKinney, Ronald. "Lonergan's Notion of Dialectic." *The Thomist* 46:221-41 (1982).

Neville, Robert C. "Process Theism as Transcendental Theology."

Chapter VI, pp. 98-115 of his book, *Creativity and God: A Challenge to Process Theology*. New York: Seabury, 1980. The chapter discusses Charles Winquist's *The Transcendental Imagination...*, on Lonergan.

Nirmal, Arvind P. "Hermeneutics: Some Issues." *Bangalore Theological Forum* Vol. XI, No. 2:142-52 (1979).

Robb, Paul V. "Conversion as a Human Experience." *Studies in the Spirituality of Jesuits* 14, No 3:1-50 (1982).

Draws extensively on the dynamics of conversion of heart, the emergence of conversion from self-knowledge, and the origins of mission in conversion.

Unpublished Doctoral and Master's Dissertations

Deahl, Robert J. *Doing Ethics in the Third Stage of Meaning: Retrieving Ethics Through the Generalized Empirical Method of Bernard J.F. Lonergan as a Disclosive and Transformative Function of Interiority*. Rome, Gregorian University, 1982, under the direction of Josef Fuchs.

This dissertation is an experiment in metaethics: an attempt to reflect critically on the actual performance of ethical reflection. As transcendental reflection, it seeks to clarify and differentiate the operations of the subject who is doing ethics, as the normative foundation of ethical reflection and action. Two basic movements interlock here. The first employs Lonergan's G.E.M. as a reflexive technique to articulate a foundational account of ethical intentionality disclosing the normative order of conscious intentionality of the human subject as conscience. The second proposes that such self-appropriation can formulate a methodical ethics capable of evaluating and transforming human behavior from the III stage of meaning as Lonergan speaks of it. Lastly, the broad lines of a "Third Stage Ethics" as a function of Authentic Subjectivity are traced.

de Sa Earp, Ney Affonso. *Love and Transcendent Knowledge: A Critical Study of Chapter XIX of Insight in the Light of Lonergan's Later Ideas on Love and Natural Theology*. Rome, Gregorian University, 1974, under the direction of Garth Hallett S. J.

Along with an introduction dealing with the evolution of Fr. Lonergan's thought on that topic, it contains a few chapters on the notion of transcendence as implemented by the move of *Insight* chs. 1-19; a decision about the nature of the relation that occurs between love and transcendent knowledge according to Lonergan's general theory of relations; and some criticism of Lonergan's intentionality analysis as regards the critical foundations of transcendent knowledge.

The following is a Master's Thesis:

Monica, Donald J. *Fundamental Theology as a Basis for an Examination of Theological Pluralism The Work of Bernard Lonergan*. Toronto, University of St. Michael's College, Faculty of Theology, 1978.

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Boys, Mary C. "Conversion as a Foundation of Religious Education." *Religious Education* 77:211-24 (1982).

Braxton, Edward K. "Faith: The Source of Every Vocation." *Origins* (NC Documentary service) 12:152-57 (1982).

Text of address to 1982 Serra International convention, with considerable use of Lonergan's notion of conversion.

Conn, W.E. and J.W. "Conversion as Self-Transcendence Exemplified in the Life of St. Therese of Lisieux." *Spirituality Today* 34:303-311 (1982).

Crowe, F.E. "*Creativity and Method*: Index to a Movement. A Review-Article." *Science et Esprit* 34:107-13 (1982).

de Margerie, Bertrand. *The Christian Trinity in History*. Still River, MA: St. Bede's Publications, 1982.

Translation from the French by Edmund J. Fortman, foreword by Jaroslav Pelikan; frequent references to Lonergan's trinitarian studies.

Egan, Harvey D. *What Are They Saying About Mysticism?* New York: Paulist, 1982.

On Lonergan, see especially chapter 9, "A Future Mystical Theology."

Egan, Harvey D. "The Christian Mystics and Today's Theological Horizon." *Listening* 17:203-16 (1982).

Extensive references to Lonergan in discussing the relationship between the spiritual life of the theologian and her/his professional activities.

Fitzpatrick, Joseph. "Lonergan and Hume: Critique of Religion." *New Blackfriars* 63:275-86 (Part III) and 363-72 (Part IV) (1982).

See *Newsletter* 3/4 for references to the first two parts of this series.

Johnson, John F. "The Relationship Between Direct and Reflective Understanding as an Issue in Lonergan's *Insight*." *Kinesis* (Southern Illinois University) 10: 87-92 (1980).

Kiely, Bartholomew. *Psicologia a teologia morale: Linee di convergenze*. Casale Monferrato: Marietti, 1982.

Italian edition of book listed in *Newsletter* 3/2.

Kiesling, Cristopher. "The Formative Influence of Liturgy." *Studies in Formative Spirituality* 3:377-85 (1982).

Reference to, and use of, Lonergan's cognitional theory.

Komonchak, Joseph. "Moral Pluralism and the Unity of the Church." *Concilium* 150:89-94 (10/1981).

Lamb, Matthew L. "Thesis III" in panel discussion "Power in Liberation Theology." *CTSA Proceedings* 37: 134-36 (1982).

Draws on Lonergan to discuss the rootedness of the dialectics of social power in the dialectics of community.

Loewe, William P. "Encountering the Crucified God: The Soteriology of Sebastian Moore." *Horizons* 9:216-36 (1982) .

Marsh, James L. "Objectivity, Alienation, and Reflection." *International Philosophical Quarterly* 22:131-39 (1982).

Some brief references to Lonergan's notion of objectivity.

Meynell, Hugo. "Towards a New Dialectic of Religions." *Religious Studies* 18:417-31 (1982).

Meynell, Hugo. "Where the Philosophy of Science Should Go From Here." *The Heythrop Journal* 23:123-38 (1982).

Moore, Sebastian. "Tod als Entgrenzung des Begehrens: Ein Schluesselbegriff fuer die Soteriologie." *Concilium* (Einsiedeln/Zurich) Bd. 18, Nr. 6/7:413-19 (1982).

Perez Valera, J. "El amor como fuente de autoconocimiento." *Manresa: Espiritualidad Ignaciana* 54:239-59 (1982).

Quijano, Francisco, "El Método Trascendental en Teología," in Varii, *Liberacion y Cautiverio, Debates en torno al método de la teología en América Latina*. Encuentro latinoamericano de Teología, Agosto, 1975. Mexico, D.F., 1976.

The entire issue of *Christus: Revista Mensual de Teología*, Año 40, no. 479 (October'75) is devoted to the same conference, with abstracts of papers and commentaries on presentations given there.

Piscitelli, Emil J. "Fundamental Attitudes of the Liberally Educated Person." In Donald Gregory (ed.), *The Questions Behind the Answers*. Washington, D.C.: University Press of America, 1982, pp. 51-71.

A dialectical analysis of the aims of education as fostering openness to understanding and truth along with hope for the true human good.

Ricken, David L. "The Pastoral and Today's Theological Horizon." *Listening* 17:244-47 (1982).

Has some brief references to Lonergan's notion of horizon.

Robert, Pierre. "Le Lonergan Workshop 1982." *Science et Esprit* 34:225-26 (1982).

Brief summary of the Boston College Lonergan Workshop of 1982.

Roy, Louis. "La méthode théologique de Bernard Lonergan." *Communio* (Révue catholique internationale) 7:66-74 (1982).

Shea, William M. "The Subjectivity of the Theologian." *The Thomist* 45:194-218 (1981).

Frequent references to Lonergan's work in "arguing that the person who speaks theologically needs to be a recovered self, that this recovery is essential to theology and possible for the theologian, that the moment of recovery is best located in fundamental theology, and that the recovery is a prime moral exigence for theological reflection." (p. 217).

Toon, Peter. *The Development of Doctrine in the Church*. Grand Rapids, MI: Eerdmans, 1979.

- Studies the history of the question from Newman to the present; uses Lonergan's *The Way to Nicea* .

Tyrrell, Bernard J. *Christotherapy II: A New Horizon for Counselors, Spiritual Directors and Seekers of Healing and Growth in Christ*. New York: Paulist, 1982, in both hardback and softback editions.

Draws extensively on Lonergan to discuss religious, moral and intellectual conversion from within a therapeutic context, leading to a distinction between psychological conversion and conversion from addiction (in contrast to Robert Doran's notion of psychic conversion).

Vanden Busch, Roger J. "Religious Questions and Conflicts in Counseling." *The Priest* 37:5-6 (Nov. '81).

Discusses a developmental model proposed by Brammar and Shostrom for counseling, and suggests an alternative based on Lonergan.

Wiebe, Donald. "Philosophical Theology: A Bibliographic Introduction." *Anglican Theological Review* 64:203-222 (1982).

Notes significance of Lonergan's contribution to philosophical theology.

Winqvist, Charles E. *Homecoming: Interpretation, Transformation and Individuation*. Missoula, Montana: Scholars Press, 1978 (AAR: Studies in Religion).

Influence of Lonergan's ideas appears , with some direct references.

Unpublished Doctoral and Master's Dissertations

Vertin, Joseph Michael. *The Transcendental Vindication of the First Step in Realist Metaphysics, According to Joseph Marechal*. Philosophy Department, University of Toronto, 1973. Order no. GAX82-24509. DAI: 43/1982-83, 1581-A

The following are Master's Theses:

Henman, Robert J. *The Religious Education of Children*. The Atlantic School of Theology, Halifax, N.S., 1982.

This work deals with Lonergan's notion of question as stepping stone in methodical education and the possible reversal of cultural educational crisis through advertence to the quest of the child.

West, James Michael. *The Problematic of Theological Hypothesis in Bernard Lonergan's Writings*. St. Michael's College, Toronto, 1981. Directed by Fred Crowe.

Wiley, Tatha. *The Relationship of Flight From Understanding and Sin in Bernard Lonergan's Insight: A Study of Human Understanding*. St. Michael's College, Toronto, 1981. Directed by Fred Crowe.

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Publications by and about Lonergan

Lonergan, Bernard. "A Post-Hegelian Philosophy of Religion." Frederick Lawrence (ed.), *Lonergan Workshop, Volume III*. Chico, CA: Scholars Press, 1982, pp. 179-97.

Carmody, Brendan. "A Unique, Though Transcultural, Gospel." *Africa Theological Journal* 10:9-16 (No. 2, 1981).

Conn, Walter. "Conversion: A Developmental Perspective." *Cross Currents* 32:323-28 (1982).

Crowe, Frederick E. "Lonergan's Early Use of Analogy." *Method: Journal of Lonergan Studies* 1:31-46 (1983).

Hassel, David. *Radical Prayer*. Ramsey, N.J.: Paulist, 1983.

Hughes, Glenn. "A Critique of 'Lonergan's Notion of Dialectic' by Ron McKinney." *Method: Journal of Lonergan Studies* 1:60-73 (1983).

Includes a reply by McKinney and a further response by Hughes.

Lamb, Matthew. "Christianity Within the Political Dialectics of Community and Empire." *Method: Journal of Lonergan Studies* 1:1-30 (1983).

Lawrence, Frederick (ed.). *Lonergan Workshop, Volume III*. Chico, CA: Scholars Press, 1982.

The contents are:

Frederick E. Crowe. "An Exploration of Lonergan's New Notion of Value," pp. 1-24.

Cathleen Going. "Persons as Originating Values: A Primer (Reader) from Lonergan's Thought on the Topic of Values," pp. 25-32.

Joseph Flanagan. "The Self-Causing Subject: Intrinsic and Extrinsic Knowing," pp. 33-52.

Philip McShane. "An Improbable Christian Vision and the Economic Rhythms of the Second Million Years," pp. 53-82.

Sebastian Moore. "The Language of Love," pp. 83-106.

Charles Mulligan. "Pastoral Theology: Can There Be An Institutional Format for Praxis?", pp. 107-24.

Bernard Tyrrell. "'Dynamics of Christotherapy' and the Issue of a De Jure Psychotherapeutic Pluralism," pp. 125-48.

Michael Vertin. "Philosophy of God, Theology, and the Problems of Evil," pp. 149-78.

Bernard Lonergan. "A Post-Hegelian Philosophy of Religion," pp. 179-97.

Meynell, Hugo. *Freud, Marx and Morals*. London: Macmillan, 1981

Defense of an Aristotelian account of the basis of morality, with frequent references to Lonergan.

Meynell, Hugo. "Analytical Philosophy and the Critique of Culture." *Method: Journal of Lonergan Studies*:74-81 (1983).

Meynell, Hugo. "Two Directions for Pneumatology." *Irish Theological Quarterly* 49:172-83 (1982).

Several references to Lonergan's *Method* and Latin works.

Morelli, Mark. "The Usefulness of Philosophy." *Method: Journal of Lonergan Studies* 1:82-87 (1983).

Moriarity, William R. "Stare decisis sed concreta intelligere - Precedent and Lonergan's Common Sense." *The Catholic Lawyer* 27:326-39 (1982).

Moriarity is a member of the St. Thomas More Institute for Legal Research.

Oyler, David. "Emergence in Complex Systems." *Method: Journal of Lonergan Studies* 1:47-59 (1983).

Roy, David. "Is 'Philosophy' Really Possible? A Meditation on Heidegger and Wittgenstein with Karl-otto Apel." *Laurentian University Review* 9:79-91 (1977).

Some use of Lonergan's ideas.

Sala, Giovanni. "Kants Lehre von der menschlichen Erkenntnis: eine sensualistische Version des Intuitionismus." *Theologie und Philosophie* 57:202-24 and 321-47 (1982).

Draws frequently on Lonergan's work in refutation of Kantian analysis of human knowing.

Sala, Giovanni., Contribution to "Discussione sulla causalità." *Aquinas: Rivista Internazionale di Filosofia* 23:93-113 (1980).

The main discussion is between Giovanni Blandino and Sala.

Smith, Marc E. "Moral Goodness and the Truth of Religious Claims." *Sophia* (Deakin University, Victoria, Australia) 20:17-24 (1981).

Stevens, Clifford. "The Rahner Equation." *Listening* 17: 239-43 (1982).

On Rahner, but with a brief mention of Lonergan, in showing the centrality of intellect/ understanding in theological work.

Stevenson, W. Taylor. " 'God was so close...': An Appreciation of the Theology of Urban T. Holmes." *Anglican Theological Review* 64:371-82 (1982).

Draws attention to Holmes' grounding in the work of Rahner and Lonergan.

Tekippe, Terry J. (ed.). *Papal Infallibility: An Application of Lonergan's Theological Method*. Washington, D.C.: University Press of America, 1983.

Contributors are Sean Freyne (research); Anthony Saldarini (biblical interpretation and biblical history); Terry Tekippe (patristic, medieval and reformation interpretation; patristic, medieval and reformation history; dialectic; preface, general introduction, chapter introductions and epilogue); Stephen Duffy (modern interpretation and modern history); Gerald Fagin (foundations and doctrines); Robert Kress (systematics); and Lucille Sarrat (communications).

Reviews of these publications

Lonergan, Bernard. *Insight: A Study of Human Understanding*. Paperback edition: see *Newsletter* 1/1 (1980).

Clark H. Pinnock in *Journal of the Evangelical Theological Society* 22:175-76 (1979).

Lonergan, Bernard. *Pour une Methode...*: see *Newsletter* 1/1 (1980).

Rene De Haes in *Telema* 6:84-85 (1980).

J. Fondevilla in *Actualidad Bibliografica de Filosofia y Teologia* 18:324 (1981).

Anonymous in *Bulletin critique du livre francais*. Issue No. 395:2057, no.105843 (Nov. 1978).

Unpublished Doctoral and Master's Dissertations

For ordering information, see *Newsletter* 1/3.

Flood, Sr. Anne T. *B.C. Butler's Developing Understanding of the Church: An Intellectual Biography*. Catholic University of America, Religious Studies Department, 1981.

Anne comments: "Lonergan had a strong influence on Butler's thinking regarding conversion. I tell the story of that influence in my dissertation." Order no. GAX81-21270.

Unpublished articles and papers by and about Lonergan

Frederick Lawrence gave a paper at the Boston College symposium on the work of Eric Voegelin on March 26, entitled "On 'The Meditative Origin of the Philosophical Knowledge of Order.'"

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Publications by and about Lonergan

Cahn, Elaine, and Going, Cathleen (eds.). *The Question as Commitment: A Symposium*. Montreal: Thomas More Institute, 1977.

Discussion participants include Eric Voegelin, Clive Simmonds, Bernard Lonergan, Heinz Lehmann, Fred Lawrence, J. Roby Kidd, Cathleen Going, and Symposium registrants.

Carmody, John. *Ecology and Religion: Toward a New Christian Theology of Nature*. Ramsey, N.J.: Paulist, 1983.

Draws on Lonergan's functional specialties (dialectics through communications) as the organizing principle.

Happel, Stephen and Tracy, David. *A Catholic Vision*. Philadelphia: Fortress Press, 1983.

A study of Catholic identity, past and present.

Hassel, David J. *City of Wisdom: A Christian Vision of the American University*. Chicago: Loyola University Press, 1983.

See the "End Notes" (pp. 444-461), , for author's use of Lonergan's writings. The book examines such areas as pluralism and unity, secularization, and the relationship of religious founding groups to the schools they started.

Henman, J. Robert. *The Child as Quest: Method and Religious Education*. Washington: University Press of America, 1983.

Elaborates a method of education based on Lonergan's work in philosophy and theology.

Lamb, Matthew L. "Christian Spirituality and Social Justice." *Horizons* (CTS) 10:32-49 (1983).

Mason, Melbourne and Therese (eds.). *Inquiry and Attunement: Five Interviews about Adult Learning with Directors of the Thomas More Institute of Montreal*. Montreal: Thomas More Institute, 1981.

Topics include the liberation of curiosity (R. Eric O'Connor), the search for values in economics (Eileen de Neeve), the role of symbols and images in unleashing the psyche (Charlotte Tansey), the importance of art and poetry (Martin O'Hara), and intelligent patience in the education process (Cathleen Going).

Perez-Valera, E. "L'amour: source de connaissance de soi." *Cahiers de spiritualite ignatienne* 7:119-42 (1983).

Unpublished articles and papers by and about Lonergan

Ryan, W.F.J. "Viktor Frankl's Notion of an Objective Criterion of Morality."

A paper presented at the third World Congress of Logotherapy in Regensburg, Germany, June 16-19, 1983; the paper makes use of Lonergan's notions of culture, intentionality, and value to clarify basic elements in Frankl's philosophy. Conference proceedings to be published in *Analecta Frankliana*, available through the Institute of Logotherapy, 1 Lawson Road, Berkeley, CA 94707.

Hugo Meynell has completed a typescript on Lonergan's theology, of which the chief purposes are to outline the method, and to relate the method to the specifically theological work on the Trinity and Christology.

It has the following sections: 1) The Nature of Knowledge in General. 2) On the Way to Religious Knowledge. 3) Objections to the Method. 4) From Method to Theology. 5) The Divinity of the Son and of the Holy Spirit. 6) Substance and Persons. 7) Systematics of the Trinity. 8) The Person of Christ. 9) The Work of Christ. If any part of this material would be of use to anyone, they can write to Hugo Meynell, Department of Religious Studies, University of Calgary, 2500 University Drive, Calgary, Alberta T2N 1N4.

Unpublished Doctoral and Master's Dissertations

Fletcher, Frank. *Exploring Christian Theology's Foundations in Religious Experience* Melbourne, Melbourne College of Divinity, 1982(?) under direction of A. Kelly. Part of the work pursued in Toronto under direction of Tad Dunne. DAI: 44/1983-84, 3094-A.

This study provides a methodological exploration of Christian theology's foundations in religious experience as envisaged within the theological method of Bernard Lonergan. The study has three sections. The first sets out Lonergan's explanation of the role of religious conversion within transcendental method and religious conversion's function as the theological principle in method. The second offers a presentation and development of Lonergan's statements on the outer ecclesial word as complementary principle to transcendental religious conversion. The third indicates the mediation of the psychic movement of symbols which envelopes both the reception of the ecclesial word and transcendental religious conversion. This last section draws upon Robert Doran's development of Lonergan's method. The study concludes that the contemporary quest for understanding Christian religious experience is satisfied by the appropriation of its transcendental, ecclesial and psychic aspects - and, further, that Christian religious experience apprehended in this concrete fashion would function as theological principle in the foundations of Christian theology. -A limited number of copies available at present. Write Frank Fletcher, MSC, St. Paul's Seminary for Late Vocations, P.O. Box 13, Kensington, N.S.W., Australia.

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Publications by and about Lonergan

Doran, Robert M. "Education for Cosmopolis." *Method: Journal of Lonergan Studies* 1:134-57 (1983).
(Henceforth as *Method*.)

Fitzpatrick, Joseph. "Lonergan's Notion of Belief." *Method* 1:101-13.

Hanink, James G. See Meynell, Hugo, "Foundation and Empiricism....," immediately below.

Meynell, Hugo. "Foundation and Empiricism: An Exercise in Dialectic." *Method* 1:174-94; followed by "A Reply from the Clapham Omnibus," by James G. Hanink, pp. 195-98; "A Reply to James G. Hanink" (Meynell), pp. 198-201; and "A Worthy Fellow Wonders" (Hanink), pp. 201-203.

Moore, Sebastian. "F.R. Leavis: A Memoir." *Method* 1:214-22.

Parry, Robert. "Rational Conceptual Performance." *Baha'i Studies Bulletin*, 1:13-22 (1982?).

Price, Geoffrey. "Confrontation and Understanding in the Foundations of Political Philosophy." *Method* 1: 114-33.

Rende, Michael L. "The Development and the Unity of Lonergan's Notion of Conversion." *Method* 1:158-73.

Stewart, William A. "Drama and Meaning." *Method* 1:204-13.

Reviews of these publications

Tekippe, Terry J., ed. *Papal Infallibility: An Application of Lonergan's Theological Method*. See Newsletter 4/2 (1983).

John T. Ford in *Theological Studies* 44:515-16 (1983).

Vernon Gregson in *Method* 1:223-32.

Unpublished Doctoral and Master's Dissertations

Blix, David. *Inevitability and Spontaneity: The Meaning of Love in the Writings of Bernard Lonergan and Max Scheler*. University of Chicago, under the direction of David Tracy.

Kumfer, Earl Thomas. *Lonergan and Polanyi on Cognitive Meaning*. Southern Illinois University at Carbondale, 1982. DAI: 43/1982-83, 1576-A

Manning, Paul. *A Descriptive Exposition of the Mathematics Used by Bernard Lonergan in the Development of his Philosophical-Theological System (1957-1972)*. New York University, 1983, under direction of Kenneth Goldberg. University microfilm order number: DA 8406303. DAI: 44/1983-84, 3715-A.

The Introduction and early chapters provide a biography of Lonergan and show his relationship to Scholasticism. Chapter 3 shows the wide range of L's. mathematical examples, and chapter 4 attempts to classify them as secondary school, under-graduate or graduate level mathematics. Disciples of L. may be surprised how many pertain to secondary school mathematics. In the crucial 5th chapter, the author points out many of L's. mathematical "errors." Most of these are not so much mistakes as inaccuracies or statements plagued by lack of precision. In chapter 6 the author criticizes L. for his lack of scholarship in not giving specific references for most of his mathematical sources. The final two chapters consider L's. philosophical-theological method. Chapter 7 gives examples of how L. uses mathematics to make philosophical points or to justify his transcendental method. The last chapter presents a series of the author's "reflections" (often negative) concerning L's. knowledge of and use of mathematics. The harshest criticism, however, is reserved for the philosophers and theologians who read L's. works, particularly *Insight*, so uncritically, at least as far as L's. mathematics was concerned. Finally, the author gives his personal evaluation (more positive) of L's. overall achievement.

Perry, Robert. *Spiritual Direction: The Foundations of Religious Analysis and Religious Therapy in Lonergan's Third Stage of Meaning*. Union Graduate School in Cincinnati, Ohio, under the direction of Bob Doran and Tom Levin (a Jungian psychotherapist in Chicago). DAI: 45/1984-85, 212-A.

The central theme in this study is the self-appropriation of the Christian religious experience. The central issue focuses on the divinely originated solution to the problem of moral evil. The movement in this study is heuristic, exploring the framework and establishing the structures in which the process of appropriating the Christian religious experience takes place. Volume I relates to the functional specialty, foundations, in theological method, and considers religious analysis as the framework in which religious self-appropriation occurs. Volume II relates to the functional specialty, communications, and represents a method of spiritual direction which heads toward religious therapy or the praxis of religious analysis. Lonergan's intentionality analysis, complemented by Doran's psychic analysis, provides the overall framework for this study, while Jung's notion of individuation provides the dialectical component in which the notion of psychic self-appropriation might be more easily understood. Tracy's hermeneutic of the Christ-event as the Christian religious classic sets the stage for the process of religious self-appropriation.

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Publications by and about Lonergan

Lonergan, Bernard. "The Mediation of Christ in Prayer." *Method: Journal of Lonergan Studies* 2:1-20 (1984).
Previously unpublished paper of 1963.

Boys, Mary C. "Conversion as a Foundation of Religious Education." *Religious Education* 77:211-24 (1982).

Cahill, P. *Mended Speech: The Crisis of Religious Studies and Theology*. New York: Crossroad, 1982.

The author relates his work, passim, to Lonergan's thought.

Conn, Walter E. "Moral Conversion: Development Toward Critical Self-Possession." *Thought* 58:170-87 (1983).

Crowe, Frederick E. "Transcendental Deduction: A Lonerganian Meaning and Use." *Method* 2:21-40 (1984).

Davies, Brian. "The Intelligible Universe." *New Blackfriars* 63:381-89 (1982).

Review article on Hugo Meynell. *The Intelligible Universe*, as below.

De Vries, Josef. "Intuitionistische Erkenntnistheorie?" *Theologie und Philosophie* 58:566-69 (1983).

Reply to G. Sala. "Kants Lehre..." article in same issue.

Fitzgerald, Eddie. "Communication: The Gift of Sharing Meaning." *Doctrine and Life* 32:499-505 (1982).

Review of John C. Kelly's book, *A Philosophy of communication*.

Fitzpatrick, Joseph. "Subjectivity and Objectivity: Polanyi and Lonergan." *New Universities Quarterly* 36: 183-95 (1982).

Grabert, Colman. "American Benedictines and American Benedictine Institutions: A Narrative and Report." *Benedictini Vivendi Praeceptores*, Maredsous, Belgium, 1983, pp. 53-75.

Uses Lonergan's ideas to suggest course of Benedictine aggiornamento.

Grassi, Piergiorgio. "La prassi e il messaggio." *Rivista di teologia morale* 15:329-40 (1983).

See pp. 332, 334-36 on Lonergan, with some references to M. Lamb's work.

Herr, William A. "Bernard Lonergan, Edward Schillebeeckx, Hans Kung. Conclusion." No. 20 in the series, *Catholic Thinkers in the Clear*. Chicago: The Thomas More Association. Undated, but appeared in 1983.

Langston, Douglas. "Burrell's Misconstruals of Scotus." *The New Scholasticism* 57:71-80 (1983).

With reply by Burrell, pp. 81-82.

Marasigan, Vicente. "Tatlong Persona Solo Dios." *Philippine Studies* 30:552-62 (1982).

Uses Lonergan on communication of meaning in study of Filipino popular religion.

McKinney, Ronald. "The Hermeneutical Theory of Bernard Lonergan." *International Philosophical Quarterly* 23: 277-90 (1983).

McShane, Philip (ed.). *Searching for Cultural Foundations*. Washington, D.C.: University Press of America, 1984.

Contents: Preface: Distant Possibilities of Persons Presently Going Home Together in Transcendental Method (Editor, pp. i-xxii); Middle Kingdom: Middle Man (Editor, pp. 1-43); Report on a Work in Progress (Robert Doran, pp. 44-64); Dialectically-Opposed Phenomenologies of Knowing: A Pedagogical Elaboration of Basic Ideal Types (Michael Vertin, pp. 65-85); The Human Good and Christian Conversation (Frederick Lawrence, pp. 86-112); Lonergan's Search for Foundations: The Early Years, 1940-1945 (F.E. Crowe, pp. 113-39).

Meynell, Hugo. *The Intelligible Universe: A Cosmological Argument*. London: Macmillan, 1982.

Considerable use of Lonergan's ideas on cognitional theory.

Morelli, Mark. *Philosophy's Place in Culture: A Model*. Washington, D.C.: University Press of America, 1984.

Examines the notion of culture, and discusses the role of philosophy within culture.

Naud, Julien. *Une philosophie de l'imagination*. Paris: Desclee and Montreal, Bellarmin, 1979.

O'Regan, John. "Staging, Typing, and Spiritual Direction." *Review for Religious* 42:614-19 (1983).

Uses Lonergan's notion of religious conversion for views on spiritual direction.

Peter, Val J. "A Primer on Pluralism." *Communio: International Catholic Review* 10:133-48 (1983).

Has a short section, pp. 144-48, on the views of Rahner and Lonergan.

Riley, Philip Boo. "The Meaning of History: Leo Strauss and Bernard Lonergan on 'The Crisis of Modernity.'" *Logos: Philosophic Issues in Christian Perspective* 4: 71-100 (1983).

Robert, Pierre. "Le Lonergan Workshop 1983." *Science et Esprit* 35:241-42 (1983).

Sala, Giovanni. "Il Bicentenario della 'Critica della Ragione Pura' di Kant. II. Il Nucleo della Critica: una versione sensista dell'intuizionismo." *La Civiltà Cattolica* 4:342-60 (1981).

Critique of Kant on basis of Lonergan's cognitional theory.

Shutte, Augustine. "A Philosophy of the Human Person for Contemporary Theology." *Journal of Theology for Southern Africa* No. 41:70-77 (Dec. 1982).

Based on transcendental Thomism, with mention of Lonergan and Rahner.

Spillane, Patricia. "From Tablet to Heart: Internalizing New Constitutions." *Review for Religious* 41:495-512, 681-95 (1982).

Uses Lonergan, *passim*.

Sturm, Douglas. "Two Decades of Moral Theology: Charles Curran as Agent of Aggiornamento." *Religious Studies Review* 8:116-23 (1982).

Some brief indications of Lonergan's influence on Curran.

Sullivan, J. "Lonergan, Conversion and Objectivity." *Theology* 86:345-53 (1983).

Szazkiewicz, Jerry. *Filosofia dell'uomo*. Rome: Gregorian University Press, 1981.

See pp. 8-9 of the Introduction for account of the book's extensive reliance on the ideas of Lonergan.

Tekippe, Terry J. "On Learning from an Error: A Response to Vernon Gregson." *Method* 2:41-48 (1984).

Therukattil, George. "Christian Ethics of Responsibility: Theological-anthropological Methodology of Charles E. Curran in Moral Theology." *Louvain Studies* 9:47-60 (1982).

Tracy, David. "The Analogical Imagination in Catholic Theology." Ch. 2 in David Tracy and John B. Cobb, Jr. *Talking about God: Doing Theology in the Context of Modern Pluralism*. New York: Seabury, 1983, pp. 17-28.

Versaldi, Giuseppe. *L'oggettività delle prove in campo psichico. Una ricerca interdisciplinare sulla sentenza della S. Romana Rota del 1967 al 1976 in tema di impotentia coeundi per cause psichiche*. Brescia: Morcelliana, 1981.

Originally thesis at Gregorian University, Rome. See pp. 109-20 for exposition of Lonergan's ideas on scientific method; application to psychic field, pp. 120-38; see also pp. 207-208.

Wang, Hsien-Chih. "The Concept of Nature of Tao-Teh-Ching and its Theological Meaning: A Search of a Methodology of a Chinese Contextual Theology." *The South East Asia Journal of Theology* 19:118-31 (1978).

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Publications by and about Lonergan

Lonergan, Bernard. "Unità e Pluralità: La Coerenza della Verità Cristiana." Chapter 6, pp. 121-31 in Karl H. Neufeld (ed.). *Problemi e Prospettive di Teologia Dogmatica*. Brescia: Queriniana, 1983.

See *Newsletter* 3/3 (1982).

Conn, Walter E. "Two-Handed Theology." *Proceedings of the Catholic Theological Society of America* 38:66-71 (1983).

Discusses feminist theology in context of cognitive, moral, and affective conversion.

Crowe, Frederick E. "Son and Spirit: Tension in the Divine Missions." *Science et Esprit* 35:153-69 (1983).

A paper first given at the 1983 Lonergan Workshop (Boston); discusses cultural pluralism, interiority, Christology, and pneumatology.

Dunne, Tad. "The Dialectic of Vision and Purpose," in Joseph B. Gavin (ed.). *Tradition and Innovation: Essays by Jesuits from a Canadian Perspective*. Regina: Campion College Press, 1983, pp. 191-209.

The dialectical tension between the third and fourth levels of consciousness.

Dunne, Tad. "Trinity and History." *Theological Studies* 45: 139-52 (1984).

Discusses Trinitarian theology within the context of emergent probability, history, meaning/value.

Gelpi, Donald L. "Two Spiritual Paths: Thematic Grace vs. Transmuting Grace." *Spirituality Today* 35:241-55, 341-57 (1983).

Rejects theology of grace built on transcendental method (special reference to Rahner), but accepts Lonergan's foundations.

Happel, Stephen. "Two Ways of Process Thought" (Seminar on the Nature and Method of Theology). *Proceedings of The Catholic Theological Society of America* 38:127-29 (1983).

Focus on papers by Bernard Lee and Michael Vertin, with Whitehead and Lonergan as central figures in the discussion.

King, Eugene. "Towards a Method of Theological Reflection on Experience in Ministry." *Pastoral Sciences* 2:33-57 (1983).

The relevance of transcendental method to pastoral theology.

Madden, Peter. "From Cave to Sunlight - Method and Discovery in Philosophy of Science." Pp. 117-31 in *Faith and Culture*, published by the Catholic Institute of Sydney, Australia, 1983.

Marasigan, Vicente. "Southeast Asian Shamanism: Liturgical Dramatization." *East Asian Pastoral Review* 20:353-56 (1983/84).

Brief study relating shamanism to the dramatic pattern of experience and to inculturation.

Meynell, Hugo. "A Note on Cosmological Arguments." *New Blackfriars* 64:287-91 (1983).

Some comments on Brian Davies' "The Intelligible Universe" re: proof of God's existence. See *Newsletter* 5/1 (1984).

Moore, Sebastian. "The New Life." *The Water* 24:42-52(1984).

Reflects on consciousness and religion.

Seasoltz, Kevin R. "The Sacred Liturgy: Development and Directions." *The Jurist* 43:1-28 (1983). Classicist vs. empirical notions of culture and liturgy.

Stewart, William Arthur. "Hallowed Halls and Academic Walls: The Ever Old Yet Ever New Quest for a Wisdom beyond Information," in Joseph P. Gavin (ed.). *Tradition and Innovation: Essays by Jesuits from a Canadian Perspective*. Regina: Campion College Press, 1983, pp. 109-19.

Reflections on university education and cognitional theory.

Unpublished Doctoral and Master's Dissertations

Mike Shields reports from the Toronto Centre the following two Master's Theses:

Podgrajzek, Alojz. *A Comparative Study of Faith in Lonergan's Insight and Method in Theology*. Regis College, Toronto School of Theology, 1983.

Delaney, Hubert. *To the Threshold of Insight: A Study of the Imagination in Aristotle, Aquinas, and Lonergan*. Trinity College, Dept. of Higher Education and Educational Research, Dublin, 1983.

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Publications by and about Lonergan

Lonergan, Bernard. *Conoscenza e Interiorità. _Il Verbum nel pensiero di S. Tommaso.* Translation of *Verbum: Word and Idea in Aquinas*. Edited by Natalino Spaccapelo. Bologna: EDB, 1984.

(Natalino offers to send anyone a copy who writes him and sends \$15. Address: Pontificia Facolta Teologica del Sacro Cuore, Via Sanjust, 11, 09100 Cagliari, Italy.)

Ahner, Eugene. "Can the Church Still be Missionary Today?" *Verbum* 19:15-33 (1978).

Bacik, James. "Theological Trends." *Overview Feature*. (One-page supplement to *Overview*, April 1984.)

Beni, Arialdo. "La funzione fondante della conversione." In Alfredo Marranzini (ed.), *Correnti teologiche postconciliari*. Rome, 1974, pp. 91-92.

Boberg, John. "Contextual Theology at Catholic Theological Union." *Verbum* 21:373-83 (1980).

Cacopardo, Rocco. "Bernard Lonergan." *Appunti di cultura e di politica* 7:38-40 (1984).

Brief outline of Lonergan's activities and works; emphasis on *Insight* and on cognitional theory.

Crowe, Frederick. "The Human Mind and Ultimate Reality: A Lonerganian Comment on Dr. Leahy." *Ultimate Reality and Meaning* 7:67-74 (1984).

Drilling, Peter. "Uncovering the Foundations of Christian Ministry." *Science et Esprit* 36:89-107 (1984).

Egan, Harvey. *Christian Mysticism: The Future of a Tradition*. New York: Pueblo Publishing Company 1984.

Uses Lonergan: cf. pp. 377-79.

Eilers, Franz-Josef. "On Intercultural Communication from a missionary Perspective." *Verbum* 23:309-16 (1982).

Fasching, Darrell. "Technology as Utopian Technique of the Human." *Soundings: An Interdisciplinary Journal* 63:135-58 (1980).

Rappel, Stephen. "Seminar on the Nature and Method of Theology." *Catholic Theological Society of America Proceedings* 38:127-29 (1983).

Helminiak, Dan. "Consciousness as a Subject Matter." *Journal for the Theory of Social Behavior* 14:211-30 (1984).

Uses Lonergan, as well as K. Rahner and Tarthang Tulku, to challenge psychology to a more adequate understanding of consciousness as a *sui generis* reality, legitimately described as spirit.

Helminiak, Dan. "Neurology, Psychology, and Extraordinary Religious Experiences." *Journal of Religion and Health* 23:33-46 (1984).

Uses Lonergan's notion of authenticity to assess the validity of "religious" experiences that may result from pathology.

Johnstone, Brian. "The Experience of Conversion and the Foundations of Moral Theology." *Eglise et Théologie* 15:183-202 (1984).

Latourelle, René. "Dall'America arriva anche teologia?" *Jesus* June 1984, p. 96.

In a regular feature of response to readers, Latourelle speaks of theology in North America, with a paragraph on Lonergan.

Lawrence, Frederick (ed.). *Lonergan Workshop*, Vol. 4. Chico, CA: Scholars Press, 1983. Contains the following:

Cassidy, Richard. "The Ethics of Jesus, ChristCentered Ethics, and Lonergan's Method." Pp. 27-40.

Doran, Robert. "Suffering Servanthood and the Scale of Values." Pp. 41-67.

Kennedy, Arthur. "A Hope Embodied in Story: Flannery O'Connor's Vision." Pp. 69-84.

Moore, Sebastian. "Original Sin, Sex, Resurrection, and Trinity." Pp. 85-98.

Reiser, William. "The Primacy of Spiritual Experience in Theological Reflection." Pp. 99-113.

Riley, Philip Boo. "Theology and/or Religious Studies: Bernard Lonergan's Option." Pp. 115-40.

Ring, Nancy. "Language, Prayer, and the Dynamics of Transformation." Pp. 167-85.

Tyrrell, Bernard. "Christian Imagination and Christian Prayer." Pp. 167-85.

Vertin, Michael. "Dialectically-Opposed Phenomenologies of Knowing: A Pedagogical Elaboration of Basic Ideal-Types." Pp. 1-26.

Lilburn, Tim. "Bernard Lonergan and the Feeling of Powerlessness." *Review for Religious* 43:243-51 (1984).

Meynell, Hugo. "Two Directions for Pneumatology." *Religious Studies Bulletin* 2:101-117 (1982).

Muratore, Saturnino. "'Intelligentiaet esse.' La dottrina tomista del conoscere." In S. Muratore and Armando Rolla (eds.), *Una Hostia: Studi in onore del Cardinale Corrado Ursi*. Napoli: D'Auria, 1983.

Perini, Giuseppe. "La Nuova teologia de B. Lonergan." *Chiesa Viva* 3:4-7 (Oct. 1973) and 5-7 (Nov. 1973).

Ryan, Stephen. "Santa Clara Hosts Lonergan Symposium." *National Jesuit News*, 13:22 (April 1984).

Sala, Giovanni. "Intentional ität contra Intuition." *Theologie and Philosophie* 59:249-64 (1984).

Tekippe, Terry. "Bernard Lonergan: A Context for Technology." In Carl Mitcham and Jim Grote, *Theology and Technology: Essays in Christian Analysis and Exegesis*. Lanham, MD.: University Press of America, 1984, pp. 71-88.

An exposition of Lonergan's thought on technology, within the horizon of progress, decline and redemption.

Viladesau, Richard. *The Reason for our Hope: An Introduction to Christian Anthropology*. New York: Paulist Press, 1984.

Reviews of These Publications

Lonergan, B. *Philosophy of God, and Theology*.

M. Diez Saez in *Studium* (Madrid) 14:188-89 (1974).

Lonergan, B. *Les voies d'une theologie methodique*. See *Newsletter* 3/3 (1982).

E. Nicolau in *Estudios Eclesiasticos* 58:502 (1983).

D. Muller in *Revue de theologie et de philosophie* 116:175-76(1984).

Egan, H. *What Are They Saying About Mysticism?* See *Newsletter* 4/1 (1983).

W. Heiser in *Theology Digest* 31:66 (1984).

Lamb, M. *Solidarity with Victims...* See *Newsletter* 3/3 (1982)

W. Heiser in *Theology Digest* 31:77 (1984).

Lawrence, F. *Lonergan Workshop III*. See *Newsletter* 4/2 (1983).

C. Davis in *Studies in Religion* 12:478-79 (1984).

Lawrence, F. *Lonergan Workshop IV*. See above.

J. Pambrun in *Eglise et Theologie* 15:245-46 (1984).

O'Callaghan, M. *Unity in Theology...* See *Newsletter* 1/3 (1980) .

P. Rosato in *Gregorianum* 65:183-84 (1984).

Tekippe, T. *Papal Infallibility...* See Newsletter 4/2 (1983).

P. Chirico in *Horizons* 11:192 (1984).

J. Hadley in *Clergy Review* 69:226-27 (1984).

Unpublished articles and papers by and about Lonergan

Ron Huber calls attention to a set of notes by Gabriel Ehman: "A Dynamic Philosophy of Education." The 60 pp. of notes is based on Lonergan's thought. Anyone desiring further information should contact Ron at Box 222, Edmonton, Alberta, Canada T5J 211.

Unpublished Doctoral and Master's Dissertations

Melchin, Ken. *History, Ethics and Emergent Probability: Bernard Lonergan's Emergent Probability and its Import for his Philosophy of History and his Ethical Foundations*. Directed by Charles Davis at Concordia University, University, Montreal, with Fr. Crowe as a member of the examining committee. DAI: 45/1984-85, 212-A.

This dissertation examines Bernard Lonergan's structured world view, emergent probability, as the appropriate context for understanding his ethical foundations in *Insight*, chapters six and eighteen, and in *Method in Theology*, chapter two, and for understanding these foundations within his account of the dynamic structure of history as developed in *Insight*, chapters seven and twenty. The contention throughout is that a precise grasp of the concepts underlying Lonergan's terms, "direct and inverse insights," "systematic and non-systematic relations," "probability," "statistical and classical laws," "recurrent schemes," "emergence," "higher viewpoints" and "finality" are all essential to understanding his work in ethics and history and to understanding the role of religion in these fields.

Merkt, Joseph T. *'Sacra Doctrina' and Christian Eschatology: A Test Case for a Study of Method and Content in the Writings of Thomas Aquinas*. Catholic University of America, 1982.

Today, both Catholic and Protestant theologians are very deeply involved in a reexamination of theological method and in a renewal of the theology of hope. This dissertation sheds light on this contemporary quest by uncovering important historical antecedents in the writings of Thomas Aquinas. Answers will be given to these questions: 1) In what way are Thomas' methodic principles (*sacra doctrina ut scientia*) operative in the tracts on hope in his *Commentary on The Sentences*, the *Summa contra Gentiles*, the *De Spe*, the *Summa theologiae* and the *Compendium theologiae*? 2) Are these tracts on hope faithful to his methodic principles?

Slattery, Gabriel. *The Process of Personal Development: A Critical Study of the Theories of Bernard Lonergan and Carl Rogers on Personal Development*. University of Fribourg, Switzerland, 1974

The dissertation compares critically the horizons of Lonergan and Rogers (et al.) on the process and goal of personal development within the interpersonal context as well as within the context of community, in

order to try to show (in an appendix) how Lonergan's genetic method affords some insight into the process of development within the sequence of higher sublated integrations of feeling, of truth, of goodness and of love in the truly "fully functioning" (Rogers), "self-transcending" (Lonergan) person.
Address: Holy Cross College, Clonfliffe, Dublin 3, Ireland.

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Publications by and about Lonergan

Lonergan, Bernard. "Questionnaire on Philosophy." *Method: Journal of Lonergan Studies* 2:1-35 (1984).

Lonergan's 1976 reply to a series of questions about the study of philosophy, in preparation for a Jesuit symposium. on the topic.

Budenholler, Frank. "The Missionary in a Pluralistic University: Some Personal Reflections." *Verbum*, SVD 3:211-18 (1984).

Budenholler, Frank. "Science and Religion: Seeking a Common Horizon." *Zygon: Journal of Religion and Science* 19:351-68 (1984).

Fitzpatrick, Joseph. "Strawson and Lonergan on 'Person.'" *Method: Journal of Lonergan Studies* 2:36-41 (1984).

Goulet, Jacques. "The Ultimate Indiscernibility of Faith." *Afer* 22:288-93 (1984).

Considerable use of Lonergan, among others, on faith and subjectivity.

Hefling, Charles C., Jr. *Why Doctrines?* Cambridge MA: Cowley Press, 1984 (Address: 980 Memorial Dr., Cambridge 02138).

In his Preface, the author expresses gratitude to a "philosopher and theologian whose name appears only once or twice but whose ideas will be evident, to those who know his work, in nearly every page," namely, Bernard Lonergan, to whom the book is dedicated.

Herbut, Jozef. "Methode transcendentaina i obiektywnosc poznania i jej kryterium omowienie koncepsji B.J.F.Lonergan." *Roczniki Filozoficzne-* (Lublin) 28:91-117(1980).

Lash, Nicholas. "Creedal Affirmation as a Criterion of Church Membership." In John Kent and Robert Murray (eds.). *Church Membership and Intercommunion: 10th Downside Symposium*. London: Darton, Longman and Todd, 1973.

Occasional use of Lonergan's ideas.

Lawrence, Frederick (ed.). *The Beginning and the Beyond: Papers from the Gadamer and Voegelin Conferences*. Chico, CA: Scholars Press, 1984 (order from Scholars Press Customer Services, PO Box 4869, Hampden Station, Baltimore, MD 21211).

This book inaugurates a series of supplements to the *Lonergan Workshop series* (Scholars Press). The essays in this volume include Gadamer's "Articulating Transcendence" and Voegelin's "Consciousness and Order: Foreword to 'Anamnesis.' "

Long, Edward LeRoy. "Trends and Problems in Contemporary Ethical Reflection: A Bibliographical Essay." *Journal of Religious Ethics* 11:3-22 (1983)

Discusses Walter E. Conn, *Conscience...* on pp. 15-16.

Mueller, Denis. "Le pare methodologique de B. Lonergan." *Revue de théologie et de philosophie* 25:37-44 (1975).

A review article on Lonergan's *Method in Theology*.

Navone, John. *Gospel Love: A Narrative Theology*. Toronto: Michael Glazier, Inc., 1984.

The author presents the four Gospels as four stages of self-transcendence in response to the gift of God's love.

Pambrun, James. A brief review article of *Lonergan's Workshop: Vol. IV*, in *Eglise et théologie* 15: 245-46 (1984).

Reviews of these publications

With Walter Kasper's permission, the following review of T. Tekippe (ed.), *Papal Infallibility: An Application of Lonergan's Theological Method* (see Newsletter 4/2, 1983) has been translated from a German original in the *Theologische Quartalschrift* 164:2.30-31 (1984). It seemed particularly interesting for the German viewpoint it offers on Lonergan studies:

This noteworthy publication is the result of a team effort lasting a biblical seven years; it must be judged worthwhile in three different respects:

1. The team publication offers something previously unavailable in this field: a solid overview of the biblical, patristic and scholastic sources of the doctrine of infallibility; the controversies from Ockham and Luther to Febronius; the history of the definition in the First and Second Vatican Councils; as well as a survey of the postconciliar discussions raised, above all, by Hans Küng. The copious footnotes make the German reader familiar with, besides the literature already generally known here, the less known or totally unknown literature of the English speaking world. The person who is interested in factual information will be grateful for this achievement alone. Because of the wealth of information and the multiplicity of details it is, naturally, impossible to provide a concise summary.

2. Of especial interest is the way that the infallibility debate, at a distance of space and now also of time, has been taken up and carried forward in the sphere of American theology. Well informed, impartially weighed

and differentiated, it has concurred in the end on a "moderate infallibilism." This last term originated with the Lutheran theologian G. Lindbeck, has been taken up by A. Dulles (p. 389 n. 6) and is in the above-mentioned volume defended especially by R. Kress. Kress' treatment, formulated in a happily straightforward style, clearly and decisively sets aside all the polemic, rhetoric, logical short-cuts and pseudo-arguments of which this debate has been full, in order to come to the matter itself, and carry it forward. Philosophically Kress exposes the untenability and self contradiction of the criticism of propositional truth (p. 274ff), as well as does T. Tekippe himself (p. 230f); theologically Kress envisions the problem of infallibility in its only appropriate context: a sacramental understanding of the Church (p. 284ff). The two contributions by G. Fagin move in the same direction.

Taking a larger view, beyond the contributions of the work at hand, of the other literature abundantly cited and used there (especially the works of A. Dulles, J. Hughes, McSorley, J. Ford and others, as well as the collection edited by J. Kirvan in *The Infallibility Debate*, New York 1981), one doesn't get the impression that in "professional" Catholic American theology the voices which are heard in the documentation volume of L. Swidler, *Küng in Conflict*

(Garden city, N.Y. 1701), alone define the field. A person is much better able to distinguish between the "moderate" infallibility, such as was defined at Vatican I and II, and the excessive ultramontane theoretical and practical explanations, which are often wrongly taken in the infallibility debate to be the only true interpretations and then - the extremes contact each other - are in turn criticized. The well-known results of the official Lutheran-Catholic dialogue, *Teaching Authority and Infallibility in the Church: Lutherans and Catholics in Dialogue IV* (Minneapolis: Augsburg, 1980) - cited approvingly in the book under review - shows that a moderate position is ecumenically in no way hopeless, but can, at least in the USA, be discussed with some hope of success.

3. As the subtitle already indicates, the co-authors of this volume were interested in subjecting Bernard Lonergan's *Method in Theology* (New York 1972) to an experimental implementation on a concrete individual question, one discussed often and heatedly. This is so much the more significant, as Lonergan's transcendental method has often been criticized as too formalistic. This method has up until now been hardly discussed in German theology, while in the Anglo-Saxon theological world whole Lonergan congresses take place, and a noteworthy Festschrift has been published (*Creativity and Method*. Edited by M.L. Lamb, Milwaukee, 1981).

As a result of this experiment one can well conclude that this method is throughout calculated to confer an order upon the theological discussion, and to bring somewhat under control and to objectify the *odium theologicum* and the all too biased or journalistic treatment of theological topics. That is already a great deal, in view of the very heated and polemical way the infallibility debate has been conducted. Admittedly the method leads in the historical section to a certain awkwardness and repetition; especially from the hermeneutical point of view is it hardly possible to make a clear separation into three different functional specialties of Research, Interpretation and presentation of the overall context of History. But the real difficulties lie, as the authors themselves point out, in what Lonergan calls "Dialectic" and "Foundations," and so in the more systematic sphere (understanding systematic in its ordinary, wider sense, and not in Lonergan's narrower meaning), more precisely in the fundamental significance that Lonergan ascribes to conversion. The authors operate out of the conviction that, in Lonergan's view, fundamental personal options, presuppositions, intellectual horizons and so on, which stand "behind" opposing positions, must be brought out into the open and objectified (cf. esp. p. 197). They must however finally admit a certain naivete (p. 325) and too high a degree of abstraction in this method (p. 327), leaving aside altogether the fact that, while a judgment about the intellectual and moral conversion of an author may possibly be admissible, a judgment about his religious conversion, especially in the case of a living person, would be highly arrogant (cf. p. 229), and could easily lead back to the dark times of Reformation and

Counterreformation polemics. But of what use is a methodical criterion, which a person cannot in practice employ? From a purely pragmatic point of view, the authors are consistently on the right track when they affirm that the method is no automatic process, but rather a vision and a coherent whole of creative proposals and guidelines; the concrete application of the method in no way renders superfluous the creativity and the competence of the individual scholar (p. 332). A final judgment on Lonergan's initiative would have to discuss his entire concept of transcendental theology, a project which understandably exceeds the scope of the work under discussion.

Within all the limitations that attend such a teamwork prolonged over years (on this see pp. 329ff), this work will be recognized as a successful and important contribution to a discussion which, with all its often slanted and distorted ways of stating the question, still has the advantage of raising an until now overlooked, and perhaps even repressed, fundamental methodological question. Surely, that discussion has not yet come to a conclusion. But the volume under review shows at least the boundaries within which Catholic theology may operate, with some prospect of reaching a wider consensus.

Unpublished Doctoral and Master's Dissertations

Doyle, Dennis M. *The Distinction Between Faith and Belief and the Question of Religious Truth: The Contributions of Wilfred Cantwell Smith and Bernard Lonergan*. Directed by William Loewe at Catholic University, 1984.]. DAI: 45/1984-85, 3668-A.

The following is a Master's Thesis:

Budenholzer, Frank. *Unity and Pluralism: _A Study of the Theological Method of Bernard J.F. Lonergan*. Directed by Zachary Hayes at Catholic Theological Union (Chicago), 1974.