

# Lonergan Studies Newsletter

Editors: Terry J. Tekippe & Michael O'Callaghan

## **Publications by and about Lonergan**

Lonergan, Bernard. *Conoscenza e Interiorità: Il Verbum nel Pensiero di S. Tommaso*. A cura di Natalino Spaccapelo. Bologna: Edizioni Dehoniane, 1984.

Translation of the Verbum articles (directly from *Theological Studies*, but with reference to French and English book publications). With preface and introduction by N. Spaccapelo and Pietro Cardoletti, respectively.

Beer, Peter. "Purgatory, Trent and Today." *The Australasian Catholic Record* 61:369-84 (1984).

Uses Lonergan to develop a contemporary understanding of purgatory.

Boys, Mary C. "The Role of Theology in Religious Education." *Horizons* 11:61-85 (1984).

Occasional mention of Lonergan, Tracy *et al.* in discussing religious education within the contexts of religious studies and theology.

Bracken, Joseph A. "Authentic Subjectivity and Genuine Objectivity." *Horizons* 11:290-303 (1984).

Some discussion of Lonergan's notions of subjectivity and objectivity.

Corbett, Thomas. "Communion and Authority: Some Recent Books." *The Irish Theological Quarterly* 50:67-74 (1983-84).

Includes discussion of Terry Tekippe *et al.*, *Papal Infallibility*, on pp. 73-74.

Gerhart, Mary. "Lonergan's Diverse Value." *Commonweal* 112:184-85 (1985).

Kereszty, Roch. "Psychological Subject and consciousness in Christ." *Communio* 11:258-77 (1984).

McCarroll, Joseph. "A Scissors Ever Sharpening: A Retrospective Glance at the Emergence and Development of Voegelin's Method." *Religious Studies Review* 10:26-29.

McCool, Gerald A. "History, Insight and Judgment in Thomism." *Proceedings of the Jesuit Philosophical Association* 47:37-68 (1985).

McKelvey, Charles. "Christian Epistemology and Social Scientific Method: Bernard Lonergan's Achievement." *Thought* 59:334-47 (1984).

Meynell, Hugo A. "On the Aims of Education." *Proceedings of the Philosophy of Education Society of Great Britain* 10:79-97 (1976).

Discussion of education as inculcation of Lonergan's transcendental precepts.

Moloney, Raymond. "The Mind of Christ in Transcendental Theology: Rahner, Lonergan and Crowe," *The Heythrop Journal* 25:288-300 (1984).

Nudas, Alfeo G. "Struggling Against a Feudal Liberal Education." *University of the Philippines Newsletter* 5-6 (July 9, 1984) and 5-6, 8 (July 16, 1984) .

Remolina, Gerardo. "La Autonomia del metodo Teologico." *Theologica Xaveriana* 33:153-73 (1983).

Ring, Nancy. "Sin and Transformation from a Systematic Perspective." *Chicago Studies* 23:303-19 (1984).

Sawicki, Marianne. "Religion, Symbol, and the Twenty-year old Demythologizer." *Horizons* 11:320-43 (1984).

Occasional discussion of Lonergan in relation to stages of religious knowing.

Shea, William M. *The Naturalists and the Supernatural: Studies in Horizon and an American Philosophy of Religion*. Macon, GA: Mercer University Press, 1984.

See, especially, chapters two and three for the book's relevance to Lonergan's thought.

Steidl-Meier, Paul. *Social Justice Ministry: Foundations and Concerns*. New York: Le Jacq Publishing Inc., 1984.

Some use of Lonergan's thought: see especially pp. 28-55 and 286-310.

Swain, Bernard F. "Lonergan's Framework for the Future." *Commonweal* 112:46-5U (1985).

## **Reviews of These Publications**

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

M. Lapierre in *Review for Religious* 44:149-50 (1985).

## **Unpublished Doctoral and Master's Dissertations**

Brennan, Larry, CM. *The Functional Specials Dialectic: Bernard Lonergan's Method and Theological Disputes*. Directed by Alfred Wilder at the Pontifical University of St. Thomas (the Angelicum), Rome, 1982.

This dissertation is not yet listed with University Microfilms in Ann Arbor, but anyone interested may write the author directly at St. Thomas Seminary, 1300 S. Steele St., Denver CO 80210.

The following is a Master's Thesis:

Matustik, Martin J. *Bernard Lonergan's Notion of Mediation: The Argument from Operational Development*. Done under James L. Marsh at St. Louis University, 1985.

From the precis: "The objective of this thesis is an interpretation of Bernard Lonergan's notion of mediation and his use of mediation in his thematization of human operational development. Accordingly, Part One introduces the set of basic and derived terms, i.e., mediation in general, mutual mediation, and self-mediation; and Part Two expands this outline in an exposition of Lonergan's classification of self-mediation in human operational development, i.e., consciousness as self-constituting, consciousness as mediated by meaning, and consciousness as differentiated through controls of meaning and value."

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## **Publications by and about Lonergan**

Lonergan, Bernard. *A\_ Third Collection: Papers by Bernard J.F. Lonergan, SJ*. Edited by F. Crowe, SJ. Mahwah, NJ: Paulist Press and London: Geoffrey Chapman, 1985

Numbers in parentheses are references to a Lonergan bibliography of 657 items (in a binder) dated April 30, 1983, prepared by Michael O'Callaghan. The volume contains the following articles:

Editor's Introduction. Pp. 1-2.

*"Dialectic of Authority."* Pp. 5-12. First published in 1974 (#514).

*An analysis of authority as "legitimate power," of the source of power as cooperation, of the carrier of power as community, and of authenticity as legitimizing power by authority.*

*"Method: Trend and Variations."* Pp. 13-22. Previously unpublished lecture given in 1974 (518).

*A discussion of method in science, the contrast between logic and method, the notion of horizon, and the development of methodical issues as illustrated by Talcott Parsons' account of "The Theoretical Development of the Sociology of Religion."*

*"Mission and the Spirit."* Pp. 23-34. Previously published in 1976 (566).

*Lonergan addresses the question, What in terms of human consciousness is the transition from the natural to the supernatural?*

*"Aquinas Today: Tradition and Innovation."* Pp. 35-54. First published in 1975 (541).

*The different types of transformation a learned tradition may undergo; postmedieval limitations on Aristotle's acceptability; Aquinas' involvement in these limitations; the ongoing relevance of Aquinas.*

*"Prologemena to the Study of the Emerging Religious Consciousness of Our Time."* Pp. 55-73. Previously published in 1980 (624).

*The notion of consciousness as infrastructure; social alienation; the cultural factor of the second enlightenment; some contemporary witnesses to emerging religious consciousness (Whitson, Wm. Johnston, Panikkar, etc.).*

*"Christology Today: Methodological Reflections." Pp. 74-99. First published in 1976 (565).*

*Discussion of elements new to Christology today: from psychology, history and psychology; Christology as a religious and theological question; the meaning of Chalcedon; how Christ could be a man without being a human person.*

"Healing and Creating in History." Pp. 100-109. Previously published in 1975 (537).

The need for healing and creating illustrated by the contemporary economic situation; the call for fresh insights and the scotosis of bias; healing as development, both from below upwards and from above downwards.

*The following three lectures were given as the Donald Mathers Memorial Lectures in 1976 (Lonergan Bibliography 568).*

"Lectures on Religious Studies and Theology: "Preface." Pp. 113-14.

Previously unpublished.

"First Lecture: Religious Experience." Pp. 113-28. (596).

The ambiguity of experience; the cultivation of religious experience; the immanent context of religious experience.

"Second Lecture: Religious Knowledge." Pp. 129-45. (597).

On what is meant by affirming the validity or objectivity of religious knowledge; the relation between inner conviction and objective truth, where the former is the fruit of self-transcendence and the latter is the fruit of authentic subjectivity.

"Third Lecture: The Ongoing Genesis of Methods." Pp. 146-65. (567).

Modern learning as grounded in method; experimental, foundational, historical, dialectical and critically practical methods; conclusions about the relation of religion, religious studies and theology.

"Natural Right and Historical Mindedness." Pp. 169-83. (579) .

*On the possibility of collective responsibility through bringing together the Greek notion of natural right and the nineteenth-century notion of historical mindedness; includes lengthy discussion of the dialectic of history.*

"Theology and Praxis." Pp. 184-201. (578).

*On whether there are basic theological questions whose solution depends on the personal development of theologians; B. Welte's questioning of Nicea, Voegelin's attention to the search for the meaning of life, and the notion of theology as basically a praxis.*

"A Post-Hegelian Philosophy of Religion." Pp. 202-23. (See *Newsletter* 4:9 - 1983).

*The common dynamics discernible in methods generally and the different dynamics in distinct fields of inquiry; the divergence and possible unity of results that arise when different methods are employed in the same field, e.g., in religious studies.*

"Pope John's Intention." Pp. 224-38. (635).

*"Pope John's Intention." - The notion of a pastoral council; authenticity as the genuine fruit of religious education and of pastoral ministry.*

"Unity and Plurality: The Coherence of Christian Truth." Pp. 239-50. (See *Newsletter* 5:9 - 1984).

*"Unity and Plurality: The Coherence of Christian Truth." - On differentiations of consciousness; pluralism and theological doctrines; pluralism and conversion.*

The current issue of *Method: Journal of Lonergan Studies*, Vol. 3, No. 1, contains the following:

Crowe, F.E. "A Note on the Prefaces of *Insight*." Pp. 1-3.

Fr. Crowe sketches the history of Lonergan's work in writing the *Preface* to *Insight*.

Lonergan, Bernard. "The Original Preface to *Insight*." Pp. 3-7.

The version of the Preface first intended by Lonergan to introduce *Insight*, and entirely different from the version eventually published.

Mathews, William. "Lonergan's Economics." Pp. 9-30.

Meynell, Hugo. "Reversing Rorty." Pp. 31-48.

Maguire, John F. "Price Markups and Moral Decline." Pp. 49-57.

Gerhart, Mary and Russell, Allan. *Metaphoric Process: The Creation of Scientific and Religious Understanding*. Fort Worth, TX: Texas Christian University Press, 1984.

Meynell, Hugo. "The Intelligible World of Bernard Lonergan." *Canadian Catholic Review* 3:85-87 (1985).

Navone, John. "Christian Conversion: Suffering out of Love." *Review for Religious* 44:33-38 (1985).

O'Donohoe, James. "The Challenge of Teaching Morality Today." *The Living Light* 21:253-59 (1985).

Price, James. "The Objectivity of Mystical Truth Claims." *The Thomist* 49:81-98 (1985).

Skrenes, Carol. "Lonergan's Metaphysics: Ontological Implications of Insight-as-Event." *International Philosophical Quarterly* 24:407-25 (1984).

Vertin, Michael. "Toward a Theology of Evil: Process and Transcendental Approaches in Dialogue." *Catholic Theological Society of America Proceedings* 39:166-69 (1984) .

### ***Unpublished Doctoral and Master's Dissertations***

The following is a Licentiate thesis at Louvain University.

Robidoux, Joseph. *The Hermeneutics of Bernard Lonergan*. Katholieke Universiteit Leuven, 1984.

### ***Reports on Workshops, Conferences, Meetings***

The following papers are scheduled for the College Theology Society meeting, May 30 - June 2 at Salve Regina College in Newport, Rhode Island.

Drilling, Peter. "The Pyramid or the Raft: Francis Schuessler Fiorenza and Bernard Lonergan in Dialogue about Foundational Theology."

Gallagher, John. "The Common Good and the Good of Order: A Discussion of Lonergan's Ethics and Contemporary Natural Law Theory."

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## ***Publications by and about Lonergan***

Crowe, Frederick. *Son of God, Holy Spirit, and World Religions. The Contribution of Bernard Lonergan to the Wider Ecumenism.* Toronto: Regis College Press, 1985.

With Foreword by Jacques Monet, and Introduction by Jean-Marc Laporte. Includes (pp. 35-40) the text of Fr. Crowe's homily at the funeral of Bernard Lonergan. The essay itself illuminates the relevance of Lonergan's work to dialogue among the major religions of the world.

Crowe, Frederick. "Bernard J.F. Lonergan, SJ, 1904-1984." *Canadian Theological Society Newsletter* 5:6-8 (1985).

Helminiak, Daniel A., and Chavez-Garcia, Sylvia. "Sexuality and Spirituality: Friends, Not Foes." *The Journal of Pastoral Care* 39:151-63 (1985).

Conceives personal integration in terms of the Lonergan-Doran body-psyche-spirit model of the human.

Lawrence, Frederick (ed.). *Lonergan Workshop, Volume V.* Chico, CA: Scholars Press, 1985. The contents are:

Editor's Notes (iii-iv).

Crowe, F. "Son and Spirit: Tension in the Divine Missions?" 1-21.

Doran, Robert. "Primary Process and the Spiritual Unconsciousness." 23-47.

Dunne, Tad. "Faith, Charity, Hope." 49-70.

Lamb, Matthew. "The Dialectics of Theory and Praxis within Paradigm Analysis." 71-114.

Mathews, William. "Intellectual Conversion and Science Education." 115-44.

Moore, Sebastian. "The New Life." 145-62.

Price, James. "Lonergan and the Foundation of a Contemporary Mystical Theology." 163-95.

Happel, Stephen. "Whether Sacraments Liberate Communities: Some Reflections upon Image as an Agent in Achieving Freedom." 197-217.



Hefling, Charles. "Redemption and Intellectual Conversion: Notes on Lonergan's 'Christology Today.'" 219-61.

Lawrence, Fred. "Basic Christian Community: An Issue of 'Mind and the Mystery of Christ.'" 263-88.

Piscitelli, Emil. "The Fundamental Attitudes of the Liberally Educated Person: Foundational Dialectics." 289-342.

O'Donovan, Leo. "Ahead of Us Still." *Criterion* (U of Chicago Divinity School), Spring 1985, pp. 7-9.

A tribute to the life and work of Karl Rahner and Bernard Lonergan.

Current *Newsletter* subscribers received two issues of *Compass: A Jesuit Journal*. The regular issue for Spring 1985 has an editorial by Gordon George, "Legacy of Bernard Lonergan," pp. 19-20; and an article by Michael Shields, "Bernard Lonergan SJ: An Appreciation," pp. 28-30. A special issue, dated Spring 1985, is dedicated entirely to the achievement of Bernard Lonergan. Valentine Rice offers a brief biography of the Lonergan family; personal tributes are written by William Stewart, Tad Dunne, Bernard Tyrrell, William Ryan, Joseph Komonchak, Michael Vertin, Tim Fallon and Sebastian Moore. Several authors offer a glimpse of Lonergan's institutional impact: Charlotte Tansey, Sean McEvenue, Charles Hefling, Patrick Byrne and Mark Morelli. Other writers discuss Lonergan's work itself: Philip McShane, Matthew Lamb, Hugo Meynell, Robert Doran, Harvey Egan and Fred Lawrence. The 23-page special issue concludes with the text of Fred Crowe's homily at Lonergan's funeral. Fred Crowe and Bob Doran edited this special issue.

## **Reviews of Publications**

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

W. Charles Heiser in *Theology Digest* 32:84 (1985).

## **Unpublished Doctoral and Master's Dissertations**

Cooper, Thomas. *Cherubino's Quest: The Reasons of the Heart and their Relationship to the Head in the Metanoic Theology of Bernard Lonergan*. Lancaster University, 1985.

Tom Cooper's abstract: The thesis is divided into three parts. 1) An introductory chapter relates how Mozart's Cherubino asked whether what he felt for Susanna was lover or something else. I suggest that this is the universal religious question. Until Lonergan Catholic theology neglected the notion of conversion. Chapters 2 to 8 examine the historical reasons for this, making use of Lonergan's critique of classicist theologies which neglected the existential subject and reified the supernatural. I argue that Lonergan has made a major contribution by retrieving for conversion its central role in theology. 2) In chapters 9 to 18 I examine Lonergan's disjunction of consciousness and knowledge. I criticize the notion of consciousness, as found in Freud and Jung, noting the conceptual difficulties inherent in their identification of consciousness with knowledge understood as perception. I suggest that Lonergan's

account of consciousness is epistemologically superior to that currently operative in most depth psychology. It allows for the critical control of psychiatric evidence, rejecting the notion of an unconscious, arguing that all that is conscious is not necessarily known. 3) In chapters 19 to 23 I examine Lonergan's claim that grace is conscious but may be misunderstood and unrecognized, comparing it to Rahner's notion of anonymous Christianity. I discuss Lonergan's claim that falling in love, whether with another human or with God, subverts the normal priority of knowledge over love, noting the danger of its uncritical misuse. I argue that Lonergan's formulation of three conversions - and Doran's postulation of a fourth - results in splitting consciousness. The claim that in matters of the heart love precedes knowledge is a relic of the faculty psychology which Lonergan rejects. I argue that a recovery of Aquinas' aesthetics with its stress on the heart as the perichoresis of knowledge and love will provide a viable critique of spiritual discernment. - Tom writes that anyone who wants a copy can get one from him for the price of photocopy and postage. The thesis is long - 312 pages - so at present exchanges, that would probably be about \$30. Address: The Presbytery, 1 Meeting Lane, Towcester, NN12 7JX England.

Kelleher, Margaret. *Liturgy as an Ecclesial Act of Meaning: Foundations and Methodological Consequences for a Liturgical Spirituality*. Catholic University of America, 1983. Directed by Mary Collins, OSB. Readers: Joseph Komonchak and Phyllis Chock. University Microfilm Order No. 8318794. DAI: 44/1983-84,1125-A

This is an interdisciplinary dissertation which uses principles from Bernard Lonergan and Victor Turner to create theoretical foundations for understanding liturgy as ecclesial performative meaning which is symbolically mediated and to propose a method for objectifying the spirituality of liturgical performance.

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## **Publications by and about Lonergan**

Lonergan, Bernard. "Dimensions de la signification." *Nouveau Dialogue: Revue du Service Incroyance et Foi*, no 59 (mars 1985), pp. 25-31.

Translation by Evelyn Dumas of "Dimensions of Meaning." To appear in collection of Lonergan's philosophical articles edited by P. Lambert.

*Method: Journal of Lonergan Studies*, 3:No. 2 (1985) contains the following:

F. E. Crowe. "A Note on Lonergan's Dissertation and its Introductory Pages." Pp. 1-8.

Bernard Lonergan. "The *Gratia Operans* Dissertation: Preface and Introduction," pp. 9-46.

With Appendix I, "Lonergan's List of Chapters," p. 47, and Appendix II, "Note Prefixed to 'Excerpta' from the Dissertation," pp. 48-49.

Charles Hefling, Jr. "Turning Liberalism Inside Out," pp. 51-69.

A review of George Lindbeck's *The Nature of Doctrine*.

Bevans, Stephen. "Models of Contextual Theology." *Missiology: An International Review* 13:185-202 (1985).

Discusses six models of contextual theology, including the transcendental which, the author claims, has been developed by Rahner and Lonergan.

Blandino, G. "La 'Filosofia dell'uomo' di J. Szaszkiwicz e la possibilita di costruire una macchina the si autoriproduca." *Aquinas* 25:191-202 (1982).

A study of the philosophy of humanness proposed by Szaszkiwicz in the book noted in the *Newsletter* 5/1 (1984).

Conn, Walter E. "Passionate Commitment: The Dynamics of Affective Conversion." *Cross Currents* 34:329-36 (1984) .

Crowe, Frederick, E. *Old Things and New: A Strategy for Education*. Atlanta: Scholars Press, 1985.

Supplementary Issue of the Lonergan Workshop journal, Vol. V. With appendix on the spiritual exercises of St. Ignatius.

Daly, Gabriel. "Catholic Theology During the Last Two Decades." *Doctrine and Life* 34:52-62 (1984).

Uses Lonergan's notion of theology to study recent trends.

Delaney, Hubert. "From 'Viewpoint' in *Insight* to 'Horizon' in *Method in Theology*." *Milltown Studies* No. 11:75-98 (Spring 1983); No. 12:45-60 (Autumn 1983); No. 13:95-106 (Spring 1984).

The third part is entitled " 'Horizon' in *Method*: Implications for Education."

Doran, Robert. "Theology's Situation: Questions to Eric Voegelin." In F. Lawrence (ed.), *The Beginning and the Beyond*, pp. 69-91. See *Newsletter* 5/4 (1984).

Dunne, Tad. *Lonergan and Spirituality: Towards a Spiritual Integration*. Chicago: Loyola University Press, 1985.

Dunne, Tad. "Trinity and History." *Theological Studies* 45:139-52 (19 - 24).

An update on Lonergan's "late" Trinitarian work.

Henle, Robert J. "Transcendental Thomism: A Critical Assessment." Victor B. Ryzik (ed.), *One Hundred Years of Thomism: Aeterni Patris and Afterwards*. Houston: Center for Thomistic Center, University of St. Thomas, 1982, pp. 901-116.

Author says that Lonergan lies outside the tradition of transcendental Thomism; claims that Lonergan's review of Coreth and Gilson misunderstands both philosophers. "In my opinion," says Henle, "this is perhaps the weakest piece of philosophical writing ever produced by Fr. Lonergan." It is "simply absurd" to claim that for Gilson there existed an epistemological problem of the "bridge," and totally mistaken to call Coreth an "immediate realist" (111-12).

Lawrence, Frederick. "Language as Horizon?" *The Beginning and the Beyond* (as above), pp. 13-33.

Lawrence, Frederick. "On 'The Meditative Origin of the Philosophical Knowledge of Order.'" *The Beginning and the Beyond* (as above), pp. 53-67.

Marasigan, Vicente. *A Banahaw Guru: Symbolic Deeds of Agapito Illustrisimo*. Ateneo de Manila University Press, P.O. Box 154, Manila, Philippines, 1985.

An attempt to concretize the four transcendental precepts in Lonergan's *Method in Theology* with a case-study based on the author's experiential immersion as a participant observer in a religious community residing in a remote rural village on Mount Banahaw. The study includes an English translation of an historical document compiled in Tagalog by the elders of this community and some photographs of its religious activities.

Milhaven, John Giles. "The Role of the Affective in the Moral Life." *CTSA Proceedings* 39:163-65 (1984).

Part of the report on "Seminar on Moral Theology"; see pp. 164-65 for Nancy Ring's use of Lonergan's ideas.

Nichols, Aidan. "Unity and Plurality in Theology. Lonergan's 'Method' and the Counter-Claims of a Theory of Paradigms." *Angelesicum* 62:30-52 (1985).

*The initial section critiques Lonergan's method, while the latter part discusses Method in relation to unity and plurality.*

Norris, Thomas. "Why the Marriage of Christians is One of the Seven Sacraments." *Irish Theological Quarterly* 51:37-51 (1985).

For the author's dependence on Newman and Lonergan, see pp. 49-50.

Payne, Gordon, R. "Cognitive Intuition of Singulars Revisited (Matthew of Aquasparta versus B.J.F. Lonergan)." *Franciscan Studies* 41:346-84 (1981).

Riley, Philip Boo. "Theology and/or Religious Studies: A Case Study of *Studies in Religion/Sciences religieuses*, 1971-1981." *Studies in Religion/Sciences religieuses* 13:423-44.

See esp. pp. 439-43 for references to Lonergan's work.

Scannone, Juan Carlos. "El metodo de la Teologia de la Liberacion." *Theologica Xaveriana* 34:369-99 (1984).  
Some use of Lonergan's work: e.g., see p. 377, n. 17; pp. 384, 389.

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## **Publications by and about Lonergan**

Lonergan, Bernard. *De Bono et Malo*.

This is an unpublished thesis written by Lonergan in 1963-1964 for addition to *De Verbo Incarnato*. It is unfinished at 126 pp. and has chapter headings De Bono et Malo, De Iustitia Dei, De Christo Mortuo et Resurrecto and De Cruce Christi. It is held in the Lonergan Archives.

Braxton, Edward K. "Dynamics of Conversion." *Chicago Catechumenate* 8:5-14 (1985).

Burt, Julian. "Lonergan Doctrine: Is it Orthodox?" *Homiletic and Pastoral Review* 86:26-32, 50-53 (Jan 1986).

"... I believe that Lonergan's theological method leads to a denial of DS 3007, and his epistemological teaching denies the dogmas of Vatican I, especially that of DS 3020" (p. 27). Burt would deny to the (foundational) theologian the right to "determine the meaning of revealed doctrine" (p. 27), since that theologian is not an official member of the magisterium.

Carmody, Denise Lardner and Carmody, John Tully. "Lonergan and the Comparative Study of Religions." *Religious Studies and Theology* (Commemorative Issue-Bernard Lonergan S.J.) 5:24-41 (1985).

Dabre, Thomas. "The Trinity: A Single Absolute Subject or a Community of Subjects?" *Vidyajyoti* 50:39-48 (1986).

Fitzpatrick, Joseph. "Lonergan and Leavis." *Religious Studies and Theology* (Commemorative Issues 5:42-67 (1985)

Gregson, Vernon. *Lonergan, Spirituality, and the Meeting of Religions*. Lanham, MD: University Press of America, 1986.

Vol. 2 in the College Theology Society Studies in Religion. Foreword by Sebastian Moore.

Haight, John. "Narrative, Truth and Illusion." *Religious Studies and Theology* (Commemorative Issue) 5:68-78 (1985).

Herr, William A. *Catholic Thinkers in the Clear: Giants of Catholic Thought from Augustine to Rahner* Chicago: Thomas More Press, 1985.

Kelleher, Margaret Mary. "Liturgy: An Ecclesial Act of Meaning." *Worship* 59:482-97 (1985).

Lonergan's work is used throughout the article. Principles from his work on subjectivity and meaning are correlated with some of Victor Turner's ritual theory to propose that the church symbolically mediates itself in the liturgical action.

Kiely, Bartholomew M. "The Impracticality of Proportionalism." *Gregorianum* 66:655-86 (1985).

Komonchak, Joseph. "The Ecclesial and Cultural Roles of Theology." *CTSA Proceedings* 40:15-32 (1985).  
With response by Margaret O'Gara, pp. 33-35.

Lamb, Matthew L. "Liberation Theology and Social Justice." *Process Studies* 14:102-23 (1985).

Lamb, Matthew L. "A Search for an Ethical Method: Theory and Practice, Justice and Love in the Christian Life." In Francis A. Eigo (ed.) *Called to Love: Towards a Contemporary Christian Ethic*. Villanova: Villanova University Press, 1985, pp. 47-74.

Lindbeck, George A. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Philadelphia: The Westminster Press, 1984.

See the Index for references to Lonergan: note esp. pp. 12, 31 and 94.

Marsh, James L. "Feature Book Review." *International Philosophical Quarterly* 25:201-206 (1985).

A review of John D. Caputo, *Heidegger and Aquinas: An Essay on Overcoming Metaphysics* (Fordham U. Press, 1982). - Presents alternative to Caputo, based on transcendental Thomism, mostly Lonergan's.

Meyer, Ben E. "Conversion and the Hermeneutics of Consent." *Ex Auditu* 1:36-46 (1985).

A commentary on, and response to, Stuhlmacher's 1977 essay on "Historical Criticism and Theological Interpretation of Scripture: Toward a Hermeneutics of Consent." The relevance of Lonergan's work to biblical hermeneutics is treated. The periodical is an annual of the Frederick Neumann Symposium on Theological Interpretation of Scripture, Princeton Theological Seminary. Subscriptions: Pickwick Publications, 4137 Timberlane Drive, Allison Park, PA 15101.

Moore, Sebastian. *The Inner Loneliness*. New York: Crossroad, 1982.

Moseley, Romney M. "Faith Development and Conversion in the Catechumenate." In Robert D. Duggan (ed.). *Conversion and the Catechumenate*. New York: Paulist Press, 1984.

Mueller, J. *What Are They Saying about Theological Method?* New York: Paulist Press, 1984.

Discusses Rahner and Lonergan (ch. 1) as well as Lonergan and Tracy (ch. 2); see also the Conclusion.

Quinn, John R. "Faith: The Root of the Theological Enterprise." *CTSA Proceedings* 40:226-29 (1985).

The Archbishop of San Francisco's address of welcome to CTSA members recalls the role of faith in the life and work of Rahner and Lonergan.

Reiser, William J. "The Theologian as 'Truth-ful.'" *The Irish Theological Quarterly* 50:118-33 (1983-84).

Riley, Philip Boo. "History and Doctrine: The Foundational Character of Bernard Lonergan's 'Christian Philosophy.'" *Religious Studies and Theology* (Commemorative Issue) 5:79-96 (1985).

Scannone, J. "Hombre-trabajo-economia. Aporte al tema a partir de la antropologia filosofica." *Stromata* 41:316 (1985).

Uses many ideas of Lonergan and Lamb to study the papal encyclical, *Laborem Exercens*.

Sheehan, Mary Ellen. "Theological Reflection and Theory Praxis Integration." *Pastoral Sciences* 3:25-38 (1984).

Shorter, Aylward. *Revelation and its Interpretation*. London, Chapman, 1983.

Sturzl, Jo Ann. "A Path in the Wilds: The Midlife Journey." *Review for Religious* 44:292-96.

Applies transcendental precepts to midlife transition.

Szaszkeiwicz, Jerzy. "Soluzione del Problema Critico nel Pensiero di B. Lonergan." *Aquinas* 27:205-14 (1984).

Vertin, Michael. "The Resurrection, Reconstructive Hermeneutics and Foundational Theology: A Discussion Summary." *CTSA Proceedings* 40:181-83.

Summary of remarks of F Fiorenza Metz, Lawrence and Vertin.

Walmsley, Gerald. "Investigating Lonergan's Inaccessibility." *The Heythrop Journal* 26:47-56.

Walter, James J. "The Foundations of Christian Moral Experience." *Eglise et theologie* 16:169-83 (1985).

Webb, Eugene. "The Pneumatology of Bernard Lonergan: A Byzantine Comparison." *Religious Studies and Theology* (Commemorative Issue) 5:13-23 (1985).

Wilson-Kastner, Patricia. *Faith, Feminism and The Christ*. Philadelphia: Fortress Press, 1983.

Ysaac, Walter L. (ed.). *The Third World and Bernard Lonergan: \_A Tribute to A Concerned Thinker*. Manila: Cardinal Bea Institute Press, 1986.

Order from Lonergan Center, P.O. Box 4082, Manila, Philippines; \$3 per copy excluding postage; only a limited number printed. The essays in this volume include "Bernard Lonergan and Liberation Theology" (F. Crowe); "Inculturation as Praxis and Method of Radical Solidarity with the People" (W. Ysaac); "On Surmounting the Economic Surd" (Vicente Marasigan); "A Banahaw Prophecy of Cosmopolis" (V. Marasigan).



## **Reviews of Publications**

John C. Robertson, Jr. and Charles Davis offer reviews of Kolakowski's philosophy of religion in *Religious Studies Review* 11:145-51 (1985). Robertson briefly notes how fidelity to the transcendental imperatives is incompatible with nihilism.

W.F.S. Ryan of Gonzaga offers a brief review of *Lonergan Workshop IV* (F. Lawrence, editor) in *Religious Studies Review* 11:178 (1985).

Michael Vertin has reviewed Lonergan's *Understanding and Being* in the *Toronto Journal of Theology* 1:138-40(1985) .

## **Unpublished Doctoral and Master's Dissertations**

The following is a Master's thesis:

Gaetz, Ivan. *Methodical Hermeneutics: Bernard Lonergan's Treatment of Hermeneutics and Hermeneutical Issues in Method in Theology*.

Completed for the MTh in November, 1985 at Regis College, Toronto, with Fred Crowe as director and Robert Doran and Dan Donovan as examiners. "The basic purpose of the thesis is to show how Lonergan addresses the concerns of those who see hermeneutical issues extending beyond interpretation, but also show how Lonergan avoids falling into the position of making hermeneutics everything in theology." Ivan would be happy to supply copies of the thesis to those interested for the cost of duplication and postage; it is about 185 pp. Address: 10815 - 83rd Ave., Edmonton, Alberta T6E 2E6. Ivan adds the following personal notes: "Thank you for all your hard work on the *Newsletter*. Every issue is of great interest to me. You provide an essential service. P.S. To the best of my knowledge my thesis is the only one on Lonergan written for the most part in the Canadian arctic!"

The following are Master's theses which are available in the Dublin Lonergan Centre.

Carmody, Brendan. *A Critique of Lonergan's Notion of Religious Experience in Method in Theology*. GTU, Berkeley, CA 1977.

Carmody, Brendan. *Towards a Contemporary Philosophy of Education*. Marquette University, 1978.

Dagg, Mary Vaughan. *An Inquiry into the Implications of Bernard Lonergan's Cognitive Theory for Science Education*. Trinity College, Dublin, 1980.

Denny, Michael. *The Nature of the Relationship between Educational Theory and Practice: A Comparative Case Study of Teachers in Three Primary and Three Secondary Schools*. National University of Ireland, University College Dublin, 1981.

Duddy, Marie. *"Liberation" in Religious Education with Particular Reference to the Thought of Bernard Lonergan and Others*. Queen's University of Belfast, 1981.

Greville, Brid. *An Eschatological Understanding of History in Contemporary Theological Thought*. Mater Dei Institute of Education, Dublin, 1974.

Healy, Timothy K. *Hope and Action*. Gregorian University, Rome, 1981.

Hickey, David. *Intellectual Conversion and Education: A Study in the Philosophy of Bernard Lonergan*. Trinity College, Dublin, 1980.

# Lonergan Studies Newsletter

Editors: Terry J. Tekippe & Michael O'Callaghan

## **Publications by and about Lonergan**

Baur, Michael. "Ethics, Rationality, Dialectic, and Community." *Claremont Journal of Philosophy* 5:12-29 (1985).

Argues that the roots of emotivist ethics lie in the neglect of the knowing, doing subject; surveys some modern trends in ethics that attend to the subject, but in an incomplete way (MacIntyre and Hauerwas); the need for dialectical reasoning that raises the issue of the differing horizons of ethical decisions; and the role of community in initiating and sustaining productive ethical dialogue. The author relies heavily on the work of Lonergan.

Borgmann, Albert. "Prospects for the Theology of Technology." C. Mitcham and J. Grote (eds.). *Theology and Technology*. Lanham, MD: University Press of America, 1984, pp. 305-22.

Burrell, David B. "Argument in Theology: Analogy and Narrative." *Journal of the American Academy of Religion: Thematic Studies* 49:37-52 (1982).

Conn, Walter E. "Merton's 'True Self': Moral Autonomy and Religious Conversion." *Journal of Religion* 65:513-29 (1985).

The relation between morality and religion (moral autonomy and religious surrender) is discussed in reference to the specific example of the mature Merton. Genuine religious surrender/conversion (Kohlberg's cosmic orientation) denies, not (post conventional) moral autonomy, but only the illusion of its absoluteness. In religious conversion, moral autonomy is relativized, not sacrificed. Authentic self-realization includes both moral autonomy and the surrender of its absolute claims in religious conversion.

Daleiden, Francis F. "Quest for the Concrete." *The American Benedictine Review* 38:343-52 (1985).

*Makes some use of Lonergan in a study of Aquinas.*

Fennell, William O. "Lonergan, Bernard Joseph Francis." *The Canadian Encyclopedia*, v. 2, Edmonton: Hurtig, 1985, p. 1033.

Haught, John. *What Is God? How to Think About the Divine*. New York: Paulist Press, 1986.

*"The following chapters are a reworking of the reflections of some important religious thinkers of this century who have made significant contributions to our understanding of 'the divine.' Such notable authors as Paul Tillich, Alfred North Whitehead, Paul Ricoeur, Bernard Lonergan and Karl Rahner and numerous others have influenced the ideas presented here. I am deeply indebted to them all." (p. 10).*

Helminiak, Daniel A. "Lonergan and Systematic Spiritual Theology." *New Blackfriars* 67:78-92 (1986).

Helminiak, Daniel A. *The Same Jesus: A Contemporary Christology*. Chicago: Loyola University Press, 1986.

"Following Lonergan, this book correlates his notion of 'common sense' with the New Testament mentality and accepts his philosophical analysis of the shift from common sense to theory. There results a theoretically elaborated account of the development from Jesus himself and the New Testament through the ecumenical councils.... Moreover, accepting Lonergan's revitalized explanation of the traditional notions of 'nature' and 'person,' this book discloses further implications in the commonly accepted conciliar teaching about the humanity of Jesus.... Third, contemporary Christology is enamored of the approach from below, the move from Jesus' humanity to his divinity.... Lonergan's understanding of human consciousness and its potential and his understanding of the distinction between the 'natural' and the 'supernatural' are relevant here." (pp. xiv-xv).

Johnstone, Brian V. "Moral Experience in the Test of History." *Eglise et Theologie* 16:319-38 (1985).

Kuester, Harold H. "Some Evidences of a 'Counter-Position' in Bernard Lonergan's Epistemology as Found in *Insight* (Part I)." *Journal of Religious Studies* 12:11-34 (1985).

Explains Lonergan's meaning of "position" and "counter-position"; a basic counter-position speaks about the "ding an sich" (that which exists) without recourse to the knowing process. Because one can speak about what exists only via the knowing process, all counter-positions lack "coherence" and thus invite reversal. The article indicates that elements of Lonergan's epistemology as found in *Insight*, Part I constitute a basic counter-position.

Lash, Nicholas. "Catholic Theology and the Crisis of Classicism." *New Blackfriars* 66:279-87 (1985).

Part of a special issue dedicated to the theme, "Ratzinger on the Faith: A British Theological Response."

Lischer, Richard. "Theology for Ministry: A Conversation with Edward Farley's *Theologia*." *Encounter* 46:107-15 (1985).

McDargh, John. "Theological Uses of Psychology: Retrospective and Prospective." *Horizons* 12:247-64 (1985).

After historical review, the author discusses Tracy's model of mutual critical correlation: then, he notes the emergence of neo-psychoanalytic theory as a new dialogue partner for theology, explored in the soteriological projects of Juergen Moltmann and Sebastian Moore.

Manno, Bruno V. "Ways of Viewing Reality: A Proposed Convergence of Polanyi, Lonergan and Tracy." *Journal of Christian Education Papers* 81:5-10 (1984).

This article proposes several similarities in the writings of Polanyi, Lonergan and Tracy. It offers a brief biographical introduction to the three, exposes the reductionist model underlying the critical philosophical model that all three authors discuss, and outlines certain convergences in a proposed post critical model.

Remolina Varga, Gerardo. "Problematica de la evangelizacion de la cultura hoy." *Stromata* 41:227-52 (1985).

See esp. pp. 246-50, where the author uses Lonergan's categories to define the problem.

Scannone, Juan C. "Sozialanalyse and Theologie der Befreiung." *Zeitschrift für Missionswissenschaft* 69:259-81 (1985).

Describes the three dimensions of conscious experience and liberating praxis that liberation theology would reflect upon in light of God's word: historical, ethical-anthropological and religious. To these correspond three levels of reflection: the historical and social-scientific; the philosophical; and the theological. The author utilizes Lonergan's method in studying the mediating role of societal analysis in the first phase of liberation theology, and the indirect influence of societal analysis in its second phase. Some concluding remarks evaluate the use of Marxist analysis by some liberation theologians.

Stevenson, W. Taylor. "Is There a Characteristic Anglican Theology?" In M. Bryant (ed.). *The Future of Anglican Theology*. Lewiston, NY: E. Mellen, 1984, pp. 15-26. *Toronto Studies in Theology*, v. 17.

Tracy, David. "Lindbeck's New Program in Theology: A Reflection." *The Thomist* 49:460-72 (1985).

Varghese, Roy A. "The Common Man and God." In R.A. Varghese (ed). *The Intellectuals Speak Out About God*. Lake Bluff, IL: Regnery-Gateway, 1984, pp. 175-84.

## **Reviews of Publications**

Lonergan, B. *Theologie im Pluralismus heutiger Kulturen*. See *Newsletter* 2/1 (1981).

J.F. Collange in *Revue d'histoire et de philosophie religieuses* 65:78 (1985).

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

J.F. Collange in *Revue d'histoire et de philosophie religieuses* 65:78 (1985).

Lonergan, B. *A Third Collection*. See *Newsletter* 6/2.

Dore, Joseph in *Recherches de Science Reliqieuse* 73:527, 542-43 (1985).

Renwart, Leon in *Nouvelle Revue Theologique* 107:787

Smith, Richard F. in *ADRIS Newsletter* 14:67-68 (1985).

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

Biallas, Leonard J. in *Religious Studies Review* 11:52

Corbett, Thomas in "Communion and Authority: Some Recent Books," *The Irish Theological Quarterly* 50:67-74 (1983-84); cf. pp. 73-74.

### ***Unpublished Doctoral and Master's Dissertations***

Crysdale, Cynthia S. *Human Consciousness and Method in the Human Sciences: \_A Philosophical Critique of Psychological Approaches to Moral Development*. St. Michael's College, Toronto, 1984.

Rende, Michael Leonard. *The Development of Fr. Bernard Lonergan's Thought on the Notion of Conversion*. Marquette University, 1983. DAI: 45/1984-85, 215-A

The following is a Master's Thesis:

Crysdale, Cynthia S. *Anger: Self-Appropriation and Self-Transcendence*. St. Michael's College, Toronto, 1980.

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## **Publications by and about Lonergan**

*Method: Journal of Lonergan Studies*, 4: No 1 (1986) contains the following:

Burrell, David B. "Lonergan and Philosophy of Religion." Pp. 1-5.

Hughes, Glenn. "The Discussion of Mystery in *Insight*." Pp. 6-17.

Doyle, Dennis M. "Lindbeck's Appropriation of Lonergan." Pp. 18-28.

Kidder, Paul. "Lonergan and the Husserlian Problem of Transcendental Intersubjectivity." Pp. 29-54.

*Compass Theology Review* (Australia) offers the following articles based on Lonergan's theological method:

Malone, Peter, MSC. "A Note on Research." P. 1.

Fransmann, Majella, PBVM and Woolnough, Wrex. "Interpreting Christ in an Australian Context." Pp. 2-7.

Press, Margaret, RSJ. "An Enquirer Mumbling Surmises." Pp.8-10.

Kelly, Tony, CSSR. "Lonergan's Dialectic: The Study of Conflicts." Pp. 11-15.

Fletcher, Frank, MSC. "Drink from the Wells of Oz." Pp.16-22.

Edwards, Denis. "Apprentices in Faith to the Aboriginal View of the Land." Pp. 23-31.

Goosen, Gideon C. "Lonergan's 'Systematics' in the Australian Context." Pp. 32-36.

Malone, Peter, MSC. "A Note on Communications." Pp. 36-38.

Beer, Peter. "G.B. Sala and E. Schillebeeckx on the Eucharistic Presence: A Critique." *Science et Esprit* 38:31-48 (1986).

Boyack, Kenneth; Duggan, Robert; and Huesing, Paul. "Catholic Faith Inventory: A Tool for Fostering Spiritual Growth." *New Catholic World* 229:123-28 (May-June, 1986).

Budenholzer, Frank. "The Missionary in a Pluralistic University: Some Personal Reflections." *Verbum svd* 25:211-28 (1984).

- Carmody, Denise Lardner. *Seizing the Apple: A Feminist Spirituality of Personal Growth*. New York: Crossroad, 1984.
- Crowe, Frederick E. "Bernard Lonergan y la teologia de la liberacion." *Anuario de Humanidades: Universidad Iberoamericana* (Mexico City) 8:11-23 (1984-85).
- Finnis, John. *Fundamentals of Ethics*. Georgetown University Press, 1983.
- Finnis, John. *Natural Law and Natural Rights*. Oxford: Clarendon Press, 1980.
- Fitzpatrick, Joseph. "Conversion in *Anna\_Karenina*." *Universities Quarterly* 40:121-36 (1986).
- Gelpi, Donald L. "The Conversy Jesuit." *Studies in the Spirituality of Jesuits* 18:1-38 (1986).
- Gelpi, Donald L. *The Divine Mother: A Trinitarian Theology of the Holy Spirit*. Lanham, MD: University Press of America, 1984.
- Gispert-Sauch, G. "Theology of Religions: A Review Article." *Vidyajyoti* 49:465-74 (1985).
- Griffin, Emilie. *Turning: Reflections on the Experience of Conversion*. Doubleday: New York, 1980.
- Keefe, Donald J. "A Methodological Critique of Lonergan's Theological Method." *The Thomist* 50:28-65 (1986).
- Kwan, Carlo. "B. Lonergan's Notion of Being." *Universitas: Monthly Review of Philosophy and Culture* (Taiwan) 12:826-32 (1985).
- Lenfers, Dietmar. *Search for Truth: A Student's Manual of Epistemology*. Major Seminary, Adigrat (Africa).
- Madden, Peter. "From the Enlightenment to Enlightenment." In Margaret Press and Neil Brown (eds). *Faith and Culture: A Pastoral Perspective*. Catholic Institute of Sydney, 1984, pp. 146-58.
- Meynell, Hugo. *The Theology of Bernard Lonergan*. Chico, CA: Scholars Press, 1986.
- Morelli, Mark D. *Philosophy's place in culture: A Model*. Lanham, MD: University Press of America, 1984.
- Navone, John. "Narrative Theology: One Approach." *Milltown Studies* 16:49-55 (1985).
- Newport, John P. "Representative Contemporary Approaches to the Use of Philosophy in Christian Thought." *Review and Expositor* 82:507-19 (1985).
- O'Hear, Antony. *Experience, Explanation and Faith: An Introduction to the Philosophy of Religion*. London: Routledge & Kegan Paul, 1984.
- Sala, Giovanni B. "Bernard J.F. Lonergan, S.I.: il contributo di un teologo per una filosofia cristiana." *Rassegna di Teologia* 26:529-52 (1985).
- Streeter, Carla Mae. "On Being Real." *Diotima* (Collegeville, MN) 7:3,5 (March 19, 1986).



Streeter, Carla Mae. "Aquinas, Lonergan, and the Split Soul." *Theology Digest* 32:326-40 (1985).

Wickham, John. "North American Spirituality: The Lonergan Contribution." *Compass: A Jesuit Journal* (Toronto) 4:6-10 (Summer, 1986).

Ysaac, Walter L. "The 1986 Philippine Revolution: An Interpretation." *The Third World and Bernard Lonergan: A Tribute to a Concerned Thinker* (cf. *Newsletter* 7:4 March, 1986).

### **Unpublished Doctoral and Master's Dissertations**

Cronin, Brian. *The Relevance of Pluralism in the Writings of Bernard Lonergan, SJ to African Christian Theology*. Boston College, 1986 Director: Frederick Lawrence; readers, Charles Hefling and Joseph Flanagan, SJ. DAI: 47/1986-87,1773-A

In his talk at the Lonergan Workshop at Boston College 1986, Frederick Crowe stressed the importance of the theme of inculturation in contemporary theology and pointed out the contribution of Lonergan to this theme. This dissertation relates the theoretical work of Lonergan to the actual process of inculturation and African theology. The African Christian Church is at a stage in its growth where it is trying to develop its own theology in the context of its own culture and situation. It is not clear how this task is to be achieved and by whom. The very idea of an African theology seems to challenge the classicist assumptions that there is one universal Catholic Theology. Lonergan in his essay on Doctrinal Pluralism and in the wider context of Method in Theology provides a framework to justify and guide the development of an authentic African Christian theology, while at the same time enhancing the unity of the Church. He outlines three sources of pluralism, presence or absence of conversion; presence or absence of differentiation of consciousness; and the diversity of cultures and communications. These sources of pluralism are also the sources of unity. The thesis is an exposition of Lonergan's schema in the context of the current situation in East Africa, with a view to encouraging this process of inculturation.

Streeter, Carla Mae. *Religious Love in Bernard Lonergan as Hermeneutical and Transcultural*. Regis College, Toronto, 1986. Director: Robert Doran, SJ. 47/1986-87, 3788-A to 3789-A

The thesis seeks to substantiate that religious love, in the thought of the Canadian Jesuit and methodologist Bernard Lonergan, makes a significant contribution to hermeneutical theory and that theory's completeness for theological involvement in transcultural religious dialogue. The study proceeds along three lines. First, it considers the hermeneutical context itself, a sketch of its development, the current hermeneutical debate and its specific problems brought into relief by the scholarship of Betti, Ricoeur, Heidegger, Habermas, Apel, and Gadamer, and the focusing of what needs to be addressed if the seeming impasse in hermeneutical theory is to be dissolved. Second, it presents the thought of Bernard Lonergan, and in particular Lonergan's shift to interiority analysis. This differentiation of consciousness in the interpreter is entered by the subject when one appropriates one's own cognitional operations, can name, distinguish, and relate them. The entrance into interiority by the interpreter, through a heightening of consciousness that moves behind both theoretical and commonsense modes of thought, creates a potential viewpoint that is universally inclusive of any and all viewpoints. This change of the horizon of the interpreter is a change in hermeneutical consciousness

itself, one that must be accounted for in an integral hermeneutics (Gadamer). Third, when the interpreter has entered into a relationship of love, and in particular religious love, the universal viewpoint undergoes a significant change. That viewpoint now includes a consideration of transcendent Mystery. The effects of such a change can be named, distinguished, and related to one another and to the interpretive task itself as carried on by deliberate conscious operation in hermeneutical endeavor. The study closes with a beginning application of its findings to the project of the reconstruction of Catholic Christian theology itself to enable its theologians to enter credibly into dialogue with the empirical sciences and with world religions.

# Lonergan Studies Newsletter

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## **Publications by and about Lonergan**

Lonergan, Bernard. "Einheit and Vielfalt. Vom Zusammenhand christlicher Wahrheit." In Karl H. Neufeld (ed.) *Probleme and Perspektiven dogmatischer Theologie*. Leipzig: St. Benno-Verlag, 1986.

Translation of Lonergan's "Unity and Plurality: The Coherence of Christian Truth."

Angers, Pierre and Bouchard, Colette. *La mise en oeuvre du projet d'integration*. Montreal: Editions Bellarmin, 1984. *De l'experience a l'intuition*. Montreal: Editions Bellarmin, 1985. *L'Intuition dans l'apprentissage*. Montreal: Editions Bellarmin, 1985.

These three volumes are part of a series, *L'Activite educative: Une theorie, une pratique*, inspired by Lonergan's *Insight*.

Blandino, Giovanni. "Discussione sul problema critico." *Aquinas: Rivista Internazionale di Filosofia* 28:519-33 (1985) .

Carmody, John. *Ecology and Religion: Toward a New Christian Theology of Nature*. New York: Paulist Press, 1983.

Modeled on Lonergan's functional specialties.

Conn, Walter. *Christian Conversion: A Developmental Interpretation of Autonomy and Surrender*. New York: Paulist Press, 1986.

Crowe, Frederick. "Bernard Lonergan as Pastoral Theologian." *Gregorianum* 67:451-70 (1986).

Drilling, Peter. "Lonergan's Method and Christian Ministry." *Science et Esprit* 38:181-202 (1986).

Egan, Robert J. "Understanding Social Justice: A Context for the Pastoral." *Church* 2:50-55 (Summer 1986).

Farrelly, John. *God's Work in a Changing World*. Lanham, MD: University Press of America, 1985.

Francisco, Jose M. "Telic Contemplation as Unburdening." *Philippine Studies* 28:363-69 (1980).

Iwashima, Tadahiko. "Concerning the Theology of Religions -- Reflections Based on a Study of P. Knitter." *Katorikku Kenkyu* (Catholic Studies) 25:157-90 (1986).

Japanese with English summary.

- Kerans, Patrick. "Hope, Objectivity, and Technical Culture." *Continuum* 7:570-82 (1969).
- Latourelle, Rene. "La scomparsa di un grande teologo: Bernard Lonergan, SJ (1904-1984)." *Informazioni PUG* (Pontificia Università Gregoriana, Rome) 17:16-18 (1985) .
- Lawrence, Fred. "Transcendence as Interruption: Theology in a Political Mode." In Alan M. Olson and Leroy S. Rouner (eds.) *Transcendence and the Sacred*. University of Notre Dame Press, 1981.
- Liddy, Richard. "What is Truth?" *Catholic Charismatic* 3:26-29 (Dec. 1978-Jan. 1979).
- Martinez, Edmundo. "Promotion of Faith and Justice and the Philippine Jesuit University." *Philippine Studies* 29:477-500 (1981).
- McCarroll, Joseph. *Journey to the Centre of the Person*. Dublin: Radix Press, 1986.
- McCool, Gerald. "An Alert and Independent Thomist: William Norris Clarke, SJ." *International Philosophical Quarterly* 26:3-22 (1986).
- Meynell, Hugo. "Aspects of the Philosophy of Kai Nielsen." *Dialogue* 25:83-92 (1986).
- Morelli, Elizabeth A. *Anxiety: A Study of the Affectivity of Moral Consciousness*. Lanham, MD University Press of America, 1985.
- Navone, John. "Narrative Theology and its Uses: A Survey." *The Irish Theological Quarterly* 52:212-30 (1986).
- Perez Valera, Eduardo. "The Achievement of Bernard Lonergan." *Katorikku Kenkyu* (Catholic Studies) 24:15588 (1985).
- Japanese text with English summary. Same article in *Philosophical Studies* (Tokyo) 12:81-113 (1986) .
- Perez Valera, Eduardo. "The Roots of Bernard Lonergan's *Insight*." *Katorikku Kenkyu* (Catholic Studies) 25:25-55 (1986) .
- Rigali, Norbert J. "The Unity of Moral and Pastoral Truth." *Chicago Studies* 25:224-32 (1986).
- Robert, Pierre. "Le Lonergan Workshop 1986." *Science et Esprit* 38:241-43 (1986).
- Roy, Louis. "La contribution de Bernard Lonergan a la theologie contemporaine." *Studies in Religion/Sciences Religieuses* 14:475-85 (1985)
- Sala, Giovanni. "Bernard Lonergan, SJ: un teo logo esamina la propria mente." *La Nottola* (Pergola/Perugia) 4:35-50 (1985).
- Sala, Giovanni. "Das Apriori in der Erkenntnis: Zu einem Grundproblem der Kantischen Kritik." *Akten des 5. Internationalen Kant. Kongresses* 1:772-80 (1981).
- Sala, Giovanni. "Kants antithetisches Problem and Lonergans rationale Auffassung von der Wirklichkeit." *Gregorianum* 67:471-516 (1986).

Scannone, J. "El Papel del Analisis Social en las Teologias de Liberacion contextuadas." *Stromata* 43:137-58 (1986).

Velez Velez, Juan Gregorio. "Para entender y vivir la inculturation." *Theologica Xaveriana* 36:81-99 (1986).

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## **Publications by and about Lonergan**

*Lonergan Workshop*, Volume 6, edited by Fred Lawrence (Atlanta, GA: Scholars Press, 1986) contains the following articles:

Patrick Byrne, "The Fabric of Lonergan's Thought," pp. 1-84;

Robert Doran, "From Psychic Conversion to the Dialectic of Community," pp. 85-107;

Toby Foshay, "Bernard Lonergan and James Joyce: Literature as DeConversion," pp. 109-125;

Frederick Lawrence, "Elements of Basic Communication," pp. 127-42;

Philip McShane, "Systematics, Communications, Actual Contexts," pp. 143-74;

Hugo Meynell, "A Pseudo-Problem of Communication and Understanding," pp. 175-93;

Mark Morelli, "Reversing the Counter-Position: The *Argumentum ad Hominem* in Philosophic Dialogue," pp. 195-230;

John Navone, SJ, "The Promise of Narrative Theology: A Strategy of Communication," pp. 231-37;

Bernard Tyrrell, SJ, "Psychological Conversion, Methods of Healing, and Communication," pp. 239-60.

Angers, Pierre and Bouchard, Colette. *L'Appropriation de soi*. Montreal :Editions Bellarmin, 1986. *Le développement de la personne*. Montreal: Editions Bellarmin, 1986.

These two volumes are part of a series, *L'Activite educative: Une Theorie une pratique*, all based on Lonergan's *Insight*. For the three earlier volumes, see *Newsletter* 7/4 (December 1986).

Barden, Garret. "An Incoherent God?" *Doctrine and Life* 35:541-42 (1985).

Davidson, David. "The Spiritual Dimension of the Gay Experience." *Christopher Street* 9:29-33 (Dec., 1986).

Drilling, Peter. "The Pyramid or the Raft: Francis Schuessler Fiorenza and Bernard Lonergan in Dialogue about Foundational Theology." *Horizons* 13:275-90 (1986) .

Dunne, Tad. "Extremism in Ignatius of Loyola." *Review for Religious* 45/3, 345-55 (May-June 1986).

Dunne, Tad. "Realism in Ignatius of Loyola." *Review for Religious* 45/5, 709-24 (Sept-Oct 1986).

Dunne, Tad. "Spiritual Integration in Ignatius of Loyola." *Review for Religious* 45/6, 856-69 (Nov-Dec 1986).

- Fejfar, Anthony. "Vatican Can't Bring Back That Old-Time Culture." *National Catholic Reporter*, Jan. 23, 1987, p. 17.
- Happel, Stephen. "Seminar on Sacramental and Liturgical Theology." *CTSA Proceedings* 41:160-63 (1986).
- Helminiak, Daniel. "Four Viewpoints on the Human: A Conceptual Scheme for Interdisciplinary Studies." Part One: *The Heythrop Journal* 27:420-37 (1986); Part Two: *The Heythrop Journal* 28:1-15 (1987).
- Lash, Nicholas. "Doing Theology in English." *New Blackfriars* 65:354-58 (1984).
- Lynch, Tim. "Philosophy and Culture." *Milltown Studies* No. 17:35-64 (Spring 1986).
- Marsh, James. "Interiority and Revolution." *Philosophy Today* 29:191-202 (1985).
- Mathews, William. "Lonergan's Quest." *Milltown Studies* No. 17:3-34 (Spring 1986).
- Meyer, Ben. *The Early Christians: Their World Mission and Self-Discovery*. Wilmington, DE: Michael Glazier, 1986.
- Moloney, Raymond. "The Notion of Fundamental Theology after Rahner and Lonergan." *Milltown Studies* 17:65-74 (Spring 1986).
- Navone, John. "The Dynamic of the Question in the Gospel Narrative." *Milltown Studies* 17:75-111 (Spring 1986).
- Navone, John. "The Dynamic of the Question in the Search for God." *Review for Religious* 45:876-91 (1986).
- Pfister, Shirley. "Philosopher Lonergan's Bright Pupil Dead at 46." *Western Catholic Reporter*, Nov. 24, 1986, p. 6.
- Ross, Susan. "The Future of Humanity: Feminist Perspectives." *CTSA Proceedings* 41:157-59 (1986).
- Spaccapelo, Natalino. "Coscienza affettiva ed esperienza religiosa." In Natalino Spaccapelo (ed.). *Religione e Psicanalisi: una ricerca interdisciplinare*. Rome: Citta Nuova Editrice, 1986, pp. 71-119.
- Tekippe, Terry J. "The Orthodoxy of Lonergan's Method: A Response to Julian Burt." *Homiletic and Pastoral Review* 87:59-64 (1987).

## **Reviews of Publications**

Lonergan, B. *A Third Collection*. See Newsletter 6/2 (1985).

O'Grady, Des in *Studies* (Dublin) 75:345-6(1986).

Crowe, Frederick. *Old Things and New: A Strategy for Education*. See Newsletter 6/4 (1985).

Carter, R. in *Studies in Religion* 15:410 (1986).

Mellor, E. in *The Expository Times* 98:91-92 (1986-87).

Gregson, V. *Lonergan, Spirituality, and the Meeting of Religions*. See Newsletter 7/1 (1986).

Anonymous in *Spiritual Life* 32:182-83 (1986).

Barnes, M. and Endean, P. in *The Way* 26:343 (1986).

Egan, H. in *Theological Studies* 47:564-65 (1986).

Heiser, W. in *Theology Digest* 33:271(1986).

Mueller, J. *What Are They Saying About Theological Method?* See Newsletter 7/1 (1986).

Tekippe, Terry in *Review for Religious* 45:941-42 (1986)

### ***Unpublished Doctoral and Master's Dissertations***

The following is a Master's thesis:

Tolosa-Duremdes, Ma. Almira. *Divine Grace in Married Love: Basic Elements of a Spirituality of Marriage*. Loyola School of Theology, Manila, 1986, 190 pp. Mentor: Bishop Teodoro C. Bacani, STD, Chairman, Marriage and Family Life Ministries, Archdiocese of Manila.

The thesis makes significant and original use of Bernard Lonergan's insight into human interiority both to throw light on the psychological data concerning the challenges of married life, and to facilitate and complement Karl Rahner's illuminating philosophico-theological exploration of the meaning of divine grace.



# Lonergan Studies Newsletter

Editor: Terry J. Tekippe

## **Publications by and about Lonergan**

Lonergan, Bernard. "Theologie et vie spirituelle. Rencontre avec Bernard Lonergan." *Science et Esprit* 38:331-41 (1986).

This contains an interview with Lonergan in 1982, conducted by Pierre Robert.

Barden, Garrett. "Insight and Mirrors." *Method: Journal of Lonergan Studies* 4:105-107 (1986).

Beards, Andrew. "Kenny and Lonergan on Aquinas." *Method: Journal of Lonergan Studies* 4:115-23 (1986).

Burns, R. "Bernard Lonergan's Proof of the Existence and Nature of God." *Modern Theology* 3:137-56 (1986-87).

Crowe, Frederick. "Lonergan Bernard." *The Encyclopedia of Religion*. Editor-in-chief Mircea Eliade. New York: Macmillan Publishing Co., 1987, Vol. 9, pp. 19-20.

Crysdale, Cynthia. "From 'Is' to 'Ought': Kohlberg, Lonergan, and Method in the Human Sciences." *Laval theologique et philosophique* 43:91-107 (1987).

Deahl, Robert J. "A Postscript to Lonergan's Tribute: Following Lonergan's Lead." *Religious Studies and Theology* 6: 5-6 (1986) .

Doran, Robert M. "Self-knowledge and the Interpretation of Imaginal Expression." *Method: Journal of Lonergan Studies* 4:55-84 (1986).

Dore, Joseph. "Bulletin de theologie fondamentale." *Recherches de Sciences religieuses* 73:527-60 (1985).

Contains a review of *A Third Collection* and a long analysis of Vernon Gregson, *Lonergan, Spirituality and the Meeting of Religions*.

Haughey, John C. *The Holy Use of Money: Personal Finance in Light of Christian Faith*. New York: Doubleday, 1986.

Uses Lonergan's categories, especially on realms of meaning.

Happel, Stephen and Walter, James J. *Conversion and Discipleship: A Christian Foundation for Ethics and Doctrine*. Philadelphia: Fortress Press, 1986.

Helminiak, Daniel. *Spiritual Development: An Interdisciplinary Study*. Chicago Loyola University Press, 1987.

Uses Lonergan's analysis of consciousness, and especially the notion of authenticity, to propose a technical definition of spiritual development and to account for its dynamism and, borrowing on the work of psychological developmental theorists, especially Fowler and Loewinger, proposes five stages of spiritual development- all within a strictly psychological context, redefined to be adequate to these specifically human issues. Two subsequent and separate parts treat the implications of theist faith in terms of growth in holiness and, then again, of Christian faith in terms of the indwelling of the Trinity and human divinization. Lonergan's theology of God and of Trinity permeates these parts. A system of "higher viewpoints" unites the whole presentation.

Kelley, Joseph T. "Some Implications of Lonergan's View of Conversion for Pastoral Counseling." *Journal of Pastoral Care* 40:359ff (1986).

McKinney, Ronald. "The Role of 'Conversion' in Lonergan's *Insight*." *The Irish Theological Quarterly* 52:268-78 (1986).

Meyer, Ben. "The Primacy of Consent and the Uses of Suspicion." *Ex Auditu* 2:7-18 (1986).

This is the yearbook of the Frederick Neumann Symposium on Theological Interpretation of Scripture. Ben writes that the article is in large part an exposition of Lonerganian hermeneutics. The yearbook is sponsored by Princeton Theological Seminary but published by Pickwick Press, 4137 Timberlane Drive, Allison Park, PA 15101.

Meynell, Hugo. "Reply to Garrett Barden." *Method: Journal of Lonergan Studies* 4:105-107 (1986).

O'Callaghan, Michael. *Gorilla vs. Chimp Christianity*. Battleford: Raema Communications, 1980.

O'Callaghan, Michael. *The Living Edge of Christianity*. Privately published 1980, 1985. Currently offered for formal publication.

O'Callaghan, Michael. "A Counter-proposal." *Lonergan Studies Newsletter* 6/1 (1985)

[An editorial, omitted from this listing. Original available in archives at Lonergan Research Institute, Toronto. – ed.]

O'Callaghan, Michael. "Rahner and Lonergan on Foundational Theology." *Creativity and Method: Essays in Honor of Rev. Bernard Lonergan, S.J.*, edited by M. Lamb. Milwaukee: Marquette University Press, 1981 and 1984, pp. 123-40.

O'Callaghan, Michael. "The Gospel and Church Renewal." A series of three articles in *The Prairie Messenger* on April 6, 13 and 20, 1980. The second was reprinted in the *Western Catholic Reporter*, May 19, 1980.

O'Callaghan, Michael. "The Living Edge of Christianity." *Christian Adulthood*, edited by Neil A. Parent. Washington: U.S. Catholic Conference, 1984, pp. 93-95.

O'Callaghan, Michael. "Religious Studies as Integral to the Humanities." *The Circle* (Marist College Weekly), Dec. 13, 1984, pp. 5, 13.

Perez Valera, J. Eduardo. "The Flower from Lonergan's *Insight: Method*." *Katorikku Kenkyu* ("Catholic Studies") 25\_121-55 (1986).

## **Reviews of Publications**

Crowe, Frederick E. *The Lonergan Enterprise*. See LSN 1/4

O'Callaghan, Michael. (1981). *Lonergan Studies Newsletter* 2/2 (1981) [A review, omitted from this listing. Original available in archives at Lonergan Research Institute, Toronto. – ed.]

Mason (ed). *Inquiry and Attunement*, Melbourne and Therese (eds.) (LSN 4/3 p2) and Cahn, Elaine. *The Question as Commitment*. (LSN 1/1)

O'Callaghan, Michael. *Horizons* 10:204-205 (1983).

Kelly, W. *Theology and Discovery*. (LSN 2/3 )

O'Callaghan, Michael. *Method* 2:50-54 (1984).

Morelli, M. *Philosophy's Place in Culture*. (LSN 5/1 )

O'Callaghan, Michael. *Horizons* 12:213-14 (1985).

C. Hefling. *Why Doctrines?* (LSN 5/4 )

O'Callaghan, Michael. *Horizons* 12:388-89 (1985).

## **Unpublished Doctoral and Master's Dissertations**

Kidder, Paul. *The Relation of Knowing and Being in Lonergan's Philosophy*. Boston College, 1987. DAI: 49/1988-89, 269-A

This thesis demonstrates that the foundations of Lonergan's philosophy are neither primarily epistemological nor primarily ontological, but are evenly balanced between epistemology and ontology. The balance is achieved, not by compromise or conflation of the two standpoints, but by recognition of a fact about reality: that while being is knowable, and may therefore be specified through acts of knowing, knowing is itself within being, and therefore may be specified ontologically. This gnoseo-ontological circularity wherein knowing and being imply one another demands that epistemology and metaphysics complete one another.

*Lonergan's philosophy facilitates such a mutual completion. He develops a theory of cognitional operations as the basis and critical measure for philosophical thought, including metaphysics. He defines being heuristically, as the objective of the pure desire to know. And he defines the metaphysical elements of potency, form, and act*

*as corollaries to the cognitional operations of experience, understanding, and judgment. But at the same time, his realist epistemology allows and encourages a repetition of cognitional theory itself from a metaphysical standpoint: the metaphysical elements are corollaries to cognition because they are principles of cognition; for, again, knowing is within being.*

Chapter one elaborates and defends the foregoing in general terms. Subsequent chapters follow the working-out of Lonergan's gnoseo-ontological approach in three major works. (1) In *Verbum*, it is present in Lonergan's effort to identify a critical dimension to a psychology that Aquinas developed in an essentially metaphysical framework. (2) In *Insight*, it is a basis for a new kind of metaphysical framework. (3) In *Method in Theology*, it is present in his broadening of his philosophical program to include a wider range of existential and methodological issues.

Frisby, Mark E. *A Critical Appropriation of the Concepts and Positions of Bernard Lonergan's 'Insight'*/ De Paul University. Chicago, June 1986. DAI: 47/1986-87,2612-A.

McGinley, Kevin Patrick. *Psychic and Intellectual Conversion in the Philosophy of Bernard Lonergan*. Boston College, 1985. DAI: 47/1986-87, 2613-A

The following are Master's theses:

Lipscome, Paul Antoine. *An Investigation of Bernard Lonergan's Notion of Objectivity*. Gonzaga University, Spokane, 1981.

Keaty, Anthony William. *Lonergan's Notion of Reflective Understanding*. Gonzaga University, Spokane, 1981.

McGrath, Tom. *Personal Faith and Scientific Theology: A Comparison Between Lonergan's 'Method in Theology' and Pannenberg's Wissenschaftstheorie und Theologie*. Leopold-Franzens Universitaet in Innsbruck, 1982.

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## **Publications by and about Lonergan**

Lonergan, B. *Conoscenza a interiorita: Il Verbum nel ensiero di san Tommaso*. A cura di N. Spaccapelo. Bologna: Ed. Dekoniana, 1984 (Nuovi Saggi Teologici 21).

Lonergan, B. Conversations with Eric O'Connor. See below.

Arndt, Stephen Wentworth. "Transcendental Method and Transcendental Arguments." *International Philosophical Quarterly* 27:43-58(1987).

Carmody, Denise Lardner. "The Utilities of Bernard Lonergan." *Religion and Intellectual Life* 3:60-77 (1986).

Cooper, Thomas. "The Eucharistic Heart of Mary." *Adoremus* 67:22-35 (1987).

This is the journal of the Priests' Eucharistic League and is obtainable from the Editor, John Paul Centre, 55 Grange Road, Middlesborough, Cleveland, England.

Cooper, Thomas. "The Voice of Insight." *The Catholic Gazette* (monthly review of the Catholic Missionary Society of London) 78:9-14 (July 1987).

This seeks to relate the Hebrew idiom of the *Bath Qol*, particularly as found in the Gospels, with the Archimedean Eureka. Copies available from 114 West Heath Road, London NW3 7TX.

Hooper, Leon. *The Ethics of Discourse: John Courtney Murray's Social Philosophy*.

"Fr. Hooper reveals in detail for the first time the importance of Bernard Lonergan's thought in moving Murray toward and then beyond his vital contribution to Vatican II's Declaration on Religious Liberty."

McKinney, Ronald. "Beyond Objectivism and Relativism: Lonergan vs. Bohm." *The Modern Schoolman* 64:97-110 (1987).

Meyer, Ben A. "Critical Realism and Biblical Theology." *Religious Studies and Theology* 6:39-51 (September, 1968).

Nudas, Alfeo G. *God with Us: The 1986 Philippine Revolution*.

A mainly Lonerganian interpretation of the events of the 1986 Philippine revolution. Available from Lonergan Center (Manila), P.O. Box 4082, Manila, Philippines. \$4 per copy plus \$2 overseas airmail postage.

O'Connor, R. Eric. *Curiosity at the Center of One's Life*.

Features statements and questions of Eric O'Connor over 32 years, during which he came to realize, and talk about, his increasing understanding of Lonergan's thought and its implications at every level of adult learning and self-appropriation. Includes one section of 68 pp. which contains conversations with Lonergan: "What I Have Learned about Knowing since Writing *Insight*," Feb. 25, 1969; With *Method in Theology* ready to print March 30, 1971; "Grace after Faculty Psychology," Dec. 30, 1971; "A Dinner Conversation," March 28, 1980. 600 pp. \$25 paper, \$40 hardback. Order from Thomas More Institute, 3421 Drummond Street, Montreal, Quebec, Canada H3G 1X7. Add postage: \$5 U.S. and Canada; \$6 other.

Tolosa-Duremdes, Amy. *Married and Holy: Marriage as Pathway to Holiness*.

Lonergan's five transcendental precepts applied to the psychology and theology of marriage. Available from Lonergan Center (Manila), P. O. Box 4082, Manila, Philippines, \$4 per copy plus \$2 overseas airmail postage.

### ***Unpublished Doctoral and Master's Dissertations***

*Bedolla, Miguel. The Development of an Undergraduate Medical Curriculum Following a Core of Approach: A Study in Philosophy of Education. Ohio State University, 1985. DAI: 46/1985-86,1552-A*

"It is, I believe, thoroughly Lonerganian. In it I use *Insight* in order to explore the way clinicians have insight about the diagnoses and treatments of their patients. Then, I explore the design of a curriculum that would have as its aim to teach, not the contents of medicine, but to have insight as a clinician would. I believe it can be used by anyone who is interested in curriculum development from a Lonerganian perspective, not just people in medical education. The dissertation is available from University Microfilms, 300 N. Zeeb Road, Ann Arbor, Michigan 48106."

# Lonergan Studies Newsletter

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## Publications by and about Lonergan

Avis, Paul. *The Methods of Modern Theology: The Dream of Reason*. Basingstoke, Hants: Marshall Pickering, 1986.

See Ch. 7, "Bernard Lonergan: Mind, Method and God"; also Preface and Conclusion, .

Blandino, Giovanni. "Una discussione sul problema critico della conoscenza." *La Civiltà Cattolica* 111:150-56 (1987).

Braio, Frank Paul. *Lonergan's Retrieval of the Notion of Human Being: Clarifications of and Reflections on the Argument of Insight, Chapters I-XVIII*. Lanham, MD: University Press of America, 1988. 440 pp.

A corrected and expanded version of dissertation below. Frank writes: In the recently recovered original preface of *Insight*, Lonergan indicates that the problem of human Self-knowledge has taken on the proportions of a social crisis and that it could be interpreted as the key "historical issue" of this age. *Insight* addresses this issue by transcendently establishing a universally invariant heuristic of human Being. This consists in a "basic" set of terms and relations which 1) specify an open set of connected questions; 2) answer to the performance of any human subject in the fullness of his/her humanness, the reader included.

*The "grounds" of the heuristic are "established" by guiding the reader through an expanding series of reflections upon the increasingly differentiated "patterns" of his/her own conscious performance. Again, these grounds "come up" because the subject always inevitably raises of him/herself the question of what it means to be human. Thus, the point of Lonergan's explorations of heuristic structure in the sciences and in philosophy; of the "patterns" of human aesthetic, biological, dramatic, and common sense experience, etc., is that they bring us back to or reveal facets of a possible answering to the question of and/or decision for our own Being as human. Again, they engage us in the performative inevitabilities of our own Being. But these reveal the "form" of both a definitive answer and decision, and its dialectically opposed, deficient modes and both admit and presuppose transposition into a contemporary, fully explanatory "perspective." Again, it is argued that such a perspective is "foundational" for the empirical human sciences.*

Finally, in addition to the perspective it affords, the book is meant to foster a systematic reading of Lonergan's *Insight* from the hindsight afforded by his later work. It also includes an extended bibliography of secondary literature on Lonergan's work.

Byrne, Patrick H. "Economic Transformations: The Role of Conversions and Culture in the Transformation of Economics." In Timothy P. Fallon and Philip Boo Riley, (eds.). *Religion and Culture: Essays in Honor of Bernard Lonergan*, SJ. Albany, 1987, pp. 327-48.

- Byrne, Patrick H. and Keeley, Richard D. "LeCorbusier's Finger and Jacob's Thought: The Loss and Recovery of the Subject in the City." In Fred Lawrence (ed.). *Communicating a Dangerous Memory: Soundings in Political Theology* (supplementary issue of the Lonergan Workshop Journal, v. 6), 1987, pp. 62-111.
- Cronin, Brian. "Religious and Christian Conversion in an African Context." *African Christian Studies* 3:19-35 (June, 1987).
- Davis, Charles. *What is Living What is Dead in Christianity Today? Breaking the Liberal-Conservative Deadlock*. San Francisco: Harper and Row, 1986.
- Driscoll, Jeremy, "The Psalms and Psychic Conversion." *Cistercian Studies*, fasc.2, 1987, pp. 91-110.
- Falcao, Nelson. *'Knowing' According to Bernard Lonergan*. Vatican City: Urbaniana University Press, 1987.
- Fletcher, Frank. "Gospel and Australian Culture: The Role of Personal Spiritual Experience and Praxis." *Compass Theology Review* 21:2-6 (1987).
- Gibbons, Michael. "Economic Theorizing: in Lonergan and Keynes." In *Religion and Culture*, as above, pp. 313-25.
- Kenny, Anthony. "Aquinas: Intentionality." In Ted Honderich (ed.). *Philosophy Through its Past*. Penguin Books, 1984, pp. 78-81.
- Komonchak, Joseph A. "The Church as the Matrix of Faith: Review Article." *Journal of Religion* 61:188-96 (1981).
- Lambino, Antonio B. "Inculturation in Asia: Going Beyond First Gear." *Landas* 1:72-80 (1987).
- Loewe, William P. "Irenaeus' Soteriology: Transposing the Question." In *Religion and Culture*, as above, pp. 167-79.
- McCool, Gerald A. "History, Insight and Judgment in Thomism." *International Philosophical Quarterly* 27: 299-313 (1987).
- McCool, Gerald A. "Neo-Thomism and the Tradition of St. Thomas." *Thought* 62:131-46 (1987).
- McEvenue, Sean. "The Spirituality of the Bible." In *Religion and Culture*, as above, pp. 205-19.
- Maddox, Randy L. *Toward an Ecumenical Fundamental Theology*. Chico, CA: Scholars Press, 1984.
- Meures, Franz. "Un progetto interdisciplinare di antropologia Cristiana." *La Civiltà Cattolica* 1:222-36 (1987).
- A study of the work of L.M. Rulla which relies on Lonergan for a philosophy of the person (226).
- Meyer, Ben A. "Critical Realism and Biblical Theology." *Religious Studies and Theology* 6:39-51 (1986).
- Meynell, Hugo. "From Epistemology to Metaphysics." *The Thomist* 51:205-21 (1987).



Moore, Sebastian. "The Communication of a Dangerous Memory." In *Religion and Culture*, as above, pp. 237-41.

### ***Unpublished Doctoral and Master's Dissertations***

Braio, Frank. *Lonergan's Retrieval of the Notion of Human Being: Reflections on the Argument of Insight, Chapters I-XVIII*. Fordham University, 1986. Order No. DA8628540. DAI: 47/1986-87, 3065-A.

Harrington, Warren. *Conversion as Foundation of Theology: An Interpretation of Bernard Lonergan's Position*. Fordham University, 1980. DAI: 49/1988-89, 278-A.

Maddox, Randy L. *The Possibility and Promise of an Ecumenical Fundamental Theology: An Historical and Typological Investigation*. Emory University, 1982. DAI: 43/1982-83, 1202-A.

Matteo, Anthony Michael. *Joseph Maréchal and the Transcendental Turn in Catholic Thought*. -Temple University, 1987. DAI: 48/1987-88, 417-A

# Lonergan Studies Newsletter

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## **Publications by and about Lonergan**

Burns, R.M. "Meynell's Arguments for the Intelligibility of the Universe." *Religious Studies* 23:183-97 (1987).

Coffey, David. *Believer, Christian, Catholic: Three Essays in Fundamental Theology*. Sydney: Catholic Institute of Sydney, 1986.

Hill, William J. "On 'Knowing the Unknowable God': A Review Discussion." *The Thomist* 51:699-709 (1987).

Kelleher, Margaret Mary. "Liturgical Theology: A Task and a Method." *Worship* 62:2-25 (1988).

LaCentra, Walter. *The Authentic Self: Toward a Philosophy of Personality*. New York: Peter Lang, 1987.

This study contends that an adequate theory of personal growth should be based upon a human striving for authenticity, a striving revealed as a dynamic process of self-transcendence operating on three different levels: intellectual, moral and religious. Just as the act of questioning propels man toward ever newer horizons of wisdom, so also does human and divine love explain the fullness of authentic moral and religious development. Bernard Lonergan's insights into personal development are used to critically evaluate specific aspects of the psychologies of personality developed by Freud, Adler and Maslow.

Lovett, Brendan. "Religion and Popular Religiosity in the Philippines." *Asia Journal of Theology* 1:477-85 (1987).

The author makes significant use of Lonergan's ideas.

Mansini, Guy. *What is a Dogma? The Meaning and Truth of Dogma in Edouard LeRoy and His Scholastic Opponents*. Rome: Gregorian University Press, 1985.

Mathews, William. "Wonder as Narrative." *Philosophical Studies* 21:256-79 (1986/87).

Mathews, William. "Interpreting Lives: Some Hermeneutical Problems in Autobiography and Biography." *Irish Philosophical Journal* Spring 1985, pp. 27-41.

Matustik, Martin J. *Mediation of Deconstruction: Bernard Lonergan's Method in Philosophy. The Argument from Human Operational Development*. Lanham, MD: University Press of America, 1988.

Major headings: Chapter 1, Mediation as a Dynamic Structure of Functional Relations; Chapter 2: Consciousness as Self Constituting; Chapter 3, Consciousness as Mediated by meaning; Chapter 4, Consciousness as Differentiated through Controls of Meaning and Value; Epilogue, From Suspicion to Recovery: Mediation of Education for Liberation.

Murnion, William E. "The American Catholic Bishops' Peace Pastoral: A Critique of its Logic." *Horizons* 13:67-89 (1986).

Nilson, Jon. "Doing Theology by Heart: John S. Dunne's Theological Method." *Theological Studies* 48:65-86 (1987).

"This essay begins with a question: Is Dunne's a method in that strict sense described by Lonergan as 'a normative pattern of recurrent and related operations yielding cumulative and progressive results'?"

O'Carroll, Michael. "Personality." *Trinitas: A Theological Encyclopedia of the Holy Trinity*. Wilmington, DE: Michael Glazier, 1987, pp. 179-81.

Discusses briefly L's views, with critique of J.A. Bracken on the definition of person.

O'Carroll, Michael. "Lonergan, Bernard, S.J." *Trinitas: A Theological Encyclopedia of the Holy Trinity* Wilmington, DE: Michael Glazier, 1987, pp. 154-55.

O'Donohoe, James A. "A Return to Virtue: Book Essay." *Church Spring* 1987, pp. 48-54.

Review of eight books on moral thinking with some reference in introductory paragraphs to influence of Rahner and Lonergan.

Pambrun, James R. "Philosophical Foundations of Theological Attitudes toward Science: A Diagnostic of Basic Orientations." *Eglise et Theologie* 6:29-53 (1987).

Rulla, Luigi M. "Theologie et vie spirituelle. Rencontre avec Bernard Lonergan." *Science et Esprit* 38:331-41 (1987).

Transcript of interview with P. Robert on May 19, 1982. See *Newsletter* 8/2 (June, 1987).

Sala, Giovanni B. "Lonergan." In Karl-Heinz Weger (ed.). *Argumente fuer Gott: Gott-Denker von der Antike bis zur Gegenwart: Ein Autoren-Lexikon*. Freiburg: Herder, 1987.

Sala also does the articles on Kant, Küng and Wolff.

Scannone, Juan Carlos. "Evangelizacion de la cultura moderna y religiosidad popular en American Latina." *Teologia y Vida* 28:59-71 (1987).

Schepers, Maurice. "Conversion and Convergence: Personal Transformation and the Growing Accord of Theology and Religious Studies." *The Thomist* 51:658-79 (1987).

See p. 659f on the "seminal" influence of Lonergan's "The Ongoing Genesis of Methods."

Shea, William. "Theologians and Their Catholic Authorities: Reminiscence and Reconnoiter." *Horizons* 13:344-54 (1986).

"For many of us English-speaking Catholics it was Bernard Lonergan who thoroughly baptized modernity..." The 1968 presidential address continues with one paragraph of tribute to Lonergan studies.

Tekippe, Terry J. "A Response to Donald Keefe on Lonergan." *The Thomist* 52:88-95 (1988).

Tracey, Michael. "New Linguistics in 'Doing' Theology Today." *The Priest*, October 1987, p. 2.

Tracy, David. *Plurality and Ambiguity: Hermeneutics, Religion, Hope*. San Francisco: Harper & Row, 1987.

See p. 115, note 4 on author's relation to Lonergan; p. xii on his debt to Eliade and Lonergan.

Turner, John Boyd. "Lonergan's Practical Political Transformative Understanding: The Example of Development in the Philippine Province of Northern Samar." In Fred Lawrence (ed.). *Communicating a Dangerous Memory: Soundings in Political Theology* (Supplementary issue of the Lonergan Workshop Journal, v. 6), 1987, pp. 112-241.

Viau, Marcel. "Identite des etudes pastorales." *Laval theologique et philosophique* 43:291-319 (1987)..

Section D, "La theologie pratique," pp. 300-305, refers to work of Lamb, Tracy, et al., with a reference to Lonergan's influence on the latter.

Waldenfels, Hans. *Kontextuelle Fundamentaltheologie*. Paderborn: Ferdinand Schoeningh, 1985.

In the section "Erkenntnis and Interesse," pp. 407-409, a discussion of Lonergan's work on the relation of cognitional theory to theology.

Walsh, John J. *Evangelization and Justice: New Insights for Christian Ministry*. Maryknoll: Orbis Books, 1982.

Ch. 3 includes "Lonergan's four operations of the human psyche," among many approaches to cultural change and differentiation of consciousness.

Walsh, Martin J. *A History of Philosophy*. London: Geoffrey Chapman, 1985.

See "Contemporary Thomism," pp. 562 -67; "Transcendental Method," 568-69; "Bernard Lonergan," 569-72.

.Charles Hefling has provided the following list of articles written by people more or less closely identified with the Lonergan enterprise in Joseph A. Komonchak, Mary Collins, and Dermot A. Lane (eds). *The New Dictionary of Theology* Wilmington, DE: Michael Glazier, 1987.

Conn, Joann Wolski, "Spirituality," 972-86.

Copeland, M. Shawn, "Black Theology," 138-41.

Happel, Stephen, "Religious Imagination," 502-508; "Symbol," 996-1002.

Hefling, Charles C., Jr., "Miracle," 661-64; "Science and Religion," 938-45.

Komonchak, Joseph A., "Vatican Council II," 1072-77.

Lamb, Matthew L., "Political Theology," 772-79; "Praxis," 784-87.

Lawrence, Frederick, "Orthopraxis," 733-36.

Loewe, William P. "Chalcedon, Council of," 177-78; "Jesus Christ," 533-43.

Quesnel, Quentin, "Grace," 437-50; "Supernatural," 995-96.

Ring, Nancy, "Deposit of Faith," 277-79; "Doctrine," 291-93; "Dogma," 293-95; "Heresy," 459-62.

Vertin, Michael, "Freedom," 404-406; "Transcendentals," 1043-44; "Truth," 1062-63.

# Lonergan Studies Newsletter

Lonergan Research Institute, Toronto

## **Publications by and about Lonergan**

Anon. "Apuntes sobre un camino pastoral: el curo institucional de pastoral en la Universidad Javeriana." *Theologica Xaveriana* 37:349-52 (1987).

See also editor's "Presentacion" 345-48; see 349 on relation of the pastoral program at Xavier University to Lonergan.

Beards, Andrew. "Übersicht as Oversight: Problems in Wittgenstein's Later Philosophy." *Method: Journal of Lonergan Studies* 5/2:1-17. (1987)

Buckley, James J. "The Language of Dogma and Theological Discourse." *CTSA Proceedings* 42:140-3 (1987).

Danaher, William J. *Insight in Chemistry*. Lanham, MD: University Press of America, 1918.

Identifies methodological problems in the philosophy of science, particularly chemistry, and shows that Lonergan's generalized empirical method can solve them. Topics discussed include: scientific method; the structure and unity of the sciences; key aspects of the thought and writings of Lonergan; the relevance of his philosophy to solving problems of scientific method; and the importance of his method for developing a solution to chemists' methodological problems.

Drilling, Peter J. "Mysterium Tremendum." *Method* 5/2:58-72 (1987).

Eigelsbach, Jo Ann. "Re-thinking Authority: Imaginative Options and the Modernist Controversy." In Richard Penaskovic (ed.). *Theology and Authority*. Peabody, MA: Hendrickson Publishers, 1987.

Joby's essay demonstrates how Lonergan's "Dialectics of Authority" and Matthew Lamb's categories can be used to clarify discussion of the issue of authority in any particular historical situation. The collection of 10 essays, with a Foreword by Charles Curran, represents the best work of the College Theology Society's Consultation on Authority and can be useful as a source book for college courses and college or adult discussion groups. Examination copies are available from Hendrickson Publishers, 1-800-358-3111.

Fejfar, Anthony J. "Insight into Lawyering: Bernard Lonergan's Critical Realism Applied to Jurisprudence." *Boston College Law Review* 27:681-719 (1985-88).

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Murnion, William E. "Me Logic of Learning." *Philosophy Research Archives* 12 (1986-87) 267-91.

Murnion, William E. "The Self-Corrective Process of Learning." *Argumentation: Perspectives and Approaches* (Proceedings of the Conference on Argumentation. 3 vols. Frans H. van Eemeren et al., eds. [Dordrecht, Holland; Providence, U.S.A.: Foris Publications, 1987J], 3A, 381-88.

Parel, Anthony J. "Community and Commitment: The Catholic Academic Tradition." *Canadian Catholic Review*, Vol. 6, No. 9 (October 1988) 333-36.

With paragraphs on Newman, Cameron, Lonergan, Shook, etc.

Peevey, Robert. "John Haught's Approach to Religion." *Priests & People* 2 (1988-89) 336-38.

Rende, Michael. "Lonergan and Pasternak on World Process." *West Coast Methods Institute Newsletter* (Supplement to Special Edition II--undated, but mailed June 23,1988).

A 15-page appendix.

Roy, Louis. "Sebastian Moore et l'accompagnement spirituel." *La vie des communautés religieuses* 46 (1998)16977.

Shea, William M.. "Theologians and Their Catholic Authorities: Reminiscence and Reconnoiter." Bernard P. Prusak (ed.), *Raising the Torch...* (see Figelsbach above), 261-72.

Swift, Jamie. *Odd Man Out. The Life and Times of Eric Kierans*. Vancouver: Douglas & McIntyre, 1988.

References to Lonergan, O'Connor, and their influence on Kierans.

Vertin, Michael. "Freedom," pp. 404-406 in Joseph A. Komonchak (co-editor), *The New Dictionary of Theology*, Wilmington, Del.: Michael Glazier, 1987. (See *Newsletter* 9 (1988], p. 5.)

*A printing error in this article is to be corrected; for the last two lines of col. 1, p. 405, substitute the following: "universe, are factually necessitated. But psychology manifests that while some of those actions are necessitated by such factors as external force, fear, passion, and habit, others are necessitated solely by one's choices: I do X simply because I".*

Viladesau, Richard. "Natural Theology and Aesthetics: An Approach to the Existence of God from the Beautiful?" *Philosophy & Theology* 3, 2 (Winter 1988)145-60.

Webb, Eugene. "The Ecumenical Significance of Lonergan's Theological Method." *Ecumenical Trends* 47 (1988) 49-52.

Williams, Geoffrey B. "Transcendence and the Development of Consciousness." *Studies in Formative Spirituality: The Journal of Ongoing Formation*, Vol. 9, No. 3 (November 1988) 339-54.

Wohlmuth, Josef. "Zum Verhältnis von ökonomischer and immanenter Trinität--Eine These." *Zeitschrift für katholische Theologie* 110 (1988)139-62.

See p.145: the premises of the thesis, on the side of cognitional theory, are based on Lonergan.

## **Reviews of Publications**

Lonergan, Bernard. *Conoscenza a interiorità* See Newsletter 8/3 (1987).

Satta, Maria Antonietta. *Bibliographie de la philosophie* 33 (1986), #636, pp. 203-204.

Lonergan, Bernard. "The Form of Inference."

Church, Alonzo. *The Journal of Symbolic Logic* 8 (1943) 48.

Lonergan, Bernard. *A Third Collection...* See Newsletter 6/2 (1985).

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Walmsley, Gerard. *The Heythrop Journal* 29 (1988) 477- 79.

Conn, Walter. *Christian Conversion...* See Newsletter 7/4 (1986)

Healey, Charles J. *Review for Religious* 47 (1988) 793-94.

McCarthy, Camel. *The Irish Theological Quarterly* 53 (1987) 320-21.

Anon. *Missiology: An International Review* 16 (1988) 496.

Crowe, Frederick E. *Old Things and New...* See Newsletter 6/4 (1985).

Cram, Ronald H. *Religious Studies Review* 13 (1987) 50.

Davis, Charles. *What Is Living...* See Newsletter 8/4 (1987).

Hammond, David M. *Religious Studies Review* 14 (1988) 54.

Dillistone, F W. *The Power of Symbols*. See Newsletter 9/3 (1988).

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Dunne, Tad. *Lonergan and Spirituality...* See Newsletter 6/4 (1985).

Wiseman, James A. *Religious Studies Review* 13 (1987) 58.

Egan, Harvey D. *Christian Mysticism ...* See Newsletter 5/3 (1984).

Dreyer, Elizabeth. *Religious Studies Review* 11(1985) 55.

Fallon, Timothy P., and Philip Boo Riley (eds.). *Religion and Culture...* See Newsletter, 9/4 (1988).

Davis, Charles. *Studies in Religion* 17 (1988) 374.

Gerhart, Mary, and Allan Melvin Russell. *Metaphoric Process...* See Newsletter 6/2 (1985).

Grimes, Ronald L. *Religious Studies Review* 11(1985) 40.

Gregson, Vernon. *Lonergan, Spirituality...* See Newsletter 7/1 (1986).

Ring, Nancy C. *Journal of the American Academy of Religion* 56 (1988)159-60.

Haughey, John C. *The Holy Use of Money...* See Newsletter 8/2 (1987).

Battaglia, Anthony. *Religious Studies Review* 13 (1987) 337.

Haught, John F. *What Is God?...* See Newsletter 7/2 (1986).

Williams, M. E. *Priests & People* 1(1987-88) 35-37.

Helminiak, Daniel A. *Spiritual Development...* See Newsletter 8/2 (1987).

Evans, George P. *Review for Religious* 47 (1988) 633-35.

Hooper, J. Leon. *The Ethics of Discourse...* See Newsletter 9/3 (1988).

Hehir, J. Bryan. *Theological Studies* 49 (1988) 557-59.

Kelly, John C. *A Philosophy of Communication*. See Newsletter 3/3 (1982).

Raj, J. Felix. *Vidyajyoti* 52 (1988) 255.

Lawrence, Fred (ed.). *Communicating a Dangerous Memory...* See Newsletter 9/4 (1988).

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Ryan, W.J.R. *Religious Studies Review* 11(1985)178.

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Melchin, Kenneth R. *History, Ethics...* See *Newsletter* 9/2 (1988).

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Morelli, Mark D. *Philosophy's Place in Culture...* See *Newsletter* 7/3 (1986).

Loewe, William P. *Religious Studies Review* 13 (1987) 328.

O'Hara, Martin J. (ed.). *Curiosity at the Center...* See *Newsletter* 8/3 (1987).

Dumas, Evelyn. *Relations* 48 (1988) 221.

Rulla, Luigi M. *Anthropology of the Christian Vocation: I...* See *Newsletter* 9/3 (1988).

Shanahan, Anthony J. *The Australasian Catholic Record* 64 (1987) 331-34.

Anon. *Missiology: An International Review* 16 (1988) 503.

Viladesau, Richard. *Answering for Faith...* See *Newsletter* 9/3 (1988).

Smith, Richard F. *Adris* 17 (1987-88) 23-24.

Anon. *Fellowship of Catholic Scholars Newsletter*, Vol. 11, No. 2 (March 1988), pp. 22, 24.

Viladesau, Richard. *The Reason for Our Hope...* See *Newsletter* 5/3 (1984).

Willumsen, Kristopher L. *Religious Studies Review* 12 (1986) 53.

Ysaac, Walter L. (ed.). *The Third World and Bernard Lonergan...* See *Newsletter* 7/1 (1986).

Lucas, Brian. *The Australasian Catholic Record* 64 (1987) 224.

### **Unpublished Doctoral Dissertations & Master's Theses**



McCormick, Mary T. *Recent Trends in Sacramental Theology Since Vatican II*. A thesis for the degree of Master of Arts, Duquesne University, 1986.

Wilczynska, Grazyna. *Pojecie Oczywistosci a Bernarda J. F. Lonergan (The Concept of Evidence in Bernard J. F. Lonergan)*. A thesis for the master's degree in philosophy, Catholic University, Lublin, 1972

# Lonergan Studies Newsletter

Lonergan Research Institute, Toronto

## **Publications by and about Lonergan, or related to his work**

Lonergan, Bernard. "Cognitional Structure." Barbara MacKinnon (ed.), *American Philosophy: A Historical Anthology* (Albany: State University of New York Press, 1985) 366-74.

Excerpt, pp. 530-37 (230-37 In *Spirit as Inquiry*), from article of same title in *Continuum* 2 (Fall 1964), with omission of first two paragraphs, and minor editing changes. A Preface (pp. v-xv) gives the rationale of the anthology, there is an introduction (pp. 361-65) to the chapter in which Lonergan appears (11: Thomism). and there are Study Questions and Bibliography on the chapter (pp. 386-88).

Lonergan, Bernard. *Metodo en teologia*. Trans. Gerardo Remolina. Salamanca: Ediciones Sigueme (Verdad a Imagen, 106),1988.

390 p. 21 cm. Paperback. Spanish translation of *Method in Theology*, with a 32-page Index. The sole remark on the origin of this volume is "tradujo Gerardo Remolina sobre el original ingiés" so we supplement this modest statement with the following information from the Lonergan papers.

On July 21,1982, Fr. Remolina, at that time Rector of the Jesuit Colegio Maximo in Bogota, wrote to Fr. Lonergan proposing a Spanish translation of *Method* and sending some specimen chapters. Lonergan had just been through another major operation, and his health In general was declining, so his response was delayed. But eventually he wrote to say he had given the specimen chapters to Professor J. Enrique Ojeda of the department of Romance Languages at Boston College, and that the latter had been 'enthusiastic in his praise' of the translation (Lonergan to Jost M. Gallego, January 2,1983). It was three years before Darton, Longman & Todd announced the sale of Spanish rights on the book to Ediciones Sigueme in Salamanca, and almost three years again before the book appeared in late 1988.

Lonergan, Bernard. *Schematic Supplement on the Knowledge and Will of God*. Trans. J. Patout Burns and various students of Regis College, Willowdale, Toronto, 19W-69. Reissue, Dublin Lonergan Centre, 1988

The original (110 p.) has been too faint to photocopy, and has been retyped (thanks to Jos. McCarroll) in 89 p.

Belair, Jack. "Lonergan College." *Mainline/Sideline*, 1987, 12-13

Bernstein, Richard J. 'Radical Plurality, Fearful Ambiguity, and Engaged Hope.' *The Journal of Religion* 69 (1989) 85-91.

Review article on David Tracy, *Plurality and Ambiguity: Hermeneutics, Religion, Hope*.

Carmody, Brendan. 'Faith Development: Fowler and Lonergan., *The Irish Theological Quarterly* 54 (1988) 93-106.

Conn, Walter E. 'Adult Conversions.' *Pastoral Psychology* 34 (1985-86) 225-36.

Conn, Walter E. 'Pastoral Counseling for Self-Transcendence-The Integration of Psychology and Theology.' *Pastoral Psychology* 36 (1987-88) 29-48.

Cronin, Brian. "Renewal of Philosophy Training for Priests in an African Context." *African Christian Studies*, Vol. 4, No. 3 (Nov. 1988). (Page numbers not available.)

Crowe, Frederick E. 'Rethinking Moral Judgments: Categories from Lonergan.' *Science et Esprit* 40 (1988) 137-52.

Dalferth, Ingolf U. *Theology and Philosophy*. Oxford: Basil Blackwell, 1988 x, 236 p.

Reference to Lonergan's thought: 15, 71, 134-38, 140-41, 175-76.

Darcus, Roy. 'The Third Theorem: Contemporary Expression of Trinitarian Thought.' *Dionysius* 11 (1987) 147-80.

The author sets forth Lonergan on the 'theorem of the supernatural' (pp. 147-49), then uses this to illuminate the 'theorem of the eternal' and Trinitarian theology, with further rue of Lonergan's ideas. He also develops a third theorem, that of the 'relational' (dialectical sublation).

Dummett, Michael, "What Chance for Ecumenism?" *New Blackfriars* 69 (1988) 530-45.

Considers Joseph Fitzpatrick's 'Response' to his 'Theology and Reason' (pp. 534-37), with some attention to Lonergan. The article concludes (pp. 544-45) with a list of the contributions to the debate.

Fallon, Timothy (ed.). *West Coast Methods Institute News*. January 1989 - Patterns of Experience.

Contents: A selection of quotations from various authors, with two unpublished items (Michael McCarthy and Kevin St. George), and announcements.

Fortuna,, Joseph J. 'Daily Eucharist, Privatization and Community.' *Liturgy: Journal of the Liturgical Conference*. Vol. 7, No. 3 (Winter 1988) 21-27.

Gregson, Vernon (ed.). *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*. New York: Paulist Press, 1988. The contents are:

Vernon Gregson. " Preface, " v-xii.

Robert M. Doran. 'Introduction-Lonergan: An Appreciation,' 1-15.

Vernon Gregson. "The Desire to Know: Intellectual Conversion'; 16-35.

Walter E Conn. 'The Desire for Authenticity: Conscience and Moral Conversion,' 36-56.

Denise Lardner Carmody. 'The Desire for Transcendence: Religious Conversion,' 57-73.

Vernon Gregson. 'Theological Method and Theological Collaboration I; 74-91.

Vernon Gregson. "Theological Method and Theological Collaboration II; 92-119.

Charles C Healing, Jr. 'Philosophy, Theology and God; 120-43.

Quentin Quesnell. 'A Note on Scholasticism; 144-49.

Quentin Quesnell. "Three Persons--One God; 150-7.

Quentin Quesnell. "Grace," 168-81. - William P. Loewe. 'Jesus, the Son of God; 182-200.

Jean Higgins. 'Redemption,' 201-221. -Joseph A Komonchak. "The Church; 222-36.

Stephen Happel. "The Sacraments: Symbols That Redirect Our Desires; 237-54.

Matthew L Lamb. "The Social and Political Dimensions of Lonergan's Theology; 255-84.

Selected Readings, 285-301.

Contributors, 302-303.

Hankey, Wayne. 'Making Theology Practical: Thomas Aquinas and The Nineteenth Century Religious Revival.' *Dionysius* 9 (1985) 85-127.

Lonergan is one dialogue partner in the discussion, pp. 93-99, more specifically, pp. 117-23, of Maréchal, Gilson, Coreth, Thomism and Heidegger, etc.

Hardwick, Charley D. 'New Openings for Religious Empiricism.' *Journal of the American Academy of Religion* 56 (1988) 545-51.

Review essay on Wm. Shea, *The Naturalists and the Supernatural*, and Wm. Dean, *American Religious Empiricism*.

Helminiak, Daniel A. "The Trinitarian Vocation of the Gay Community.' *Pastoral Psychology* 36 (1987-88) 100-111.

Johnston, Wm. *Being in Love The Practice of Christian Prayer*. London: Collins, 1988. 171 p.

Lopez Silonis, Raphael. 'The Idea of God and Its Origins According to Modern Catholic Theologians.' *Katorikku Kenkyu: 'Catholic Studies'* 47 (1985) 21-47.

Studies H. de Lubac, B. Lonergan, and K Rahner. In Japanese, with English summary, pp. iv-vi.

Lovett, Brendan. 'On Earth as in Heaven: Corresponding to God In Philippine Context.' *Pacifica* 2 (1989) 1-25.

MacGillivray, Leo. 'Fr. Eric O'Connor.' *Mainline/Sideline*, (1987) 9-12.

Review of J. Martin O'Hara (ed.). *Curiosity at the Center of One's Life*, reprinted from *The Catholic Times*.

MacGuigan, Gerry. 'A TMI Assignment.' *Mainline/Sideline*, 1987,14-17.

Marty, Martin E. 'Theologians I have Known.' *International Christian Digest* 2/8 (October 1988) 33-35.

Condensed from *The Critic* 4212 (Winter 1987) 3-15. The section on Lonergan is only slightly shortened.

Moore, Sebastian. *Let This Mind Be in You: The Quest for Identity Through Oedipus to Christ*. Minneapolis: Winston Press, 1985. xv,174 p.

Muratore, Saturnio. "II teorema del soprannaturale." Nunzio Galantino (ad.), *II Concilio venti anni dopo 3. Il rapporto chiesa-mondo* (Roma: Editrice A. V. E., 1986) 177-85.

Muratore, Saturnino. "Storicità, moralità oggettività." Sergio Ferraro (ed.), *Morale a coscienza storica: In dialogo con Josef Fuchs* (Roma: Editrice A.V.E., 1988) 115-47.

Navone, John. 'The Quest for God Defines the Human.' *Atheism and Dialogue* 23 (1988) 341-59.

Power, David N. *The Sacrifice We Offer. The Tridentine Dogma and Its Reinterpretation* (New York: Crossroad, 1987).

Ch. 5 (Dogma and Its Interpretation) makes some use of Lonergan on meaning, and of Matthew Lamb (Solidarity With Victims) on symbols and dogma.

Rivello, J. Roberta. "Meta-Expectations and the General Chapter." *Review for Religious* 48 (1989) 31-37.

Topley, Raymond. "Lonergan and Catechetics." *The Irish Catechist*, Vol. 6, No. 3 (Oct., 1982) 54-61.

Totten, John. *Foundational Philosophy* (Experimental Text). Philosophy Department, St. Mary's University, San Antonio, Spring, 1989. For PI. 3342

Tracy, David. *Plurality and Ambiguity: Hermeneutics, Religion, Hope*. San Francisco: Harper & Row, 1987.

Williams, Geoffrey B. 'The Path of Contemplation.' *Review for Religious* 47 (1988) 918-33, 48 (1989) 95-111.

Winqvist, Charles E 'Analogy, Apology, and the Imaginative Pluralism of David Tracy.' *Journal of the American Academy of Religion* 56 (1988) 307-319.

Anon. 'Buckingham to Honour Father Bernard Lonergan.' *English Zone VOICE in the Gatineau-Hull Diocese*, Vol. 2, No. 2 (January 1989), p.1.

Anon. " the Lonergan Centre.' *Milltown Studies* 22 (1988)126.

Brief note on holdings and activities of the "Lonergan Centre" at Milltown Institute of Theology & Philosophy.

## **Reviews of publications**

[references under "See" are to *Newsletter*, vol., yr., page]

Lonergan, Bernard. *Collection* (Collected Works of Bernard Lonergan, 4). See *Newsletter* 9/3 (1988).

Robertson, John C., Jr. *Compass: A Jesuit Journal* 7/1 (March 1989) 40-42 ( With the title [editor's?], 'The Authentic Subjectivity of Bernard J.F.Lonergan.')

Avis, Paul. *The Methods of Modern Theology: The Dream of Reason*. See *Newsletter* 8/4 (1987).

Kraege, Jean-Denis. *Etudes théologiques et religieuses* 63 (1988) 480.

Carmody, John. *Ecology and Religion: Toward a New Christian Theology of Nature*. See *Newsletter* 4/3 (1983); 7/4 (1986).

Joranson, Philip N. *Zygon* 22 (1987)116-20.

Conn, Walter E. *Christian Conversion: A Developmental Interpretation of Autonomy and Surrender*. See *Newsletter* 7/4 (1986).

Barciauskas, Rosemary Curran. *Cross Currents* 38 (1988) 354-57.

Cummings, Charles. *Cistercian Studies* 23 (1988), # 256, pp. [234]-[235]. (In "Bulletin of Monastic Spirituality," [211]-[242].)

Conn, Walter E. *Conscience: Development and Self-Transcendence*. See *Newsletter* ¼ (1980).

Miller, Donald E *Pastoral Psychology* 30 (1981-82) 203-204.

Conn, Walter E. (ed.), *Conversion: Perspectives on Personal and Social Transformation* See *Newsletter* 1/1 (1980).

Schreler, Robert J. *International Bulletin of Missionary Research* 5 (1981) 38-39.

Crowe, Frederick E. *Old Things and New: A Strategy for Education*. See *Newsletter* 6/4 (1985).

Cram, Ronald H. (RHC) *Religious Education* 83 (1988)115. (Under heading, 'Briefly Noted.')

Dalferth, Ingolf U. *Theology and Philosophy*. See Newsletter 10/1 (1989).

Anon. *The Chronicle of Higher Education*, Oct.12,1988, p. A8. (Brief notice.)

Davis Charles. *What Is living What Is Dead in Christianity Today?* See Newsletter 8/4 (1987).

Olthuis, James H. *Calvin Theological Journal* 22 (1987) 321-24.

Peebles, Hall. *Encounter* 48 (1987) 325.

Dunne, Tad. *Lonergan and Spirituality: Towards a Spiritual Integration*. See Newsletter 6/4 (1985).

Vos, Arvin. *Calvin Theological Journal* 22 (1987) 308-310.

Fallon, Timothy P., and Philip Boo Riley (eds.), *Religion and Culture: Essays ....* See Newsletter 9/4 (1988).

Blix, David S. *The Journal of Religion* 69 (1989) 120-21.

Farrelly, John. *God's Work in a Changing World*. See Newsletter 7/4 (1986).

Timmerman, Joan. *The Journal of Religion* 69 (1989) 123.

Finnis, John. *Fundamentals of Ethics*. See Newsletter 7/3 (1986).

Donnelly,, John. *Philosophical Books* 25 (1984) 227-29.

Gelpi, Donald L *Inculturating North American Theology: An Experiment in Foundational Method* (Studies in Religion, No. 54). See Newsletter 9/3 (1988).

Thomas, Norman E. *Missiology: An International Review* 17 (1989)116. (Brief notice under 'Books Received on Missiology.')

Gerhart, Mary, and Allan Melvin Russell, *Metaphoric Process: The Creation of Scientific and Religious Understanding*. See Newsletter 6/2 (1985)

Axel, Larry E *American Journal of Theology & Philosophy* 6 (1985) 60. (In 'Book Notes' by LEA.)

Mullins, Phil. *Zygon* 21(1986) 537-40.

Gregson, Vernon. *Lonergan, Spirituality, and the Meeting of Religions*. See Newsletter 7/1 (1986).

Vos, Arvin. *Calvin Theological Journal* 21 (1986) 279-81.

Helminiak, Daniel A. *Spiritual Development: An Interdisciplinary Study*. See Newsletter 8/2 (1987).

Simmons, Henry G. *Religious Education* 83 (1988) 641-42.

Sneck, William J. *Theological Studies* 49 (1988) 771-773. .

Johnston, William. *Being in Love: The Practice of Christian Prayer*. See Newsletter 9/4 (1988);10/2 (1989).

Todd, John. *The Tablet*, Nov. 26,1988, p.1372.

Mansini, Guy. *What Is a Dogma?...* See Newsletter 9/1 (1988).

F. G. *Doctor communis* 39 (1986) 92-94.

Melchin, Kenneth R. *History, Ethics and Emergent Probability*.- See Newsletter 8/3 (1987); 9/2 (1988).

Meynell, Hugo. *New Blackfriars* 69 (1988) 508.

Meynell, Hugo A. *The Intelligible Universe: A Cosmological Argument*. See Newsletter 5/1 (1984).

Gaskin, J.C.A. *Philosophical Books* 23 (1982) 245-4b.

Leslie, John. *Canadian Philosophical Reviews* 4 (1984)164-65.

Sherry, Patrick. *Philosophy* 58 (1983)129-30.

Meynell, Hugo A. *Freud, Marx and Morals*. See Newsletter 4/2 (1983).

Hughes, Martin. *Philosophy* 58 (1983) 273-75.

Shortland, Mike. *Radical Philosophy* 32 (Autumn 1982) 38-39. (Under title [editor's?], 'Freedom Without Effect.')

Moore, Sebastian. *Let This Mind Be in You: The Quest for Identity Through Oedipus to Christ*. See Newsletter 10/1 (1989).

Reiser, William. *The Heythrop Journal* 30 (1989) 81-82

O'Hara, J. Martin (ed.). *Curiosity at the Center of One's Life*. See Newsletter 8/3 (1987).

See MacGillivray, Leo, above.

O'Hear, Anthony. *Experience, Explanation and Faith ...* See Newsletter 7/3 (1986).

Helm, Paul. *Philosophical Books* 26 (1985) 50-52

Rulla, Luigi M. *Anthropology of the Christian Vocation*. Volume I. See Newsletter 9/3 (1988).

Golfer, H. *Theologie and Philosophie* 63 (1988) 617-20

Shea, Wm. *The Naturalists and the Supernatural...* See Newsletter 6/1 (1985).

See Hardwick, G, above.



Tracy, David. *Plurality and Ambiguity: Hermeneutics, Religion, Hope*. See *Newsletter* 10/1 (1989).

Giurlanda, Paul. *Cross Currents* 38 (1988) 352-53.

See also Winquist, C., above.

Viladesau, Richard. *Answering for Faith: Christ and the Human Search for Salvation*. See *Newsletter* 9/3 (1988).

Cooper, John W. *Calvin Theological Journal* 23 (1988) 285-89.

Viladesau, Richard R. *The Reason for Our Hope: A Theological Anthropology*. See *Newsletter* 5/3 (1984).

Axel, Larry E. *American Journal of Theology & Philosophy* 6 (1985) 70. (In 'Book Notes' by LEA.)

Webb, Eugene. *Philosophers of Consciousness: Polanyi, Lonergan, Voegelin, Ricoeur, Girard, Kierkegaard*. See *Newsletter* 9/2 (1988).

Anon. *The Chronicle of Higher Education*, Nov. 30, 1988, p. A9. (Brief summary.)

### **Unpublished Dissertations and Theses**

Hall, Douglas C. *Participated Trinitarian Relations: Dialectics of Method; Understanding and Mystery in the Theology of Thomas Aquinas*. Doctoral dissertation at the Katholieke Universiteit to Leuven, 1988.

The abstract, in *Louvain Studies* 13 (1988) 370-71, indicated a relevance to the *Newsletter*, and Dr. Hall has kindly written to say that it 'is quite directly a Lonerganian study.'

Tomkiss, William John. *The Problem of Meaning in Theological Discourse with Special Reference to the Work of Bernard Lonergan*. Doctoral dissertation at the University of Leeds, 1987. DAI: 49/1988-89, 104-A to 105-A

McGovern, Alan. *Epistemology and History: A Study in the Philosophy of Bernard Lonergan*. Master of Education thesis at the University of Dublin, Trinity College, 1988

O'Shea, Paul. *The 'Critical Realisms' of Jacques Maritain and Bernard Lonergan*. Licentiate thesis, Milltown Park, Dublin, 1989.

# Lonergan Studies Newsletter

Lonergan Research Institute, Toronto

## **Publications by and about Lonergan, or related to his work**

Archer, Liam. Letter (under title, 'Faith and reason'). *The Tablet* 243 (March 25/April 1, 1989) 357.

Response to Hugo Meynell (q.v., 10/89).

Barden, Garrett. 'After Principles,' *Irish Philosophical Journal* 4 (1987) 20-40.

Bowers, Albert Wayne. 'A Cognitive Model of Original Sin.' *The Saint Luke's Journal of Theology* 30 (1986-87) 21-30.

Studies human brain as it operates in Lonergan's realm of common sense.

Boyack, Kenneth G., Robert Duggan, and Paul Huesing. *Catholic Faith Inventory: Guidebook*. New York: Paulist Press, 1986.

46 p. See p. 8 on work's relation to Lonergan.

Carmody, Brendan P. 'Conversion to Roman Catholicism in Zambia. Shifting Pedagogies,' *African Christian Studies* 412 (June 1988) 5-24.

Brief exposition of Lonergan on conversion, in context of applying Freire's liberation pedagogy.

Carmody, Denise Lardner. *Ethics and Freedom* (Warren Lecture Series in Catholic Studies, March 13, 1989). The University of Tulsa, 1989.

Conn, Joann Wolski, and Walter E. Conn. 'Discerning Conversion.' *The Way Supplement: The Place of Discernment*. No. 64 (Spring 1989) 63-79.

Article studies conversion (see note 2: "The basic source on conversion is Bernard Lonergan ...") and considers it in lives of Thérèse of Lisieux and Thomas Merton.

Cronin, Brian. 'Missionary Motivation,' *Milltown Studies* 23 (1989) 89-107.

Background of article: 'the theological work of ... Lonergan' (p. 90).

Cronin, Brian. "Renewal of Philosophical Training for Priests in an African Context," *African Christian Studies* 413 (Nov. 1988) 39-54.

Examines the state of philosophy in priestly training today, sets forth what it should be, and proposes insight as meeting these demands.

Crowe, Frederick E. *Appropriating the Lonergan Idea*. Edited by Michael Vertin. Washington, D.C.: The Catholic University of America Press, 1989.

*Collection of 23 items (all but one previously published). Vertin has provided an Introduction, a list of Crowe's writings to date, and a 12-page Index*

De Neeve, Eileen, and Helene Loiselle (eds.). *Future InSight. Aperçus de l'avenir. Conversations on Latent Futures*. The Thomas More Institute for Research in Adult Liberal Studies (Montreal: Thomas More Institute Papers / 83), 1983.

Seminar report. Session 3 (Imagination, pp. 113-68) uses quotations from David Tracy, *The Analogical Imagination*) as basis for the preparatory discussions.

Dunne, John S. *The Homing Spirit: A Pilgrimage of the Mind, of the Heart, of the Soul*. New York: Crossroad, 1987.

viii, 132 p. 'Lastly, I am thankful to my teacher Bernard Lonergan, beloved in memory, whose idea of 'insight into image' is present everywhere here (p. viii).

Fallon, Timothy P. (ed.). *West Coast Methods Institute News* (Conference Supplement, March 1, 1989).

*Schedule for March 17-19 conference, with abstracts of papers (Mark D. Hart, The Practice of Meditation and Lonergan's "Patterns of Experience"; Martin J. Matustik, Lonergan on Education for Liberation; Louise Hahn Dillon, Mystical Pattern of Experience; David Oyler, Patterns of Experience in Lonergan) and a poem by James Torrens, Lonergan on the Scent.*

Fallon, Timothy P. (ed.). *West Coast Methods Institute News* (Conference - March 17-19, 1989), April 1, 1989.

First 20 pp. of report on Conference on Patterns of Experience (paper by Tom McPartland).

Fallon, Timothy P. (ed.). *West Coast Methods Institute News* (Conference - March 17-19, 1989 - cont'd), May 1989.

34 p. continuing report on March conference (paper by Frank Braio).

Fitzpatrick, Joseph. "Conversion in Anna Karenina." *New Universities Quarterly* 40 (1985-86) 121-36.

Garafalo, Robert. "Lonergan, Conversion, and Marian Theology." *The Irish Theological Quarterly* 54 (1988) 290-301.

Gelpi, Donald L. *Grace as Transmuted Experience and Social Process, and Other Essays in North American Theology*. Lanham, Md.: University Press of America, 1988.

202 p. Six essays. For relation to Lonergan's ideas, see Preface on use of foundational theology in author's previous books; also third and fourth essays.

Goizueta, Roberto S. *Liberation, Method and Dialogue: Enrique Dussel and North American Theological Discourse* (American Academy of Religion academy series, no. 58). Atlanta: Scholars Press, 1988

xxiv, 174 p. Publication under new title of doctoral dissertation (*Domination and Liberation ...*), but with omission of Glossary ..., and of Presentation at ... Defense (also of last six entries in dissertation bibliography - perhaps by printer's error).

Granfield, David. *The Inner Experience of Law: A Jurisprudence of Subjectivity*. Washington, D.C.: The Catholic University of America Press, 1988.

vii, 301 p. Reference to Lonergan's ideas; see esp. pp. 49-57, 78-81, 205-209.

Higgins, David J. "Evil in Maritain and Lonergan: The Emerging Probability of a Synthesis." John F. X. Knasas (ed.), *Jacques Maritain: The Man and His Metaphysics* (Mishawaka, Indiana: The American Maritain Association, 1988), 235-42

Jordan, Mark D. *Ordering Wisdom: The Hierarchy of Philosophical Discourses in Aquinas*. Notre Dame: University of Notre Dame Press, 1986.

xvii, 297 p. Discusses Lonergan on inner and outer words (31-39), and refers to his ideas on causality (see 105110) and epistemology (see 118-24).

Kierans, Eric. 'The Church Must Do More Than Express Solicitude,' *Compass: A Jesuit Journal* 7/2 (May 1989) 47-43.

Introduced by quotation from letter, Lonergan to Kierans, 1959

Kinberger, Mary Kay. "Conversion." *Spirituality Today* 41(1989) 42-53. - Occasional use of Lonergan's ideas.

Lobo, Joe. 'Mission Methods in Gujarat.' *Indian Missiological Review* 10 (1988) 344-358.

See first note, "Throughout this essay I am indebted to" *Method in Theology*.

Lovett, Brendan. *On Earth as in Heaven: Corresponding to God in Philippine Context*. Quezon City, Philippines: Claretian Publications, 1988.

viii, 79 p. See p. 2 on relation of this work to Doran and Lonergan.

Marasigan, Vicente. "Bribery." *Landas* 3 (1989) 17-24.

Uses Lonergan's economics (the function of payments) in study of John T. Noonan's book, *Bribes*.

Mathews, William. "Interpreting Lives: Some Hermeneutical Problems in Autobiography and Biography." *Irish Philosophical Journal* 3 (1986) 27-41.

Note 11 states this to be a sequel to a chapter in the author's thesis, *Questioning and Its Object*.

Matteo, Anthony M. "Can Belief in God Be Basic?" *Horizons* 15 (1988) 262-82.

Section 3 (272-74) deals with transcendental Thomism on belief in God, and section 4 (274-80) with Maréchal's position.

Meyer, Ben F. *Critical Realism and The New Testament* (Princeton Theological Monograph Series, 17). Allison Park, Pa.: Pickwick Publications, 1989.

xv, 225 p. Ten essays; six have appeared, one is about to appear, three are printed only here (one of these was for a study group on *The Aims of Jesus*). The Preface sets forth the author's debt to Lonergan.

Meynell, Hugo. 'Faith and reason.' *The Tablet* 243 (March 11, 1989) 276-77.

Refers to chs.19-20 of *Insight*.

Meynell, Hugo. *The Nature of Aesthetic Value*. Albany, N.Y.: State University of New York Press, 1986.

vi, 158 p. Ch. 2, Aesthetic Satisfaction, uses Lonergan's categories extensively (see Meynell's article with this title, *The British Journal of Aesthetics* 14 (1974)115-23).

Miller, Jerome A "Wonder As Hinge." *International Philosophical Quarterly* 29 (1989) 53-66.

The author's perspective "has been profoundly influenced by Bernard Lonergan's *Insight*" (note 2, p. 53).

Morelli, Mark D. (ed.). *METHOD: Journal of Lonergan Studies* Vol. 7, No. 1 (March 1989). The contents are:

Paul Kidder. "What Is a Thing for Lonergan?" pp. 1-17.

Larry Cooley. 'Hayes' Radical Behaviorist Explanation of the Cognitive Dimension of Consciousness: A Lonerganian Critique," pp.18-30.

David Oyler. "The Cognitive Functions of Feelings," pp. 31-50.

Steven Wentworth Arndt. "The Structures of Interpersonal Relationships," pp. 51-70.

David M. Hammond. "Doctrines, Praxis and Critical Theology: An Interpretation and Critique of Charles Davis's Option," pp. 71-94.

Novak, Michael (et al.). "Symposium: Books Every Educated Person Should Read." *Crisis* 7/4 (April 1989) 22ff.

See p. 23, where Novak comments on *Insight* as one of 7 books he would choose. (Other contributors: A Dulles, W. Percy, E.J. McCarthy.)

Perez Valera, J. Eduardo. "Prayer and conversion: a struggle for freedom." *Ignis* 18 (1989) 85-87.

Excerpt from paper, The structure of christian prayer and its integration with the sciences, presented at the Lonergan Workshop, Boston College, June 1988.

Perez Valera, J. Eduardo. *Tetsugaku no Hoohoo* (Method in Philosophy). Tokyo: Sophia University, 1989.

180 p. In Japanese; 12 chs. of manual for course in philosophy, with some still to be added.

Rulla, LM. 'Discernement des esprits et anthropologie chrétienne.' *Cahiers de Spiritualité Ignatienne*. Supplement No.3 (Préalables anthropologiques au discernement spirituel) mars 1979, pp.15-44.

The whole Cahier is on Rulla's talk, with brief contributions by G. Cusson, G. Dionne, J.-G. Saint-Arnaud (for more of Rulla's use of Lonergan see 9/88, 20, 27).

Ryan, William FJ. "On Doing Philosophy in Undergraduate Programs in Jesuit Colleges and Universities." *Proceedings of the Fifty-First Annual Meeting of the Jesuit Philosophical Association*. Part Two (Loyola University of the South, New Orleans, 31 March 1989) 79-87.

Uses Lonergan's ideas on conversion, method, etc.

Scannone, Juan Carlos. "Posibilidades de evangelizacion del pensamiento universitario." *Stromata* 44 (1988)139-52

Smit, DJ. 'The resurrection of Jesus - what was it? Plurality and ambiguity in the Christian resurrection hope.' *Neotestamentica: Journal of the New Testament Society of South Africa* 22 (1988)163-78.

Studies at length (163-73) the ideas of David Tracy, *Plurality and Ambiguity: Hermeneutics, Religion, Hope*, and applies them to the resurrection (174-78).

## **Reviews of Publications**

Lonergan, Bernard. *Collection* (Collected Works of Bernard Lonergan, 4). See *Newsletter* 9/3 (1988).

Echeverri, Alberto, German Neira, and Rodolfo Eduardo de Roux. *Theologica Xaveriana* 38 (1988) 422. (Brief notice in list of "Libros recibidos.")

Lonergan, Bernard. *Conoscenza a Interiorità Il Verbum reel pensiero di S. Tommaso*. See Newsletter 5/3 (1984); 6/1 (1985); 8/3 (1987).

- Ferrara, G. *La Scuola Cattolica* 113 (1985) 135-37.

Lonergan, Bernard. *Metodo en Teologia*. See 10/2 (1989).

Echeverri, Alberto, German Neira, and Rodolfo Eduardo de Roux. *Theologica Xaveriana* 38 (1988) 424. (Brief notice in list of "Libros recibidos.")

Avis, Paul. *The Methods of Modern Theology: The Dream of Reason*. See Newsletter 8/4 (1987).

Brinkman, B. R. *The Heythrop Journal* 30 (1989) 221-23.

Carmody, John. *Ecology and Religion: Toward a New Christian Theology of Nature*. See Newsletter 4/3 (1983); 7/4 (1986)

Baum, Gregory. *The Ecumenist* 27 (1988-89) 46-47.

Bullock, Wilbur L. *Christian Scholar's Review* 14 (1984-85) 279-80.

Conn, Walter E. *Conscience Development and Self-Transcendence*. See Newsletter 1/4 (1980).

Anon. *Choice* 18 (1980-81)1427.

Conn, Walter E (ed.) *Conversion: Perspectives on Personal and Social Transformation*. See Newsletter 1/1 (1980).

Rambo, Leaves R. *Interpretation* 34 (1980) 221-22.

Dalferth, Ingolf U. *Theology and Philosophy*. See Newsletter 10/1 (1989).

Byrne, Peter. *The Expository Times* 100 (1988-89) 276.

Davis, Charles. What is Living; What is Dead in Christianity Today? See Newsletter 8/4 (1987).

Kropf, Richard W. *Eglise et Théologie* 19 (1988) 299-302.

MacGregor, Geddes. *Critical Review of Books in Religion* (1988) 413-15.

Dillistone, F .W. *The Power of Symbols in Religion and Culture*. See Newsletter 9/3 (1988).

Whitney, Barry L. *Horizons* 15 (1988) 437-38.

Dunne, John S. *The Homing Spirit: A Pilgrimage of the Mind, of the Heart of the Soul*. See Newsletter 10/2 (1989).

Lauded, Robert E. *The Catholic World* 232/3 (May June 1989)133-34.

Fallon, Timothy P., and Philip Boo Riley (eds.). *Religion and Culture: Essays in Honor of Bernard Lonergan*, SJ. See *Newsletter* 9/4 (1988).

Renwart, L. *Nouvelle Revue Théologique* 110 (1988) 755-57.

Finnis, John. *Fundamentals of Ethics*. See *Newsletter* 7/86.

McAuley, H.G *The Irish Theological Quarterly* 54 (1988) 321-33.

Gelpi, Donald L. *Grace as Transmuted Experience and Social Process, and Other Essays in North American Theology*. See *Newsletter* 10/2 (1989).

Heiser, W. Charles. *Theology Digest* 35 (1989) 360-61.

Goizueta, Roberto S. *Liberation, Method and Dialogue: Enrique Dussel and North American Theological Discourse*. See *Newsletter* 10/2 (1989).

Heiser, W. Charles. *Theology Digest* 35 (1989) 361-62

Thomas, Norman E. *Missiology: An International Review* 17 (1989)116.

Haught, John F. *What Is God?* See *Newsletter* 7/2 (1986).

- Kelly, Brian. *The Irish Theological Quarterly* 54 (1988) 316-17.

Helminiak, Daniel A. *The Same Jesus: A Contemporary Christology*. See *Newsletter* 7/2 (1986).

Loewe, William P. *The Living Light* 25 (1988-89) 82-83.

Hooper, J. Leon. *The Ethics of Discourse: The Social Philosophy of John Courtney Murray*. See *Newsletter* 8/3 (1987); 9/3 (1988).

Kirkpatrick, Frank G. *Critical Review of Books in Religion* (1988) 282-85.

Johnston, William. *Being in Love: The Practice of Christian Prayer*. See *Newsletter* 10/2 (1989).

Barry, William. *The Tablet* 243 (25 March/1 April 1989) 362

Johnston, William. *The Mirror Mind: Spirituality and Transformation*. See *Newsletter* 3/4 (1982).

Anon. *Choice* 19 (1981-82) 100.

Lawrence, Fred (ed.). *Communicating a Dangerous Memory...* See *Newsletter* 9/4 (1988).

Pambrun, James R. *Eglise et Théologie* 20 (1989) 144-52



McCarroll, Joseph. *Journey to the Centre of the Person*. See Newsletter 7/4 (1986).

Lynch, Tim. *Irish Philosophical Journal* 3 (1986) 126-28.

Melchin, Kenneth R. *History, Ethics and Emergent Probability: Ethics, Society and History in the Work of Bernard Lonergan*. See Newsletter 8/3 (1987); 9/2 (1988).

Pambrun, James R. *Eglise et Théologie* 20 (1989)144-52

Meynell, Hugo A. *Freud, Marx and Morals*. See Newsletter 4/2 (1983).

Anon. *Choice* 19 (1981-82) 251.

Mueller, J. J. *What Are They Saying About Theological Method?* See Newsletter 7/1 (1986).

Clinton, Stephen M. *Journal of the Evangelical Theological Society* 29 (1986) 243-44.

Viladesau, Richard. *Answering for Faith: Christ and the Human Search for Salvation*. See Newsletter 9/3 (1988).

Heiser, W. Charles. *Theology Digest* 35 (1989) 392-93.

Masson, J. *Nouvelle Revue Théologique* 111(1989)101-102

Webb, Eugene. *Philosophers of Consciousness: Polanyi, Lonergan, Voegelin, Ricoeur, Girard, Kierkegaard*. See Newsletter 9/2 (1988).

Cahill, Lisa Sowle. *America* 160 (May 13,1989) 455-57.

Pellauer, David. *The Christian Century* 106/10 (1989, March 22-29) 326.

### **Unpublished Doctoral Dissertations and Master's Theses**

Boyack, Kenneth G. *The Catholic Faith Inventory: A Pastoral Tool for the Rite of Christian Initiation of Adults*. Project report for the degree of Doctor of Ministry, The Catholic University of America, 1984. DAI: 45/1984-85,1437-A

Use of Lonergan's ideas . (See also Boyack, Duggan, Huesing: 7/86,18; 10/89, 9.)

Darcus, Roy. *The Persistence of Kant and Hegel as Theological Models: The Realm of Faith versus the Realm of Philosophy as the Grounding for the Autonomy of the Human Subject*. Thesis for the Ph.D., Concordia University, Montreal, 1980. Finds issues raised by Kant and Hegel in Lonergan et al. DAI: 42/1981-82, 744-A.

Morrissey, Michael Patrick. *Consciousness and the Quest for Transcendent Order: Eric Voegelin's Challenge to Theology* Thesis for the Ph.D., Graduate Theological Union and University of California, Berkeley, 1988. DAI: 49/1988-89,1853-A

In order to relate Voegelin's thought to theology, 'the work of Bernard Lonergan has been chosen to compare and contrast' (from abstract).

# Lonergan Studies Newsletter

Lonergan Research Institute, Toronto

## **Publications by and about Lonergan, or related to his work**

Boland, Vivian. "Teachers of Moral Theology." *The Furrow* 40 (1989) 375-76.

Brief report on meeting of moral theologians, with account of paper by Donal Harrington: Conversion and Moral Theology according to Bernard Lonergan.

De Roux, Rodolfo Eduardo. 'Dios y el poets: Poesía Religiosa. Aproximaciones Metodológicas.' *Theologica Xaveriana* 39 (1989) 23-45.

Studies presence of God in Latin American poetry, using Lonergan's categories: "por lo que respects al método, somos apenas discípulos de Bernard Lonergan" (p. 26).

Doyle, Dennis M. "Objectivity and Religious Truth: A Comparison of Wilfred Cantwell Smith and Bernard Lonergan." *The Thomist* 53 (1989) 461-80.

Dupuis, Nicole. "La bibliothèque de Buckingham est baptisée Bibliothèque Père Bernard Lonergan." *Le Bulletin: La Revue de la Lièvre*, Vol. 8, No. 32 (le 12 juin 1989), p. 3.

Fallon, Timothy P. (ed.). *West Coast Methods Institute News* (Conference - March 17-19,1989) June 1989.

16 p. Continuing report on March conference (paper by David Oyler).

Fleming, David L. "Ignatian Exercises and Conversion." *Review for Religious* 48 (1989) 374-86.

Fluri, Philipp. *Einsicht in INSIGHT: Bernard J. F. Lonergans kritisch-realistische Wissenschafts- und Erkenntnistheorie*. Frankfurt am Main: Haag + Herchen,1988.

ix,182 p. (See below, Dissertations.)

Garafalo, Rob. 'Marian Symbols and Marian Doctrines: Lonergan's Contribution.' *New Blackfriars* 70 (1989) 216-25.

Johnstone, Brian V. 'A Proposal for a Method in Moral Theology.' *Studia Moralia* 22 (1984)189-212.

Occasional reference to Lonergan's ideas. .

Keidel, Anne Gordon. 'Some Reflections on Christianity's Encounter with Zen: A Need for Ongoing Discernment.' *I.M.A.* (Inter Monastic Aid Bulletin). English Edition 1987 - No. 42, pp.117-37.

Besides appearing in the- French and Spanish editions of I.M.A. this article-was published in *Erbe und Auftrag: Benedikinishe Monatschrift* 65 (1989) 122-40. Part IV, Authenticity in Theology and Life, is especially relevant for Lonergan studies; see p. 132 (135 in the German): "The insights of Bernard Lonergan ... form the basis for the following considerations:"

Kelly, Anthony. *The Trinity of Love: A Theology of the Christian God*. Wilmington, Del.: Michael Glazier, 1989.

xiv, 272 p. Use of Lonergan's ideas, esp. in ch: 6, Transpositions (pp. 139-73). In Index of Names, add following references to Lonergan: xii, xiv, 20, 52, 81, 148, 176, 194, 230, and 268 (bibl.).

Kenneson, Philip. 'Nicholas Lash on Doctrinal Development and Ecclesial Authority.' *Modern Theology* 5 (1988-89) 271-300.

Reference to Lash's relation to Lonergan.

Matovina, Timothy, "Liturgy, Popular Rites, and Popular Spirituality." *Worship* 63 (1989) 351-61.

*Uses Margaret Mary Kelleher's methodology (derived from Lonergan on horizon) in study of a Mexican rite.*

O'Dwyer, Michael. 'Father Bernard Lonergan tribute June 3.' *The West-Quebec Post* Vol. 93, No. 50 (Wednesday May 24 to, Tuesday, May 30, 1989), pp. A1, A7.

O'Dwyer, Michael 'Buckingham-honours Bernard Lonergan S.J.' *The West-Quebec Post*. Vol. 93, No. 52 (Wednesday June 7 to Tuesday, June 13, 1989), p.A1, with further photos, p.A3.

*The most detailed of the reports in the local papers, but it ignores the role of the Lonergan family in this celebration.*

Orsy, Ladislas. "The Meaning of *Novas Habitus Mentis*; The Search for New: Horizons." *The Jurist* 48 (1988) 429-47.

*Draws on ideas of David Tracy and Bernard Lonergan with brief notes in the Bibliography on some of their books.'*

Wiseman, James A. 'Teaching Spiritual Theology: Methodological Reflections," *Spirituality Today* 41 (1989) 143-59.

Anon. "Buckingham honore le Père Bernard Lonergan." *Le Bulletin: La Reveue de la Lièvre*, Vol. 8, No 27 (le 8 mai 1989), p.15.

Anon. Reprint of the invitation to the Buckingham ceremony, June 3, 1989, with brief notes. *Nouvelles du mois: Province du Canada Français* 8/4 (avril, 1989) 40.

## **Reviews of Publications**

Avis, Paul. *The Methods of Modern Theology: The Dream of Reason*. See Newsletter 8/4 (1987).

Sedgwick, Peter H. *Modern Theology* 5 (1988-89) 391-92

Forster, Peter. *Scottish Journal of Theology* 41(1988) 536-39.

Coffey, David. *Believer, Christian, Catholic: Three Essays in Fundamental Theology*. See Newsletter 9/1 (1988).

D'Costa, Gavin. *Modern Theology* 5 (1988-89) 395.

Conn, Walter. *Christian Conversion: A Developmental Interpretation of Autonomy and Surrender*. See Newsletter 7/4 (1986).

Hutsebaut, Dirk. *Tijdschrift voor Theologie* 27 (1987) 228.

Davis, Charles. *What Is Living, What Is Dead in Christianity Today? Breaking the Liberal-Conservative Deadlock*. See Newsletter 8/4 (1987).

Newman, Paul W. *Studies in Religion* 18 (1989) 102-103.

Dillistone F.W. *The Power of Symbols in Religion and Culture*. See Newsletter 9/3 (1988).

van Gennip, P.A.. *Tijdschrift voor Theologie* 28 (1988) 95.

Gelpi, Donald L. *Inculturating North American Theology: An Experiment in Foundational Method*. See Newsletter 9/3 (1988).

Conn, Walter E. *Theological Studies* 50 (1989) 389-90:

Goizueta, Roberto S. *Liberation, Method and Dialogue: Enrique Dussel and North American Theological Discourse*. See Newsletter 10/2 (1989).

Hennelly; Alfred T. *Thought* 64 (1989)196-97.

Haught, John F. *What Is God? How to Think about the Divine*. See Newsletter 7/2 (1986).

van Beijnen, N. P. *Tijdschrift voor Theologie* 27 (1987) 316.

Helminiak, Daniel A. *The Same Jesus: A Contemporary Christology*. See Newsletter 7/2 (1986).

Galvin, John P. *The Heythrop Journal* 30 (1989) 361-64.

Johnston, William. *Being in Love: The Practice of Christian Prayer*. See Newsletter 9/4 (1988);10/2 (1989).

Welch, Romaine. *Spiritual Life* 35 (1989)116-17.

Laporte, Jean-Mare. *Patience and Power. Grace for the First World*. See Newsletter 9/4 (1988).

Rumscheidt, Martin. *Compass: A Jesuit Journal* 7/3 (July 1989) 49-50.

Meynell, Hugo A., *The Nature of Aesthetic Value*. See *Newsletter* 10/2 (1989).

Aldrich, Virgil C. *Canadian Philosophical Reviews* 6 (1986) 348-50.

Steidl-Meier, Paul. *Social Justice Ministry: Foundations and Concerns* (Philippine edition, 1985). See *Newsletter* 6/1 (1985) (New York edition).

Gorospe, Vitaliano R. *Philippine Studies* 34 (1986) 528-34.

Viladesau, Richard. *Answering for Faith: Christ and the Human Search for Salvation*. See *Newsletter* 9/3 (1988).

Braswell, George W., Jr. *International Bulletin of Missionary Research* 13 (1989) 141.

Jackson, Herbert C. *Journal of Ecumenical Studies* 25 (1988) 644.

van Lin, Jan. *Tijdschrift voor Theologie* 28 (1988) 318.

Wolanin, Adam. *Gregorianum* 70 (1989) 360-61.

### **Unpublished Articles and Papers Related to Lonergan**

In February, during his stay in Holland, Hugo Meynell gave a lecture on Lonergan at the Dutch-Canadian Institute, Groningen.

The College Theology Society, meeting in Rochester, New York, last June, heard two papers of interest to our readers: Sebastian Moore spoke to the Psychology of Religion section on The Crisis of an Ethic without Desire: Human Sexuality; and Michael Stebbins spoke to the Symbol, Ritual and Sacrament section on The Eucharistic Presence of Christ: Meaning and Mystery.

At the Ultimate Reality and Meaning congress, held in Toronto in August, Elizabeth A. Morelli gave a paper called A Reflection on Lonergan's Notion of the Pure Desire to Know.

### **Unpublished Doctoral Dissertations and Master's Theses**

Fluri, Philipp. *Einsicht in Insight. Bernard J. F. Lonergans kritisch-realistische Wissenschafts- und Erkenntnistheorie*. Thesis for the doctorate (Philosophisch-historischen Fakultät), University of Bern, Switzerland, 1987.

Now published; see this issue of *Newsletter*, above.

Leininger, Charles William. *The roles of self-transcendence and individuation in the search for wholeness*. Thesis for M.A. degree, Gonzaga University, Spokane, 1987.

" ... to investigate ... the roles of self-transcendence ... Lonergan and of individuation ... Jung."

Nuxoll, Daniel Adrian. *Values in epistemology and economic methodology*. Thesis for M.A. degree, Gonzaga University, Spokane, 1987.

*"The epistemology of... Lonergan provides the basic analysis of knowing and the values intrinsic to that activity."*

Stinson, James Gerard. *Pope Paul VI and lay ministries*. Thesis for M.A. degree, Gonzaga University, Spokane, 1987.

*"Employing ... Lonergan's functional specialty, dialectic, I will suggest key terms ... useful in certifying the theological foundations for lay ministries..."*

Terrio, P.H. *The Reflective Act of Understanding of Lonergan's Verbum as "not unlike" the Act of Newman's Illative Sense*. For the licence in philosophy, Gregorian University, 1988.

# Lonergan Studies Newsletter

Lonergan Research Institute, Toronto

## **Publications by or about Lonergan, or related to his work**

Arndt, Stephen W. 'Bernard J.F Lonergan (1904-1984).' Emerich Coreth et al. (eds.), *Christliche Philosophie im katholischen Denken des 19. und 20. Jahrhunderts*. Band 2 Rilckgriff auf scholastisches Erbe (Graz: Verlag Styria, 1988), pp. 753-70.

An exposition of the main ideas of *Insight* chapter by chapter (with omissions noted for: ch 5,16, 19).

Bayer, Edward. See *Tablet* correspondence below.

Buchanan, Carries 'Buckingham: Preparing for its 100th birthday party.' *The Ottawa Citizen*, Sunday, June 25, 1989,p. C3.

*Mostly on the history of the town. There is a paragraph on the library to be named after Lonergan (one of the centennial projects for 1990), also a box with a synopsis of his life and work.*

Burley, Peter. 'A von Neumann Representation of Lonergan's Production Model.' *Economics System Research* 1(1989) 317-3a

*Refers to Lonergan on the person-nature distinction, authenticity, the natural desire to see God, and the self-constitutive function of meaning and decision.*

Cox, Harvey. *The Silencing of Leonardo Boff: The Vatican and the Future of World Christianity*. Oak Park IL: Meyer Stone Books, 1988.

*See ch. 11, Guardian of Orthodoxy, pp. 85-93 (notes, pp. 190-91); pp. 88-90 are on Lonergan and the passing of classical culture, but Cox thinks Lonergan would replace it with a single modern culture.*

Crowe, Frederick E 'The Life of the Unborn: Notions from Bernard Lonergan.' Michael Vertin (ed.), *Appropriating the Lonergan Idea* (see 10/89), ch. 21, pp. 360-69.

*Lonergan's ideas on the soul, finality, self-mediation (we list only this chapter, others in the volume being previously published).*

Fallon, Timothy (ed.). *West Coast Methods Institute Newsletter* [title varies] (Conference -March 17-19,1989 - cont.d).

*Three more reports have come in: July 1989: 16 p. (further discussion of papers of Frank Braio and David Oyler, paper by Martin Matustik). August 1989: 20 p. (paper by Martin Lonergan). September 1989: 26 p. (papers by Glenn [Chip] Hughes and Paul Kidder).*



Finnis, J.M. See *Tablet* correspondence below.

Garafalo, Rob. "Priestly Spirituality: A Marian Perspective." *Spiritual Life* 35 (1989)153-59.

"In this effort, Bernard Lonergan's notion of conversion will provide the link between priestly and Marian spirituality" (p. 153).

Helminiak, Daniel A. "Jesus' Humanity and Human Salvation." *Worship* 63 (1989) 429-46.

Reference to Lonergan or studies of his ideas.

Helminiak, Daniel A. "Self-Esteem, Sexual Self-Acceptance and Spirituality." *Journal of Sex Education and Therapy* 15 (1989) 200-210.

Refers to Lonergan's analysis of consciousness to define spirituality in a non-theist context.

Jessiman, Ian. See *Tablet* correspondence below.

Kalka, Richard. "Une introduction à la problématique de la présence dans les écrits de saint Thomas d'Aquin." *Journal Philosophique: Bulletin bimestriel du Centre de Recherche Philosophique Saint-Thomas d'Aquin* [Paris]. No. 1 (mars-avril 1985) 15-29.

See pp. 22-26 for discussion of Lonergan's notion of intellectual word.

Lawrence, Fred (ed.). *Ethics in Making a Living. The Jane Jacobs Conference* (April 10-11,1987).  
Supplementary Issue of the *Lonergan Workshop Journal*, Vol VII. Atlanta: Scholars Press, 1989.

The contents are:

Editor's Introduction, iii-vii.

Richard Carroll Keeley and Jane Jacobs. "An Interview with Jane Jacobs," 1-28.

Richard Carroll Keeley. "Some Paths Through Jane Jacob's Thought," 29-37.

Richard Carroll Keeley. "The Vision of Jane Jacobs: An Overview and an Interpretation," 39-98  
(including brief reply by Jane Jacobs, 91).

Anthony Cichello. "In Defense of Jane Jacobs: An Appreciative Overview," 99-168.

Patrick H. Byrne. "Jane Jacobs and the Common Good," 169-89 (including brief reply by Jane Jacobs, 186-87).

Fred Lawrence. "Systems of Economic Ethics: A Response," 191-201 (including reply by Jane Jacobs, 197-201).

Patrick H. Byrne. "Some Further Reflections and Comments: A Letter," 203-210.

Jane Jacobs. "Systems of Economic Ethics, Part One," 211-50 (with questions and replies, 227-50).

Jane Jacobs. "Systems of Economic Ethics, Part Two," 251-86 (with questions and replies, 270-86).

Glenn Hughes (287-91) and Jane Jacobs (292). "Exchange of Letters," 287-92.

Jane Jacobs. "Cleveland and the Wealth of the Nation," 293-306.

Little, Joyce A. *Toward a Thomist Methodology*. Lewiston, N.Y.: Edwin Mellen Press, 1988.

xiii, 558 p. (Toronto Studies in Theology, 34.) Originally a doctoral dissertation with the title *Esse/Essence and Grace: A Theological Inquiry into Thomist Methodology* (see below). Pp. 300-32 are on transcendental Thomism (esp. Rahner, 303-11, and Lonergan, 311-20).

Merrigan, Terrence. "Newman on the Practice of Theology." *Louvain Studies* 14 (1989) 260-84.

*Only incidental mention of Lonergan, but the article treats topics of interest to us (method, creativity, etc.) and refers to Lonergan-related literature.*

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We list here only this and the following item, other chapters in the volume being previously published.

Meyer, Ben. 'Lonergan's 'Breakthrough' and The Aims of Jesus. *Ibid.*, ch. 7, pp. 147-56.

Meynell, Hugo. 'Bernard Lonergan.' David Ford (ed.), *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*, 2 vols. (Oxford: Blackwells, 1989), I, 205-216.

Moore, Sebastian. See *Tablet* correspondence below.

Morelli, Mark D. (ed.). *Method: Journal of Lonergan Studies* 7/2 (October 1989). The contents are:

David M. Hammond. "The Influence of Newman's Doctrine of Assent on the Thought of Bernard Lonergan: A Genetic Study," 95-115.

Richard M. Liddy. 'Lonergan on the Catholic University,' 116-131.

Garrett Barden. "Sources of Value," 132-140.

Maurice Schepers. "Human Development: From Below Upward and from Above Downward," 141-44.

Navone, John. *Teologia del fallimento*. Roma: Editrice Pontificia Università Gregoriana, 1988.

245 p. *The preface refers to Lonergan's functional specialties, and presents this book as belonging to the eighth. Further references.*

Pedersen, Eigil. "More on Eric O'Connor." *Mainline /Sideline* [Loyola Jesuits, Montreal], 3 (October 1989) 19-22.

Rulla, Luigi, Franco Imoda and Joyce Ridick. *Anthropology of the Christian Vocation. II. Existential Confirmation*. Rome: Gregorian University Press, 1989.

498 p. For Italian, see 9/88.

Sedgwick, Timothy F. "Revising Anglican Moral Theology." Paul Elmen (ed.), *The Anglican Moral Choice* (Wilton, CN: Morehouse-Barlow, 1983) 121-40, 262-65 (endnotes).

See also Pierre Whalon below. Both authors appeal extensively to Lonergan.

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*ix*, 240 p. Acknowledgment (p. viii) of influence of Lonergan et al. (esp. Ben Meyer), but specific reference only occasionally.

*Tablet* correspondence on contraception: Vol. 243 (1989). [The letters of Bayer and Jessiman do not deal with Lonergan, who is the center of controversy in several of the exchanges, but are included to complete the dossier. Titles, presumably, are from the editor.]

Moore, Sebastian. "A stand on contraception." April 8, p. 393.

Finnis, J.M. "Contraception." April 15, p. 423.

Bayer, Edward. "Crisis over contraception." June 24, p. 724.

Moore, Sebastian. "The teaching on contraception." July 1, p. 755.

Jessiman, Ian. "The teaching on contraception." July 15, p. 814.

Finnis, J.M. "The teaching on contraception." July 15, p. 814.

Moore, Sebastian. "The teaching on contraception." July 29, pp. 867-68.

Finnis, J.M. "The teaching on contraception." August 26, p. 973.

Moore, Sebastian. "Teaching on contraception." September 9, p. 1027.

Tracy, David. 'The Uneasy Alliance Reconciled: Catholic Theological Method, Modernity, and Postmodernity.' *Theological Studies* 50 (1989) 548-70.

Some discussion of Lonergan on the role of reason in theological method.

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Anon. Notice of Lonergan's death. *Current Biography Yearbook* 1985, p. 470.

Anon. Notice of Lonergan's death. *Origins: NC Documentary Service*, Vol. 14, No. 26 (Dec. 13, 1984), p. 417.

### **Reviews of publications**

Lonergan, Bernard. "Cognitional Structure." See *Newsletter* 10/1 (1989).

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Lonergan, Bernard. "Unità e Pluralità: La Coerenza della Verità Cristiana" [Spanish trans.] See *Newsletter* 5/2 (1984).

Florez, Gonzalo. *Revista Española de Teología* 48 (1988) 254. Short paragraph on Lonergan in review of Neufeld book.

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Anon. *Rassegna di letteratura tomista* 22 (1989, for the year 1986), # 918, p. 345.

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Heisig, James W. *The Journal of Religion* 68 (1988) 343.

Falcao, Nelson. "Knowing" according to Bernard Lonergan. See *Newsletter* 8/4 (1987).

Blandino, G. *Aquinas: Rivista Internazionale di Filosofia* 31 (1988) 422-24.

Fallon, Timothy P. and Philip Boo Riley (eds.). *Religion and Culture: Essays in Honor of Bernard Lonergan, S.J.* See *Newsletter* 9/4 (1988).

Powers, Joseph M. *Cross Currents* 39 (1989) 256.

Gelpi, Donald L. *Grace as Transmuted Experience and Social Process, and Other Essays in North American Theology*. See *Newsletter* 10/2 (1989).

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Hogan, John P. *Theological Studies* 50 (1989) 620.

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Mueller, J. J. *What are They Saying about Theological Method?* See Newsletter 7/1 (1986).

Axel, Larry E. (LEA), and Karl Noborg Carter (KNC). *American Journal of Theology & Philosophy* 10 (1989) 45.

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Kierans, Eric. *Compass: A Jesuit Journal*, Vol. 7, No. 4 (September 1989) 42, 49-51.

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Mary Constance, Sister. *Review for Religious* 48 (1989) 467-68.

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Dawe, Donald G. *Interpretation* 43 (1989) 412-14

Viladesau, Richard. *Answering for Faith: Christ and the Human Search for Salvation*. See Newsletter 9/3 (1988).

Corduan, Winfried. *Journal of the Evangelical Theological Society* [San Diego] 31 (1988) 491-92.

Kealy, Sean P. *Doctrine and Life* 38 (1988) 387-89.

Knitter, Paul F. *The Catholic World* 232 (Sept.-Oct., 1989) 231-32.

Sturch, Richard. *Themelios* 14 (1988-89) 110-11.

Walsh, Martin J. *A History of Philosophy*. See Newsletter 9/3 (1988).

McEvoy, James. *The Irish Theological Quarterly* 55 (1989) 171-72.

Webb, Eugene. *Eric Voegelin: Philosopher of History*. See 9/2 (1988).

Gueguen, John A. *The Review of Politics* 44 (1982) 316-20.

### **Unpublished articles and papers related to Lonergan**

Last summer Eduardo Perez Valera gave a lecture on Lonergan's philosophy to the Philosophical Academy of Sophia University, Tokyo.

Peter Corbishley has sent us a paper on "Evaluation, Development and Social Progress." It follows on *Method*, pp.364-67, and seeks to identify two cycles of social research and development linked as the evaluation of commonsense contexts. He sees possible uses in aid of a "second enlightenment" management of goods of

order, or even a vehicle for delivering some of the value judgments of the church's social teaching. Peter's address is 68 Bromley St., London, England E1 0NA.

Tom Daly reports that when the editor of *Economic Systems Research* saw Peter Burley's paper (now published - see section I above), he invited Peter to address the Ninth International Conference on Input-Output Techniques, held in Keszthely, Hungary, Sept. 4-9. His paper on that occasion was "Von Neumann Models with Money."

### ***Unpublished doctoral dissertations, master's theses, or the equivalent***

Boutin, Lea. *Integration through Reflection: A Continuing Care Group Process for Former Residents of a Christian Center for Healing*. A project report for the degree of Doctor of Ministry, University of St. Michael's College and the University of Toronto, 1989.

*Ch. 5 sets forth theological foundations based on Lonergan's work; ch. 6 applies this to the experience of the participants.*

Carley, Moira Teresa. *Bernard J.F. Lonergan S.J.: On Teaching*. Thesis for doctorate in education (Ed. D.), Harvard Graduate School of Education, 1989.

Little, Joyce A. *Esse/Essence and Grace: A Theological Inquiry into Thomist Methodology*. Thesis for the degree of Ph. D., Marquette University, 1984.

Published under title *Toward a Thomist Methodology* (see above).

Malloy, Richard G. *Sobrino and Lonergan: Theologians for the Americas and Beyond*. Thesis for the degree of Licentiate in Sacred Theology, Weston School of Theology, 1989.

McGovern, Alan James. *Epistemology and History: A Study in the Philosophy of Bernard Lonergan*. Thesis for the Degree of Master in Education, University of Dublin, Trinity College, August 1988.

O'Shea, Paul. *The "Critical Realisms" of Jacques Maritain and Bernard Lonergan*. Thesis for the Degree of Licentiate in Philosophy. Milltown Institute of Theology and Philosophy, Dublin, January 1989.

Ormerod, Neil. *The Holy Spirit - The Feeling of God* "The Theme of the Holy Spirit as the Love of the Father and the Son in the Writings of David Coffey and its Dialectic Retrieval within a Contemporary Transcendental Anthropology: " Melbourne College of Divinity, 1989. Master's thesis.

*Ch. 1 is the author's anthropology, drawing on the "writings of Bernard Lonergan and Sebastian Moore" (p. 1).*

Shano, Philip. *The Particular Will of God: Explorations in the Thought of G. W.F. Hegel, Bernard Lonergan, and Ignatius Loyola*. Regis College, Toronto School of Theology, 1989. Master's thesis.

Shulist, Dave. *Back to the People Themselves: A Study of Language in Development Writing and of Bernard Lonergan's Notion of Values Applied to a Concept of Development--With a Focus on Ethiopia Since the Revolution*. Major paper for M.A. degree, University of Guelph, 1989.