PUBLICATIONS


A critical examination of Timothy Williamson’s influential book, Knowledge and Its Limits, which plays an important role in epistemological studies conducted in circles of analytic philosophy during the first decade of the twenty-first century.


Lonergan scholar Frederick Crowe once noted that the topic of Bernard Lonergan and liberation theology can seem like Melchizedek, that is, without either contextual father or mother. The same, of course, goes for Lonergan and the Preferential Option for the Poor. J. B. Metz once criticized Karl Rahner’s transcendental turn for sidestepping the messiness of human history, or—as he famously put it—”winning the race without running it.” Can the same be said of Lonergan? Is Lonergan’s work irrelevant to those who are committed to the Option for the Poor?

This book argues that Lonergan’s work offers a highly cogent and powerful method for integrating the Option for the Poor into systematic theology. Focusing on Lonergan’s understanding of conversion and renowned Lonergan scholar Robert Doran’s theology of history, this book begins to unpack the chief issues involved and demonstrates the congruence of Lonergan’s thought with many of liberation theology’s insights into the nature and significance of the Preferential Option for the Poor—particularly those of Jon Sobrino and Gustavo Gutiérrez.


Presents four autobiographical moments regarding Lonergan, followed by recent initiatives in the diocese of Portsmouth.


‘The work of Bernard Lonergan has provided much of the theological structure for this project…. It represents the first attempt to implement Lonergan’s systematic theology in the concrete encounter between Catholic and Australian Indigenous spiritualities…. Each chapter has been tentatively located within the dynamic of a particular functional specialty, but since all the functional specialties are “intrinsically related to one another” aspects of all will necessarily arise in the course of working in any particular one, as they do in Lonergan’s own work. Like the pieces of a shattered hologram, each fragment contains an image of the whole.’ (From the Editor’s Introduction.)


An exploration of how deliberation can be non-transformative or transformative, beginning with evidence from Lonergan’s early works.

The notion of common good is a complex concept but frequently used in a broad or vague sense. Having been born in a classical era, many authors think it is attached to (and dependent on) a metaphysical mindset which will can no longer be assumed. To those scholars, the very concept should be abandoned from the standpoint of a modern political or social scientist. The goal of this work is to offer a reinterpretation of the notion for our times. We revise its origin in the thought of Aristotle and Aquinas, as well as its path in some modern Catholic philosophers, such as Rosmini, Tapparelli and Pesch. Then, a summary of some contemporary trends related to the issue is offered, namely, the Discourse Ethics, the Capabilities Approach or the Civil Economy. The final section explains the main features of Bernard Lonergan’s treatment. His notion of a good of order and his definition of the structure of the good are presented, ending with some notes on the conditions that an economy should meet to enable an effective realization of the common good, which he developed in his economic writings.


Bernard Lonergan carried out a transformation of the Aristotelian-Thomistic thought. Through a clarification of cognitive operations he reformulated Thomistic theory of knowledge in the sense of intentionality analysis. This led him to reinterpret metaphysics from gnoseology, rather than from ontology. In this framework, metaphysics is a general heuristic, or method of methods which operates as a guide for knowledge. The paper provides a presentation of these concepts in Lonergan’s thought, and challenges readers to verify them in their own experiences of understanding, which is the fundamental motivation underlying the whole work of Lonergan.


The paper analyzes the fraternity principle from the standpoint of economics. In the first part, the circumvention of this principle in different economic systems is reviewed, and it is explained the way each of them addresses the issue of conflict. It is concluded that it is impossible to recognize fraternity from the neoclassical methodological framework. In the second part, the question is posed about the source of conflict in economics, that is, the ownership of surplus. Finally, the normative conditions for an economic functioning that help to resolve this fundamental conflict in other way than by power struggle are developed. For this, a brief summary of Lonergan’s approach to economics is presented, explaining his interpretation of the social function of surplus or “social dividend”.


See, in this issue of LSN, contributions by Andrew Beards, Philip Egan, Christopher Friel, Richard Liddy, William Mathews, Damien Prescott, José-Luis Salazar, Deborah Savage, Timothy Walker, and Gerard Whelan.


Introduces the theme of this issue: “The Journey of Transformation.”


“The economy for Lonergan is the seamless whole of production, exchange (sales), and finance, all elements being causally interdependent. This is in contrast with recent usages of the term, ‘the real economy,’ by many analysts and politicians.”


According to Th. Tshibangu and B. Lonergan, theology sets forth a theandric, contextual hermeneutic rationality. To be relevant, it needs to be faithful to faith and contextual data. For Th. Tshibangu, this rationality is integrally positive, resulting from a criticism of science. It centers theological work on the data of Revelation, whose retrieval and interpretation requires the application of human intellectual resources according to the different contexts. For B. Lonergan, this rationality is transcendental. Stemming, again, from a criticism of science, it is based on a transcendental anthropology developed as a scheme for theological data retrieval and interpretation. A comparative view of both approaches highlights the requirement of faith data and of open, dynamic and inventive contextuality in theology.


This concise book tells the story of the most important theological work of the Middle Ages, the vast *Summa theologiae* of Thomas Aquinas, which he conceived as an instructional guide for teachers and novices and a compendium of all the approved teachings of the Catholic Church. Aquinas synthesizes an astonishing range of scholarship, covering hundreds of topics and containing more than a million and a half words--and was still unfinished at the time of Aquinas's death. Here, Bernard McGinn, one of today’s most acclaimed scholars of medieval Christianity, vividly describes the world that shaped Aquinas, then turns to the Dominican friar’s life and career, examining Aquinas’s reasons for writing his masterpiece, its subject matter, and the novel way he organized it. McGinn gives readers a brief tour of the *Summa* itself, and then discusses its reception over the past seven hundred years. He traces the influence of the *Summa* on such giants of medieval Christendom as Meister Eckhart, its ridicule during the Enlightenment, the rise and fall of Neo-Thomism in the nineteenth and twentieth centuries, the role of the *Summa* in the post-Vatican II church, and the book’s enduring relevance today. McGinn’s wide-ranging account provides insight into Aquinas’s own understanding of the *Summa* as a communication of the theological wisdom that has been given to humanity in revelation.


An account of key insights from Lonergan that shape the recovery program of the Olive Branch Recovery Communities, in Birkenhead, near Liverpool. The program includes “a series of exercises in intentionality-analysis designed to facilitate recovery initiation, consolidation and
maintenance. This movement reflects the passage from an initial conversion, through ongoing self-transcendence to the sustained realization of authenticity, ‘man’s deepest need and most prized achievement.”


*Insight* reveals Bernard Lonergan’s unusual mastery and reaching heuristics of the sciences and human development. A good example of his precise and amazingly compact heuristics can be found on page 489 (CWL) in the paragraph that begins, “Study of an organism ... “. Eventually, ranges of supporting texts across undergraduate and graduate curricula will be needed to help students and scholars climb, in self-attentive mode, to the control of meaning pointed to in that paragraph. This article is a preliminary searching toward that kind of foundational growth, with a focus on the biology of the adult pigeon.


The second Latin American workshop (June, 2013) was on *The Human Good*. This article is on the possibility of communities working toward better ways of collaboration that suit the human good. A main purpose is to draw attention to Lonergan’s 1965 discovery of “functional specialization,” a discovery relevant to progress in all disciplines. This article is for a general audience, and does not assume extensive familiarity with Lonergan’s work. More specialized references are given in footnotes.


This paper is a brief commentary on a recent article by Robert Henman that appeared in the same journal—“Can brain scanning and imaging techniques contribute to a theory of thinking?” (Volume 6, Issue 2, December 2013). Among other things, Henman’s article helps bring out details on the mutual relevance of neuroscience and cognitional theory. His article also speaks to the possibility of generalized empirical method (Lonergan, *A Third Collection*, 141) in the neurosciences. The commentary is supportive and looks to the gradual emergence of the method in all of the biological sciences.


The author pursues three questions: Is Lonergan’s framework of inquiry philosophical or theological? How does he relate theistic and non-theistic worldviews? How does he bridge autonomous reason and divine revelation? This pursuit draws on works of Jim Kanaris and David Burrell.


An exploration of the question whether the self-appropriation involved in being an authentic female is, or should be, exactly the same as for becoming an authentic male subject.

While many of the Reformers considered natural law unproblematic, many Protestants consider natural law a “Catholic thing” and not persuasive because it competes with the Gospel, overlooks the centrality of Christ, posits a domain of pure nature, and neglects the noetic effects of sin. This “Protestant Prejudice,” however strong, overlooks developments in contemporary natural law quite capable and willing to incorporate the usual objections into natural law. While the natural law itself is universal and invariant, theories about the natural law vary widely. The Protestant Prejudice may respond to natural law understood from within the modes of common sense and classical metaphysics, but largely neglects contemporary natural law beginning from the first-person account of subjectivity and practical reason. Consequently, the sophisticated reflections of John Paul II, Martin Rhonheimer, Germain Grisez, and John Finnis are skimmed over. Further, the work of Bernard Lonergan allows for a natural law admitting of noetic sin, eagerly incorporating grace, community, the limits of history, a real but limited autonomy, and the centrality of Christ in a natural law that is both graced and natural.


The author explores how religious educators in secondary education might address the problem of the credibility of faith beliefs in light of the credibility of scientific findings. Examples include assumptions among many students that the Big Bang and Evolution have been proven to be “true” and that science has already proved that God does not exist.


A largely biographical account of Lonergan suggesting that a “social concern” was more influential on his thought that has been generally recognized, and an interpretation of Lonergan’s work on social concerns through the lens of the work of Robert Doran, who aims to bring his trajectory of social concern in Lonergan to completion.


“...if we interested in the theme of ‘journey of transformation,’ it is important to recognize that for Lonergan, questions of personal transformation were intimately related to the question of a commitment to the transformation of history, and that if anything, the latter had priority.”

**REVIEWS**


**GEMS**

This section includes works that make little or no mention Lonergan but focus on topics that Lonergan has written about. Contributors are asked to give a few words explaining the relevance of the citation. We encourage other contributors to share their wealth!


Thomas Aquinas articulated an understanding of nature that sought to maintain together the integrity of created causality and God’s providential ordering of the cosmos. Developing and combining Aristotelian and Neoplatonic approaches to nature and to final causality, Thomas formulated a horizontal or linear final causality wrapped within a larger vertical or circular final causality. This formulation balanced two seemingly opposed principles. First, that natures operate through intrinsic principles toward determinate ends. Second, that non-cognitive agents must be directed toward an end extrinsically. Aquinas balanced these two principles by situating the first within the second such that God creates and directs natures toward determinate ends through divinely bestowed principles intrinsic to those natures. In this way, Aquinas’s understanding of providence underlies his approach to nature.


The history of depth psychology shows us a permanent quest for its epistemological foundations and its role in science. Freud and Jung, as two major representatives of this thinking, were no exception: their theories demonstrate a constant affirmation of psychology as a science. However, the comparison between these two authors brings forward the inherent epistemological difficulties in empirical perspectives as well as the decisive influence of ontological issues to construct a theoretical corpus. The idea of God was an instrument to highlight the close relationship among epistemology, ontology and the pathos implied in a research: both Freud and Jung have taken this notion into account, but the radical differences of understanding in this regard request further investigation.


In this paper, the analogy, a central theme in the work of Hans Urs von Balthasar, is analyzed in order to give it a new interpretation from the notion of love. The four permutations of the traditional doctrine, which lead Balthasar to the novel concept of “Christological analogia entis,” are described. This paper goes on to show that this new perspective must be understood by taking into account three central notions of the Basel master’s theology: the superabundance, the kenosis.
and the envelopment. Finally it is demonstrated that the hidden and burning heart of the analogy, for Balthasar, resides in the unique mystery of love as a gift.


According to John Polkinghorne, the Fall is the major Christian doctrine that is the most difficult to reconcile with contemporary science. Like him, however, I believe it is vitally important, even in this regard, to try to pinpoint the extent to which taking science seriously requires us to modify traditionally held beliefs. In this paper I focus on two problematic ideas associated with the Fall: the idea of a primordial human couple (Adam and Eve), and the idea that this couple was subjected to bodily death as a result of their original misdeed. I argue that, contrary to appearances, it is possible to harmonize these beliefs with contemporary science – at least if one presupposes some kind of soul-body dualism. I also try to show that this dualism, although philosophically non-fashionable nowadays, is yet to be refuted or made redundant by current evolutionary theory or neurophysiology.


Christians in the West often have become so accustomed to naming the Holy Spirit “Love” and “Gift” – or at least to associating the Holy Spirit particularly with these two dynamisms – that it can come as a surprise that Scripture nowhere explicitly names the Holy Spirit either ‘love’ or ‘gift’. Indeed, as Hans Urs von Balthasar points out, the Spirit is much more clearly associated with truth, knowledge, and power. How then does Augustine arrive at the view that the Holy Spirit should be named ‘Love’ and ‘Gift’? I examine and evaluate the complex exegetical steps by which Augustine draws out these names.


The central topic of this article is the disagreement between science and faith, as it occurred in the last four centuries. Since the 17th century, determinism appeared as the main ideological challenge presented by the new science. Nevertheless, determinism cannot be applied to the whole of nature (that is precisely scientism) without also applying to the fact of knowledge, and that would result in the suppression of the meaning of knowledge itself. This article also considers pragmatism, evolutionism in biology and the cosmological evolution, which is the theory of the expansion of the universe. In modern cosmology, the concepts of infinite and infinitesimal, and determinism, that Newtonian physics was virtually obliged to accept, are no longer unavoidable. The experimental data obtained by modern physics can only be interpreted by quantum mechanics and the theory of relativity. These theories are grounded on principles incompatible with the spontaneous intuitions of the infinity of space and time, the continuity of matter and universal determinism.


St. Augustine and Albert Camus consider the possibility that an agent may perform an unmotivated act. In accord with his intellectualism, Aquinas thinks an act of reason informs every volitional act. Is this view correct? To approach an answer, this paper considers Aquinas’ account of angelic fall: since angels are purely intellectual, if Aquinas accounts successfully for their primal sin, this would offer considerable support to his view that there can be no senseless act. After examining Aquinas’ views regarding the structure of moral agency, this paper considers the
extent of angelic knowledge to determine what could not have been the object of the angels’ sin. After treating Aquinas’ account of angelic fall, the paper concludes by arguing that one element of the account, namely angelic inconsideratio, renders the account incoherent. This conclusion gives us reason to doubt whether intellectualism clarifies the behavior of more complex agents like Augustine or Camus’ Meursault.


This article explores the pedagogical, transformative aspects of education as a relation, viewing such transformation as occurring in the liminal space between body and spirit. In order to explore this liminal space more thoroughly, the article first outlines a case for why liminality is of educational and not only of pedagogical concern, building on James Conroy’s notion of the liminal imagination and his emphasis on the importance of metaphor for calling our attention to the ontological spaces that make up educational practice. I then use this metaphor both substantively and methodologically, offering a reading of Clarice Lispector’s novel The Stream of Life as a performance of the liminal imagination in its attempt to put into focus the embodied and transcendent aspects of becoming, both of which I see as central to defining what is pedagogical about human existence. The article then turns to developing how different metaphors may be mobilised to signify the particularly relational quality of becoming, drawing on Luce Irigaray’s work to explore more closely the corporeal and spiritual aspects of becoming in relation. I then turn my attention to a more fulsome discussion of the significance of approaching pedagogical relationships in education in this way and what this signifies for the teacher-student encounter in particular.

CONFERENCES & COURSES

LRI Graduate Seminar Series

On March 21st, the LRI Graduate Seminar series was pleased to present Thomas Reynolds, Associate Professor at Emmanuel College in the Toronto School of Theology, with a response by Ronald Kuipers, Associate Professor of Philosophy of Religion at the Institute for Christian Studies, Toronto. Professor Reynolds has a special interest in the questions posed to Christian narrative identity by hermeneutical philosophy. He is the author of two books exploring themes of hospitality, communion, and solidarity. He is also an Associate Scholar of the LRI. Dr. Reynolds’ paper was titled “Negotiating Religious Pluralism Today: Canadian Challenges based upon Migration Realities.” Ronald Kuipers is the author of a monograph on the public role and accountability of religious communities, and of a critical introduction to the thought of Richard Rorty. The Institute for Christian Studies is an independent partner of the Toronto School of Theology.

Cultural Homogeneity and Historical Consciousness

On March 27th, the Lonergan Centre at Saint Paul University, Ottawa hosted a panel discussion entitled «Homogénéité culturelle et conscience historique: comment échapper au relativisme?» La culture classiciste, longtemps porteuse des expressions de la foi religieuse, a cédé le pas à une culture plurielle, évolutive, offrant une «rÉinterprétation de l’homme dans son univers». Comment se dégager aussi bien du classicisme que du relativisme, afin de s’attaquer lucidement aux questions d’aujourd’hui ? The Panel included Gaston Raymond, Louis Roy and Brian McDonough, moderated by Pierrot Lambert.

WCMI Conference

From April 10-12, the West Coast Methods Institute hosted the 29th Annual Fallon Memorial Lonergan Symposium. Presenters and papers included Gordon Rixon, “Books, Metadata, and the Theological Library;” Joseph Gordon, “Scripture in History;” Andrew Vink, “God Made Us, But Who Are We?

Catholic Theological Society of America 2014 Convention

From June 5 through June 8, the following events were scheduled: **John Dadosky** to coordinate the interest group, “Thought of Bernard Lonergan.” **Joseph Oghbọnaya** (Marquette University) to present, “Towards a More Indigenous Catholicism: Insights from Lonergan’s Notion of Culture.”

Précis: The post-Vatican II church’s awareness of the plurality of cultural forms, wherein diverse peoples accept the Christian faith, leads to attempts to contextualize and enculturate the faith. Unfortunately, most of the efforts remain superficial, as Christianity is still perceived as foreign in the global South despite the growing awareness of cross-cultural currents in world Christianity. This paper draws upon Lonergan’s notion of culture in order to argue that paying attention to the integral scale of values offers the potential re-orientation of African life, which is all too often victim of forces preventing African progress and development.

**Gill Goulding, C.J.** (Regis College) to present, “In defiance of Fragmentation: The Dynamic Imperative of Kenotic Love”

Précis: This paper explores the nature of kenotic love within the Trinity enlivening identity and upholding otherness in a unity beyond fragmentation. The centrality of love both at the heart of the Trinity and as a core of the human condition is an area of convergence for Bernard Lonergan and Hans Urs von Balthasar. With these two interlocutors we explore the relationship of ‘distance’ to the idea of intelligible conceptions that ground a real distinction between mutually opposed relations within the same divine substance; the eternally distant horizon of true ‘being-in-love’; and the eternal sharing of the divine life as self-emptying.

**John Dadosky** (Regis College) to present, “Has Vatican II Been Hermeneutered? Recovering and Developing its Theological Achievements”

Précis: Has the creative spirit and the original enthusiasm for Vatican Council II been neutralized by ecclesial resistance, scholarly reluctance, and the seeming endless hermeneutic speculation? Pope Francis raises the question whether the Church has implemented the reforms of Vatican II. There are those, he states, who resist it outright and those who resist it unwittingly by building a monument to it.
Taking this critique as a starting point, this paper will develop Rahner’s assessment of the council for interpreting Vatican II and Joseph Komonchak’s assessment of it as a significant moment in the Church’s self-reflection.

The 41st Annual Lonergan Workshop at Boston College

The workshop, held from June 15 through June 20, is entitled “The Fourth Session of Vatican II and Pope Francis.” It scheduled Patrick H. Byrne of Boston College, Wen-Hsiang Chen of FuJen University, Taiwan, Ivo Coelho, SDB, Ratisbonne House, Jerusalem, John Dadosky, Regis College, Toronto, Theodore Damian, Metropolitan College, NY, Robert M. Doran, SJ, Marquette University, Dennis M. Doyle, University of Dayton, William George, Dominican University, Gill K. Goulding, CJ, Regis College, Toronto, Richard Grallo, Metropolitan College, NY, Bp. Arthur L. Kennedy, Archdiocese of Boston, Paul LaChance, College of St. Elizabeth, Greg Lauzon, Tech. Assistant, Marquette University, Richard Liddy, Seton Hall University, Robert Luby, MD, Groton Wellness Ctr., William Matthews, SJ, Milltown Inst., Dublin, Michael McCarthy, Emeritus, Vassar College, Thomas McPartland, Whitney Young Univ., Joseph Mudd, Gonzaga University, William E. Murnion, Philosophy Works, Elizabeth Murray, Loyola Marymount Univ., Matthew L. Petillo, Boston College, Randy Rosenberg, St. Louis University, Louis Roy, OP, Dominican Univ., Ottawa, Armando Rugarcia-Torres, Emeritus, Univ. Ibero-Americana Puebla, Maurice Schepers, OP, Hekim Univ. School of Theology, Kenya, Carla Mae Streeter, OP, Emerita, Aquinas Institute, St. Louis, Francis A. Sullivan, SJ, Boston College, Cloe Taddei Ferretti, Independent Scholar, Nicholas Wandinger, Innsbruck University, Monica Wei, FuJen University, Taiwan, Gerard Whelan, SJ, Gregorian Univ., Rome, Jeremy D. Wilkins, Lonergan Research Inst., Regis College.


COMING UP

The 6th International Lonergan Conference

July 21-25, 2014. Most of the papers are now in circulation, and are available on request, by contacting Bob Henman, (rohenman50@hotmail.com). The conference will focus rather on key topics, for example, how to initiate global functional collaboration. This requires us to push questions like “What is functional specialization?” and “What are academic disciplines?” There is also the related question of next year’s effort to focus on economics as a 2015 topic, since it would lead both to the shift of economics out of academic disciplines and pre-science, and also to a clearer view of what is meant by functional history. Registration Fee: $75 US, $80 Cdn Payable at conference. Receipts provided if required. For further information please contact Terry Quinn at terrance.quinn@mtsu.edu or Robert Henman at Robert.Henman@MSVU.ca. There will be late registration up to, and including, the conference week.


Economics Forum

Annual Lonergan Lecture at Regis College, Toronto

*Friday, October 31, 2014:* Louis Roy, O.P. will deliver the Annual Lonergan Lecture entitled “What is Religious Experience?” Fr. Roy, Professor of Theology at Dominican University College in Ottawa, was born in Quebec. He holds a doctorate from Cambridge University. He taught at the grass-root level and at the Institute of Pastoral Studies in Montreal for seven years, and at Boston College for twenty years, before assuming his current position in 2006. Roy has edited the French translation of two works by Bernard Lonergan, and published numerous articles and several books. These include *Transcendent Experiences: Phenomenology and Critique* (University of Toronto Press, 2001) and *Mystical Consciousness: Western Perspectives and Dialogue with Japanese Thinkers* (SUNY Press, 2002). He is interested in the affective, intellectual, and mystical aspects of religious experience.

**PROJECTS**

**Bernardlonergan.com**

Uploaded:

- 10160DTL030: Hoenen, De origine primorum principiorum scientiae
- 1016ADTE030: Hoenen, On the origin of the first principles of knowledge (translation of 10160DTL030; translator not known, but translation was checked and corrected by Michael Shields and Bob Doran)
- 10170DTL030: Hoenen, De philosophia scholastica cognitionis geometricae
- 1017ADTE040: Hoenen, On the Schoastic philosophy of geometric knowlege (translation of 10170DTL030; translator not known, but translation was checked and corrected by Michael Shields and Bob Doran)
- 10180DTL030: Hoenen, De probemata necessitatis geometricae
- 1018ADTE030: Hoenen, On the problem of necessity in geometry (translation of 10180DTL030; translator not known, but translation was checked and corrected by Michael Shields and Bob Doran)
- 10190DTL030: Hoenen, De probemata exactitudinis geometricae
- 1019ADTE030: Hoenen, The problem of exactitudein geometry (translation of 10190DTL030; translated by Michael Shields)
- 5600AD0E040: transcription by Bob Doran of a short entry by BL on Theory of Probability
- 5900ADTL040 (Transcription of 59000DTL040, ‘Virtues,’ mainly for the sake of having a record of BL’s handwritten notes; dates from the 1940s, while he was in Montreal).

**LonerganResource.com**

Audio proceedings of five Boston College Workshops (2003-2007). The audio recording and restoration is the work of Greg Lauzon.

**Collected Works**

This summer, the editors hope to submit a manuscript of vol. 8, *The Incarnate Word*.

**Reminders**

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

*Need a Lonergan mentor?*

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

*Lonergan Research Institute at Regis College.*

Readers can always learn more at: [www.lonerganresearch.org](http://www.lonerganresearch.org)

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**PEOPLE**

SUNY Press has accepted for publication Daniel Helminiak’s *God in the Brain: A Lonerganian Integration of Neuroscience, Psychology, Spirituality, and Theology.*

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**Subscriptions**

Online current and past issues available at [www.lonerganresearch.org](http://www.lonerganresearch.org). For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact director@lonerganresearch.org.

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**Contributions**

While we have regular contributors, we invite anyone with news to submit it. The *Lonergan Studies Newsletter* is published quarterly in March, June, September, and December. News for any issue should be in the hands of the editors by the 15th of the preceding month (February, May, August, November). Send to:

lsn@lonerganresearch.org

or to Tad Dunne at

tdunne@sienaheights.edu

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