‘The question that arises in this article is whether we can find elements of phenomenology in Bernard Lonergan’s Trinitarian theology. With help of other Lonergan scholars, I have discovered that modern thinking plays an important role in the theology and philosophy of this Jesuit author. Moreover, the terminology of modern philosophy coexists with the terminology of classical and especially T[h]omistic thought. This article is interested in the elements that Lonergan takes from the modern philosophy and emphasizes the centrality of Husserlian phenomenology among the other modern authors used by Lonergan. Following the research of the Jesuit thinker, I speak about two parallel realities coexisting in his Trinitarian theology. Lonergan tries to realize their synthesis, but at the same time he also recognizes their distinctiveness. The most relevant result of this coexistence is obtained through the replacement of the metaphysical differentiation between the level of substance and the level of the three Persons, so that, instead of having the elements of classical theology, Lonergan predicates at the same time that God subsists as well as the Trinitarian Persons subsist. Through this assertion he emphasizes the identity between God’s existence and the existence of the three divine Persons, and eliminates the classical differentiation that might be closer to the danger of subordinating the three Persons to the one God.’

‘... in his discussion of the divine missions, Lonergan was primarily focused upon the love of God and the love of all that God understands and loves in the way that God loves them because God loves them. When God’s unconditionally loving, personal relations gain a foothold, then human beings use their intelligence, their critical reasoning, and their personal responsibility to devise the organizations and institutions, roles, and skills that are needed to nourish and foster those divine loving relations on this earth. In this way, the entry God’s divine personal relations into human personal relations establishes the most profound foundation for the notions of human dignity and human rights.’

‘...we propose to show how Bernard Lonergan developed a nuanced, philosophical account of world process, including evolution, which he referred to as “emergent probability.” His account is compatible with all of the genuine advances of Darwinian science, and yet avoids the non-scientific assumptions of several thinkers that would seem to make Darwinian science incompatible with Catholic faith.’

In this 3rd edition (1st ed. 2001; 2nd ed. 2005), I introduce Lonergan's formulation of the cognitional process and generalized empirical method for the first time and ground the activities of engaging in action research in terms of GEM and authenticity. As this book is widely-used in action research doctoral, masters and MBA programs in organization studies, education, health studies and community studies around the world, it will bring Lonergan to a
new readership.


Paper given at the inaugural Theology Colloquium, Marquette University, October 29, 2009. The purpose of this paper is to articulate the methodological presuppositions for carrying out inter-cultural and inter-religious dialogue in Catholic theology in a Post-Vatican II context. The paper argues that the Presupposition to St. Ignatius Loyola's Spiritual Exercises and features of Bernard Lonergan's thought help to explicate the method for engaging the other in a pluralistic context. It proceeds with a summary of the paradigm shift in Christian self-understanding in this ecumenical and pluralistic context. It then summarizes the work of Ignatius and Lonergan as each pertains to the methodological presuppositions for dialogue, and finally, it raises some questions about the limits of dialogue as discourse.


‘This paper takes Balthasar’s critique of Kierkegaard’s aesthetics as a context for recovering the notion of beauty within the subject. Balthasar believed that Kierkegaard contributed to the loss of beauty by separating the aesthetic from the ethical and religious spheres. By viewing the spheres in terms of differentiations of consciousness, Lonergan’s theory of consciousness offers an interpretation of Kierkegaard’s stages in such a way that addresses Balthasar’s concern and retains the Danish thinker’s significant achievements.’


‘Bernard Lonergan and René Girard provide succinct statements of the meaning of redemption. The article, having raised the questions of how the statements relate to one another, argues that Lonergan provides a heuristic structure for understanding redemption, while Girard supplies much of the data that the heuristic structure would organizes. Complementarities between the two thinkers are highlighted, along with a a few differences.’


‘My aim is to invite ethicists to discover that the ultimate basis for moral norms lies in the normative character of consciousness. I provide five exercises for noticing these norms, corresponding to Lonergan’s five transcendental precepts. There follows an analysis of how the unfolding of these norms into ethical principles and personal decisions is wounded and yet open to healing. Then, building on the foundation of personal conversions, the issues of method, models, and practical ethics are addressed. An appendix presents 31 categories in ethics defined by their correlatives in consciousness.’ For the table of contents, see the first item at [www.wideopenwest.com/~tdunne5273/](http://www.wideopenwest.com/~tdunne5273/).


‘My purpose in this essay is to indicate some of the connections and potential connections of Lonergan’s thought to the tradition of hermeneutical ontology that can be traced through Gadamer back to Heidegger. ... Much has been written on the Lonergan-Gadamer connection ... To avoid simply repeating this research, my plan here is to use Gadamer ... as a guide in elucidating the less-thoroughly-understood range of connections that can be made, on the topic of interpretation and ontology, between Lonergan and Heidegger. To understand these connections better would be desirable because Heidegger, who stands as the most influential
ontologist of the twentieth century, was at the same time polemical against what he called “metaphysics.” Because Lonergan’s own ontology formed the basis of a novel way of doing metaphysics, it is worth considering him in the light of Heidegger, to see whether, and to what extent, his notion of being can resonate with Heidegger’s and whether his metaphysics is vulnerable to the Heideggerian critique of the metaphysical tradition.’


‘This paper sets forth and advocates Bernard Lonergan’s understanding of Aquinas’s use of “intelligible emanations” as an analogy for processions in the Trinity. It argues that some of Lonergan’s views on consciousness, understanding, phronesis, and judgement are similar to views expressed in Hans-Georg Gadamer’s Truth and Method and John Henry Newman’s An Essay in Aid of a Grammar of Assent.’


‘Although Bernard Lonergan is known primarily for his cognitional theory and theological methodology, he long sought to formulate a modern philosophy of history free of progressive and Marxist biases. Yet he never addressed this in any single work, and his reflections on the subject are scattered in various writings. In this pioneering work, McPartland shows how Lonergan’s overall philosophical position offers a fresh and comprehensive basis for considering historiography. Taking Lonergan’s philosophy of historical existence into the realm of an epistemological philosophy of history, he demonstrates how the philosopher’s approach builds on the actual performance of historians and, as a result, integrates the insights of historical specialists into a framework of functional complementarity. McPartland draws on all of Lonergan’s philosophical writing—as well as on the vast literature of historiography—to detail Lonergan’s notions of historical method, historical objectivity, and historical knowledge. Along the way, he explains what Lonergan means by hermeneutics; by historical description, explanation, ideal-types, and narrative; by evaluative and dialectical analyses; and how these elements are all functionally related to each other. He also delineates the defining features of psychohistory, cultural history, intellectual history, history of ideas, and history of philosophy, indicating how these disciplines play complementary roles in the critical encounter with the past. Ultimately, McPartland argues that Lonergan has established the principles of a historical discipline—the history of consciousness—that weaves together a philosophy of consciousness with rigorous historical research to grasp long-term trends resulting from “differentiations of consciousness.” His work offers a distinct perspective on historical method that takes historical objectivity seriously while providing new insight into the thought of this important philosopher.’ (Due for release in April 2010.)

McShane, Philip Sane Economics and Fusionism, Axial Publishing, 2010, pp. 140, $20. Available either from info@axialpublishing.com or from pmshane@shaw.ca

‘A sane economics can eventually emerge only through the massive global functional collaboration named Fusionism identified by Lonergan. Part One begins with the elementary identification, through a single grade 12 class, of the key transition that is at stake. But that part climbs towards an imaging of the full global science of economic oscillations, on a telling analogy with oceanic oscillations that can be anticipated heuristically through Lonergan’s theoretic efforts. Part Two begins in a similar elementary fashion, with a chapter titled "Functional Collaboration for Dummies" and also climbs towards a critical assessment of the need to appreciate the present stage of history as over-rated stumblings around the nature of molecular spirit, and towards proximate patterns of present collaboration.’

‘Christianity is one of the forces at work which have extended interconnection between peoples, shared ideas and promoted social, political and cultural links. Various social, political, economic and cultural commentators are presently arguing that human history is reaching a decisive stage in its development, a stage marked by increased interconnection between peoples, the compression of space and time, a sharing of ideas at unprecedented levels, global trade and finance, and so on. The shorthand word used to encompass these phenomena is “globalization.” Some embrace it, others reject it, while still others dispute its existence. But with the abundance of literature and debate that it generates, the topic cannot be ignored. From its inception in the missionary mandate of Jesus (Matthew 28), Christianity has had a global dimension to its mission. Christianity is not a spectator to globalization but one of its agents, one of the forces at work which have extended interconnection between peoples, shared ideas and promoted social, political and cultural links. The purpose of the present work is not to provide a complete response to the question of the mission of the church in a globalizing world, but to establish a framework within which answers may be sought. Grounded in the writings of Bernard Lonergan and Robert Doran, it develops a theology of history and addresses the churches response to the impact of globalization on vital, social, cultural, personal and religious values. The project brings together the perspectives of Catholicism and Pentecostalism, the former providing a depth of wisdom and tradition, the latter drawing on the insight of a newly emerging movement that has taken root in every continent with remarkable energy and enthusiasm.’


‘In this paper I review the significance of experience in general within Lonergan’s discussion of method. This provides the context for examining religious experience, for which his distinction between the infrastructure and the superstructure of experience, corresponding to the distinction between the world of immediacy and the world mediated by meaning, is critical. Meaning, whether original or reconstructed, is always fraught with the possibility of distortion, and so a review of Lonergan’s thought on religious experience requires an account of authenticity and the resulting function of dialectic. A debate about the religious experience reported of Ignatius of Loyola is used to illustrate the distinction between infrastructure and superstructure, and finally I question whether some scholars diverge from Lonergan’s modest claims in applying his thought to the analysis of mystical experience.’


‘In this essay, I continue a project to interpret, develop and implement Lonergan’s contribution under the luminescence of the trivium ... and the perhaps more diffuse light of the medieval program of spiritual formation adapted from the cognitive dynamics brought into relief by the “trivial” discipline of rhetoric, especially as later presented and promoted by St. Ignatius of Loyola ... The cognitive patterning identified by the trivium, I suggest here, illuminates the interrelations among the eight functional specialties of Lonergan’s approach to theology and profiles the expansive hermeneutical character of his methodological approach. ... The creative application of the rhetorical principle of intentiones in the praxis of imaginative prayer, I elaborate, evokes the transformation of pathos into ethos, effecting the critical self-appropriation and intentional praxis that Lonergan explicates in his theological and philosophical works.’

‘... the aim of this essay is to reflect on Bernard Lonergan’s modest yet illuminating theory of art, and more specifically, on his connection between art and the orientation of the human person to transcendent mystery. ... I am not attempting to evaluate Lonergan’s theory of art in light of current debates in the field of aesthetics; nor do I plan to situate his philosophy of art in relation to other philosophical accounts. ... [T]he point he was concerned to make is that “there exists quite distinct carriers or embodiments of meaning.” ... I will frame this discussion in terms of what I judge to be one of the key selections from Lonergan’s essay on art.’

**REVIEWS**


Braman, Brian J. *Meaning and Authenticity: Bernard Lonergan and Charles Taylor on the Drama of Authentic Human Existence*. (LSN 29/1; 2008.)


(Below is a single review of several books, listed here in the order in which they appear at the beginning of the review.)


Bell, Ian B. *The Relevance of Bernard Lonergan’s Notion of Self-Appropriation to a Mystical-Poetical Theology*. (LSN 29/2; 2008.)

Savage, Deborah. *The Subjective Dimension of Human Work: The Conversion of the Acting Person according to Karol Wojtyla/John Paul II and Bernard Lonergan*. (LSN 29/1; 2008.)


**DISSERTATIONS & THERSES**


‘The project aims at establishing a relationship between human authenticity and spirituality and asserts the value of this relationship to the challenges to growth and empowerment in
human communities, which in this case are the Basic Ecclesial Communities of the Philippines. ... It is in this area that the work of Bernard Lonergan is primarily found to be of value and importance. His work, especially his work on method, provides the crucial help of enabling people to thematise wherein the authenticity of performance consists. He shows that authenticity is achieved through self-transcendence.’


‘This work argues that religious conversion sublates moral conversion and also, *de facto*, serves as a necessary foundation for moral conversion. Religious conversion acts this way by transforming the religiously converted subject’s feelings. Through this radical change in the subject’s motivation, and the consequent change in the kinds of meanings that constitute the subject, religious conversion also transforms the nature of the human good of which the subject is a part. It thereby provides the basis for the right ordering of the human good toward transcendent value and a supernatural end.’ (Abstract.)

Medina, Nelson, OP. *Perspectives on the Unity of the Human Being in Bernard Lonergan: A Study of Selected Texts on Philosophical and Theological Anthropology*: a thesis submitted to the Faculty of Theology at the Milltown Institute of Theology and Philosophy, Dublin, Ireland, in partial fulfillment of the requirements for the degree PhD. Supervisor Dr Garrett Barden.

This thesis explores the question, ‘What constitutes the unity of the human being?’ This question is studied in a number of representative works of the philosopher and theologian Bernard Lonergan. The texts considered are: ‘Adnotationes de Verbo Incarnato’ (1935-36); ‘Finality, Love, Marriage’ (1943); *Insight* (1957) and *Method in Theology* (1972). The approach taken is hermeneutical in that it is structured around the texts, their contexts and correlated interpretation rather than on phenomenological description, analysis of experimental data or self-reliant speculation.


‘The first chapter delineates Lonergan’s philosophy of development and applies this philosophy to a range of literature on grace and discerns, in the historical data, a basic line of intellectual progress. ... More specifically, the chapter proposes an explanatory framework for understanding the contemporary transposition of scholastic metaphysics. ... The last section of that chapter sketches the basic contours of a development that enabled a transposition from the second to the third stage of meaning—a development that made possible a description of grace in terms of human consciousness. The second chapter addresses the question of grace and consciousness in the context of Lonergan’s thought. ... I bring to light the complexities and challenges of identifying and describing grace as a datum of human experience. ... Chapter three compares Rahner’s and Lonergan’s theologies of grace; it focuses on a comparison of Lonergan’s notion of “being-in-love unrestrictedly” and Rahner’s notion of the “supernatural existential” in order to clarify their respective positions and to demonstrate an affinity in their writings on grace. Chapter four uses Rahner’s and Lonergan’s account of grace in terms of experience ... to work out a theology of religion that responds to the challenges of post-modernism. My thesis in chapter four is that Rahner’s and Lonergan’s theologies of grace can ground the notion of a common consciousness of grace and take seriously the claim of a genuine variety of religious experiences.’ (From the Abstract.)
Renić, Dalibor. *Ethical Elements in Epistemic Normativity: Lonergan and Virtue Epistemology*. Dissertation submitted to the Faculty of Philosophy at Milltown Institute, Dublin, in partial fulfilment of the requirements for the degree of Doctor of Philosophy, 2010. Supervisor: Dr. James G. Murphy (now at Loyola University, Chicago).

‘This dissertation explores the role of ethical factors in Bernard Lonergan’s model of epistemic normativity in the categories and terminology of the contemporary epistemological debate on the same topic. It offers a reconstruction of Lonergan’s model of epistemic evaluation, epistemic value, and epistemic responsibility, and its interpretation in a critical dialog with the virtue-epistemological models of epistemic normativity in particular. ... It argues that Lonergan’s epistemology is best understood as a version of responsibilist virtue epistemology, retaining as its distinctive feature Lonergan’s transcendental method. ... The warrant of the subject’s epistemic success ... must incorporate both the isomorphism between the cognitional structure and the structure of being, and the subject’s responsibility in respect to the transcendental notion of value. This dissertation finds that Lonergan’s notion of epistemic responsibility is based on such a model of cognitive agency in which epistemic freedom does not exclude the rational necessity inherent in the cognitional dynamism, but depends on that rational necessity. Finally, this research shows that according to Lonergan’s account, the value of knowledge should be understood in terms of its being a realization of the desire to know. ... Consequently, the value of knowledge cannot be reduced to the value of true beliefs that knowledge contains, but should include the specific contribution of knowledge to the knower’s intellectual perfection. The dissertation concludes that, according to Lonergan’s model of the unity of intentional levels, epistemic responsibility is subordinated to the level of moral responsibility, and epistemic value is an aspect of the holistic human good and, as such, largely overlaps with moral value.’ (From the Abstract.)


‘The major concern of this thesis is to explore Lonergan’s understanding of interreligious dialogue and related concepts such as cognitional theory, method, and culture, ... [and also] with the appropriation of Lonergan’s understanding of interreligious dialogue in the Asian context. ... Lonergan realized that there are three stages of controlled meaning of culture: primitive, classical, and modern stages. The modern stage is pluralistic and recognizes many different cultures. Different cultures have different religions. ... The recognition of the pluralism of cultures and religions opens a new opportunity for interreligious dialogue. ... [P]luralism and interreligious dialogue are examined in the Asian context based upon the documents of the Federation of Asian Bishops’ Conference (FABC). ... After the exploration of the documents of FABC, a dialogue between Lonergan and FABC is conducted. The critique of five scholars are then presented, each of whom critiques a particular area of Lonergan’s thought: Lonergan’s cognitional and volitional process, the analogy of being, the transcendental, religious experience, and religious conversion. In his later publications, Lonergan extended the cognitional process with two open ends. He added a step before experience and another step after the four classical steps. The step before experience is the historical and cultural matrix in which experience occurs. The step after ... is an opening chance of self-transcendence to an absolute reality. To add this step is to make room for interreligious dialogue. Lonergan’s cognitional process with two open ends is appropriated in the Asian context, particularly in the Chinese context.’ (From the Abstract.)
WEBWORKS

McShane, Philip. ‘Bridgepoise.’ www.philipmcshane.ca

A new series on various mediations of transitions in being—most importantly the transition to the everlasting and the mediation of that transition’s luminosity through a future integral molecular eschatology. Thus, Bridgepoise 1: ‘All the Bridges and B-ridges of Being.’ Bridgepoise 2, ‘Transition to Educational Collaboration,’ relates both to the general problem of a failed Lonerganism, as treated in Sane Economics and Fusionis (above), and to the task of the upcoming Vancouver Conference (below). Bridgepoise 3, ‘Liberal Arts: The Core of Future Science’ poises over the aesthetic heart of serious scientific effort. Bridgepoise 4, ‘Promises, Promises!’ poises over the need to intussuscept the meaning of money as promise if we are to eventually to break from the immorality of mindless credit, hedgefunds, derivatives, CDSs, etc.


Uses Lonergan and John Finnis to respond to Paul Griffiths concerning self-knowledge and desire.

GEMS

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


‘I take the APA publication A Spiritual Strategy for Counseling and Psychotherapy ... along with a devoted issue of Journal of Psychology and Theology (2006), as a paradigmatic example of a trend. Other instances include the uncritical use of “Eastern” philosophy in Humanistic and Transpersonal Psychology, almost normative appeal to the “Sacred” within the psychology of spirituality, talk of “God in the brain” within neurological research, the neologism entheogen referring to psychedelic drugs, and calls for new specializations such as neurotheology and theobiology. In response to the legitimate ethical requirements of respect and openness regarding clients’ religious worldviews, the trend is to make God an essential component in psychological theory. The argument is that God is active in the universe and especially in human affairs to such an extent that any accurate account of strictly psychological matters, not just a comprehensive, interdisciplinary purview that could include a distinct theological dimension, must include God as an explanatory factor. Less nuanced than standard theological thought about divine intervention—including a range of opinions from supernaturalism, to occasionalism, to providential and deistic naturalism—this trend would blur the epistemological differences between religion and science by appeal to claimed knowledge sources such as inspiration and revelation and thus undermine the achievements of evidence-based science and establish particularistic religious beliefs as standard explanatory accounts. The concern to include a spiritual, in contrast to a religious or theist, dimension in psychological theory is welcome; but elaborated approaches, such as my own and those of Roberto Assagioli, Viktor Frankl, and Ken Wilber, open to varied theological applications, already exist.’ The article cites Lonergan’s writings frequently.

‘It is becoming increasingly more common in Christian theism to conclude that the classical predication of a necessary God who interacts with contingent creation is logical inconsistency. This criticism is especially made by Process theists, but joining with them have been proponents of Open theism as well as others who seek to more closely unite God with the contingency in creation. It is feared that a God who is the transcendent cause of all that exists is unable to relate to creation without necessarily determining it. Yet Thomas Aquinas was not unaware of the potential difficulty in maintaining both a necessary God and created contingency and postulated a solution to the dialectic that fits comfortably within the classical synthesis. This paper examines Aquinas’ solution against the charge of incoherence and finds that far from being inconsistent, it coherently succeeds in reconciling the dialectic.’ Lonergan is mentioned several times in the article. Towards the end, the author writes: ‘... there is no incoherence between God as necessary cause and the reality of creaturely contingency in the classical schema. Bernard Lonergan summarizes it well, “because God is universal cause, his providence must be certain; but because he is transcendent cause, there can be incompatibility between terrestrial contingency and the causal certitude of providence”.’

**CONFERENCES & COURSES**


**COMING UP**

The 37th Annual Lonergan Workshop on the theme, ‘Reversing Social and Cultural Decline “in a friendly universe” will be held June 20-25 at Boston College. The quoted phrase is from Method in Theology, p. 117. The conference begins Sunday evening, June 20, with two presentations.

The 25th Annual Fallon Memorial Lonergan Symposium will be held April 8th -10th, 2010, at Loyola Marymount University, Los Angeles, California, USA. Registration Fee: $30 (includes banquet), payable on the morning of the first day of the symposium. The registration fee is $30 US. The registration fee is waived for graduate students. Pre-registration: Please pre-register by March 16, 2010 by sending an e-mail to Mark D. Morelli at mmorelli@lmu.edu. Provide your name, and indicate whether or not you will be attending the now-renowned banquet on Saturday night so we can make appropriate arrangements with campus food service. Please let us know if you require a vegetarian meal. Accommodations -- Custom Hotel (a post-modern experience), located within walking distance of the university. Ask for the LMU rate when you call. But, check Expedia.com for cheaper rates. Call toll-free in the US and Canada: (877) 287-8601 for reservations.

A conference is scheduled for Vancouver, at the University of British Columbia (Mon-Fri; July 5-9, 2010). The topic is ‘Education and Functional Collaboration.’ There will be a
single 2-hour workshop each morning, conducted by Philip McShane. The topics of the five Workshops are: (1) 10,000 villages, 1 billion gardens; (2) Research and Communications; (3) Interpretation and History; (4) Dialectic and Foundations; (5) Doctrines and Systematics. Papers on the topic are invited, and discussions of them will occupy the rest of the days. The papers are to be electronically pre-submitted to Bob Henman at rohenman50@hotmail.com by June 1st, and circulated among participants, so that reading of them at the conference will be unnecessary.

The third of the three Graduate Seminars for the Spring 2010 semester, hosted by the Lonergan Research Institute, Toronto, will take place on Friday, March 26. Robert Sweetman will present ‘When Revelation Teaches by Examples: Julian of Norwich, Narrative Inquiry and the Problem of Evil.’ Gordon Rixon is the Respondent.

PROJECTS

Collected Works and related matters: Volume 19, Early Latin Theology, has been submitted to the Press and is currently being read by readers assigned by the Press. Volume 22, Early Works in Theological Method 1, has been copy-edited, so the next stage in its production will be to read the proofs and compose an index. Volume 23, Early Works in Theological Method 2, is being worked on now, and the work is in its early stages. This volume will treat much of Lonergan's Latin work on method from the late 1950s and early 1960s, most of it from courses taught at the Gregorian. Not all of the relevant courses are available in a format that easily leads to publication, but Bob Doran is currently working with some of that material, to provide transcriptions that would appear on the archival website www.bernardlonergan.com. If readers wish to see what those transcriptions will look like, they can check out a few of them by going to 54200D5L060 and subsequent items on the site, where preliminary transcriptions appear. Some material on the site thus will complement what appears in volume 23.

A new website: The Marquette Lonergan Project launched a second new website shortly after Christmas, www.lonergansource.com. This site will be devoted to secondary materials. At present it contains only material from Marquette University. There are proceedings of the 'Lonergan on the Edge' conference conducted there in September and of the 'Lonergan Colloquium,' 'Doing Catholic Systematic Theology in a Multi-religious World,' from October. There are also a number of items from Bob Doran, in the form of lectures, recordings, class notes on Insight, and an e-book entitled Essays in Systematic Theology. The site is constructed to publish quality articles on Lonergan from the past fifty years, with permission of authors and publishers; quality books from the same period; proceedings of conferences; dissertations; course notes; and journals. By the summer many of the back issues of METHOD: Journal of Lonergan Studies will have been uploaded to the site. The principals responsible for the site are Bob Doran and Greg Lauzon, who has contributed and will continue to contribute his considerable technical skills. Mark Morelli and John Dadosky are assisting in a consultative role.

Regis College, Toronto, is offering a Diploma in Lonergan Studies. The Diploma in Lonergan Studies offers students an opportunity to gain greater familiarity with the work of Bernard J.F. Lonergan, S.J., and the current development of this thought. The goals of the Diploma are (a) To expose students to the foundational texts of Bernard Lonergan; (b) To place his thought in its proper historical and spiritual context; (c) To help students explore Lonergan’s contributions to systematic theology in the Roman Catholic tradition; (d) To foster a dialogue with other disciplines and schools of theology and philosophy. Visit http://www.regiscollege.ca/programs/lonergan and follow the links for more information regarding admission requirements, program outline and requirements, a list of course pertaining to Lonergan Studies and the names of course instructors, and graduation requirements.
The Society for The Globalization of Effective Methods of Evolving. The SGEME.org site has added a blog for posting comments, suggestions and projects. This form of public dialogue is an effort to support the focus of the society away from mere “talk” about functional collaboration towards initiating actual collaboration. Please avail yourselves of this opportunity to share your work and struggles with the group and any and all readers. For further information contact Robert Henman, General Secretary at rohenman50@hotmail.com or rhenman@sgeme.org from the SGEME website. Philip McShane, General Editor.

PEOPLE
Donna Perry, PhD, RN, presented ‘Reclaiming Dignity: Palestinian Members of Combatants for Peace’ at the annual meeting of the Middle East Studies Association (11/23/09). She presented the first phase of a research study with members of a joint Israeli-Palestinian peace group investigating the decision to renounce violence and work collaboratively using a nonviolent approach. Interviews were conducted using transcendental method and analyzed within the framework of transcendent pluralism.

The second of the three Graduate Seminars for the Spring 2010 semester, hosted by the Lonergan Research Institute, Toronto, was held on February 26. At this well-attended seminar, Christine Jamieson spoke on ‘Lonergan, Personhood, and Cognitive Impairment.’ Moira McQueen, director of the Canadian Catholic Bioethics Institute, was the respondent.

Subscriptions
Online current and past issues available at www.lonergan.on.ca and lonergan.concordia.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Danny Monsour.

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849

‘An interesting and significant observation comes from what sociologists call the “Socioeconomic Status” (SES) of a given country. It probably equates best with what we know as the standard of living that includes social and cultural factors as well as economics. What is significant is not which countries belong in which category but the dynamics of moving from one level to the next.’


‘... Lonergan tackled foreign trade in both Macroeconomic Dynamics: An Essay in Circulation Analysis and in For a New Political Economy. At first glance his analysis of trade seems impenetrably dense and lacking illustrations that might aid understanding. But let’s see whether his work can be used to shed light on current discussions.’


‘Insight and Analysis applies Bernard Lonergan’s thought to current issues in philosophy and in moral and other areas of theology. The common theme of the book is seen in the thread running through the chapters: a dialogue and critical comparison and contrast between Lonergan’s thought and various key interlocutors in philosophy and theology. The title of this book, Insight and Analysis, suggests its main focus – Lonergan and analytical philosophy – but also references one of Lonergan’s most influential works: Insight. The chapters which explore the implications of Lonergan’s thought for current work in analytical philosophy include discussions of Dummett, Wittgenstein, Searle, MacIntyre, Mackie, and Hintikka. However, Beards also brings Lonergan into dialogue with the continental tradition, with an extensive chapter on Badiou. Chapters on fundamental moral theology, Rahner’s philosophy, and interculturality and the writings of (the then) Cardinal Ratzinger indicate the importance of Lonergan as a philosophical theologian. Insight and Analysis presents a wide-ranging reassessment of the impact and application of Lonergan’s thought.’ (From publisher’s blurb.)


‘This book is addressed to anyone who wishes to reflect on the great realities of life, including those that have to do with human beings as persons who think, know, make choices, feel emotions, love, and seek answers to ultimate questions about the reason for their own existence and the meaning of it all. ... [R]egarding many issues discussed you will be coming to know and have insight into things of which you have been in some sense aware for some time .... This introduction stresses this aspect of philosophy since it is inspired by the thought of Bernard Lonergan. ... Lonergan’s thought is all about coming to discover in your own
experience, to check out in your own consciousness the fundamental philosophical points he argues for. He does this in a consistent and thorough way, a way that, I believe, is found in few other thinkers. The introduction to philosophy is, then, not primarily an introduction to Lonergan’s thought but rather an introduction to philosophy inspired and influenced by his writing.’


‘This paper will treat the following topics regarding Lonergan’s approach to economics and the economy: circulation analysis; financialization/speculation; conceptualization [conceptualism] in economics; system and history; explanatory economics; method/functional specialization; democratic economics and the higher viewpoint of redemptive praxis.’


‘This paper compares Karl Rahner’s ... theology of the supernatural existential with Bernard Lonergan’s ... articulation of obediential potency. ... Rahner made significant contributions to Catholic theology in the twentieth century, and on the nature/grace question he did move in the direction of escaping the older duplex ordo way of thinking. However, Lonergan had at his disposal an understanding of world order which allowed him to posit the very thing that Rahner’s position would not allow—a natural human desire for a supernatural end.’


‘A remark by Fred Crowe on the relation of Verbum and Insight provides a helpful context here. “Readers of Insight may have noticed there the recurring phrase, insight and formulation, without realizing that Lonergan had already given a book-length exposition of its meaning. It is Verbum that reveals the rich content of the phrase.” I wish to suggest that a similar claim may be made for the phrases relating to economics scattered throughout Insight. ... Lonergan spent perhaps fourteen years—from 1930 to 1944—working on theories of the nature of economic analysis and historical process before moving on to intensive study in the Verbum articles of Aquinas’s understanding of the human mind. The fruit of those fourteen years did not reach formal publication until after Lonergan’s death in 1984. But in hindsight their influence on Insight is unmistakable.’


‘[Lonergan] argued ... that the causes of economic crises were what he called “mistaken expectations.” What he has in mind were mistaken expectations that inevitably arise from lack of full understanding of the dynamics of the productive process. In particular, he argued that the most ruinous mistaken expectations have to do with the ways that the dynamics of economic process [affect] and [are affected] by the flows of monies in an exchange economy. ... I hope to introduce the fundamentals of Lonergan’s economic theory through this lens—the lens of his critique of these mistaken expectations. ... I hope to show why he thought that his economic theory would play a crucial role in “effectively augmenting the enlightenment of the enlightened self-interest” that would be needed in order to guide human beings in making responsible economic decisions.’


‘... this paper springs from my involvement in setting up a housing co-operative, my
experience as a social researcher, and on Lonergan’s representation of empirical research as a pair of scissors. ... In order to develop and apply Lonergan’s [economic] model we require a developing understanding of the model but we ... also have to generate appropriate data that moves us from the descriptive to the explanatory, and then enables us to move from the explanatory to practical implementation. Research needs data that is good to think with.]

[What follows raises questions about sets of descriptive accounting-based data taken from the mutual housing sector.]


‘At a 1975 congress in Mexico City ..., Lonergan’s work on method was heavily criticized. Hugo Assmann contended that Lonergan’s theology does not lead to history. José Comblin made two negative assessments .... The second [negative assessment] suggested that Lonergan’s thought was made to order for the task of supporting the ideologies of Latin America’s juntas and dictatorships. This article stands as a modest reply to such criticism. Specifically, it explores what ... Robert Doran’s *Theology and the Dialectic of History* ... and the social theory latent within it, may be able to contribute to liberation thought. ... [It] has three sections. The first outlines Doran’s theological foundations—including the essential elements of Lonergan’s thought—as constructed in *TDH*, and then uses this outline to present the theory of society that *TDH* contains. In the second section, a brief definition of the POFTP is provided. In the final section, Doran’s social theory is employed to elaborate upon his understanding of the POFTP, and also to present a preliminary exploration of two significant strengths of Doran’s stance.’

‘This article considers John O’Malley’s argument that the Second Vatican Council marks a break with the Catholic past. O’Malley contends that this discontinuity is most evident when one considers the nature of the genre of Vatican II’s documents. O’Malley argues that the shift from the use of the canon to the epideictic genre is representative of the intention of the Council Fathers to act more in a pastoral, than in a juridical, manner. This article is in substantial agreement with O’Malley; however, it introduces Bernard Lonergan’s notion of the realms of meaning as a means of understanding the theological relevance of the shift in genre that facilitates holding the canon and epideictic genre in a creative tension with each other.’


‘This paper offers a survey and proposal concerning Catholic ecclesiology in the post-Vatican II context. As a survey, it addresses the attempts by four major Catholic thinkers, de Lubac, Congar, Rahner and Balthasar to articulate dual dimensions of the Church. In the last century, the surge in biblical studies and empirical methodologies has wrought numerous ecclesial images, dimensions and models for understanding the various aspects of the Church. While many of these attempts are descriptive, or even symbolic, there is a need to move to an explanatory method for a more systematic apprehension of the various dimensions of the Church. The proposal of this paper will argue that such an explanation lies in how the Church understands itself with respect to each of the missions of the Son and the Holy Spirit as developed from the thought of Bernard Lonergan on the two dimensions of the Church. This will allow for a plethora of images, but simultaneously it will provide for some normative control of meaning over these various dimensions.’


‘The energy, food and financial crises of 2008 may accelerate a trend in North America to revitalization of local communities and economies. A growing literature discusses and often applauds this trend. ... An even more abundant literature analyzes the global economic system and the discipline of economics in search of flaws that account for the collapse of 2008. ... Lonergan makes a valuable contribution to both these areas of inquiry and practice. What especially interests us is his contribution to improving the methods through which communities can embark on a process of reestablishing viable local communities.’


‘Lonergan explains his theory of income distribution with the framework of his pure cycle of innovative growth. Income distribution, he says, depends on the growth phase. Lonergan’s theory is echoed in the work of Simon Kuznets. ... Forty years ago Kuznets developed his hypothesis that inequality increases in the early stages of economic growth and decreases in the later stages. ... This paper reviews current ideas on income distribution before turning to Lonergan’s pure cycle of innovative growth. That pure cycle explains how pure surplus income (or net profit) and basic income (or consumption) change over the cycle. The paper concludes by raising questions that may offer areas for future research.’


‘A point at which we [De Neeve and Byrne] may differ is your emphasis on Lonergan’s
distinction between velocity and acceleration, or rates of production and spending and changes 
in those rates. You do note that acceleration is implicit in Schumpeter’s work. I think 
economists always think of output per unit time and changes in that over time. [Also,] [a]s you 
explain, steady-state equilibrium for Lonergan includes replacement and maintenance of 
surplus or producer goods but no net new investment. I wonder why you do not include the 
redistributive function in the diagram of the steady-state economy. I think monetary flows 
pass through the redistributive function even when the money supply is more or less constant.’

Finn, Daniel. ‘Response to Kenneth R. Melchin.’ The Lonergan Review: Journal of the Bernard J. 
Lonergan Institute 2/1 (Spring 2010) 87-94.

‘I would like ... to suggest that Lonergan scholars might alter the basic question that seems to 
be driving the current project about Bernard Lonergan’s economic model. As I see it the 
question is “What does Lonergan’s economics say?” And secondarily, “How might it help if 
economists and others would employ Lonergan’s model in better understanding and then 
shaping the economy?” I believe another question might be more productive: “Is Bernard 
Lonergan’s economics correct?” I do not propose here that you should start by presuming it is 
incorrect but rather propose this question because asking it would press you into more 
interesting and, I believe, more productive conversations. You might ask, “What are its 
inadequacies?” In what ways was Lonergan’s economics tied to the mindset of economics in 
the post-Depression ear that may be less helpful today than then? Quite importantly one might 
ask, how would one test it? And who should test it?’

Forest, Michael. ‘From Bias to Method: Peirce and Lonergan on Common Sense and its Limitations.’ 

‘Despite emerging from different countries, times, and cultures, the striking parallels between 
the thought of ... Charles S. Peirce ... and ... Bernard Lonergan certainly give one pause. Of 
many points of possible comparison, one of the most striking that they share in common is the 
need for the emergence of scientific and even transcendental method from the patterns of 
common[-]sense thinking. ... This paper will show, despite differences on points and 
emphasize, the commonality of the philosophical perspective Peirce and Lonergan shared. ... I 
propose to explore the relations between theoretical understanding and the common[-]sense 
mode of inquiry first in Lonergan and then Peirce. Following this I will show how each view 
is complementary to the other and how each offers us some grounds to continue to identify, 
evaluate and free ourselves from the intrusive bias endemic to the common[-]sense point of 
view.’

Gaffney, Edward and Emile Piscitelli. ‘Gaza and Circulation Analysis.’ The Lonergan Review: 

‘The specific focus of this paper is Gaza, which is the most densely concentrated population of 
refugees in the world. What this means is that Gazans have been enduring insufferable effects 
of two major wars (1948 and 1967) long after the historians tell us a cease-fire has been in 
place. ... Circulation is essential to life. ... Thus “free circulation” of persons, goods, services, 
and capital is a human way of lowering or even removing barriers ... that define policies of 
isolationism and protectionism by regional zones or national communities. Whoever the 
defining agents and whatever their purposes, circulation is an important metaphor to describe 
any economic activity. This is why the term is also congruent with Lonergan’s explanation of 
how a sound economy works. Lonergan often suggested that clarification occurs by contrast. 
So we contrast two approaches to the understanding of free movement of persons, goods, and 
capital: (1) Europe and Israel after World War II and (2) Gaza after the Six-Day War of 1976.’

Grigg, Lance M. ‘Reconstructing Foundations: An Insight-Based Approach to Constructivism and

‘... constructivism ... focuses upon internal principles of learning and thinking as researched by schools of educational psychology. Herein, a foundational goal is to identify how students construct knowledge; what their learning, thinking, reading, and listening styles look like, and then, and only then, suggests ways a teacher might organize her lessons and units accordingly. ... [C]onstructionist thought in education argues that external, cultural products of thought themselves (language, music, artifacts, etc.) can formatively impact a student’s internal, psychological processes. ... In the following sections, the basic tenets of constructivism and constructionism are outlined, making a case for both while concluding with a set of unsolved problems that Lonergan’s notion of insight effectively addresses. Using Lonergan, I argue that constructivism and constructionism are co-foundational for pre-service and graduate teacher education, and, ultimately, for educational theory and practice itself.’


‘Perhaps in the next age of capitalism, an original thinker will arise ... with a new theory that reconciles the market’s imperative with unfilled human needs, without having to destroy the marketplace to do so. ... Though many have failed previously, it is not inconceivable that someone might someday solve this problem. I do believe that Lonergan has contributed mightily towards its solution, in no small measure because he formulated the locus of the challenges inherent to a dynamic market economy and how the failure to meet them spells hardship and ruin.’


‘... in our time, rising to the challenge of authenticity unsettlingly but inevitably involves making some sense of ... diversified “realms of meaning” that have come into view through what both Lonergan and Voegelin call differentiating consciousness. Such a “making sense” would consist of a twofold process that involves differentiation and integration. Differentiation would entail apprehending the basic characteristics, and accepting the validity, of distinct realms of meaning. Integration would entail understanding to some degree how these realms and their distinct modes of apprehension, insight, and languages are related to each other, while working toward the absorption of this understanding into one’s effective interpretations of self and reality. That this process must be accompanied by various discontents is perhaps obvious.’


‘Hegel was the first philosopher to pronounce the God of traditional theism dead and to celebrate it as the coming to self-consciousness of the divine-human Spirit. ... Is the alienation of human subjectivity from its own possibilities remedied only by a denial of the otherworldly? Lonergan’s philosophy seeks to provide a defense of the theistic standpoint from both a theoretical and existential point of view. Lonergan engages directly and indirectly in conversation with Hegel on the questions of transcendence, selfhood, and alienation. ... [H]e believes that Hegel’s immanentism is, among other things, the product of an inadequate cognitional theory. ... As Lonergan expands his intentionality analysis beyond cognitional and epistemological concerns into the existential, ethical and religious levels of human consciousness, we will find his response to Hegel’s subordination of religious devotion to the standpoint of speculative philosophy. We will see that Lonergan’s conception of religion is far


‘Lonergan does not call into question but argues in favor of the free enterprise economic system. What he ultimately finds problematic is the orientation of our so-called free market, precisely in the measure that it is not an automatic mechanism, but depends on the genuine freedom of a critical mass of human beings. Once Lonergan attained clarity about the fact that he was proposing a new paradigm for macro-economic theory in the most recent version published in *Macroeconomic Dynamics: An Essay in Circulation Analysis*, he situated economic process—the aggregate of activities proceeding from the potentialities of nature and terminating in a standard of living—within an ecology...’


‘... the Micah Institute for Business and Economics, in conjunction with the Bernard J. Lonergan Institute as Seton Hall University, sponsored an international conference on Lonergan’s economics on June 19 and 20, 2009. The conference was attended by 162 participants including business persons, economists, philosophers, political scientists and theologians. ... [I]n this volume of *The Lonergan Review* are the papers from the Seton Hall conference. They present a broad overview of Lonergan’s economic thought together with applications to contemporary concerns. ... Like colors emanating from a shining crystal, these papers illustrate Lonergan’s fundamental thesis that theoretical clarity is the basis of genuine education and genuine education is the basis of a free society.’ [See the entry immediately below, which list the surnames of the contributing authors.]


‘[Fergus] Kerr follows Lindbeck in raising the question of whether Karl Rahner and Bernard Lonergan are experiential-expressivists [= the Catholic modernists’ view of dogmas]. ... He presents evidence for and against Rahner, but ultimately acquits him. For Lonergan, however, the only evidence we see is for, and Kerr seems inclined to convict. I wish to suggest that this is to get things precisely reversed; namely, that Rahner did indeed end in a form—an unacceptable one—of experiential expressivism, and that Lonergan, appearances that Kerr reports to the contrary, did not.’

‘My aim is to present and evaluate through the lens of Bernard Lonergan’s *Macroeconomic Dynamics* John Milbanks’s argument that Catholic social teaching, particularly John Paul II’s *Centesimus annus*, tends toward at least a “soft” fascism. ... While Milbank relates this charge to questions of hierarchy and patriarchy present in some other evaluations of John Paul II’s papacy, I will concentrate on how Milbank critiques Catholic social teaching’s use of social theory ... Over and against *Gaudium et spes*’ opening up theology to social science ... Milbank seeks to debunk the very idea that theology can profitably use secular social scientific theories. To the communitarian ideal of Catholic social teaching which he finds susceptible to fascistic tendencies, Milbank opposes a “socialism by grace.” ... Lonergan ... idea of a “complex” space of economic interaction is much more differentiated than Milbank’s while still incorporating openness to the transcendent that John Paul II seeks to protect.’


‘What ethical questions does a familiarity with the sequence of oversights and their harmful consequences involved in the [2008] crash pose? In “Briefing: The State of Economics” *The Economist* in a hard hitting review of the present situation concurs with Paul Krugman’s fear that macroeconomics of the past 30 years was “spectacularly useless as best, positively harmful as worst.” Krugman is quite emphatic that “depression economics, the kinds of problems that characterized much of the world economy in the 1930s but have not been seen since—has staged a stunning comeback” A first lesson of the crash is that despite Lonergan’s explorations of the possibility of a pure cycle of progress in the economy, no solution exists in current mainstream economics to the problem of boom and bust.’


‘... while economics has to find its own particular solution to the current Global Financial Crisis (GFC), it is only through the functional specialties that the solution will be found. In this short paper, I will focus on ... [Lonergan’s] economic text of 1944. In doing so, however, I will refer to Lonergan’s explanatory world-view which became thematised in *Insight*. It should also be noted that in relation to Global Functional Collaboration, this text is an interpretation or theory of the economy. As such it provides us with a way into history, dialectics, and the implementation of new economic policies.’


‘“Classicist culture” is an ideal-type Lonergan formulated retrospectively, based on his experience of pre-Vatican II Catholic culture, which for centuries has largely been in a siege
mentality against the assault of “modern culture.” ... What value does the examination of “classicist culture” have for us today? ... Let us consider, first, the relation of the ideal-types of the “age of theory” and “classicist culture,” second, the utility of ideal-types, and, third, the problem of differentiation and integration.'


‘... it is impossible to ignore the metaphysical in making claims about the polity.... What Lonergan ... offers is a way to handle these issues critically and methodically.... The first metaphysical issue concerns the self. If we talk of citizens and of persons as subjects of human rights, do we not presuppose the existence of the self? What is the self? .... Lonergan would analyze the self metaphysically in terms of his notions of central potency, from, and act—where there is insight into a unity-identity-whole grasped in data as individual, and where the individual so grasped is acting in particular spaces and times. ... A second metaphysical issue concerns the polity. Does it have the metaphysical status of a thing, as essentialists might argue? ... Can it be reduced entirely to the individuals who make it up, as nominalists argue? Or is it something in between, neither a thing nor a mere artifact? ... Lonergan’s process metaphysics of “proportionate being,” with its notions of schemes of recurrence and statistical laws, coupled with his concepts of mediation, self-mediation, and mutual self-mediation, helps define the polity as a reality but not a thing. ... A viable metaphysics will address such questions anew. It will inform and strengthen political philosophy.’


‘Between 1942 and 1944 Lonergan moved to an imaging of international economics which enabled his to begin controlling its meaning heuristically. There remained problems for him, such as “The Financial Problem” with which he concluded the 1942 typescript. He concludes that section, and the typescript, by noting that “it is a vast task ....” I wish to bring Insight’s frontispiece from Aristotle and the fundamental thesis of the book to bear on this task. The Club of Rome made popular the slogan “think globally, act locally.” The Aristotelian twist to be given this is “Image globally and locally,” and the imaging is to be proleptic. I wish to place Lonergan’s enabling imaging of international circulation as through the redistribution function in a larger context of a global imaging of two surface spheres of micro-oscillations. To that imaging there is to be added a functional imaging that brings economics and ecology into a symbiotic dynamics. The result will relate heuristically to a sublation of both ecological movements and global struggles with monetary bailouts into a grounding proleptic imaging of “all the concrete inventiveness, all the capacity for discovery and for adaptation that we can command.’


‘... in what way is a venture into neuro-anatomy etc[...] part of self-appropriation? It certainly is a long way from, say, the elementary pointers of chapter 9 of Insight. Yes, it seems a legitimate project when put in the conclusion of chapter 15: it gives a lift to the heuristics of botany, zoology, psychology. But it does not seem to be an essential of self-appropriation, nor of the standard type of self-appropriation that we have become accustomed to in the tradition associated with Lonergan. This, I suspect, is a view that in fact would be shared by almost all of my readers. I think myself that it is a limited and limiting view. Let me see if I can turn your thinking towards a larger view.’

Melchin, Derek Bianchi. ‘A Case Study in Functional Payment Classification.’ The Lonergan Review:
Current accounting practices do not differentiate between the basic and surplus functions of payments. As a result, it is difficult, if not impossible, for economic analysts in the present context to generate adequate data for making judgments about how capital in moving between the two circuits, [the basic and surplus circuits] at any given time. Lonergan’s scheme for classifying payments constitutes an integral element within his response to this problem, and marks a radical departure from present accounting conventions. ... The present offering represents an attempt at illustrating the relevance of Lonergan’s classification scheme in a simple case study. My reflections here are guided by two questions. Are these distinctions really relevant at the microeconomic level? And if so, why? Only near the end of the paper will I turn to making some suggestions regarding the importance of this line of analysis for responding to more complex macroeconomic level.'


‘... Daniel Finn has worked to bring together insights from economics and theological ethics to help enhance our collective understanding of the morality of economic life. ... [I]n his book, The Moral Ecology of Markets, he engages economists in an open and respectful conversation about the moral framework that lies at the heart of the defence of free markets. ... I believe Lonergan’s economics can help advance the project launched by Finn. ... I begin with a brief overview of what I think he [Finn] has achieved in the book. I follow with some brief reflections of my own about what I think this means for understanding markets. I introduce a couple of insights from Lonergan’s economics. And I explore how they might advance the project.’


‘I have some reservations about Lonergan’s theology, which I think are largely, and I hope entirely, terminological rather than substantial in nature. I would like in what follows to take issue with his talk of “positions” (as opposed to “counter-positions”), with his use of the term “conversion” in his later writings, particularly Method in Theology; and with what he has to say about a “person” in his Christology.’


Moloney, Raymond. ‘Lonergan on Substance and Transubstantiation.’ Irish Theological Quarterly 75/2 (May 2010) 131-43.

‘The notion of substance has been a fundamental concept in the history of theology. While many scholars have moved away from the traditional notion, it has remained a basic element in Bernard Lonergan’s work. In his case, however, it is bound up with his critical realism, a contentious issue in itself. This article explains these issues, seeing some of their implications in Eucharistic theology and concluding with some incidental reflections of Lonergan on transubstantiation.’


‘This paper explores the possibility of developing an alternative to the constraints that liberal
assumptions have imposed upon political economic theory and practice. The first section presents the historical origins of the problem that began by substituting the metaphysical foundation of reason with a theology of providence and an empirical science that guide economic activity without the conscious responsibility of human agency. The second section explores developments in Lonergan’s thought that define a heuristic epistemology, a critical metaphysics and a theology of grace from which an historical dialectic unfolds to recover human reason, responsibility and agency. The concluding section outlines some initial learnings [sic] from this framework which offer criteria for the educational program that must be undertaken to orient the ethical praxis of reason that is required for the necessary reconstruction of our political economy.’


‘Organisms need to be understood holistically, as spontaneously integrating their parts in their behavior or performance, but these integrations are transient and not necessarily related to one another systematically. Neither are parts necessarily related to particular processes. Hierarchy theory, a variant of systems theory, with its notion of levels of organization can introduce unwarranted difficulties into understanding organisms. After providing an overview of the non-systematic whole, we will see how Lonergan’s understanding of things and conjugates can be understood in a way that avoids these pitfalls. Though he evokes an understanding of hierarchical structure in his notions of conjugates organizing conjugates and of higher systems and integrations, understanding the part-whole relationship as an inadequate distinction avoids ontological difficulties immanent in reductionism and in understanding causality as below upwards and above downwards. There are key points in his thinking where the notion of emergent probability applied to developing organisms and developing intelligence and knowing requires an understanding of the whole as not fully systematic, though it is not explicitly acknowledged. His terminology remains that of system theory, though the situations discussed are neither systematic nor fully integrated.’


‘What is the relationship between our working knowledge of macroeconomic theory and our effective freedom to cooperate with the gift of God’s grace? ... This is the principal question I will explore in this essay, drawing upon the work of Bernard Lonergan to do so. ... First, ... I sketch the chronology of Lonergan’s scholarly efforts in economics and theology, pointing out the crossover role played by a lecture ... “Healing and Creating in History.” Second, I clarify the set of terms and relations Lonergan presents in that lecture, showing how they provide an “upper blade” for explaining the concrete, practical relations of grace and macroeconomic theory in human affairs. Third, I use this upper blade to analyze an encounter I had with my father some twenty-five years ago, which illustrates the functional relationship between a working knowledge of macroeconomic theory and the freedom to cooperate effectively with grace, “the dynamic state of being in love with God”.


‘The vast majority of commentary on the “current economic downturn” is almost exclusively devoted to finance. Yet the primary economic process is the production process. It is the job of money and finance to adapt to the underlying production rhythms. If we are to understand money, we need to have a handle on production. Starting out with finance is putting the cart before the horse. Lonergan’s two fundamental ideas—the differentiation of two distinct economic circuits, the basic circuit and the surplus circuit, and the pure cycle—can be introduced without the complications of monetary exchange, whether operational or
redistributional. Drawing attention to these elements in their simplest form is a necessary strategy if we are to communicate the fundamentals of economic science. In what follows I introduce the key elements of the production process as first presented by him [Lonergan] in chapter 2 of For A New Political Economy.’


‘[Lonergan] makes a remarkably interesting and significant claim, supported by cogent argument and a compelling theoretical model, that economic slumps are neither necessary nor inevitable. Slumps result from a failure to intelligently and responsibly adapt financial practice to the requirements of the underlying productive process. ... As in medicine a physician considers first the symptoms present in the patient; and then uses his or her training, experience and professional judgment to offer a diagnosis; and then, on the basis of that diagnosis, proceeds to evaluate possible courses of action and to decide upon a treatment likely to be the least risky and most effective; so too this paper approaches the issue of economic slumps by way of considering their symptoms, diagnoses and treatments. It will also raise the question of whether slumps are preventable. ... Lonergan’s theoretical understanding of the differentiation of the two distinct circuits, of the way the sustainability of each depends upon their mutual conditioning and of the requirements of pure cycle, would all feed into thousands of new and detailed understandings of what does, or does not, constitute a phase-appropriate financial, commercial or productive practice.’


‘Bernard Lonergan’s economic analysis is best understood with the framework of his overall methodological, philosophical, and theological work. ... The distinction between basic and surplus goods is the foundation on which he grounds the prescriptive dimension of his analysis. ... To Lonergan, the economy is an important aspect of people’s lives, a moment in the dialectic of history with its development, decline, and redemption. The economy is penetrated by the forces of emergent probability. His model explains the constraints that have to be respected at the macroeconomic level if the goals of the economy are to be achieved. ... We are truly faced with a Novum Organon that finds in the economic sphere a crucial point of application. Method, economic models in a strict sense, philosophical anthropology and philosophy of history, theology of grace and Christology—all contribute to an integrated and symphonic discourse about economic life.’


‘My paper identifies three obstacles to a basic expansion arising from entrenched psychological and social patterns of thinking and acting in consumer societies. They are: Thorstein Veblen’s culture of conspicuous consumption that encourages excessive spending in the basic circuit during a surplus expansion; (2) a politics of envy that censures and would diminish the non-egalitarian results of a surplus expansion; (3) a narrow but widely accepted psychology of motivation that assumes “rationality” in the marketplace is equivalent to the pursuit of perceived self-interest and so has no room for a principle of benevolence outside of close associations. This paper goes on to identify how these three basic obstacles present challenges to the “education of liberty.” Each obstacle has its defenders who see themselves as realists. ... These economic, political and psychological “realisms” are not refutable by formal arguments. As Lonergan noted, the slow climb to an alternative realism and a new economic practice requires that conversion become a topic of serious conversation.’
REVIEWS

Lonergan, Bernard J.F. The Triune God: Doctrines and The Triune God: Systematics. (LSN 30/3; 2009 and LSN 28/2; 2007.)


Haughey, John C. Where is Knowing Going? The Horizons of the Knowing Subject.

Liddy, Richard M. Theological Studies 71:2 (June 2010) 476-77. (LSN 30:4; 2009.)

Walmsley, Gerard. Lonergan and Philosophical Pluralism: The Polymorphism of Consciousness as the Key to Philosophy. (LSN 29/4; 2008.)


DISSERTATIONS & THESES


‘Post-Christian feminists maintain that it is impossible to reverse the ‘sexist society’ permeating Christianity, while reformist theologians struggle with how to articulate a commitment to feminism in spite of it. This thesis recasts the debate in an effort to reconcile feminism and faith. By way of philosophical exegesis, the objective is to bolster the particular aims of reformist feminism, namely recovery from gender bias, and show that there is a place for feminists in the Church. Bernard Lonergan’s dialectical philosophy provides a useful framework for doing so as it allows for a reworking of the basic tensions between Christian and post-Christian feminists. In particular, the historic-religious triad of progress, decline, and redemption reconstructs patriarchy as a symptom of a broader form of systemic bias that is reversible through a knowledge born of faith accessible by all human subjects. The dialectic thereby moves us toward the remote goal of developing an alternative existential critique of patriarchy that is legitimate in both the secular and theological realms and positions the thesis as a contribution to the task of bridging the gap between faith, traditional religion, and feminism.’ (From the Abstract)


‘The ecumenical movement, which received tremendous impetus from Vatican II, has shown signs of a slowdown at the beginning of the 21st century. Although a survey of ecumenical literature reveals that the hallmarks of dialogic communication (openness, transparency and generativity) are still goals of the movement, there is evidence that the current impasse is at least partially the result of paying insufficient attention to two interrelated factors: epistemology and method. Adopting the epistemology of Bernard Lonergan as its conceptual framework, this study presents the thesis that typical comparative or “convergence” method, which so far has characterized most ecumenical dialogue, has not been sophisticated enough
to uncover deep differences of epistemology between dialogue partners. The author proposes Lonergan’s theological method, which is directed at the goal of self-transcendence, as an ideal tool for helping dialogue leaders to transcend the epistemological and doctrinal barriers of the past. As a case study, she examines the reports of the International Reformed-Catholic Dialogue (1968-2007) for signs of epistemological divergence, using content analysis to identify key words that are indicative of two different functional theories of knowing: knowledge by confrontation in the Reformed tradition, and knowledge by participation in the Roman Catholic tradition. The study ends with recommendations from Lonergan’s method for superseding these epistemological differences, with a special focus on the role of epistemology in either facilitating or stalling ecumenical reception.’ (From the Abstract.)


‘The purpose of this dissertation is to demonstrate that Bernard Lonergan’s theory of conversion can be applied to the fictional lives of the three main characters in Susan Howatch’s novels of the Starbridge series. This will validate Lonergan’s theory and provide a comprehensible demonstration of it as well. The rationale of this study is based on two well-established assumptions. The first, articulated by Erich Auerbach in modern literary theory, is that literature mirrors reality; the second, expressed by Paul Ricoeur, among others, is that an author expresses his/her own worldview. Howatch’s three main characters, Charles Ashworth, Jonathan Darrow, and Neville Aysgarth, reflect reality because as clergymen in the Church of England, they sin repeatedly, just as every Christian does. Afterward, through a process of redemption, they confront their sin, repent, and then work to put things right. Writing of those who experience conversion, Bernard Lonergan says that “they have to learn with humility that religious development is dialectical, that the task of repentance and conversion is life-long.” This is precisely the process of conversion that these fictitious characters demonstrate. Susan Howatch herself has written on the ways in which the “religion” of an author necessarily seeps into his/her works. In addition, Howatch admits to having been in the throes of a conversion experience as she wrote the Starbridge novels. On many levels, then, these novels represent reality. Thus they provide a suitable vehicle for applying, exploring, and understanding Bernard Lonergan’s complicated theory of conversion.’ (From the Abstract.)


‘This D. Min. project consisted of developing, facilitating, and evaluating a leadership development series. The intent of the leadership series is to strengthen the connections to our deepest self, core ethical values, and the meaning and purpose of work, to one another and to God. The empirical research of this project was mostly conducted at Ireland Cancer Center, University Hospitals (Cleveland, OH). By the use of pre-series and post-series data gathering and interviewing, the importance of personal and spiritual growth in leadership development as a foundation for ethical, healthy, and productive work, relationships, and community life is validated. In the context of this project, personal and spiritual growth that strengthened desired leadership qualities is understood as becoming more authentic as a leader. The process of reflection and dialogue used in the series, not only resonates with Bernard Lonergan’s theology, but it evidences the universality and truth of his method.’ (From the Abstract.)
Velicaria, Kevin L. *A Neurobiological Assessment of the Function of Dreams as a Means to Understand their Role in Psychic Conversion*. Thesis submitted to the Faculty of Theology of the University of St. Michael’s College in partial fulfillment of the requirements for the degree of Master of Arts in Theology, 2009. No advisor listed.

‘This thesis explores Robert Doran’s development of psychic conversion and its role in Bernard Lonergan's foundational quest for a new method in theology. This method is based on intellectual, moral, and religious conversion. Doran reasons, however, that these conversions cannot take place without establishing authenticity at the level of human experience. This authenticity comes about via a fourth conversion—the psychic conversion, and Doran suggests that this conversion can occur if human beings attend to and make conscious their dream symbols. For this reason, Doran builds his theology of psychic conversion on an understanding of dreams that borrows much from Freudian psychology and Lonerganian philosophy. Though these levels of discourse are helpful, they do not attend to all the data available about the dream experience. As such, another level, the neurobiological, may help Doran develop a more holistic phenomenology of dreaming. Underscoring these aspects of the dream experience shows how psychic conversion motivates a person to pursue self-transcendence in a way that complements the affective nature of divine love, which shapes us into beings-in-love with God.’ (From the Abstract.)

**WEBWORKS**


*Bridgepoise 5*, directed towards those meeting on June 26 at the end of the Boston Conference, proposes a key shift of attitude in the teaching of Lonergan. It relates to the dominance of the theoretic attitude in Lonergan treated in chapter 10 of Pierrot Lambert and PhilipMcShane, Lonergan: His Life and Leading Ideas (cited above).

*Bridgepoise 6* describes the content of lectures delivered by McShane in Nashik, India, on the key variables of Lonergan’s economics. It reaches towards the effective establishment of a new science of economics.

*Bridgepoise 7* describes the content of the August volume of *Divyadaan*, edited by Ivo Coelho, with editorial title, "Do You Want A Sane Global Economics?". The five authors, Pat Brown, Phil McShane, DarleneO’Leary, Mike Shute, and Bill Zanardi, collaborated in eight essays that dovetail with the lectures describe in the previous *Bridgepoise*.

**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!*


‘This short essay discusses spiritual conversation, a basic practice of Ignatian mission, as a constitutive practice in communal discernment and a tool of social justice, and explains why the Province of English Canada has decided to make it one of the defining emphases of its social centre, the Jesuit Forum for Social Faith and Justice.’ At the end of the essay, the author adds a note: ‘... this essay is short and does not footnote sources in the normal fashion. The
sources for these ideas are the work of John English, S.J., in communal apostolic discernment; the work of Bernard Lonergan, S.J., in philosophy and theology; and some published work by the author on communal discernment of the signs of the times ...


‘In several of his writings, Bernard Lonergan emphasized the study of mathematics and especially its history as being important for philosophy and theology. In this article, I offer two examples of how the history of mathematics might inform theology. My first example explores the disparities between Euclid’s Elements and Aquinas’ Summa Contra Gentiles. My second example applies the idea of incompleteness to the “good and necessary consequence” clause of the Westminster Confession of Faith.’


‘Culture is a major category of analysis in contemporary theology, as in all of the humanities. In clarifying the idea of culture, a number of theologians, particularly those engaged in the theology of inculturation and postliberal theologians like Frei and Lindbeck have drawn on the work of cultural anthropologist, Clifford Geertz ... This article outlines Geertz’s definition of culture and his proposals for how culture is best studied, especially through his concepts of local knowledge, thick description and culture as text. It then offers suggestions as to why his approach, which sees culture in terms of meanings embodied in symbols, may be of use for theology.’ There are occasional references to Lonergan at the beginning and towards the end.


‘Recent literature on the natural law exhibits a broad spectrum of positions. There is critique of a methodological atheism and appeal for a more theocentric approach. On the other hand, there is praise for a common language supposedly equally accessible to both secularists and theists. There is a Catholic voice advocating a recovery of biblical natural law, and there is a Protestant Evangelical voice appealing for a permanent philosophy for engagement in public debate. On one view, the lack of agreement and the persistence of certain moral disputes is not counted as evidence against the universal validity of the natural law, while another considers the fact of persistent disagreement as coherent with a cultural pluralism and a denial that natural law provides a universally valid morality. Integration of this complexity is attempted using Lonergan’s distinction between operations and principles, and MacIntyre’s reconstruction of natural law as the preconditions for rational enquiry across boundaries.’

CONFERENCES & COURSES

The 25th Annual Fallon Memorial Lonergan Symposium was held at Loyola Marymount University, Los Angeles from April 8th to April 10 2010. The papers presented at the Symposium included the following: Jeremy W. Blackwood speaking on ‘The Four[-]Point Hypothesis as Relational’; Macon Boczek on ‘Two Revelations in History: “Leaps in Being” and Their Significance for Each Other and for Humanity’; Patrick D. Brown on ‘Insight as Palimpsest: The Economic Manuscripts in the Text of Insight’ (see under Publications for information on a published version); John D.Dadosky on ‘The Aesthetic Experience of Beauty versus the Sublime’; Robert M. Doran on ‘Social Grace’; Francisco V. Galán on ‘The Relevance of Ernst Tugendhat’s Project of Formal Semantics for Metaphysics of Proportionate Being’; Lance Grigg and Amy von Heyking on ‘Lonergan and Current Research on Historical Thinking in Education: A Dialogue’; Glenn Hughes on ‘Transcendent

COMING UP

The 37th Annual Lonergan Workshop will be held at Boston College on June 20-25, 2010. The theme of the Workshop is ‘Reversing Social and Cultural Decline in a Friendly Universe.’ Speakers slated to deliver papers include: Alison Benders, Patrick H. Byrne, Ivo Coelho, Steven Cone, John Dadosky, Robert M. Doran, Richard Grallo, John Huaghey, Grant Kaplan, Paulette Kidder, Chae Young Kim, Robin Koning, Christian Kroksus, Paul LaChance, Angel Lamuño, William Mathews, Michael E. McCarthy, Francis McLaughlin, Gilles Mongeau, Hilary Mooney, Joseph Mudd, William E. Murnion, Donna J. Perry, Matthew Petillo, Gordon Rixon, Maurice Schepers, R.J. Snell, Beth Toft, and Jeremy Wilkins. For further information contact Fred Lawrence, 21 Campanella Way, #346, Theology Dept., Boston College, Chestnut Hill, MA 02467. Telephone: 617-543-9853 or 617-552-8095 (O). E-mail: lawrence@bc.edu

The Lonergan Research Institute at Regis College is pleased to announce the Ninth Annual Bernard Lonergan Lecture, to be given on Thursday, October 14, 2010, at 7:30 pm, in the St. Joseph Chapel at Regis College. The lecturer will be Eugene Ahner, professor in the Catholic Theological Union at the University of Chicago and writer on business ethics. The title of his lecture will be “Business as a Spiritual Vocation.”

The Lonergan Society at Marquette University will once again host the “Lonergan on the Edge” graduate student conference on September 17-19, 2010, on the University campus. There will be no specific theme other than the general interest in Lonergan studies, and papers of any topic related to that interest will be considered. However, there will be a panel discussion on “Lonergan and the Intersection between Philosophy and Theology,” and papers relating to that topic are especially encouraged. Paper presentations will be a total of 30 minutes: 20 minutes for the paper, and 10 minutes for discussion. Proposals should be prepared for blind review (i.e. no names on the paper itself, just the title) and submitted in the form of a 1-page, double-
spaced abstract of the project. Email to lonergansociety@gmail.com no later than 5pm, Monday, July 5, 2010. Submission results will be announced by July 19, 2010. The Lonergan Society of Marquette University http://lonergansociety.wordpress.com/


An Economics Workshop will be held at Divyadaan, Nashik, Sept 9-11, 2010. The effort will be to spread Lonergan's ideas, in dialogue mainly with local economists, people in business, etc. The main speaker will be Phil McShane. Participants are welcome from anywhere. Session titles include ‘The Educational Context’, ‘Fundamental Insights: the New Economic Variables’, ‘Promises, Notes, Credit’, ‘The Rhythms of Innovation’, and ‘Imaging Global Economics’, ‘Structuring of the Global Shift’. Open exchanges follow each session. See the link at www.divyadaan.org for details.

**PROJECTS**

**Lonergan Research Institute.**

A project to add the items held in the library of Lonergan Research Institute to the online catalogue of the University of Toronto Libraries is about 70 percent complete. Items catalogued from the LRI library include primary material by Bernard Lonergan, together with secondary literature on his writings, including books and theses. Researchers can determine if a particular item is held in the LRI library by logging on to the University of Toronto Libraries website at: http://www.library.utoronto.ca/home/, going to ‘Advanced Search’ and then limiting the library location search to Regis Library. The results of such a search will indicate if the item is held in the LRI library.

**Collected Works.** (a) The first set of proofs for volume 22, *Early Works on Theological Method 1*, were returned to University of Toronto Press in early May, along with the index. The next step will be to check the revised proofs, after which the manuscript will proceed to publication. Look for late-summer or early-fall publication date.

(b) The editors are waiting for a second report from an external reader for volume 19, *Early Latin Theology*. The first reader gave a very positive review. Once the book has been approved for publication, the process of copy-editing will begin. This book will probably take at least another year to see the light of day.

(c) Work goes forward on volume 23, *Early Works on Theological Method 2*, with Michael Shields, Danny Monsour, and Bob Doran all engaged. This volume will contain facing Latin-English pages of some of Lonergan's Roman courses on method in the late 1950s and early 1960s, most of it from courses taught at the Gregorian.

**Marquette Lonergan Website:** Bob Doran is at work to provide not only Latin transcriptions but translations of these for items connected with Lonergan's thought on method in the early 1960s. A number of these will be uploaded toward the end of the summer at www.bernardlonergan.com and should prove helpful in tracing Lonergan's development during these important years. Relevant files begin at 43300D0L060.

**Marquette Lonergan Project.** A second website was launched shortly after Christmas: www.lonerganresource.com. This site will be devoted to secondary materials. At present it contains only material from Marquette University. There are proceedings of the 'Lonergan on the Edge' conference conducted there in September and of the 'Lonergan Colloquium,' 'Doing Catholic Systematic Theology in a Multi-religious World,' from October. There are also a number of items from Bob Doran, in the form of lectures, recordings, class notes on *Insight*, and an e-book entitled *Essays in Systematic Theology*. The site is
constructed to publish quality articles on Lonergan from the past fifty years, with permission of authors and publishers; quality books from the same period; proceedings of conferences; dissertations; course notes; and journals. By the end of this summer many of the back issues of *METHOD: Journal of Lonergan Studies* and *Lonergan Workshop* will have been uploaded to the site. The principals responsible for the site are Bob Doran and Greg Lauzon, who has contributed and will continue to contribute his considerable technical skills. Mark Morelli and John Dadosky are assisting in a consultative role.

**PEOPLE**

The final Graduate Seminar for Spring 2010 semester, hosted by the Lonergan Research Institute, Toronto, was held on March 26. The presenter was Robert Sweetman from the Institute for Christian Studies spoke on the topic, ‘When Revelation Teaches by Example: Julian of Norwich, Narrative Inquiry and the Problem of Evil.’ The respondent was Gordon Rixon, director of the Lonergan Research Institute.

RIP. Rev. Joseph F.X. Flanagan, S.J., a beloved Jesuit priest and highly respected professor of philosophy whose seminal programs helped shape both the Philosophy Department and undergraduate education at Boston College, died on Friday, May 14th at the age of 84. Among his notable accomplishments of his 47-year tenure at BC, Joe used grants from the National Endowment for the Humanities to establish BC’s Perspectives Program, a four-year interdisciplinary course of study that integrates the humanities and social and natural sciences through the exploration of the great books of Western Culture. In an effort to relate classroom learning to actual life experience, he co-founded the Pulse Program in 1969, a popular service-learning program that combines the study of philosophy and theology with weekly volunteer service in more than 40 Boston schools, homeless shelters and community agencies. He is the author of *The Quest of Self-Knowledge: An Essay in Understanding Bernard Lonergan’s Philosophy* and dozens of scholarly articles and publications on subjects ranging from epistemology to aesthetics. He also founded and directed the Lonergan Institute at Boston College. “I don’t know anyone who embodied the spirit of wonder that is at the heart of philosophy as did Joe Flanagan,” said BC Philosophy Chairman Patrick Byrne.

**Subscriptions**

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

**Contributions**

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849

‘Lonergan taught course on theological method at universities in Canada, the United States, and Italy. This volume records his lectures and teaching materials, thus preserving and elucidating his intellectual development between the publication of *Insight* in 1957 and *Method in Theology* in 1972. The present volume contains a record of the lectures delivered in 1962 (Regis College, Toronto), 1964 (Georgetown University), and 1968 (Boston College). This is the most ‘interactive’ volume yet published in the Collected Works series. The audio recordings of the 1962 and 1968 lectures are now available on the website [www.bernardlonergan.com](http://www.bernardlonergan.com), as are PDF files of original papers from his 1964 institute at Georgetown. These lectures help to elucidate the development of Lonergan’s ideas on such key notions as horizon, conversion, and meaning, as well as his evolving opinion on how best to divide theology into fields of specialization.’


‘As the field of action-oriented research becomes increasingly diffuse and diverse, this paper seeks to identify common ground across the multiple modalities of action research and collaborative management research through articulating and exploring a general empirical method that is grounded in the recognizable structure of human knowing. This method is grounded in: attention to observable data (experience), envisaging possible explanations of that data (understanding), and preferring as probable or certain the explanations, which provide the best account for the data (judgment). Engaging this method requires the dispositions to perform the operations of attentiveness, intelligence, and reasonableness, to which responsibility is added when we seek to take action. This paper seeks to provide insight into the multiple modalities of action research and collaborative management research and to illustrate how each modality engages the recognizable operations of human knowing.’ (From the Abstract.)


‘... in this paper I will argue that the notion of a fourth stage of meaning is implicit in [Lonergan’s] thought in that it follows logically from his theory of consciousness as unearthed in *Insight* and later in the chapter on meaning in *Method and Theology*. This can be further developed in light of the chapter on religion in the latter text. Thus, I will proceed as follows: a brief summary of the stages of meaning, an argument for the implicit existence of the notion in his later thought, some general speculations on what would characterize a fourth stage and some suggestions about the implications of its emergence.’ (From the Abstract.)

‘This study suggests ways in which functional specialization can make a methodological contribution to the enquiry into religious diversity. This work will be of interest to Lonergan scholars, philosophers of religion, and those interested in method in religious studies. This study proposes a methodological approach to the topic of religious diversity by exploring the division of tasks set out by Bernard Lonergan. Lonergan’s methodological framework, which he called functional specialization, provides a generic differentiation of tasks, each of which is central to the overall project of understanding religious diversity. This study explores the relevance and utility of functional specialization as a methodological approach to religious diversity in the philosophy of religion. It begins by providing a survey of the obstacles which hinder the development of this enquiry and it explains the epistemological grounds of functional specialization.’


‘Qu’est-ce qui est sacré dans l’eucharistie ? Le corps du Christ certes, mais de quel corps s’agit-il ? Pour répondre à cette question, situons-nous dans la logique des Pères de l’Église. Pour eux le corps du Christ, c’est l’Église. On comprend alors que les prières eucharistiques antiques insistent sur le rassemblement dans l’unité de tous les hommes, insistance qui constitue l’axe même de l’épîclesse. Le sacré consiste donc dans la sanctification des communiants, et donc dans leur rédemption, actions qui trouvent à s’exprimer dans le thème de l’unité du Corps. Le sacré, c’est par conséquent ici la relation au Christ, Tête du Corps. Relisant certains écrits de Bernard Lonergan, nous sommes frappés par ses développements sur le Christus totus. C’est le Christus totus qui est le lieu où s’effectue le salut du monde, lieu inspiré par l’Esprit même du Christ et où jaillissent toutes sortes d’idées, de sentiments, de désirs, de projets. Il y a là une « vie intérieure » que l’eucharistie vient conforter. Quand nous parlons des « fruits de la communion », ceux-ci sont aussi ceux de la rédemption, et l’unité constitue l’un d’entre eux ; il tient même la première place. L’eucharistie rejoint par conséquent la « causalité historique ». Or c’est bien par le champ de la causalité historique que passe l’épreuve de vérité pour la célébration eucharistique. La liturgie, tout en conservant sa ritualité propre, doit mettre la communauté sur le chemin de l’histoire concrète. On devine ici que, de par le lien que l’eucharistie entretient avec l’histoire, la distinction entre sacré et profane s’estompe.’


‘The article argues that the debate over continuity/discontinuity at Vatican II is hindered by the descriptive nature of the categories under consideration. To move beyond description and into explanation one must adopt an “ontology of meaning.” The nature of such a shift is illustrated with reference to the works of John Henry Newman, Alasdair Maclntyre, and Bernard Lonergan.’


‘For Bernard Lonergan and Karl Rahner, grace is a reality that can be not only professed in worship or inferred through metaphysical analysis but also experienced in the depths of consciousness. Here the author uses a Lonerganian hermeneutic to study the evolution of the theology of grace from the writings of Augustine through the Scholastic work of Aquinas to the theology of Lonergan. His analysis demonstrates that the transition to an account that
expresses grace in terms of human experience represents a development in the Catholic theology of grace.’


‘... the first sections of this study will present human nature as dynamic and intentional. Thereafter, humanity will be diagnosed as wounded and Lonergan’s solution will be introduced. At the end, we shall be able to conclude that notwithstanding his silence on the topic, he offers a significant contribution to the founding and strengthening of the legitimacy and practice of human rights.’


‘A key legacy of the pontificate of Pope John Paul II was the concept of the new evangelization. This, amongst other things, was seen as a response to rising levels of religious indifference especially in countries that share a Western culture. This paper discusses the new evangelization in the light of two seminal ideas from the work of Lonergan, namely conversion and transcendence. It argues that these perspectives help explain and enrich the concept of the new evangelization. The second part of the paper explores some of the factors that can assist conversion, especially religious conversion.’


‘As currently practiced, macroeconomic theory remains fundamentally static in approach, and [unable] to account for a dynamic system ... Economics lacks the fundamental set of explanatory terms and relations that would make it a genuine or full-fledged science. Thus, while the refinement of the technique of economic practice has been ongoing, economics still waits for its scientific revolution ... It is the central claim of this present work that Lonergan discovered the fundamental set of significant variables for economic science in 1942. It is my belief that if economists were to recognize what Lonergan discovered, the so-far delayed scientific revolution in economics would be under way. Such a revolution would certainly have significant positive influence on the welfare of humankind ... Dissatisfaction with current economic theory is widespread and the need for a genuine science of economics is more readily acknowledged within the field itself. Perhaps the time is ripe for another effort to disseminate Lonergan’s discovery.’ (From the Introduction.)


‘Lonergan’s Early Economic Research delves into the origins of Bernard Lonergan’s economic theory through his own writing on the subject. Shute provides transcriptions of many of Lonergan’s private files on economics for a deeper understanding of his groundbreaking macroeconomic theory. An introduction by Shute contextualizes the works, which also serve as archival materials relevant to the companion volume, *Lonergan’s Discovery of the Science of Economics*. Organized around specific themes such as dialectic of history, methodology, economic history, and price equilibrium, the book makes available a substantial amount of previously unpublished texts. Materials include Lonergan’s earliest notes on economics prior to his move to Rome in 1933, the complete surviving portion of ‘An Essay in Fundamental Sociology,’ and notes on economists Heinrich Pesch and Lionel Robbins, among others. These early works show that Lonergan built his economic discoveries on the methodological developments that he founded in his writings on the philosophy of history.’
Snell, R. J. 'Thomism and Noetic Sin, Transposed: A Response to Neo-Calvinist Objections.'

Abstract: I argue that Thomas Aquinas is not as naively optimistic about the noetic effects of sin as is often portrayed by standard Neo-Calvinist objections. Still, his metaphysics of the human person requires some development to better explain the mind's impairment by sin, a development made possible by the work of Bernard Lonergan and the resulting Lonergan/Aquinas …model of the noetic effects of sin.


There are a number of references to Lonergan throughout the book. Chapter 4 in particular, which begins on p. 144 and ends around p. 176, is titled, ‘A Lonerganian Proof for God’s Existence.’ In the Introduction, the author writes: ‘Lonergan’s argument is so versatile that one can begin with this proof of an unconditioned Reality (the denial of which requires that there be absolutely nothing), and then prove that this unconditioned Reality must be unrestrictedly intelligible, and then that unrestricted intelligibility must be unique ..., and finally that this unique unrestricted intelligible, unconditioned Reality must be an unrestricted act of understanding—understanding itself. Why begin with an ontological starting point? Because, first and foremost, it can be done; second, it complements and reinforces Lonergan’s proof; and third, it will make the proof accessible to readers who prefer an initial ontological (rather than epistemological) foundation. I am deeply grateful to Bernard Lonergan and to his many interpreters for the epistemological insights, the ontological analysis of intelligibility, and the intricate reasoning leading toward the unrestricted act of understanding—understanding itself.’


‘It was a mistake of classical culture in the West to assume that its responses to questions about what was true, good, and beautiful were ahistorical meanings that were the measure of all other cultural responses. ... [A]mid all the coming into being and passing away of cultural responses, do we find any grounds for estimating when cultural changes are advances or declines? Perhaps treating cultural responses as historical variables leads us to a relativistic conclusion about the incommensurability of diverse cultural meanings and metaphysical worldviews. In the following pages, I will propose an alternative conclusion, one indebted to the natural law tradition in the West and to the work of Bernard Lonergan.’

**REVIEWS**


Dias, Darren J. *University of Toronto Quarterly* 79/1 (2010) 403-405


**WEBWORKS**


The first is the complete book, now out of print, in both PDF and ePUB formats. Copyright removed. The second is a 13-page study guide for use with the companion text, *The Lonergan Reader*, ed. Mark D. Morelli and Elizabeth A. Morelli (Toronto: University of Toronto Press, 1997).


A blog comparing Bernard Lonergan and Northrup Frye.


The essay deals with the Vancouver Conference in July - 'Functional Collaboration in Education' - but also takes account of various other initiatives of this year: the outreaches of the Columbia Cosmopolis Group, the Marquette University interest in beginners, and the June 26th meeting in Boston College regarding the future of Lonergan studies.

**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!


‘Fr. [Kenneth] Collins has often mentioned his admiration for the work of the scripture scholar Ben Meyer (d. 1995) and N.T. Wright. Indeed, Wright has acknowledged the important influence on his own work of Meyer, particularly Meyer’s approach to hermeneutics. This paper explores the life and work of Ben F. Meyer, contextualizing his writings within the flow of modern biblical scholarship, of which he was both a consummate practitioner and trenchant critic. The paper also discusses Meyer’s “critical realist” approach to history and interpretation, for which he was especially indebted to the philosophy of Bernard Lonergan and his masterworks *Insight* and *Method in Theology.’ (From the Abstract.)


The article includes a few passing reference to Lonergan and *Method in Theology*.


‘[William Stoeger asks:] “How can we speak of divine causality within the world as we know
it, without compromising scientific and philosophical principles – without using an interventionist model, for instance?” The aim of this chapter is to develop a way of approaching this question that allows for a conversation, an encounter to take place between theology and science.’ The essay includes several references to the writings of Bernard Lonergan, Frank Budenholzer and Michael Stebbins.


The author argues that ‘[a] critical examination as well as purification of all cultures—including western Christian culture—is necessary. To do this is the task of human beings who create culture and whom reason has provided with the rational instruments necessary for the study and reflection that task demands...’ the author of the present article uses his decades-long study of Kant to show that this philosophy—including its present-day variations—is of practically no help to those from other cultures responsible for the task in hand. It is of no help because it restricts speculative reason to the realm of “appearances,” thus furthering the cause of relativism, and because of its dualistic conception of the human being, ... together with its formalism and its absolute autonomy of man in the realm of morals. ... The present article reflects principally on the philosophical foundation of the search for a universal ethics; for the notion of a working out of the moral law “is in the first place philosophical and as such allows for a world-wide dialogue. In its final section, the article goes briefly into the specific contribution of religions as a source of value.’

CONFERENCES & COURSES

The 37th Annual Lonergan Workshop at Boston College was held June 20-25 under the theme, Reversing Social and Cultural Decline in a Friendly Universe. Presentations include


The 2010 Vancouver Lonergan Conference on ‘Education and Functional Collaboration’ was held at the University of British Columbia from July 5th to July 9th. 25 participants were in attendance from various countries and
backgrounds. Philip McShane guided the participants through the issues of economics, functional specialization, theology, and physics. The aim was to develop and implement an adequate metaphysics in education, with particular attention to the importance of knowing oneself as a beginner. Presenters addressed various questions. David Oyler: What is data? John Benton & Terry Quinn: What is description? Janna Rosales: Where does love fit into the intellectual life? Cecilia Moloney: How can cognitional theory be implemented into engineering? Bill Zanardi: How can liberty and credibility be developed in a teacher? James Duffy: What does Lonergan mean by functional Specialization? Robert Henman: How and why do we define an audience?

...the structure of our knowing and doing expresses the conditions of being an authentic person; but this structure is a matter of being attentive, being intelligent, being reasonable, being responsible...to the four there may be added a fifth, Acknowledge your historicity.  

_**CWL 17, 378**_

COMING UP

The Lonergan Research Institute at Regis College announces the Ninth Annual Bernard Lonergan Lecture (Thursday, October 14, 2010, at 7.30pm, in the St. Joseph Chapel at Regis College). The lecturer will be Eugene Ahner, professor in the Catholic Theological Union at the University of Chicago and writer on business ethics. The title of the lecture is “Business as a Spiritual Vocation.”

Marquette University: (1) On September 17-19, the Lonergan Society at Marquette University is hosting its second “Lonergan on the Edge” conference. It is intended mainly to give graduate students and a few others a chance to share their ongoing work and research with one another. (2) The Marquette Lonergan Project is sponsoring the second annual colloquium on 'Doing Catholic Systematic Theology in a Multi-religious World' (November 4-5). The schedule: Robert M. Doran, S.J., ‘Social Grace and the Mission of the Word.’ November 4, 4:00 P.M., followed by a panel discussion. This will be the Doerr Lecture for 2010. Thomas Hughson, S.J., ‘Classical Christology and Social Justice: Why The Divinity of Christ Matters.’ November 5, 2010, 10 A.M., followed by a panel discussion. Danielle Nussberger, 'The Spirit of Truth: Receiving and Communicating the Word in Dialogue.' November 5, 2010, 2 P.M. followed by a panel discussion and open dialogue on all three papers. Panelists have been invited from faculty at Marquette and at other schools and from graduate students in theology at Marquette.

The 2011 Vancouver Lonergan Conference will be held July 11-15, 2011 at the University of British Columbia. The theme is 'Lonergan's Final Specification of Cosmopolis: Implementing the Longer Global Cycles of Incline.' For residence reservations: Contact Stephanie Weston at stephanie.weston@ubc.ca. For conference registration, contact Robert Henman at rohenman50@hotmail.com. Registration fee: $75. Contributions under this theme are invited; please submit them in MSW for distribution to participants by July 1st to Robert Henman at the above address. Detailed information on the conference will be available at a later date at www.sgeme.org

PROJECTS

Lonergan Research Institute.

Regis College offers a $10,000 renewable award for a doctoral applicant specializing in the thought of Bernard Lonergan. For more information, contact inquiries@regiscollege.ca.

Collected Works: (1) Vol. 22, _Early Works on Theological Method 1_, will be published very shortly. (2) Vol. 19, _Early Latin Theology_, is awaiting approval from the Press, at which point the copy-editing process will begin. (3) Vol. 23, _Early Works on Theological Method 2_,...
is being worked on now by Michael Shields, Danny Monsour, and Bob Doran.

Websites: A number of new entries have been added to www.bernardlonergan.com. Check the “News and Events” button on the home page of the site. Also, about the time this newsletter is published, the back issues of Lonergan Workshop and of METHOD: Journal of Lonergan Studies will have been uploaded to www.lonerganresource.com. With each of these journals, we have made available the entire journal for viewing online and individual articles for downloading.

Tom Halloran, of the Lonergan Centre of Sydney Australia announces that its website URL has been changed from www.catholictheology.org/lonergan/lonergan.htm to this: www.lonergan.org.au/ Although much of this web site is still under construction this is now the “official” site for the Sydney Lonergan Centre.

PEOPLE

The final Graduate Seminar for Spring 2010 semester, hosted by the Lonergan Research Institute, Toronto, was held on March 26. The presenter was Robert Sweetman from the Institute for Christian Studies spoke on the topic, ‘When Revelation Teaches by Example: Julian of Norwich, Narrative Inquiry and the Problem of Evil.’ The respondent was Gordon Rixon, director of the Lonergan Research Institute.

RIP. Dr. Charlotte Hunter Tansey died after a prolonged illness on August 26, 2010 in her eighty-ninth year. Dr. Tansey was a founding director of the Thomas More Institute of Adult Education in Montreal sixty-five years ago and, succeeding Fr. Eric O’Connor S.J., was president of the Institute for eighteen years until her retirement. Lonergan was associated with the Thomas More Institute at its inception, and Dr. Tansey was co-editor of Caring about Meaning: Patterns in the Life of Bernard Lonergan, which records interviews with Lonergan, in which she took part. A funeral mass for Dr. Tansey was celebrated at St. Gabriel’s Church, Montreal on August 30.

Contributions

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

Tad Dunne
2923 Woodslee Dr
Royal Oak, MI 48073

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

ISSN 0845-2849
PUBLICATIONS


‘[This chapter] first elucidates the current debate between quantitative researchers and their critics by situating it within the paradigms articulated by Gibson Burrell and Gareth Morgan in Sociological Paradigms and Organizational Analysis. Then, it proposes a further refinement of Burrell and Morgan’s work by drawing on the work of Bernard Lonergan, demonstrating how his work bridges the chasm between the two camps. It then points out the current “flatland” state of the social sciences, drawing on Richard Bernstein, Jurgen Habermas, Charles Taylor, and Alan Wallace, who all address the limitations of contemporary social science that focuses solely on “what is.” It then uses the work of Daniel Helminiak, who extends Lonergan’s work to the social sciences, to propose a solution to the dilemma at hand, showing how spirituality and the social sciences can live together harmoniously and complement one another in the spirituality at work conversation.’


‘This article explores insights from René Girard and Bernard Lonergan on the ‘structure’ of evil in human living. For Girard, the root of human evil lies in rivalries, affections of the human heart that lead to mimetic competition, and in the extreme, to the scapegoating of innocent or vulnerable people. For Lonergan, evil is the opposite of the good, so that there is a sense in which he identifies evil as it opposes the good at every level of its structure. In the
case of both thinkers, the hope of a solution to the persistence of evil lies in the positive mimesis or imitation and participation in the Triune life of God.’ (Abstract.)


‘This paper will explore how Lonergan’s later thought might bear on an aesthetic argument for God’s existence, which could complement the argument for God’s existence developed in Insight, chapter 19. ... The purpose of this paper is to articulate the aesthetic experience from the philosophy of Lonergan and illustrate how this gives way to a contemplation of beauty leading naturally (logically) to the question of God or some ultimate significance that is transcendent. Such a question is answered, one could say, in the moments of aesthetic experience, wrought with a surplus of meaning, which de facto imply a sense of ultimate reality in which general transcendent knowledge is reasonably deduced.’


‘This paper uses the thought of the philosopher and theologian, Bernard Lonergan, the anthropologist, Clifford Geertz, the writer on religion, Mircea Eliade and successor of Lonergan, Robert Doran, to look at sacred symbols. It argues that certain primary sacred symbols in a community function in an explanatory way. The paper concludes by illustrating how key symbols function in three religions: a native American religion, Christianity and Buddhism. The author notes that besides attending to the symbols of a religion, it is also necessary to pay attention to the concrete drama of daily living if we are to be able to interpret the symbols correctly.’ (Abstract.)


‘This paper introduces the work of B. F. Lonergan, a Canadian philosopher and theologian, who is almost unknown in [the] Slovak philosophical context. The paper covers basic elements and sources, which are necessary for the research on Lonergan’s work. Since Lonergan’s texts are new for our philosophical community, we are facing the problem of how to translate some of the key terms of his philosophy (e.g. ‘insight’). In its second part, the paper shows [some] basic principles of the transcendental method in philosophy. There is a specific tradition that Lonergan is part of, [namely,] transcendental Thomism. Its [other] representatives are, among others, Maréchal, Muck, and Coreth. They accept the classical principles of Thomistic philosophy, [and] respond to Kantian philosophy. The analysis of the success of the transcendental method in philosophy is valuable and helps us to understand the developments in modern philosophy.’ (Abstract, with slight amendments.)

This journal has recently moved to: http://journals.library.mun.ca/ojs/index.php/jmda. It now allows for completely online submissions and editorial process. Volumes 1-4 are still available at the old site: http://www.mun.ca/jmda


‘James and Lonergan both dealt with religious conversion issues as a sort of apex to their study in their major works. ... Because of Lonergan’s criticism of pragmatism, mainstream Lonerganian scholars have also seemingly been turned away from attending to classical American thought. As best as I can judge, they do not show much interest in relating Lonergan’s views to this school of American thought. They seem instead to pay more attention to European developments and to finding ways of relating Lonergan’s work to the European tradition. In this essay, therefore, I will specify and compare the ideas which are shared between William James and Bernard Lonergan in their study of religious conversion.’


‘...there is a context of enrichment in so far as one pauses over the title question as a sort of an inner-divine dialogue: Hindu or Christian or even mono-divine self-searching. Of course, in a developed perspective on divinity, the question-mark comes to be acknowledged as metaphorical. But there is an enrichment to be had in brooding over the divine brooding. And it can be further enriched in so far as the “you” is not inner to divinity but “the other” brooded over by the divine, in whatever sense a high religion gives “the other”: then the want becomes the want of history, the desire of the everlasting hills or the hills of Zulu Africa. It is this want, especially as an educational want, that is my present topic, the want as brooded over by divinity and humanity, indeed best done in the togetherness of divinity and humanity that can be identified as kataphatic prayer. However, the simplest meaning of the title is as a question from me to you, a question then to be brooded over and cherished by you.’ There are frequent references to Lonergan throughout the text.


‘My contention is that Rahner’s and Lonergan’s philosophy of religion can ground the notion of a shared religious experience or common consciousness of grace that spans the borders of the religions and take seriously the claim of a genuine variety within religious experience. ... First, [this essay] summarizes Lonergan’s and Rahner’s universalist view. Second, it presents two challenges to the universalism of Rahner and Lonergan—one from George Lindbeck and his post-liberal school of theology and the other from the Levinas-Derrida tradition of post-modernism. Third, it offers a Rahnerian-Lonerganian response to these challenges. Fourth, the paper will spell out the implications of Rahner’s and Lonergan’s philosophy of religion for inter-religious dialogue. In this section, I will argue that Lonergan’s and Rahner’s philosophy of religion gives rise to an approach to other faith traditions that can benefit the study and practice of interreligious dialogue in a 21st century global situation.’


‘Lonergan's account of Christ's human knowledge, by its use of technical terms and a carefully worked out analogy from human knowing, represents an advance on Balthasar's often fluid position. While sympathetic to the notion of systematic theology as primarily an explanatory discipline, the article suggests several openings where more dramatically oriented categories might complement such an approach.’ (author's abstract.)

‘[Lonergan’s] complex thought contains much of vital importance to understanding contemporary global issues from economics to education and, of course, philosophy and religion. Theology mediates between religion and culture. Theology of religions is the discipline that thematizes the relationship of Christianity to other religions. Three decades of effort by specialists have generated a theological ‘Babel.’ The confusion and lack of a cumulative result have led to alternative paths to the discipline: a comparative theology of religious engagement in the US, and an intercultural theology in Europe. Still, the impasse remains. Lonergan offers dynamic structures, heuristic tools, and a collaborative framework for specialists to rise to a higher viewpoint and move toward a comprehensive understanding of the fact and significance of religious diversity. The task and nature of the discipline can be reconceptualized with his critical contribution.’ (Publisher’s blurb.)


‘El artículo expone primeramente el método trascendental de Lonergan y el papel que en él juegan las conversiones, en especial la afectiva, y su influjo indirecto en dos de sus especializaciones funcionales (“dialéctica” y “fundamentaciones”). Luego lo relaciona con la “praxis como método” según el mismo Lonergan, y a ésta, con el conocimiento por connaturalidad tomista, el discernimiento afectivo ignaciano y el método directo blondeliano. Finalmente trata del método dialógico como método práctico para superar —según Lonergan— el absurdo social. Así se muestra la importancia de la conversión afectiva tanto en la teoría como en la praxis.’


‘... this paper seeks 1) to provide a synopsis of Bernard Lonergan’s proof for the existence of God as presented in chapter nineteen of Insight, 2) to explain how Lonergan later came to critique his approach in Insight 19 in light of subsequent philosophical developments, and 3) to assess the ongoing relevance of Lonergan’s Insight 19 argument given the aforementioned critique. The issues discussed in this paper are important for a variety of reasons. First, Lonergan’s argument for the existence of God may in fact be a sound argument. Second, Lonergan prefaced his argument with the incredibly bold and enticing claim that while arguments for the existence of God are many, all such arguments are implicitly included in the general form of his own argument. And third, however one may assess the preceding claim, the second and third parts of this paper will raise fundamental questions regarding the function and existential significance of any philosophical proof for the existence of God, and by doing so will contribute to contemporary discussions concerning the relevance of philosophical theology.’


‘My aim is to highlight four philosophical presuppositional issues that underlie the questions associated with God-arguments precisely as such. ... The first of the philosophical
presuppositional issues I have in mind is epistemological: Do I ever genuinely know anything at all? The remaining issues are metaphysical. One is general: What are the characteristics of reality precisely as such? And two are particular: Is utter badness real? Is direct divine self-disclosure real? In the first part of my paper’s three parts, I will recount four common stances on these issues that short-circuit the enterprise of attempting to argue philosophically in favor of God before it gets started. ... In the second part ... I will review two other common stances that serve to undercut the potential religious relevance of any philosophical God-argument, even if it happens to be rationally successful. ... Finally, in my paper’s third part I will spell out a further set of philosophical presuppositions, all of which, in my view, must be in place if any particular argument in favor of God is to have hope of being rationally successful and religiously relevant.’

Walczak, Monika. ‘Bernard Lonergan’s Philosophy of Knowing’ (‘La filosofía del conocer de Bernard Lonergan.’). Revista de Filosofía 45 (Septiembre-Diciembre 2008) 141-52.

The paper gives a general presentation of the profile and philosophical achievements of Canadian Catholic theologian and philosopher Bernard Lonergan, especially his cognitional theory and epistemology. It confines itself to expounding his views from his main philosophical book: Insight: A Study of Human Understanding. To present Lonergan's philosophy of knowing it addresses the following issues: 1. Life; 2. Influence; 3. Works; 4. A general account of Lonergan's philosophy; 5. Knowing as a subject of philosophy; 6. Self-appropriation as the aim and method of philosophy; 7. Basic philosophical questions and a hierarchy of the areas of philosophy; 8. Cognitional theory and the cognitional question: a) The generalized empirical method; b) The dynamic structure of knowing (experiencing, understanding, judging); 9. Epistemology and the epistemological question: a) The aim of knowing; b) The notion of objectivity; 10. The metaphysics of the knowing subject and the metaphysical question: a) The notion of being (reality); b) The infinite desire to know and being an authentic knower.’ (From the Abstract.)


‘Ce livre présente la pensée d’un philosophe et théologien canadien anglophone, Bernard Lonergan, jésuite, considéré outre-Atlantique comme un des grands penseurs contemporains. Bernard Lonergan est l’homme d’un projet: réconcilier la foi et la raison, et l’homme d’une découverte: le rôle essentiel de la conversion, qu’elle soit intellectuelle, morale et religieuse, dans le processus de la vérité. Sa théorie de l'objectivité, comme subjectivité authentique, tente de réconcilier la métaphysique classique avec la gnoséologie moderne issue de la philosophie du sujet. Elle cherche à unifier les champs de l’expérience, de la norme et de l’absolu. L’illimité de ce qui s’offre au regard de l’homme lui fait prendre conscience que son existence est fondée sur l’inconditionnel d’une nature primordiale à laquelle il donne le nom de Dieu. Et dans l’événement de sa foi, qui est la transfiguration de son désir d’être, il découvre que Dieu se nomme lui-même et le fait devenir «être en amour». La Presqu’île du divin indique d’une façon imagée la profondeur de la découverte de Bernard Lonergan au coeur de l'intelligence humaine, de son processus, de son désir d'être et de connaître. Le Transcendant n’est pas enfermé dans sa propre immanence mais le mouvement de sa propre immanence lui fait reconnaître qu’il existe une signification de lui-même qu’il ne peut tirer de lui-même, qui n’est pas pure auto-transcendance mais qui se révèle dans son auto-transcendance, ce que Lonergan appelle aussi la subjectivité authentique. Ce livre voudrait faire connaître en France cette pensée qui cherche à la fois à abattre les bastions mais encore à franchir les limites habituelles que l'on met entre philosophie et théologie, entre raison et foi, entre culture et foi, à travers l’éros de l’esprit humain.’


**REVIEWS**


Martin, Stephen L. *Healing and Creativity in Economic Ethics* (LSN 28/3; 2007).


**WEBWORKS**

Bernard Lonergan.com

Since the last LSN, many new materials have been added to [www.bernardlonergan.com](http://www.bernardlonergan.com) (primary materials). Check the ‘News and Events’ section on the site. Recent additions include the ‘fragments on assent’ still extant from Lonergan’s lengthy essay on assent in the early 1930s and notes for a lecture delivered in 1947 on the metaphysical framework for the psychology of *Verbum*. A transcript of the 1971 Institute on *Method in Theology* at Milltown Park, Dublin, is now available, as are both recordings and transcripts of the question-and-answer sessions at the Lonergan Workshops of 1977, 1978, and 1979. Bob Doran has transcribed some Latin and English handwritten notes written in the early 1960s related to the various courses and institutes on method. A number of these transcriptions are available on the site.

Lonerganresource.com.

Now available at [www.lonerganresource.com](http://www.lonerganresource.com) are all the back issues of *Lonergan Workshop* and of *Method: Journal of Lonergan Studies*. Also new to this website are the following events/conferences:

both pdf documents and mp3 recordings (titles listed above). (4) Several lectures by Robert M. Doran, as well as lectures by Mark Morelli (‘Fides et Ratio: The Final Chapter’), H. Daniel Monsour (‘Harmonious Continuation of the Actual Order of This Universe’), and Tad Dunne (‘Next Revolution in Ethics’ and ‘How a Christian Watches the News and Prays’). Some of these are pdf documents, and some include mp3 recordings.

Also appearing are two articles by John Dadosky, one by Leo Serroul, and thirteen by Tad Dunne. Check the website for titles. Tad Dunne’s popular book Lonergan and Spirituality is now available on the site. Finally the site now has two doctoral dissertations: John Little, ‘Lonergan’s Intentionality Analysis and the Foundations of Organization and Governance’ and Leo Serroul, ‘A New Divine Perfection: An Interpretation of Bernard Lonergan’s The Triune God: Systematics from the Viewpoint of Order’ (revised from 2004 dissertation, on the basis of the CWL translation).

McShane, Philip. www.philipmcshane.ca. 


Bridgepoise 10: ‘The Liberal Arts as the Core of Future Science: Part Two.’ The keynote address given at the International Conference on the Liberal Arts (Sept 29- Oct 1) at St.Thomas University (Fredericton, New Brunswick). It complements the paper given at this conference which appears in Bridgepoise 3.

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!


‘A common set of metaphysical assumptions inform the theological proposals of many contributors to Theology and the Political: The New Debate. Those assumptions are orientated toward grounding the possibility of genuine ontological creativity (poesis) in a particular construal of nature’s mediation of the supernatural. Applying the claims of Bernard Lonergan’s early work on grace and freedom to those assumptions, the argument is made that this position repeats the most fundamental flaws of the Bañezian position in the de Auxiliis controversy: namely, a basic confusion of form with act, which gives rise to the misguided assumption that a “third” (i.e., physical premotion, causal influx, sophia) must be posited to mediate divine grace to the world and within it. It is argued that this confusion reveals that a competitive understanding of the God/world relation is presumed in this proposal, which itself is the result of a failure to affirm the absolute and immediate dependence implied by the doctrine of creatio ex nihilo.’


‘The purpose of this paper is twofold: first, to discuss certain key issues involved in the science wars; second, to review William Rehg’s Cogent Science in Context: The Science Wars, Argumentation Theory, and Habermas.’ There are frequent references to Lonergan throughout the article. At one point, the author writes: ‘Lonergan’s (1992) Insight was originally published in 1957, a few years before Thomas S. Kuhn’s The Structure of Scientific
*Revolutions* (Kuhn, 1970) started the science wars that Rehg discusses. In my estimate Lonergan’s *Insight* provides the most robust epistemological defense of scientific cognition and reasoning that I know of. In it Lonergan has painstakingly worked out what he refers to as the generalized empirical method (Greek *methodos* = *meta* + *hodos*, way, hence way of proceeding). Moreover, he claims that the generalized empirical method governs all well-grounded, intelligent, reasonable, and responsible human thinking.’


‘An analysis of the concepts of subjectivity and objectivity at work in standard introductions to philosophy reveals an oversight of self-knowledge and tracing the move from a commonsense culture to a scientific one throws up the idea of self-appropriation as the hidden heart of modern thought. The aftermath of the rise of modern physics has been a picture of reality as alienated from our commonly experienced sense of purposes, aims, and intentions as defining our everyday lives, what we may call our “subjectivity”. The existentialist reaction to this has been stifled by this Cartesian dichotomy but the non-sceptical neo-Thomist approach of Bernard Lonergan uncovers the element of self-reflective judgment in knowledge and grounds an act of self-affirmation, thematizing responsibility and agency. I present, with critique, influential moments in the genesis of the received notions of objectivity and of subjectivity, and argue for the inadequacy of Nagel’s problematization of these categories of contemporary thought. With the aim of suggesting a rethink of how philosophy questions are framed in our syllabus I argue [that] two recent papers by colleagues exhibit this very oversight of self-knowledge.’


To explain his title, Massa sets aside an institutional history of Catholicism, as well as a studies of what ordinary Catholics believe and what efforts were made by marginalized groups (women, Hispanics, immigrants from Southeast Asia). Instead he takes a ‘history of ideas’ approach, citing Charles Taylor's *A Secular Age* as an illustrative model. The key idea he proposes is *historical consciousness*, citing Lonergan in several places, particularly his 1966 article, ‘The Transition from a Classicist World View to Historical Mindedness’ (*A Third Collection*, pp. 1-9).


‘It is rather widely agreed among thoughtful people, that the humanities in our universities have gone to hell in a handbasket. If I may reassure the reader, and change the metaphor, I do not state or imply that universities are going to the dogs. In the words of George Orwell, ‘These are the dogs. You are at them.’ Objective scholarship and rational discussion have largely gone by the board, and the identity politics of race, gender and sexual orientation have taken their place. What are the causes, and what is the solution? The answer to both questions, I maintain, is basically philosophical.’ There are frequent references to Lonergan throughout the article, and the author concludes: ‘our culture, frankly, is starved of what Lonergan has to offer; and this is nowhere better illustrated than in the state of our universities. Higher education, and indeed education in general, is not about telling people what they want to hear. It is about exercising people’s minds in the ways indicated by the transcendental precepts, so that they can use them for themselves to find out what is true and what is good, and act accordingly.’

In this address—originally given to conferees at the Lateran University in November of 2006—Ryba identifies one of the causes of the success of the phenomenological movement connected with the Analecta Husserliana: membership in this movement is accompanied by a conversion (understood in the phenomenological sense). Following the ideas of Husserl, Stein, Lonergan, and Tymieniecka, Ryba explains in what sense commitment to the project of the Analecta Husserliana may be construed as a philosophic conversion. He concludes that this conversion is tantamount to the re-education of the esemplastic sense, a re-education which takes place both through a conscious understanding of Tymieniecka’s phenomenological project and though a liminal, 'alchemical' transformation that the style of her philosophical writings effects in the reader’s imagination.

CONFERENCES & COURSES

Teaching as an Ethical Act: Faculty 2010 Summer Seminar, Center for Catholic Studies Seton Hall University. Facilitator: Dr. Michael Doorley. ‘Teaching is a profession that places those of us who are teachers into powerful and influential roles. As with any exercise of power, one must learn to wield that power responsibly. It is on this question of responsibility that this workshop focuses its energies. We will look for guidance in the work of the late philosopher/theologian Bernard Lonergan to sort through the ethical dimensions of teaching – raising questions about one’s attentiveness to the task, one’s openness to insight, one’s quality of judgment, and one’s more or less adequate response to what is valuable. Finally, we will explore how one can understand and value one’s teaching as an act of love, calling on St. Augustine for inspiration and example.’ The following seminar reflection articles are available online at: http://scholarship.shu.edu/cgi/viewcontent.cgi?article=1000&context=summer-seminars#page=49: (1) Paula B. Alexander, ‘Teaching as an Ethical Act’; (2) Tracey L. Billado, ‘Teaching as an Ethical Act’; (3) Maureen Byrnes, ‘Teaching as an Ethical Act’; (4) Colleen Carrington, ‘Teaching as an Ethical Act: The Profession of Nursing’; (5) Colleen M. Conway, ‘Teaching as an Ethical Act’; (6) James K. Daly, ‘Teaching as an Ethical Act: Reflections’; (7) Mark Doorley, ‘Teaching as an Ethical Act’; (8) Paul F. Gibbons, ‘Teaching as an Ethical Act’; (9) Anthony L. Haynor, ‘The Sociological Perspective and the Ethics of Teaching’; (10) Rosemarie Kramer, ‘Teaching as an Ethical Act’; (11) Richard M. Liddy, ‘The Doorley Seminar and Bernard Lonergan’; (12) Marianne Lloyd, ‘The American Psychological Association Would Support the 5 “Be’s”’; (13) Tony Loviseck, ‘Reflections on Teaching as an Ethical Act’; (14) Elizabeth McCrea, ‘Teaching as an Ethical Act: Designing Courses as a Means of Fulfilling the University’s Mission’; (15) John T. Saccoman, ‘All I Needed to Know about Teaching Mathematics I Learned from Bernard Lonergan ... and George Harrison’; (16) Kelly A. Shea, ‘Do We Know How to Teach?’; (17) John Wargacki, ‘Patterns of Experience and of Poetry: Meaning and Beauty in the Universe of Verse’; (18) Yeomin Yoon, ‘Economics: An Important Dimension of Ethics’; (19) Debra Zinicola, ‘Bernard Lonergan’s Patterns of Experience in Science Education.’

A meeting organized by Saturnino Muratore, Edoardo Cibelli and Cloe Taddei-Ferretti under the title, The Centrality of the Subject for the Foundation of a Method in Theology by Bernard Lonergan, was held Istituto Italiano per gli Studi Filosofici, Via Monte di Dio 14, 80132 Naples, Italy, on Thursday December 2nd, 2010. Among the presenters were: G. Guglielmi speaking on ‘Reflections on Fundamental Theology Starting from the Methodological Proposal of B. Lonergan’; E. Cibelli on ‘The Hierarchy of Values in the Existential Horizon of the Subject’; G. Piccolo on ‘Lonergan’s Contribution to a Theory of Interpretation’; S. Muratore on ‘The General
Lonergan Studies Newsletter 31:4

and Special Categories in the Foundational Work of Lonergan’s Method”; W.A. Mathews on ‘On the Relationship between Self-Appropriation and Intersubjectivity according to Bernard Lonergan”; P. Giustiniani on ‘The Centrality of the Subject for the Lonerganian Foundation of a Method in Theology”; A. Trupiano on ‘The Turn to the Subject and Transcendental Method: The Encounter with Hermeneutics”; C. Taddei-Ferretti on ‘The Genuine Subject Shaped, according to Lonergan, by Togetherness and Responsibility.’

Lonergan on the Edge

A discussion was included with participants Frederick Lawrence (Boston College), Paul St. Amour (St. Joseph's University), James Taylor (Boston College), and Ben Suriano (Marquette University).

The Second Annual Colloquium on Doing Catholic Systematic Theology in a Multi-religious World was held on November 4-5. Three papers were presented: Robert Doran, ‘Social Grace and the Mission of the Word;’ Thomas Hughson (Marquette University) ‘Classical Christologies and Social Justice: Why the Divinity of Christ Matters;’ and Danielle Nussberger (Marquette University), ‘The Spirit of Truth: Receiving and Communicating the Word in Dialogue.’

Professors Paul LaChance of St Elizabeth's College in Morristown, NJ, John Dadosky of Regis College, Toronto, and Susan Wood of Marquette University responded to Professor Doran's paper. Professors Darren Dias of St Michael's College, University of Toronto, and Bryan Massingale of Marquette University, and Marquette graduate student Juliana Vazquez responded to Professor Hughson's paper. Professor Randall Rosenberg of Fontbonne University and the Marquette graduate students Jeremy Blackwood and Anne Carpenter responded to Professor Nussberger's paper.
COMING UP

The 26th Annual Fallon Memorial Lonergan Symposium will be held from Thursday, April 28th to Saturday, April 30th, 2011, at Loyola Marymount University, Los Angeles. This year’s symposium (cosponsored by the Los Angeles Lonergan Center at LMU, the Lonergan Institute at Boston College, and the Lonergan Research Institute in Toronto) will pay tribute to Philip McShane in his 80th Year. Paper proposals (one-page abstracts) and panel proposals must be received no later than January 15th, 2011, and notices of acceptance will be sent by February 15th. Completed papers must be submitted no later than April 1, in .doc or .docx format by email to: mmorelli@lmu.edu. Papers will be distributed prior to their presentation. They may be of any length, but speakers will be allowed only 20 minutes to present their central thesis and 10 minutes for questions. Digital copies of the Symposium Program will be distributed by email prior to the symposium. Pre-register by March 1, 2011 by email to mmorelli@lmu.edu. Provide your name and professional affiliation. Let us know if you plan to attend our Saturday evening banquet and if you require a vegetarian meal. Registration Fee is $40 US payable on the first day of the symposium. The registration fee is waived for graduate students.

2011 Vancouver Lonergan Conference.
Theme: Lonergan’s Final Specification of Cosmopolis: Implementing the Longer Global Cycles of Incline, July 11-15 at the University of British Columbia. Papers on this theme should be submitted in Microsoft Word for distribution to participants by July 1st to Robert Henman at rohenman50@hotmail.com. Registrations (fee=$75) should be emailed to Robert Henman. For residence reservations, contact Stephanie Weston at stephanie.weston@ubc.ca. For a booking go to https://reserve.ubcconferences.com/GROUP/availability.asp?hotelCode=UBC&sd=t=Check+In &startDate=07%2F10%2F2011&edt=Check+Out&endDate=07%2F14%2F2011&adultr=1&ch ildren=&rooms=1&requesttype=invBlockCode &code=G110711 Updates will be available at a later date at www.sgeme.org

PROJECTS

Lonergan Research Institute.
The Lonergan Research Institute sponsored two Graduate Seminars during the 2010 Fall Semester. On October 15th, Eugene Ahner presented a paper titled, ‘Progress: The First of Lonergan’s Three Heuristics of History.’ Sean Mulrooney from Regis College was the respondent. On November 12th, Mario D’Souza, Dean of the Faculty of Theology, University of St. Michael’s College, presented a paper titled, ‘Something Rather than Nothing?: Contemporary Culture’s Confusion about the “Something”.’ Pamela Reeve from St. Augustine’s Seminary was the respondent. The Institute also sponsored a guest-lecture in philosophy on Thursday, November 25. Dr. Dwayne Raymond, Department of Philosophy, Texas A&M University, lectured on ‘Euclid and the Euthyphro,’ arguing that ‘some of the problems that we discover in ancient arguments stem from an incompatibility between the sound logic that we use to reconstruct and evaluate the argument and the sound logic used by the ancient author.’ The following day, Dr. Raymond conducted a seminar entitled ‘Distinguishing between Logical and Linguistic Insights.’ The seminar delved into ‘the role that qua (hei in Greek) plays within ancient logic, focusing on the reason that the ancients use qua as they did.’

Collected Works

Volume 22 appeared in October: Early Works on Theological Method 1, ed. Robert M. Doran and Robert C. Croken. Volume 19, Early Latin Theology, has been approved for publication by University of Toronto Press. Look for a late 2011 publication. Volume 23, Early Works on Theological Method 2, trans. Michael G. Shields, ed. Robert M. Doran and H. Daniel Monsour, is well on the way to being submitted.
to the Press. It will be submitted early in the new year.

Lonergan Organizations Website

The Lonergan Centre at Saint Paul University has launched a website dedicated to communications among Lonergan organizations. This website does not aim to replace any of the existing websites; rather, it aims to help communications among Lonergan organizations worldwide. It is a Wiki site, so it is co-owned by animators of centers, institutes, and associations dedicated to the Lonergan enterprise. See 'Join this Wiki' at http://lonergan-links.wikispaces.com/ for instructions on how to register so you can post announcements about the work you are doing and messages about forthcoming events of your Lonergan organization. There is also a discussion forum for exchanging ideas. (Since the goal of this website is confined to assisting Lonergan organizations, it does not list personal websites.

PEOPLE

On Thursday, October 14, 2010, Eugene Ahner from the Catholic Theological Union at the University of Chicago delivered the Ninth Annual Lonergan Lecture in St. Joseph’s Chapel, Regis College, University of Toronto. The talk was titled, ‘Business as a Spiritual Vocation.’ On Friday, October 15, 2010, JohnDadosky presented a paper at the Kierkegaard Circle, Trinity College, University of Toronto, titled ‘Recovering Beauty in the Subject: Balthasar and Lonergan Confront Kierkegaard.’ Danny Monsour has announced his retirement from the Lonergan Research Institute and plans to relocate to Australia by late December. Danny will continue to collaborate in the work of the LRI, principally as a contributing editor for the Collected Works of Lonergan and a resource person for the production of the Lonergan Studies Newsletter. 'Make no mistake: his research has been both thorough and letter-perfect. Just a phenomenal contribution to anyone who wants to know "what's going forward" in the Lonergan enterprise.' - Tad Dunne, ed.

Subscriptions

Online current and past issues available at www.lonergan.on.ca and lonergan.concordia.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Danny Monsour.

Sponsor

Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Gordon Rixon, SJ; gordon.rixon@utoronto.ca; Tel: 416-922-5474 ext. 225. Associate Director: Michael Vertin; michael.vertin@utoronto.ca Tel: 416-966-1216. Editorial Assistant: Danny Monsour; d.monsour@utoronto.ca. Tel: 416-922-5474 ext. 224.

Contributions

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849
LONERGAN STUDIES
NEWSLETTER 32:1 MARCH 2011

PUBLICATIONS


‘At a conference dinner two years ago, I was asked what my theory of my engagement in organization development/action research was. Quite spontaneously, I replied that it was about integrating practical knowing, theory and interiority. Whatever about the surprise expressed by my dinner companion who asked the question, I was surprised by own answer. I was not able to develop my answer on that occasion, and I made a mental note that someday I would take the opportunity to explore and try to articulate more fully what I meant. I have since undertaken this exploration, and so in this contribution I seek to engage in a first person philosophical reflection on how I understand my practice as an action researcher, so as to contribute to our developing understanding of the scholarship of practice. I ground this inquiry in the work of the theologian-philosopher, Bernard Lonergan on whose empirical method I base my way of working (Coghlan 2008, 2009, 2010). . . . The structure of this exploration is as follows. In the first part of the article I reflect on the philosophical process of first person practice, and focus on the operations of human knowing which yield a general empirical method. In the second part, I outline some of the characteristics of meaning and introduce Lonergan’s (1972, 1993, 1996) notion of the realms of meaning: common sense, theory and interiority as a framing for an epistemology for the action researcher. Finally, I reflect on my framing of my work as an action researcher.’


Bernard Lonergan is one of ten religious thinkers covered in this book. Chapter five is devoted to the contribution made by Lonergan, and commences with the following paragraph: ‘If Bernard Lonergan remains one of the largely unknown giants of twentieth-century theology, the reason is not hard to find. He dedicated himself so much to the foundations of theology and philosophy that his work never reached a wide public. Even today there are many professed theologians who have little acquaintance with his writings. Yet others regard this Jesuit Canadian as a genius who in time will come to be recognized as such. Here the aim is to pick out certain aspects of his work seeking, as in other chapters, to discern what light he offers for our faith journey today.’ (p. 64)

‘This article ponders the possibility of collaboration between the exegete and the theologian. In reflecting on a particular instance of collaboration focused on the Gospel of John, it suggests a judicious application of Lonergan’s “four dimensions of meaning” will be a useful tool in expressing the cognitive (objective reality), constitutive (identity-forming), communicative (community forming), and effective (world-forming) bearing of the Biblical text.’


‘A key aspect of Cessario’s own work, following on his friend and mentor Fr. Servais Pinckaers, is his recognition of the attention to interiority in the work of Aquinas. I believe it would be instructive to review briefly Cessario’s and Pinckaers’s treatment of Thomist interiority. For the sake of comparison, I will then outline some aspects of Lonergan’s notion of embodied interiority. In my great admiration and friendship with both Lonergan and Cessario, I have learnt from both of them the fundamental significance of a proper realist understanding of embodied interiority for the recovery and advance of wisdom traditions and the presentation of Catholic revealed truth.’


In the contemporary world, the pluralism of opinions and philosophies have been a serious problem for theologians. Karl Rahner speaks of gnoseological concupiscence, and Bernard Lonergan refers to the polymorphism of human consciousness. There is particular help in the way the latter confronted the issue, and his work will be the ultimate inspiration of what follows in this article.’


With the demise of most fascist regimes and command economies, the question of freedom and order today is less about government regulation and more about persons making responsible use of their increasingly available liberties. This text is blunt in asserting that there is no substitute for individuals acquiring ordered liberty. However, it is one thing to assert that ordered liberty is indispensable to the preservation of open markets and democratic political orders; it is another to explain what ordered liberty is and how it emerges and endures. If an explanation of any phenomenon should be on the level of the best science of the day, then a study of ordered liberty should ask some hard questions. How do advances in the neurosciences alter how we understand and talk about liberty? How do we break our dependence on the residual language of faculty psychology, e.g. talk of free will, volition, reason or rational intellect? In developing an explanatory account of ordered liberty, the text responds to these questions while noting the limits of the theory and envisioning how Lonergan’s discovery of functional specialization will benefit future studies of liberty.

REVIEW


**DISSERTATIONS & THESES**


‘The contemporary condition of secularity poses a unique environment in which the Church becomes incarnate in the world. The subject of secularity itself has been the focus of serious academic study, and two broad sources of this phenomenon can be drawn from the lifetime work of Charles Taylor: the rise of foundational epistemology and particular changes within the modern social imaginary. These two paradigm shifts have created a latent moral and religious skepticism within contemporary secular society in which it is generally accepted that complex moral and religious issues cannot be arbitrated by reason and must ultimately be decided on the basis of an individual’s personal feeling. In this thesis, the author draws on an integration of studies by Charles Taylor and Bernard Lonergan to establish that intellectual, moral, and religious conversion form the basis for the act of knowing and therefore provide an adequate theological response to the problem of skepticism. Furthermore, the author examines the social imaginary particular to contemporary secular society in order to develop a means by which the Church is able draw on sacramentality, communion, catholicity, the liturgy, and cosmology to embody an incarnational spirituality in a secular age.’ (From the Abstract.)

Lauwers, Julia. *Religious Identity, Boundaries and Difference: Insights from Kathryn Tanner and Bernard Lonergan*. A Thesis submitted to the Faculty of Theology, St. Michael’s College and the Theology Department of the Toronto School of Theology. In partial fulfilment of the requirements for the degree of Master of Arts in Theology awarded by the University of St. Michael’s College, 2009.

‘Why and how do members of a community decide which people or ideas belong and which do not? The answer to this question often draws out a community’s implicit values and beliefs, from which its positive formulations of identity can be derived. This thesis explores the role of differences or “otherness” in forming identity and in building cultures, communities and traditions. It does so by examining current cultural theory exemplified in the scholarship of Bernard Lonergan (1905-1984) and Kathryn Tanner (b. 1957). It demonstrates that Tanner’s characterization of cultures as essentially relational and Christian identity as an internally differentiated “community of argument” couples with Lonergan’s establishment of a unifying ground (“transcendental method”) within which differences can be understood, to create a platform for navigating and evaluating religious and cultural difference, internal and external, without sacrificing meaningfulness or truth.’

Lequerica, Jorge Antonio Zurek. *Delving Into Mystical Creativity: A Dialogue on Mystical Transformation Between Bernard Lonergan and Teresa of Avila*. A thesis submitted to the Faculty of Theology of Regis College and the Department of the Toronto School of Theology in partial fulfillment of the requirements for the degree of Doctor of Theology awarded by Regis College and the University of Toronto, 2010. Co-directors: Robert M. Doran and Gill Goulding
‘As part of the ongoing theological quest to integrate theology and spirituality, this dissertation explores the link between mysticism and transformation of the subject and society. Both the mystic Teresa of Avila and the philosopher-theologian Bernard Lonergan contribute to the clarification of the nature of mystical transformation. Giving priority to Teresa’s mystical text, I use her idea of the transformative character of mystical union to explain Lonergan’s notion of the dynamic state of being in love in incarnational and Trinitarian terms.’


‘The present study draws on the cognitional theory of Canadian Philosopher Bernard Lonergan as a framework for exploring the significance of insights in interreligious dialogue processes. The study begins with an overview of representative perspectives on learning in interfaith dialogue and conflict transformation. Following this, I offer a detailed analysis of Lonergan’s work on insight in understanding, judgment, and practical learning, highlighting the important role that insights play in structuring interpretation and communication in dialogue situations.’


‘This dissertation offers a critical response to the fundamental sacramental theology of Louis-Marie Chauvet drawing on the works of Bernard Lonergan. Chauvet has articulated a significant critique of the western theological tradition’s use of metaphysics, especially in interpreting doctrines relating to the presence of Christ in the Eucharist, liturgical sacrifice, and sacramental causality. Chauvet’s criticisms raise questions about what philosophical tools allow theologians to develop a fruitful analogical understanding of the mysteries communicated in the sacraments. This dissertation responds to Chauvet’s challenge to theology to adopt a new foundation in the symbolic by turning to the derived, critical metaphysics of Bernard Lonergan. The dissertation argues that Lonergan’s critical metaphysics can help theologians to develop fruitful understandings of doctrines relating to Eucharistic presence, liturgical sacrifice, and sacramental causality. In addition, Lonergan’s categories of meaning offer resources for interpreting sacramental doctrines on the level of the time, while maintaining the genuine achievements of the past.’

Ogbonnaya, Joseph. *Lonergan: Social Transformation and Sustainable Human Development*. A Thesis submitted to the Faculty of St. Michael’s College and the Theology Department of the Toronto School of Theology. In partial fulfilment of the requirements for the degree of Doctor of Philosophy in Theology awarded by the University of St. Michael’s College, 2010. Director: John Dadosky

This dissertation is a conversation with contemporary development discourse using Bernard Lonergan’s philosophical anthropology and principles of Catholic social teaching.


‘An analysis of Bernard Lonergan’s understanding of the development of the subject reveals that he drew heavily from the psychologist Abraham Maslow. My main purpose is to retrieve
Lonergan’s insights on personal development by comparing to what extent this thinking is similar to and difference from that of Maslow’s. I will argue that although there are similarities in their thought, the perspectives they offer regarding human nature are reached from within very different horizons, and therefore their understanding of personal development, although complimentary, is foundationally different.’

**WEBWORKS**

**BernardLonergan.com**

The list of files that have been uploaded since December to the primary site [www.bernardlonergan.com](http://www.bernardlonergan.com) is too long to include here, but one may find the items by going to the site and checking ‘News and Events.’ Most of these are transcriptions and translations by Bob Doran of handwritten materials in the Lonergan archives. (Some of these are quite fascinating!)

**LonerganResource.com**


**Howard, Anthony. *The Thinking Organization.***

‘This paper introduces readers to the cognitional model of Bernard Lonergan, shows the application of that model to contemporary business challenges, and provides an easily learned model for thinking that will aid managers at every level and lead to better decisions. Available online at: [http://confideregroup.com/wordpress/wp-content/uploads/2010/05/201104-JMD-The-Thinking-Organisation.pdf](http://confideregroup.com/wordpress/wp-content/uploads/2010/05/201104-JMD-The-Thinking-Organisation.pdf). The author indicates that his article is to be published in *The Journal of Management Development, 30/0* number 3 (April 2011).

**McShane, Philip. [www.philipmcshane.ca](http://www.philipmcshane.ca)**

Three essays have been added to conclude the Bridgepoise series on the significance of functional collaboration: Bridgepoise 11, "An Explanatory Heuristic: The Second Canon of Hermeneutics," Bridgepoise 12, "The Simplicity of Mature Functional Collaboration," and
Bridgepoise 13, "Comeabout, Turnabout." The series opened the way to a final series of the website, titled FuSe. This comprises 80 essays that parallel 25 online seminars. Under FuSe, eight seminars will deal with general categories, eight with the special categories of Christian revelation, eight with the special categories of general revelation, and a final seminar on the eschatological symbiosis. The essays initiating the FuSe series are: FuSe 0, "A Simple Appeal for Functional Collaboration;" FuSe 1, "The Functional Specialist Study of Lonergan;" FuSe 2, "Pedagogical Struggle with the second canon of Hermeneutics;" FuSe 3, "Functional Research into Lonergan’s Collected Works;" FuSe 4, "What is Functional Research? The Struggle So Far;" FuSe 5, "A Context of First Attempts as Functional Research;" FuSe 6, "Working Towards a Standard Model;" FuSe 10, "Contexts of Functional Interpretation." See the FuSe topics at http://www.philipmcshane.ca/fuse.html and the seminar topics at http://www.sgeme.org/BlogEngine/archive.aspx

**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!


This article includes a couple of references to Bernard Lonergan’s *Method in Theology* in reference to the transformative effects of God’s love as it has been disclosed, communicated, sustained, and focused in Jesus’s resurrection, as well as an application of Lonergan’s four functions of meaning (cognitive, constitutive, communicative, and effective) in elaborating the fundamental significance of the Resurrection for moral theology.


‘The article explores an understanding of the dogma of the Immaculate Conception viewed through the lens of mimetic theory as expounded by Rene´ Girard and James Alison. After centuries of controversy over what was eventually defined in 1854, systematic reflection is needed to relate the dogma to other dogmas and doctrines such as those on redemption, sin, and grace, and to express this systematic understanding in light of contemporary thought. Such reflection suggests a fruitful correspondence between Girard’s hermeneutics and Aquinas’s thought on disordered imitation and the role of rivalrous affections at the heart of sin.’ There are occasional references to Lonergan and to Robert M. Doran.


‘Is there any hope for a more sustainable world? Can we reimagine a way of living in which the nonhuman world matters? Anne Marie Dalton and Henry C. Simmons claim that the ecotheology that arose during the mid-twentieth century gives us reason for hope. While ecotheologians acknowledge that Christianity played a significant role in creating societies in which the nonhuman world counted for very little, these thinkers have refocused religion to include the natural world. To borrow philosopher Charles Taylor's concept, they have created a new "social imaginary," reimagining a better world and a different sense of what is and what should be. A new mindset is emerging, inspired by ecotheological texts and evident in the many diverse movements and activities that operate as if the hope imparted by ecotheology has already been realized. While making this powerful argument, Dalton and Simmons also provide an essential overview of key ecotheological thinkers and texts.’ This book includes
numerous references to Bernard Lonergan throughout the book. For Dalton’s earlier work on ecotheology in which Lonergan’s thought is explicitly thematized, see Dalton, Anne Marie, A Theology for the Earth: The Contribution of Thomas Berry and Bernard Lonergan, Ottawa: University of Ottawa Press, 1999.


Lawler and Salzman make an appeal to Robert Doran and Bernard Lonergan in the section of their article entitled ‘Sociology, Experience, and Moral Theology’ in order to highlight how personal contexts form peoples’ horizons. The authors briefly discuss Lonergan’s functional specialties, highlighting in particular the specialty Foundations in which one consciously chooses one’s horizon. The authors argue in light of the role of foundations the social sciences “can illuminate the theologian’s horizon and document his or her possible conversion.”


‘Gadamer’s “mimetic reading” of the Platonic dialogues became crucial for his integration of the phenomenological tradition of Husserl and Heidegger, and the hermeneutic tradition of Schleiermacher and Dilthey vis-à-vis the problematic history (from Dilthey’s Jugendgeschichte Hegels to Droysen) into hermeneutic philosophy. He ultimately considered this a renewal of Aristotle’s philosophia practica, which he interpreted to be a prolongation of Plato’s dialectical ethics. Although he made significant comments on Aristotle’s Politics when he was provoked by Robert Sullivan’s introduction to the English translation of his memoirs, he denied that he ever was a political philosopher in the sense that Leo Strauss had been. A lifetime study and conversation with his teachers and his students, however, embodied what the English philosopher Michael Oakeshott, with whom Gadamer bears many striking resemblances, described: “The ancient Greek exhortation to buy a book on psychology and study it; it meant, contemplate and learn from what men, from time to time, have made of this engagement of learning to be a man.”’ On several occasions Lawrence quotes from Lonergan in sections of this article in order to elucidate certain aspects of Aristotle’s thought that are thematic in Gadamer’s reflections on Aristotle’s ethics.


In the conclusion of his article Masciulli makes an appeal to Bernard Lonergan in regard to the possibility of ecumenical and interreligious dialogue, referencing and quoting from both Method in Theology and Lonergan’s essay ‘Natural Right and Historical Mindedness’ (A Third Collection. Edited by Frederick E. Crowe. New York: Paulist Press, 1985).


Miller appeals to and applies Bernard Lonergan’s transcendental method to questions surrounding practical knowledge and responsibility in medical ethics.

‘This article attempts to speak to the reality of practical knowledge and decision making in the reality of ‘bed-side ethics’. This article attempts to demonstrate that while ethicists can do an abstract and often excellent sketch of all the known factors going into a particular decision, they cannot enter the skin of the person who has to make the decision and live with the consequences. Hence, this article is a plea for ethicists to get their principles correct, to recognize when they provide guidance, and when they ought to back off and let the patient make his/her decision. It is also a plea to ethicists to avoid making more and more specific
rules or laws because the circumstances of peoples’ lives are infinitely complex and people are quite capable of making their own decisions when the ethical principles are clearly presented.


‘As the writings of Charles Taylor have shown secularism and secularisation can mean different things to different people. We need to distinguish social aspects, such as institutional ‘separation of Church and State’ from cultural aspects, such as shifting attitudes to religious belief per se. At this level we can identify an increasingly aggressive and vocal atheism claiming an intellectual “highground”. In this regard the paper considers traditional Catholic teaching on faith and reason and the natural knowledge of God, and more recent teaching repudiating Christendom and exploring possibilities concerning the relationship between Church and politics. Churches need to be able to properly distinguish which aspects of secularization they can support and which they must oppose rather than adopt a blanket judgment on the whole phenomenon.’ Ormerod makes specific mention and use of Bernard Lonergan’s essay “Sacralization and Secularization” in Philosophical and Theological Papers 1965-1980, ed. Robert Croken and R.M. Doran, Collected Works of Bernard Lonergan. Toronto: Toronto University Press, 2004.


‘Drawing upon the work of Chantal Mouffe, Alasdair MacIntyre, and Bernard Lonergan, in this paper I develop an argument that, in our work as philosophers of education, we should support a particular form of what Ernst Boyer has termed the scholarship of integration, in part by being explicit both about the tradition(s) of inquiry in which we are working and about the nature of the particular contribution(s) we hope to make to those traditions. It offers five reasons why we should support systematic, sympathetic, agreement-oriented assessments of competing worldviews and corresponding ways of life. It advocates two kinds of “border crossings” as integral to such assessment: engagement across disciplines and fields on the one hand, engagement with rival paradigms within a discipline or field on the other.’

COMING UP

2011 Vancouver Lonergan Conference.

Theme: Lonergan’s Final Specification of Cosmopolis: Implementing the Longer Global Cycles of Incline, July 11-15 at the University of British Columbia. Papers on this theme should be submitted in Microsoft Word for distribution to participants by July 1st to Robert Henman at rohenman50@hotmail.com. Registrations (fee: $75) should be emailed to Robert Henman. For residence reservations, contact Stephanie Weston at Stephanie.weston@ubc.ca. For a booking go to https://reserve.ubcconferences.com/Group/availability.asp?hotelCode=UBC&sd=Check+In&startDate=07%2F10%2F2011&edl+Check+Out&endDate=07%2F14%2F2011&adults=invBlock Code&ccode=G110711. Updates will be available at a later date at www.sgeme.org.

First Latin-American Lonergan Workshop

"Ampliando Nuestros Horizontes" ("Expanding Our Horizons"), June 16-17, 2011, at Universidad Iberoamericana, Puebla, Mexico. For further information, visit http://www.lonerganlat.com.mx

Marquette Colloquia: Plans are being made for two Lonergan colloquia at Marquette University in 2011-2012, and if all goes well this will be the annual schedule indefinitely (in addition to the graduate student conference ‘Lonergan on the Edge’). The fall colloquium, again on ‘Doing Catholic Systematic Theology in a Multi-religious World,’ will be held on November 2-3, 2011 (a Wednesday afternoon and all day Thursday). There will be three lectures, with panel responses and open
conversation following each lecture. The first such colloquium focused on the mission of the Holy Spirit and the second on the mission of the Word in the context of interreligious dialogue. The fall colloquium will focus on the mission of the church in the same context. Bob Doran and John Dadosky will present two of the lectures, and an announcement will be made soon as to the third. In the spring of 2012, we will begin what we hope will be an annual series of colloquia on ‘Lonergan, Philosophy, and Theology.’ The format will be the same as for the fall colloquia. The dates for the first spring colloquium are March 1-2 (Thursday afternoon and all day Friday), and two lectures are already set: Mark Morelli on Lonergan and Hegel, and Michael Sharkey on Lonergan and Heidegger. Again, an announcement will be made soon as to the third lecture.

PROJECTS

Lonergan Research Institute

The Lonergan Research Institute sponsored two Graduate Seminars during the months of January and February of 2011 spring semester. On January 14th, Dr. Gill Goulding from Regis College presented a paper titled, ‘Truth Unveiled: Balthasar’s Contemplation of Truth.’ Dr. Darren Dias from St. Michael’s College was the respondent. On February 18th Dr. Margaret O’Gara from St. Michael’s College presented a paper titled, ‘Reassuring the Vatican About ARCIC: A Contribution to Understanding the Reception of Doctrines.’ Dr. Thomas Reynold’s from Emmanuel College was the respondent. The final graduate seminar for the 2011 spring semester will be held on March 25th. Dr. Gordon Rixon from Regis College will be presenting a paper titled ‘Cultivation of the Mind: John Henry Newman and Bernard Lonergan.’ Mary Ellen Sheehan from St. Michael’s College will be the respondent.

New Lonergan Organization: "Lonergan en Latinoamérica" (www.lonerganlat.com.mx). The founders are an interdisciplinary group who do not have the same institutional affiliation but share a commitment to study and critically appropriate the work of Lonergan, and to discover the relevance of his work for the social-cultural situation in Latin America and beyond. It is our intention, by means of electronic exchanges, workshops, courses, and conferences, to foster dialogue between Latin Americans and other academics who share the goal of understanding and implementing the fruits of self-appropriation and the praxis of generalized empirical method. / Francisco Galán, Universidad Iberoamericana, Mexico City; Francisco Sierra, Universidad Javeriana, Bogotá, Colombia; James Duffy, Instituto Tecnologico y de Estudios Superiores de Monterrey, Morelia, Mexico; and Martín López, Universidad Iberoamericana, Puebla, Mexico.

Collected Works

Volume 19 (Early Latin Theology) was submitted to the Press in December, and is currently being copy-edited. A 2011 publication is at least remotely possible. Work goes ahead on volume 23 (Early Works on Theological Method 2), a quite complex set of documents tracing as accurately as possible the development of Lonergan’s thought on method through his courses at the Gregorian from 1959 to 1964.

Lonergan Tapes

Collaboration with Thomas More Institute: Bob Doran and Greg Lauzon traveled to Montreal in December at the invitation of the Thomas More Institute to begin work on the audio preservation of the Institute’s many tapes of secondary-source materials regarding Lonergan. As a result of this first trip, 164 tapes are on loan from TMI to Greg’s studio in Toronto, where they are being digitized and cleaned up for eventual uploading to the website www.lonerganresource.com.

PEOPLE

Crowe Bursary Award for 2010

The Awards Committee for the Frederick E. Crowe Bursary announces that the Bursary for 2010 has been awarded to Father Dmitry Kiryanov, a younger Lonergan scholar who is Associate Professor of Philosophy of Religion at the Tobolsk Orthodox Theological Seminary
in Tobolsk, Russia. Father Kiryanov is currently completing a post-doctoral project on Lonergan’s philosophy and theology. He will use the award to purchase certain books by and about Lonergan that he needs for his research and teaching. The Awards Committee offers its warm congratulations to Father Kiryanov. It also notes that the deadline for younger scholars to apply for the 2011 Crowe Bursary is 15 December 2011. (For the meaning of "younger scholar" and other details about applying for the Bursary, please consult the LRI website.)

Lonergan Research Institute
The LRI announces the appointment of Wayne Lott as research associate for the Lonergan Studies Newsletter. Wayne completed his master's degree in religious studies at Wycliffe College, Toronto, where he first came into contact with Lonergan's work. He is currently at Regis College, working on his doctorate in the area of natural law and natural rights.

Subscriptions
Online current and past issues available at www.lonergan.on.ca and lonergan.concordia.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Wayne Lott.

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849

The question that arises in this article is whether we can find elements of phenomenology in Bernard Lonergan’s Trinitarian theology. With help of other Lonergan scholars, I have discovered that modern thinking plays an important role in the theology and philosophy of this Jesuit author. Moreover, the terminology of modern philosophy coexists with the terminology of classical and especially Thomistic thought. This article is interested in the elements that Lonergan takes from the modern philosophy and emphasizes the centrality of Husserlian phenomenology among the other modern authors used by Lonergan. Following the research of the Jesuit thinker, I speak about two parallel realities coexisting in his Trinitarian theology. Lonergan tries to realize their synthesis, but at the same time he also recognizes their distinctiveness. The most relevant result of this coexistence is obtained through the replacement of the metaphysical differentiation between the level of substance and the level of the three Persons, so that, instead of having the elements of classical theology, Lonergan predicates at the same time that God subsists as well as the Trinitarian Persons subsist. Through this assertion he emphasizes the identity between God’s existence and the existence of the three Persons, and eliminates the classical differentiation that might be closer to the danger of subordinating the three Persons to the one God.


The author draws a parallel between the shift in self-understanding Marie-Domique Chenu recounts regarding the 13th century and the shift that Lonergan sees is needed today. She traces Lonergan's own developments in cognitional theory and existentialism and lays out his contribution to teaching and preaching the Gospel in a secular world.


The first part of this article acts as a review article that outlines the core tenets, history and developments of action research since the 1940s and, drawing on Lonergan on common sense, grounds it as a contribution to a philosophy of practical knowing. It discusses how traditional management and organization studies have been dismissive of practical knowing as a valid form of 'scientific' knowing. The second part presents the generalized empirical method and interiority as a way of bridging how action research is viewed by its critics and its proponents.


Kelly, Anthony J., CSsR. ’Be Attentive: Theological Method and the Christian Phenomenon. Fifty
Bernard Lonergan is one of the greatest Catholic intellectuals of the twentieth century. His writings cover an enormous range of topics including philosophy, theology, science, history, art, education and economics. His collected works, currently being published by University of
Toronto Press, will number over twenty volumes. However, for most people he is best known for two works, *Insight: A Study of Human Understanding* and *Method in Theology*. If these were the only two works he ever wrote, his reputation would be undiminished, marking him as a unique mind capable of the most profound philosophical and theological analyses. Perhaps because of the profundity of his writings he nonetheless remains an intellectual *terra incognita* for many people. He has a well-deserved reputation for being difficult to read, particularly if one’s starting point is *Insight*. It is not that his writings are particularly dense or obscure, but his appeal to mathematical and scientific examples can leave an unprepared mind floundering. His writing assumes a reader who is at the ‘level of the times’, abreast of the scientific and cultural achievements of the day. At the same time, many have found that Lonergan’s work invites and challenges them precisely to reach to that level. They discover that the engagement bears such fruit that it is well worth the effort and provides a sure grounding for the widest possible variety of intellectual and other human endeavours. The essays contained in this work demonstrate this wide application of Lonergan’s work, covering three general areas – philosophical, theological and what one might call broadly cultural.


Ormerod, Neil. 'Preliminary Steps towards a Natural Theology.' *Irish Theological Quarterly*. 76/2 (2011), 115-127

Attempts to prove the existence of God must contend with dominant cultural paradigms of what constitutes ‘proof.’ This article explores mathematical and scientific paradigms of proof, to argue for a separate metaphysical paradigm which is both related to and distinct from the scientific paradigm. Just as mathematics and science require certain orientations and skills, so too does a metaphysical approach, one based on what Lonergan calls ‘intellectual conversion.’


The Catholic Church’s efforts at evangelization must include even its own members in an age of growing secularization wherein religious impulses can be subordinated to culture even unconsciously. Bernard Lonergan observed that religious values should transcend cultural and personal values. But prominent advertising confirms that in contemporary Western societies religious values are subsumed under others, even where spirituality may be held important. The goal before the Church, then, is a transposition of values possible in focus upon a common perception of theology and the culture reflected in advertising—the felt transcendence of the human person. The Second Vatican Council called for the Church to engage with the world; if the message served by the Church is to be heard above the din of the larger culture, it must be delivered in manners persuasive upon the sensibilities of contemporary people. The powerful cultural transmitter that is advertising may assist in this task, for study of the anthropologies of advertising and theology reveals certain surprising
commonalities suggesting that methods, if not media, could be equally effective in both realms. Advertising’s use of ethnography and narrative, in particular, may provide lessons for the Church in defining audiences and targeting the message to them.


The author draws on the thought of the theologian Bernard Lonergan to enumerate the various ways – ‘functional specialties’, as Lonergan calls them – which can profitably be used in the study of Eckhart.


**REVIEWS**


Barden, Garrett. *Irish Theological Quarterly* 76/2 (2011) 190-191.

---


Beards, Andrew. *Insight and Analysis: Essays in Applying Lonergan’s Thought.* (31/2; 2010)


Orji, Cyril. *Ethnic and Religious Conflict in Africa: An Analysis of Bias, Decline, and Conversion Based on the Work of Bernard Lonergan.* (LSN 30:1; 2009)


Spitzer, Robert J. *New Proofs for the Existence of God: Contributions of Contemporary Physics and Philosophy.* (LSN 31:3; 2010)


La complessità delle articolazioni, e soprattutto il tentativo di ricomprendere i diversi momenti dell’esperienza umana all’interno di una visione unitaria, può forse suscitare in chi si accosti per la prima volta ai testi di Bernard Lonergan una sorta di sconcerto e di disorientamento, soprattutto quando tali testi si diffondono in modo analitico nelle pur doverose distinzioni che i singoli argomenti di volta in volta richiedono. A uno sguardo complessivo, sembra prevalere l’interesse metodologico, che suggerisce modalità diverse e distinzioni sempre più articolate, sia pure nel sostanziale impianto unitario che va oltre il campo specifico dell’approfondimento teologico, per indicare uno stile di ricerca in grado di esprimere in modo significativo la specificità dei diversi ambiti. L’impressione che si ricava da questo primo approccio è destinata tuttavia ben presto a lasciare spazio all’emergere progressivo di una visione unitaria e coerente, che può essere indicata, così come si è cercato in questo lavoro di suggerire, in una sorta di cammino a ritroso che da Method in Theology ritorni alle pagine decisive di Insight e, ancora più indietro, agli studi sul verbum mentis nel pensiero di san Tommaso. In tale cammino occupa un ruolo particolarmente significativo proprio l’approfondimento della prospettiva ermeneutica, che va in qualche modo sottratta alla frammentarietà delle distinzioni e all’aridità del metodo, per acquisire pregnanza filosofica in riferimento alla visione d’insieme che lo sguardo dell’interprete riesce a cogliere in virtù del ruolo imprescindibile svolto dall’interiorità del soggetto. Sia pure all’interno di una visione complessiva di realismo metafisico, che viene a distinguere la prospettiva di Lonergan rispetto agli sviluppi dell’ermeneutica di derivazione heideggeriana, non va comunque dimenticato il ruolo centrale che il soggetto svolge nella ricostruzione delle più diverse articolazioni del sapere. Di qui la centralità del problema ermeneutico, che trova nell’insight, ossia nella visione d’insieme con cui il soggetto si pone di fronte alla realtà e al mondo della cultura, il proprio nucleo essenziale, in forza di un legame imprescindibile tra ogni interpretazione e l’interiorità del soggetto.


‘In this study, I examine the concept of personhood in light of developments in the practice of medicine during the latter half of twentieth century. . . . Consequently, I propose is that a model which would allow for the narratives and personal relationships that act in defining who we are as persons is necessary, and that to deny the narrative is to dissociate the person from his identity. Properly framed, such an existential discussion is at once psychological, sociological, historical, philosophical, theological, religious and spiritual. It necessarily requires a framework within which this dialogue can occur. I draw this structure from the writings of Bernard Lonergan.’


Not a thesis on Lonergan, but in Abstract, the author writes: ‘In chapter five I move to articulate the structure of consciousness that serves as the third model for phenomenological hermeneutics. It is at this point that I engage with the work of Bernard Lonergan. My central contention in chapter five is that it is possible to retrieve Lonergan’s work on cognitional
structure as a phenomenology of inquiry for hermeneutical purposes.’

Utzerath, Mary Patricia. *Full, Conscious, and Active Participation: The Laity as Ecclesial Subjects in an Ecclesiology Informed by Bernard Lonergan.* Submitted to the Graduate School Faculty of Marquette University in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy. Director: Dr. Susan Wood.

Since Vatican II, problems regarding the role of the laity are evidenced by surveys showing a confused Catholic identity, low levels of commitment among the young, and a steady exodus of Catholics. This dissertation seeks to understand how the full realization of the laity as ecclesial subjects and the full realization of the Church might be possible. Within the ecclesial vision of Vatican II and on the basis of Lonergan’s work, the author proposes that full incorporation of the laity in the Church is directly related to the achievement of authenticity of all its members. Such authenticity requires graced conversion, which is both a spiritual and a social reality. It flourishes best in an atmosphere that promotes reciprocal sharing and collaboration between and among laity and clergy. The author concludes that graced dialogical collaborations between laity and clergy provide the condition of possibility for the full realization of both the laity and the Church. [From the author's introduction. For the full text, see www.lonerganresource.com >Scholarly Works>Dissertations.]

**WEBWORKS**

McShane, Philip. *FuSe Series.*

[http://www.philipmcshane.ca/fuse.html](http://www.philipmcshane.ca/fuse.html)

Three essays have been added to the final series of the website, titled *FuSe*, a series of 80 essays paralleling a series of 25 online seminars, four per year till 2017. The seminars are open to everyone. A total of 8 seminars are to deal with general categories, 8 with the special categories of Christian revelation, 8 with the special categories of general revelation, and a final seminar on the eschatological symbiosis. We are in the second seminar at present: *Functional Interpretation*; the third seminar, on *Functional History*, begins July 15th. Also, the first two of the following essays conclude the essays related to Functional Interpretation, and the third introduces the challenge of Functional History: *FuSe 11*: ‘Lonerganism’s Crippling Difficulties with Interpretation’; *FuSe 12*: ‘Interpretation’s Future and the End of Lonerganism’; *FuSe 13*: ‘Contexts of Functional History.’ For details on the seminars and the related Fuses see [http://www.sgeme.org/BlogEngine/archive.aspx](http://www.sgeme.org/BlogEngine/archive.aspx)


[http://apps.acu.edu.au/staffdirectory/file_folder/ba740b1bacc5a62c0e77ee4fd25268a2.pdf](http://apps.acu.edu.au/staffdirectory/file_folder/ba740b1bacc5a62c0e77ee4fd25268a2.pdf)
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!

Coelho, Ivo. The following articles contain references to Lonergan:


In this article Hughes makes use of Lonergan’s understanding of heuristic meanings to argue for his main point that the use of the concepts ‘inherent human dignity’ and ‘achieved human dignity’, as used in the Universal Declaration of Human Rights, should be understood to function heuristically, rather than carrying with it explicit religious and metaphysical reference.


In this article Ormerod addresses Colin Gunton’s censure of St. Augustine for beginning ‘with dogma as something given’ that is shared by others in the theological community. Gunton’s concern is one shared with many modern theologians living in a post-Enlightenment, post-Kantian, and historically conscious world. While Lonergan is not thematic in this article, he is referenced on matters concerning historical mindedness, and the shift from a theology that begins with truth or dogma as given, to beginning with data that is yet to be understood. He then proceeds to show how this modern approach of beginning with data has been used in modern theologizing on the Trinity as it seeks out new patterns in the relations of persons in the Trinity beginning with the relevant data, and resulting in new Trinitarian formulations.

CONFERENCES & COURSES

The 26th Annual Fallon Memorial Lonergan Symposium

This annual Lonergan symposium, held at Loyola Marymount University, Los Angeles, from April 28th-30th, along with being an opportunity for both faculty and doctoral students to present papers, was also an opportunity to especially honour Philip McShane for his many years of contributions to Lonergan Studies. McShane’s own paper contribution to the conference was entitled ‘Functional Research’.

Other papers included: **Jeffery Allen** (St. Michael’s College, University of Toronto), ‘Lonergan’s Critique of Knowing as Taking a Look and its Applicability to Kant and Jacobi’; **Patrick Brown** (Seattle University School of Law), ‘The Development of METHOD, Page 250’; **Patrick Byrne** (Boston College), ‘Personal Value, Moral Value, and History’; **Cynthia Crysdale** (University of the South), ‘Darwin, Finches, and the Galapogos: Emergent Probability Illustrated’; **John Dadosky** (University of New Mexico), ‘Another Bias?’; **Patrick Daly** (Boston College), ‘Ethics,
Bioethics, and the Human Good'; **James Duffy** (ITESM Morelia), ‘English as My Second Language: A Tribute to Phil McShane’

**Gregory Floyd** (Boston College), ‘Toward a Philosophy of Education’; **Francisco Galan** (Universidad Iberoamericana), ‘Making it Explicit: Brandom’s Normative Pragmatics and Lonergan’s “Pragmatism”’; **Daniel Helminiak** (University of West Georgia), **Barnet Feingold** (Veterans Administration), and **Michael J. Donahue** (Institute of Psychological Sciences), ‘Clarifications About Authenticity for Application in the Social Sciences’; **Glenn Hughes** (St. Mary’s University), ‘Ulterior Significance in the Art of Bob Dylan’; **Jen Kendall** (Boston College); ‘A Nation with an Eating Disorder: America’s Food Culture and the Scale of Values’; **Jason King** (St. Vincent College), ‘Feelings Revisited and Refined’; **Wayne Lott** (Regis College, University of Toronto), ‘Human Rights and Bernard Lonergan’s Scale of Values’; **James Marsh** (Fordham University), ‘Lonergan and Marx on Economics and Social Theory: Some Preliminary Reflections’; **Tom McPartland** (Kentucky State University), ‘Perspectivism: Historicity, Praxis, and Functional Specialties’; **Hugo Meynell** (University of Calgary), ‘Morality, Atheism, and Sam Harris’; **Ryan Miller** (Boston College), ‘The Diagram is More Important than is Ordinarily Believed’; **Elizabeth Murray** (Loyola Marymount University), ‘Still Immortal: Lonergan and the Question of Immortality’; **Joseph Ogbanaya** (St. Michael’s College, University of Toronto), ‘The Integrity of Cultural Values: Towards Integral Development of Sub-Saharan Africa’; **Cyril Orji** (University of Dayton), ‘Lonergan and the Catholic Intellectual Tradition: A Look at the Contributions of Phil McShane’; **David Oyler** (Phoenix), ‘Experience and Consciousness’; **Michael Peters** (Marquette University) ‘Lonergan, Hegel, and the Point about Viewpoints’; **Gordon Rixon** (Lonergan Research Institute, Regis College, Toronto), ‘Cultivation of the Mind: Newman and Lonergan’; **Randall Rosenburg** (Fontbonne University), ‘Incarnate Meaning and Mimetic Desire: Lonergan, Girard, and Theology of the Saints’; **Matthew Sanders** (Boston College), ‘Lonergan and Corn: The Industrial Food System and the Longer Cycle of Decline’;

**Charles Tackney** (Copenhagen Business School), ‘Early Returns: First Global Lonergan Survey’; **Michael Vertin** (St. Michael’s College, University of Toronto), ‘Deliberative Insight Revisited’; **John Volk** (Marquette University), ‘Lonergan and the Historical Causality of Christ’.

**Panel Discussion:** ‘Methodical Theology & the Four-Point Hypothesis’: **Robert Doran** (Marquette University), ‘Methodical Theology and the Four-Point Hypothesis’; **Neil Ormerod** (Australian Catholic University), ‘The Four-Point Hypothesis: Transpositions and Complications’. Respondents: **Jeremy Blackwood** (Marquette University) and **Juliana Vazquez** (Marquette University).

**COMING UP**

Marquette University

The Lonergan Society at Marquette University will host the third annual Lonergan on the Edge graduate student conference on **September 16-17, 2011**. There will be no specific theme other than the general interest in Lonergan studies, and papers of any topic related to that interest will be considered. The keynote speaker will be Dr. Joe Mudd, of Gonzaga University. On the second day there will be a panel discussion on ‘Lonergan as a Reader of Aquinas,’ and papers related to that topic are especially encouraged. Discussion panelists will be Dr. Jeremy Wilkins, University of St. Thomas (Houston); Dr. Gilles Mongeau, S.J., Regis College; Dr. Mark Johnson, Marquette University; and Gregorio Montejo, doctoral candidate, Marquette University.

The conference will run from the morning of September 16 to the evening of September 17, 2011 on the campus of Marquette University. Paper presentations will be a total of 30 minutes: 20 for the presentation and 10 for discussion. Proposals should be prepared for blind review (i.e., no names on the paper itself, just the title) and submitted in the form of a double-spaced abstract of 250-400 words. Email to longergansociety@gmail.com. Deadline is Friday, **July 1st, 2011**. Submission
results will be announced by July 15th, 2011. A second announcement will be made concerning registration for those who wish to attend but will not be presenting at the conference. There will be a registration fee of $15 to help pay for the evening activities.

**Doing Catholic Systematic Theology in a Multi-Religious World.** This is the theme of the Second Annual Colloquium Sponsored by the Marquette Lonergan Project, scheduled for **November 2-3, 2011.** Major papers by Robert M. Doran, S.J., Marquette University; John D. Dadosky, Regis College, University of Toronto; and Susan Wood, S.C.L., Marquette University. (Robert Doran’s paper will also be the annual Emmett Doerr Lecture.) Each lecture will be followed by a panel discussion and open conversation. Panelists will be invited from faculty at Marquette and other schools and from Marquette graduate students in theology.

**Lonergan, Philosophy, and Theology:** The First Annual Colloquium on this topic will take place **March 1-2, 2012.** Major papers will be presented by Mark Morelli, Loyola Marymount University, ‘Lonergan and Hegel’; Michael Sharkey, University of Wisconsin–Platteville, ‘Lonergan and Heidegger’; and William Rehg, S.J., Saint Louis University, ‘Lonergan and Habermas.’ Again, each lecture will be followed by a panel discussion and open conversation, with panelists invited from philosophy and theology departments at Marquette and elsewhere.

Visitors to Milwaukee may want to request accommodations at a special Marquette rate at the Ambassador Hotel, just off campus (2308 West Wisconsin Avenue, toll free: 877-503-2011).

**2011 Vancouver Lonergan Conference:**

Theme: Lonergan’s Final Specification of Cosmopolis: Implementing the Longer Global Cycles of Incline, **July 11-15** at the University of British Columbia. Papers on this theme should be submitted in Microsoft Word for distribution to participants by July 1st to Robert Henman at rohenman50@hotmail.com. Registrations (fee: $75) should be emailed to Robert Henman. For residence reservations, contact Stephanie Weston at Stephanie.weston@ubc.ca. For a booking go to https://reserve.ubcconferences.com/Group/availability.asp?hotelCode=UBC&ssl=Check+In&startDate=07%2F10%2F2011&edl=Check+Out&endDate=07%2F14%2F2011&adults=invBlockCode&code=G110711. Updates will be available at a later date at www.sgeme.org.

**First Latin-American Lonergan Workshop:**


**PROJECTS**

**Lonergan Research Institute.**

The annual **Frederick E. Crowe Bursary** has been established by the Lonergan Research Institute at Regis College in honor of Frederick E. Crowe, S. J. His lifetime of loving labor on the Lonergan enterprise includes his establishment of the Toronto Lonergan Centre, the predecessor of the Lonergan Research Institute, in 1971. The purpose of the bursary is to encourage interest in Lonergan studies on the part of younger scholars—undergraduate students, graduate students, and persons who have received a doctorate within the three years previous to the date of their application for the bursary.

The 2011 bursary will be awarded to the scholar who offers the most promising proposal for using the money in a way that could advance Lonergan studies. For example, one might aim to defray the expenses associated with organizing a local Lonergan event, or facilitating a course project on Lonergan, or attending a Lonergan conference, or publishing a scholarly paper. (Applicants should not feel obliged to limit themselves to these categories).

Application: (1) In a statement of up to 300 words, the applicant spells out his or her proposal and how it might contribute to Lonergan studies. (2) The applicant solicits a brief (two or three-sentence) letter from a teacher or faculty colleague, which letter confirms the status of the applicant as a younger scholar and affirms the feasibility of
the proposal. (3) The applicant submits both letters (via regular mail or e-mail) do that they are received by the Lonergan Research Institute no later than the deadline. See the link under www.lonergan-lri.ca/.

The amount of the 2011 bursary is $1,000. The deadline for applications is **December 15, 2011**. The winning proposal will be announced soon thereafter. Completed applications should be sent to Michael Vertin, Associate Director, at Michael.vertin@utoronto.ca or c/o Lonergan Research Institute, 100 Wellesley St. West, Toronto, Ontario, Canada M5S 2Z5.

**Collected Works**

Work goes forward on the Collected Works of Bernard Lonergan. The first proofs of volume 19, *Early Latin Theology* should be available soon. Danny Monsoor is working on preparing the index for this volume. A change has been made in the list of prospective volumes. The volume entitled *General Index* has been dropped, since the volumes are scheduled to be made available in electronic form at some time. But a third volume of *Early Works on Theological Method* has been added as volume 24, and the volume titled *Archival Material* has now become volume 25. Volume 23, *Early Works on Theological Method* 2 will contain material on three of Lonergan’s Latin courses on method: ‘De Intellectu et Methodo’ (1959), ‘De Systemate et Historia’ (1959), and ‘De Methodo Theologiae’ (1962). It will also contain several archival pieces related to these courses and a report on a second offering of ‘De Intellectu et Methodo’ in 1961. The editing of this volume has been completed. Volume 24, *Early Works on Theological Method* 3 will contain a reconstruction from Lonergan’s lecture notes of the two courses that he offered in 1963, spring and fall, entitled ‘De Methodo Theologiae,’ as well as the 1964 lecture ‘De notione structurae’ and pages that he wrote at the time of the breakthrough in 1965 to functional specialization. The hope is that volumes 23 and 24 will be submitted together to University of Toronto Press by the end of the summer or early in the fall.

**Lonergan Websites.**

Since the March LSN, a number of transcriptions of Lonergan’s Latin handwritten notes from his courses on method at the Gregorian have appeared on the website www.bernardlonergan.com. Check the News and Views option for information.

The site www.lonerganresource.com, has received two new dissertations: James G. Duffy, 'The Ethics of Lonergan's Existential Intellectualism,' and Mary Patricia Utzerath, "Full, Conscious, and Active Participation: The Laity as Ecclesial Subjects in an Ecclesiology Informed by Bernard Lonergan.' A new book has been uploaded: *Bernard J.F. Lonergan Tra Filosofia e Teologia*, ed. Cloe Taddei Ferretti. The book is uploaded to the site with the kind permission of Istituto Italiano Per Gli Studi Filosofici, Naples, Italy. And Essays 33 and 34 have been added to Bob Doran’s e-book, *Essays in Systematic Theology*. Essay 33 is entitled 'Lonergan's Ethics and Ignatian Election,' It updates reflections already contained in Essays 18, 19, 27, and 30. Essay 34 is entitled 'What Is the Gift of the Holy Spirit?' This was the Emmett Doerr Lecture for 2009 at Marquette University, and the first lecture in the initial colloquium at Marquette on 'Doing Catholic Systematic Theology in a Multi-religious World.'

**Call for Dissertations:** We are interested in posting dissertations on Lonergan on the website www.lonerganresource.com. Obviously, we are principally interested in dissertations that are already available in the electronic form of Word documents or PDF files, but will work with other formats as well. Please contact Bob Doran at robert.doran@marquette.edu if you have a dissertation that you would like to upload to this website, which is devoted to secondary materials on Lonergan.

**PEOPLE**

**R.I.P.**

**Giovanni Sala SJ.** On Tuesday, March 15, 2011, Professor Giovanni Sala, S.J., died after a severe illness. After his entrance into the Society of Jesus, Father Sala studied theology in Rome and philosophy at the Philosophischen
Fakultät Aloisianum in Gallarate, Italy. He was awarded a D. Phil at the University of Bonn in 1970 with his study on Kant’s *Critique of Pure Reason* and Lonergan’s *Insight*. Since 1971 he has taught as a professor at Hochschule für Philosophie München, and has been one of its most productive professors. The chief emphasis of his work was the philosophy of Immanuel Kant. A requiem took place for him on Monday, March 21, in the chapel of Berchmanskollegs, Kaulbachstraße 31a.

**Subscriptions**

Online current and past issues available at www.lonergan.on.ca and lonergan.concordia.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Wayne Lott.

**Contributions**

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849
PUBLICATIONS


This paper is an attempt to identify a functional division of labour in art studies. To that end I have adopted the strategically minimalist approach advocated by Philip McShane in Method in Theology: Revisions and Implementations (2007).


Bernard Lonergan is not usually associated with the field of Catholic social thought. This article explores Lonergan’s efforts to contribute to it in his manuscripts on history and economics from the 1930s and early 1940s, written in response to Quadragesimo anno’s call for a reconstruction of the social and economic orders. The article describes Lonergan’s early and novel attempts to transpose Catholic social thought into a more contemporary and adequately theoretic context while preserving its basic elements in a higher synthesis.


Brown, Patrick D. ‘Response to Glenn Hughes, “Ulterior Significance in the Art of Bob Dylan.”’

This essay—originally a conference response to Glenn Hughes’ essay—explores how themes and notions in Lonergan’s philosophy of art extend in surprising and often unnoticed ways into the larger whole of Lonergan’s thought. By the same token, the broader framework of Lonergan’s philosophy sheds a great deal of interesting light on his philosophy of art. The essay explores this mutual illumination in the context of Hughes’ reflections on “ulterior significance.” For example, it relates Lonergan’s notion of art to his heuristic of human development as an intertwining or interlocking of the organic, psychic, intellectual, and religious levels in human development. It also relates Lonergan’s notion of art, together with his recognition of the centrality of the symbolic in human living, to his treatment of the permanent human needs for liberation from “the ready-made world,” for the sense of the unknown, and for orientation into mystery—even for orientation into ultimate mystery.

Dadosky, John D. ‘Who/What is/are the Church(es)?’ The Heythrop Journal 52/5 (2011) 785-801.

This paper explores the essays of two prominent ecclesiologists, Joseph Komonchak and Hans Urs Von Balthasar, on their respective fundamental definitions of the Church. Gleaning insights from their different perspectives, the paper applies aspects of Lonergan's philosophy in order to clarify some methodological presuppositions and some ecclesial distortions to be corrected in light of those presuppositions. Additionally, it addresses two fundamental issues for consideration in a post-conciliar theology of the Church.

Finding Salvation in Christ brings together some of the most important figures in contemporary theology to honor the work of William Loewe, systematic theologian and specialist in the theology of Bernard Lonergan, S.J. For over three decades Loewe’s writings have sought to make classic Christological and soteriological doctrines comprehensible to a Catholic Church that is working to integrate individual subjectivity, communal living, and historical consciousness in the wake of the Second Vatican Council. Essays included in this volume assess Loewe’s reinterpretation of patristic and medieval Christology from Irenaeus to Anselm of Canterbury, and explain the significance of the theology of Lonergan and Loewe for the fields of soteriology, economics, family life, and interreligious theology.


A 'brief note' proposing that functional specialty 'foundations' be split into 'horizons' and 'categories,' with 'horizons' being the ninth specialty.


Drawing on Bernard Lonergan's Method in Theology (1972) I argue that theology can be taught because personal knowledge, of which it is an instance, is at the heart of academic inquiry; and it should be taught because critical engagement with basic ways of taking one's life as a whole (religion in a broad sense) furnishes a critique of the typical oversights of contemporary culture. The appropriation of one's subjectivity entails an awareness of an existential dialectic that pushes towards a decisive option for affirming the possibility and worth of growth in one's powers of self-determination and self-transcendence. Thus conversion—precisely defined in terms of this dialectic—has moral and intellectual dimensions whose promotion goes to the heart of the academic enterprise. By separating out those disciplines (systematics, for example) which are mediated by the existential stance taken by the scholar, Lonergan allows theology to be seen as one world view among others.


Why are art and the aesthetic so vitally important to our liberty, and to the re-creation of liberty in our living? How do they evoke the Ultimate in us? And why is that so important to our modern living? These are the vital questions that moved this author to a three-month personal exploration of aesthetic, artistic and ultimate meaning in its relation to liberty. The article is written pedagogically to lead the reader along the chain of ideas, thoughts and further questions that the author explores in response to her questions.


In a pluralistic society, consensus in spirituality must rest on a common human basis. The relevant social sciences as currently conceived cannot provide one. Bernard Lonergan's analysis of the human spirit – or intentional consciousness – elaborates the overlooked element in a psychological account of the human mind and, thus, grounds a psychology of spirituality as the natural expression of ongoing human integration, an account that is fully open to and, indeed, begs for theological elaboration. Initially unpacking the complexities of this matter and sketching a Lonerganian response, this paper focuses on the key complexity – the misidentification of the spiritual with the divine and the pervasive insistence, inherited from a pre-scientific age and perpetuated by Western piety, that first and foremost spirituality entails an explicit relationship with God. Treatment of a specifically Lonerganian topic – the
suggestion that, because of the transformation effected by sanctifying grace in the human soul, consciousness includes a supposed fifth level characterized by the love of God—occasions an in-depth argument for the practical adequacy of a psychological treatment of spirituality apart from theological considerations. The ultimate goal of this argument is to establish, within a coherent interdisciplinary framework, an explanatory and normative treatment of spiritual issues, a science of spirituality.


The author regards the modern crisis of faith not as a loss of spiritual concern but rather a disorientation. Relying on the views of Lonergan and Voegelin regarding consciousness and transcendence, he demonstrates that art, especially poetry, provide that orientation. Detailed case studies of Gerard Manley Hopkins, Emily Dickenson, and T.S. Eliot are included.


This essay examines the song writing art of Bob Dylan as a vehicle for exploring and clarifying elements in Bernard Lonergan’s analysis of art. The elements focused upon include Lonergan’s treatment of symbols and symbolic meaning as the communicative medium of art, and, at greater length, Lonergan’s account of art’s capacity for what he calls “ulterior significance,” its ability to suggest depths of meaning—including divine or ultimate meaning—that we surmise to lie beyond our comprehension. Examining songs from the full range of Dylan’s fifty-year career, the essay shows that from his early song writing in the “folk” tradition and his breakthrough achievements of the mid-1960s, Dylan’s best art has been characterized by an unusual concision and power in its use of symbolic imagery, as well as by a recurrent ability to evoke, with artistic originality and effectiveness, mysteries of “ulterior significance.” These analyses are then brought together in a discussion of the religious, often eschatological, character of some of Dylan’s most significant work.


For articles in this issue, see listings under Anderson, Brown, Gillis, Hughes, and McShane.


A discussion of ‘the link between self-appropriation, polymorphism, and difference, this latter term and concept referring not just to Derrida in a specific way, but also to a more general sense and emphasis running through many post-modern thinkers.’


The transcendental lift of Lonergan’s life was an incarnate leaning towards “a grasp of hitherto unnoticed or unrealized possibilities” (*Method in Theology*, 53), and the blossoming of that transcendental—so neatly identifying “being intelligent” on that page—seems to have been grossly missed by generations of his followers. The what-question in its fullness is a reach for what might be, and Lonergan’s final great leaning pulled together in a gentle global way the fragmentary present seeds of finitude’s lust for unity of purpose: “the end of the divine mission is not attained without the cooperation of human beings” (*CWL* 11, 485). And what a Cosmopolitan Cooperation he envisaged! And what a shambles his disciples have made of his
of a communal advance within “an adapted and specialized auxiliary ever ready to offset every interference with intellect’s unrestricted finality” (Insight, 747)!


For articles in this issue see bibliography entries under Marsh, Doran, Sharkey, Brown, Osslington, Meynell, Olkovich, and the review entry under Oyler.


Frederick E. Crowe claims that Lonergan’s thought underwent a radical transformation after the publication of *Insight*. In several recent articles he argues that in the course of dealing with a problem of insight into insight and a problem of the subject as subject, Lonergan was on the verge of articulating a problem of the heteromorphism of subjectivity. I argue that Crowe’s claims depend on an uncritically selective and hermeneutically insensitive use of sources and a nest of ambiguities. By distinguishing the various senses in which Lonergan uses the terms *insight into* and *image in Insight*, I show that Lonergan’s thought did not undergo the development that Crowe claims it did. A dialectical reflection on Crowe’s arguments reveals that their ambiguity arises from Crowe’s implicit adoption of a form of cognitional atomism.


The work of Edward Schillebeeckx on the Eucharist was an early attempt to transpose traditional theological categories into the categories of meaning. In this paper I shall expand on this theme by drawing on the categories of meaning provided by Bernard Lonergan in *Method in Theology*. I briefly review earlier work of my own on the use of categories of meaning in relation to a theology of revelation. I shall then consider how traditional Trinitarian and Christological theologies would take shape under such a reframing. I shall then consider how such a transposition would affect our understanding of the Church and sacraments. I conclude by suggesting that the time is ripe for a large scale reframing of theological themes upon Lonergan’s account of meaning.


Drawing on the work of Charles Peirce and Bernard Lonergan, I argue (1) that inferences are essentially related to a process of inquiry, (2) that there is a normative pattern to this process, one in which each of Pierce’s three distinct types of inference – abductive, deductive, and inductive – plays a distinct cognitive role, and (3) that each type inference answers a distinct type of question and thereby resolves a distinct kind of interrogative intentionality.


In catechesis for adolescents seeking confirmation in the Roman Catholic Church, a dualistic bias unconsciously dichotomizes objective doctrine and subjective psychology. This is problematic because if a catechist does not communicate mind-independent truth, no seed of Catholic faith will have been planted in a student. At the same time, if a catechist does not
affirm a student's subjectivity, the seed cannot find receptive soil. I believe the key to integrating these intellectual and affective elements – the head and the heart – lies in the link between what Bernard Lonergan calls authentic subjectivity and objectivity. Catechists can appeal to this link by embracing the moral responsibility to ‘know our knowing,’ becoming aware of our dualistic bias and judging our faith experiences according to objective standards of knowledge.


In this article, the authors present the “insight approach” to conflict as an analytical and methodological framework that addresses the dynamic interactions between conflicting parties. According to the insight approach, conflict is relational, dynamic, and adaptive, generated from the responsive interpretive frameworks that parties use to construct meaning. Conflict arises as a result of parties' experience of what insight theorists call “threat-to-cares,” which generates defend–attack patterns of interaction between them. The authors suggest that rethinking the nature of conflict so that it is seen as an interaction embedded in meaning making enables conflict interveners to help parties gain insight into, and articulate, the values that are being generated, advanced, threatened, and realigned within the complex interactions that define us as social beings. In doing so, parties develop abilities to generate new patterns and solutions that can limit and even eliminate the experiences of threat that generate conflict between them.

Insight 648.


**REVIEWS**

Beards, Andrew. *Insight and Analysis: Essays in Applying Lonergan’s Thought* (LSN 31/2; 2010).

Barden, Garrett. *Irish Theological Quarterly* 76/3 (2011) 310-312.


Crowe, Frederick E. *Lonergan and the Level of Our Time*. Edited by Michael Vertin (LSN 31/2; 2010).


Lambert, Pierrot and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas*. (LSN 31/2; 2010)

McPartland, Thomas J. Lonergan and Historiography: The Epistemological Philosophy of History (LSN 31/1; 2010).


Shute, Michael. Lonergan’s Discovery of the Science of Economics. (LSN 31/3; 2010).


WEBWORKS

Dunne, Tad. 'Jesus Founder.' First item at http://www.wideopenwest.com/~tdunne5273/

A survey of 53 Christian-based colleges/seminaries in North America shows dramatic differences between Protestants and Catholics regarding 'Christian,' yet a shared unawareness of historicity. A proposal to retrieve Jesus of Nazareth as founder is based on Lonergan's theological foundations and doctrines. 11 pages.


We are in the third seminar at present: Functional History. The fourth seminar, on Functional Dialectic, runs from October 5 to December 20. (See LSN 32/2 for full description of the series.) The first essay listed, FuSe 15, concludes reflection on Functional History, but its lead-in companion essay, FuSe 14, "Ventures in Functional History", will appear later in September. FuSe 16 introduces the fourth seminar, and FuSe 19 introduces the fifth seminar, which begins in January. Also, in the website Archives there is added (in English and Spanish) 'Arriving in Cosmopolis', a paper delivered in Puebla, Mexico, to the new Latin American Lonergan Society.

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!


‘Over the past forty-five years much ink has been spilled concerning the proper interpretation and application of the Second Vatican Council. Nowhere is this question of interpretation more contested than in the question of Christianity’s relationship to other religions. The Council treats this subject in its ground-breaking document, Nostra Aetate. This essay argues that the application of the document depends on how differentiated one’s consciousness of religion is. Although the language of ‘differentiation of consciousness’ comes from Bernard Lonergan, the essay largely focuses on two theorists of religion apparently uninfluenced by
Lonergan: William Cavanaugh and René Girard, who produce a theology of religion that offers a new way to interpret and apply Nostra Aetate. It is argued here that the reception of their thought significantly differentiates the consciousness of their readers regarding the meaning of religion and its relationship to Christianity. This differentiation allows their readers to alter their mode of understanding religion from an atemporal, transcendental mode to a contingent, historical mode. Such a shift helps navigate a previously treacherous impasse in recent Vatican II historiography. Before extracting their theology of religion, serious brush-clearing needs to transpire, especially concerning three points: the differentiation of consciousness, the hermeneutics of the Council, and the status quo in Catholic theologies of religion.'


‘This reflection seeks to both offer a review of a book by John W. O’Malley What Happened at Vatican II? (Cambridge [MA], 2008) and to offer development of some ideas raised in the book in reference to an article by Neil Ormerod: ‘Vatican II – Continuity or Discontinuity? Toward an Ontology of Meaning’ (Theological Studies 71 [2010] 609-636). We suggest that while O’Malley’s book makes an important contribution to the study of Vatican II, Ormerod helps us reflect on the need for further methodological thinking before decisions are made regarding how to proceed in the light of the council today. Methodologically, O’Malley proceeds on a basis of historical critical method; Ormerod offers a series of reflections that culminate in proposing the theological method of Bernard Lonergan as facilitating the kind of ‘hermeneutic of reform’ called for by Pope Benedict XVI in studies of the recent council. In fact, O’Malley and Ormerod have previously collaborated in efforts to reflect upon Vatican II so we can suppose that O’Malley would accept the proposals offered by Ormerod as a manner of building upon his historical study.’

CONFERENCES & COURSES

The 38th Annual Lonergan Workshop at Boston College was held June 19-24 under the theme, The Mind and Heart of Hope.


Afternoon workshops conducted throughout the week included Michael Vertin: On Insight: Introductory; Ken Melchin & Team: Lonergan, Business, Economics; Paul LaChance: Lonergan and Orthodox Christianity; Richard Grallo: Lonergan on Four Dimensions; Armando Rugarchia: Working on Self-Appropriation and Development of Ourselves as Human Persons.

The 2011 Vancouver Lonergan Conference was held July 11-15 at the University of British Columbia. The theme for the conference was Lonergan’s Final Specification of Cosmopolis: Implementing the Longer Global Cycles of Incline. The conference was attended by 25 participants, and various papers were distributed to participants before the conference. Presentations on these papers were held in afternoon sessions. Some of the topics of the papers were: ethics in philosophy, possible development through divisions in contemporary biological studies, liberty and freedom. Other presentations were provided by participants on topics related to their own work in Lonergan Studies. Some students attended who also shared their work and interest.

Philip McShane provided 10 hours of morning sessions on the need for theory within the context of functional specialization for the advancement of Lonergan Studies and cultural growth in general. The topics of these morning sessions included Foresightedness as Incline, Implementing Global cycles, Imaging Cosmopolis, E-seminars as Image, and Final Specifications.

The First Latin-American Lonergan Workshop was held at the Universidad Iberoamericana, Puebla, Mexico July 16-17, 2011. The theme for this conference was ‘Ampliando Nuestros Horizontes’ (‘Expanding Our Horizons’). For details, see www.lonerganlat.com.mx.

COMING UP

Marquette University

The Lonergan Society at Marquette University will host the third annual Lonergan on the Edge graduate student conference on September 16-17, 2011. There will be no specific theme other than the general interest in Lonergan studies, and papers of any topic related to that interest will be considered. The keynote speaker will be Dr. Joe Mudd, of Gonzaga University. On the second day there will be a panel discussion on ‘Lonergan as a Reader of Aquinas,’ and papers related to that topic are especially encouraged. Discussion panelists will be Dr. Jeremy Wilkins, University of St. Thomas (Houston); Dr. Gilles Mongeau, S.J., Regis College; Dr. Mark Johnson, Marquette University; and Gregorio Montejo, doctoral candidate, Marquette University.

Doing Catholic Systematic Theology in a Multi-Religious World. This is the theme of the Second Annual Colloquium sponsored by the Marquette Lonergan Project, scheduled for November 2-3, 2011. Major papers will be presented by Robert M. Doran, S.J., Marquette University; John D. Dadosky, Regis College; Dr. Mark Johnson, Marquette University; and Susan Wood, S.C.L., Marquette University. (Robert Doran’s paper will also be the annual Emmett Doerr Lecture.) Each lecture will be followed by a panel discussion and open conversation.
Panelists will be invited from faculty at Marquette and other schools and from Marquette graduate students in theology.

**Lonergan, Philosophy, and Theology**: The First Annual Colloquium on this topic will take place **March 1-2, 2012**. Major papers will be presented by Mark Morelli, Loyola Marymount University, ‘Lonergan and Hegel’; Michael Sharkey, University of Wisconsin—Platteville, ‘Lonergan and Heidegger’; and William Rehg, S.J., Saint Louis University, ‘Lonergan and Habermas.’ Again, each lecture will be followed by panel discussion and open conversation, with panelists invited from philosophy and theology departments at Marquette and elsewhere. Visitors to Milwaukee may want to request accommodations at a special Marquette rate at the Ambassador Hotel, just off campus (2308 West Wisconsin Avenue, toll free: 877-503-2011).

**PROJECTS**

**Lonergan Research Institute.**

The annual Frederick E. Crowe Bursary has been established by the Lonergan Research Institute at Regis College in honor of Frederick E. Crowe, S. J. His lifetime of loving labor on the Lonergan enterprise includes his establishment of the Toronto Lonergan Centre, the predecessor of the Lonergan Research Institute, in 1971. The purpose of the bursary is to encourage interest in Lonergan studies on the part of younger scholars—undergraduate students, graduate students, and persons who have received a doctorate within the three years previous to the date of their application for the bursary.

The 2011 bursary will be awarded to the scholar who offers the most promising proposal for using the money in a way that could advance Lonergan studies. For example, one might aim to defray the expenses associated with organizing a local Lonergan event, or facilitating a course project on Lonergan, or attending a Lonergan conference, or publishing a scholarly paper. (Applicants should not feel obliged to limit themselves to these categories).

Application: (1) In a statement of up to 300 words, the applicant spells out his or her proposal and how it might contribute to Lonergan studies. (2) The applicant solicits a brief (two or three-sentence) letter from a teacher or faculty colleague, which letter confirms the status of the applicant as a younger scholar and affirms the feasibility of the proposal. (3) The applicant submits both letters (via regular mail or e-mail) do that they are received by the Lonergan Research Institute no later than the deadline. See the link under www.lonergan-lri.ca/.

The amount of the 2011 bursary is $1,000. The deadline for applications is **December 15, 2011**. The winning proposal will be announced soon thereafter. Completed applications should be sent to Michael Vertin, Associate Director, at michael.vertin@utoronto.ca or c/o Lonergan Research Institute, 100 Wellesley St. West, Toronto, Ontario, Canada M5S 2Z5.

**Collected Works**: Bob Doran submitted three manuscripts in different stages to University of Toronto over the course of the summer: (1) Proofs of vol. 19, *Early Latin Theology*, which the Press expects to be published in November. (2) The manuscript of vol. 23, *Early Works on Theological Method 2*, which contains Latin-English facing pages of ‘De intellectu et methodo’ (1959), ‘De systemate et historia’ (1959), and the 1962 ‘De methodo theologiae,’ as well as English reports on further material relating to ‘De systemate et historia’ and on a 1961 course on ‘De intellectu et methodo’. (3) The manuscript of vol. 24, *Early Works on Theological Method 3*, which contains English reports on Lonergan’s notes for two 1963 (spring and fall-winter) courses entitled ‘De methodo theologiae’ as well as Latin-English facing pages of his lecture ‘De notione structurae.’

**Help Wanted.**

Lonergan scholars: We need your opinions in the next step of an ongoing project to construct a measure of authenticity. Please give us about 15 minutes to assess some of the items we are considering: How valid are they? Log on to www.surveymonkey.com/s/BL_Experts. Please submit your assessment by **October 31**. Our
A collaborative effort will help advance Lonergan’s work by providing a measure to make his theory easily applicable in the social sciences. Thank you. —Daniel Helminiak and Barnet Feingold.

SGEME

E-seminars by Philip McShane may be viewed at the blog site sponsored by the Society for the Globalization of Effective Methods of Evolving at www.sgeme.org/BlogEngine/archive.aspx. We invite people to participate even if only as readers in the ongoing activity of these seminars. There are periodic postings of question and answer sessions by Phil McShane as well as submissions by seminar participants. Recently a strategy of teaching Lonergan's basic discovery in economics with diagrams by Phil McShane has been posted.

A newly formed Atlantic Canada Lonergan Gathering, sponsored by SGEME is planning a two-day session in Halifax, Canada to discuss economics and ongoing strategies of pedagogy for new students and the next generation. The general context is to enhance ongoing collaboration with a focus on theoretical transformation and functional specialization. For information on please contact Robert Henman at rohenman50@hotmail.com

PEOPLE

The Lonergan Research Institute announces the appointment of Jeremy Wilkins as its new director, effective July 2, 2012. Jeremy is currently Associate Professor of Systematic Theology at the University of St. Thomas School of Theology in Houston, Texas. He received his doctorate from Boston College (2004) with a dissertation on the development of Aquinas' Trinitarian theology (which he aims to publish in book form). See more at http://www.lonergan-lri.ca/.

Subscriptions

Online current and past issues available at www.lonergan.on.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada MSS 2Z5. For account information, contact Wayne Lott.

Sponsor

Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Gordon Rixon, SJ; gordon.rixon@utoronto.ca; Tel: 416-922-5474 ext. 225. Associate Director: Michael Vertin; michael.vertin@utoronto.ca Tel: 416-966-1216. Research Associate: Wayne Lott, wayne.lott@utoronto.ca. Tel: 416-922-5474 ext. 224.

Contributions

While we have regular contributors, we invite anyone with news to submit it. The Lonergan Studies Newsletter is published quarterly in March, June, September, and December. News for any issue should be in the hands of the editor by the 15th of the preceding month (February, May, August, November). Send to Tad Dunne 2923 Woodslee Royal Oak, MI 48073 Phone: 248-549-3366 Email: My first initial, followed by last name, followed by @sienaheights.edu. No capitals, no spaces.

ISSN 0845-2849
PUBLICATIONS


‘This volume presents seven of Bernard Lonergan’s most important early theological works. These writings are considered to be Lonergan’s initial efforts in what he would come to call the functional specialty of systematics. Written while he was teaching dogmatic and systematic theology in Montreal and Toronto in the 1940s and early 1950s, at least three of these works were supplements to the texts he was using in his courses. It is in these supplements that his original synthesis of systematic issues can be found.’


Christian mystical writing expresses symbolically the complexities of conscious experience identified by Bernard Lonergan as ‘differentiations of consciousness.’ In order for the insights of such literature to penetrate theoretic systematic theology, there must be effected a theoretic account of conscious experience that is of sufficient depth to account for the differentiations witnessed to by mystical writing. This article attempts a preliminary step in this direction by taking key elements of the Macarian Homilies as pointers to further areas requiring systematic theoretic development. Building on the suggestions of three scholars working within a Lonergan-grounded horizon, this article articulates a theory of the divinely enraptured subject as revelatory and suggests that such a position is a theoretic account of the symbolically-expressed grasp of conscious experience articulated in the Macarian Homilies.


“We come together this week to join in the celebration of the 450th anniversary of the founding of the Collegio Romano. As my contribution to this celebration, I would like to speak about a figure whose renown is intertwined with Collegio Romano, Galilei, and a man who taught at its successor institution at the height of his career, Bernard Lonergan, S.J. In this article I would like to raise the question, what was it about Galileo that made him such an important figure, and in answering that question, I will be featuring the historical role Bernard Lonergan, S.J. assigned to his work.”


“My intention in this article is to study the topic of religious experience and its relationship to expression in the thinking of Bernard Lonergan. . . . The question of the relationship between religious experience and expression then is complex and momentous. It is complex, for experience, expression, and religion, are primitive terms which are widely controverted. It is momentous, for it has to do with the encounter of cultures and religions, which Joseph Ratzinger has called the intellectual critical point in the new millennium. If, further, this
question and this encounter are linked to questions about the limits and possibilities of reason, then we can expect an exploration of Lonergan’s thinking to be both rewarding and illuminating.”


This paper argues that the effective teaching of theology is enhanced when the theological educator is aware of the educational implications of the task. The implementation of appropriate teaching-learning strategies can facilitate student engagement and shift student horizons. Drawing on the work of Bernard Lonergan this paper explores the notion of teaching to promote a shift in students’ intellectual, moral and religious horizons. Lonergan’s thought and the student centered strategies of feminist theologian Rebecca Chopp are suggested as helpful approaches for teaching practical theology.


“The epistemological analysis of the new knowledge (of the second scientific revolution), however, is repositioned within a broader philosophical finality: the self-appropriation of one’s own rational self-consciousness, that is, the recognition and the possession of those operative structures that characterize subjects as cognitional and existential, which is to say, recognizing and taking possession of our conscious and intentional dynamisms. This goal, as Lonergan expressed it in the original preface to Insight, is like “a peak rising above the clouds,” a new beginning for an authentic development of the human subject.

In this article we gather together Lonergan’s principle conclusions about the structure of modern scientific systems, although we do not want to miss the opportunity to show the connection of all these conclusions to the philosophical goal of self-appropriation.”


“University and meaning are two distinct and relevant themes that do not seem to converge arbitrarily, and they are the objects of Lonergan’s reflections on different occasions: for the first there was the publication of an article and for the second three lectures separated in time. These texts reveal some fundamental nuclei of the Canadian maestro’s thought, the depth of which goes beyond the circumstances by which they were confronted, and they attest to the broad engagement in academic teaching, at the service of knowledge and of general human formation. I shall recall all texts from this article and from those lectures; besides being evoked by the event of this Lonergan Workshop and by the theme on which it is based, I shall also recur to a course that Lonergan held at the Gregorian University, De intellectu et method, which amounts to a pointed explication of a decline in meaning within this University.”

Guglielmi, Giuseppe, B.J.F. Lonergan tra tomismo e filosofie contemporanee: Coscienza, significato e
Bernard J. F. Lonergan (1904-1984), like the great medieval master Thomas Aquinas, was not afraid to talk with the culture of his time. He came to the conclusion that one could not remain anchored to a Thomism which, over the past seven centuries of history became barren and monotonous, and believed that a mere repetition of his ideas would meet only deaf ears. It was therefore necessary to know and study the ideas of Thomas and especially to imitate him in the rapport that he had with his contemporary culture. Under this conviction, Lonergan wove a fruitful dialogue with contemporary philosophers under the central themes of culture, history and humanities. This work highlights the works of Lonergan and particularly his notions of consciousness, language and meaning. (English translation from the book’s back cover.)


“Some papers of this conference are focusing on the specific relationship of Ignatius and Lonergan, but my own task is to move to a different, and more modern, influence on Lonergan’s work. In doing so, I wish to turn specifically, to that area wherein he spoke of one of his contributions to Catholic theology, namely in bringing history, as its own field and specialty, into conjunction with biblical, foundational, doctrinal, and systematic forms of knowledge. Recognizing this modern influence on his work offers a context for a further appreciation of the historical dimension of Lonergan’s contribution to Catholic theology and provides a significant approximation and example of what Lonergan proposes in Method in Theology as critical history, or history as it explains the meaning going forward in a tradition.”


A philosophy of education based on a guided invitation of the link between the reader's written or spoken expressions and the dynamic structure of the mind. While aimed at teacher education and undergraduate-level courses, the author includes many implications for the social sciences as well as philosophy/theology. Includes richly detailed notes and ample bibliography.


In the years of Vatican II, the historical-critical studies definitely take hold in the Catholic camp. It becomes increasingly clear that the theologian is called to account, first of its task and its method. Our work has no pretensions to great discoveries, much less to exhaust the entire source of the theological thought of Lonergan, but we still trust and believe that this Lonerganian start out in theological reflection, will be a contribution that will, like many others, shed some light on the reading of his essays and a contribution for a new impetus in the study of theology, today and tomorrow.


“In recent years, especially since the publication of Ex corde ecclesiae, much has been written on the nature of the Catholic university. Some light can be shed on this topic, I believe, by recalling the Ignatian and early Jesuit move from immediate pastoral concerns to the ministry of education in the context of Renaissance humanism. But the humanism within which the
early Jesuits established their schools is quite different from the historically conscious, pluralist and pragmatic culture within which Catholic universities labor today. It was to the credit of Bernard Lonergan to have highlighted these differences and to have created a refined philosophical tool for thinking about the Gospel-informed humanistic education today.”


“In Montreal that awakening was enlarged and refigured by his encounter with the Depression and his subsequent attempt to understand the causes of booms and slumps in an economy. Stewart’s Plato’s Doctrine of Ideas, whose significance has been so comprehensively examined by Mark Morelli, also moved him on. It was in the days of this first journey that he arrived at the Gregorian University in the autumn of 1933. The first part of the paper will trace how in the following three years the agenda started in Heythrop would be broadened by an interest in the philosophy of history. At the end of that time, through the inspiration of lectures by Bernard Leeming, crucial elements of his later critical realism began to fall into place. The second part will examine how, later in the decade, the first path found itself becoming a preface to a wider journey concerned with the method of theology.”


“If faithful Christians are really to be ‘a light unto the nations,’ if they are to respond effectively to the gravest problems of our common world, they will need to develop a new form of practical theology that integrates the enduring wisdom of their faith with the emerging insights of contemporary secular inquiry. The integrative theological project will also require the creation of new collaborative institutions. Both the new form of inquiry, theological reflection, and the new institutional framework, Christian centers of integrative studies, have become essential, I believe, to the redemptive mission of the Church in the global society.”


“It appears to me that Lonergan’s Method in Theology when taken as a model for method in religious studies as Lonergan clearly intends ends up being a method in the Christian study of world religions which will not gain the adherence of specialists in other religions because its value judgments still inevitably drift into the Christian categories of sin, grace, redemption, and so on.”


“Bernard Lonergan has argued that the key to philosophy is the process of inquiry, its structure, and its norms. He has developed a worldview of emergent world process. His philosophical theology, relying heavily on his subtle and original interpretation of Aquinas,
has inspired David Burrell to argue that Aquinas does not fit neatly into the category of a classical theism that effectively divorces God from presence in the world. Lonergan’s own emphasis on process, then, might naturally raise questions about his relation to such process philosophers as Alfred North Whitehead and Charles Hartshorne. Indeed both Lonergan and process thinkers espouse a metaphysics and adopt a theist standpoint. They both adopt a critical realist stance. And yet their respective starting points, methods, and conclusions seem to differ in important respects. A dialogue between the two philosophical approaches, if it would get beyond slogans, as Burrell recommends, would seem to be a most fruitful one, as they both offer substantive alternatives to the dominant views of the contemporary climate of opinion.”


“At a first glance Bernard Lonergan might seem an unlikely candidate for inclusion in the train of authors reflecting on the transcendence of God. The calculating tone of his proof for the existence of God in chapter 19 of Insight and the detail of his analogy for the divine based on the content of an unrestricted act of understanding in that chapter, linger on in our memory. Yet even within Insight Lonergan mentions Aquinas’s position that of God all we have is knowledge that God is and knowledge of what God is not. This is a direct attempt to define the legitimacy and limitations of his own metaphysics and his analogy for God. However, it is indeed a fact that chapter 19 is not the most suitable place to witness Lonergan’s homage before the transcendence of God. I suggest that there are individual elements in his treatment of the notion of mystery which are more indicative of his respect for God as transcendent. Within his treatment of mystery even the early Lonergan approaches God in reverent acknowledgement that God will always remain, and must always remain, a “known unknown.” If we ask ourselves whether we are justified in emphasizing the hints in this treatment of mystery, we may look to the later Method in Theology to see whether it offers confirmation of these hints or adopts a completely different approach to the matter.”


“But the potentiality of this plan can at length also be grasped in other directions: in the capacity, for example, to interact with the great paradigm-changes that have occurred in the field of science in the decades following Insight. I am referring obviously to the new cosmological theories, and more particularly, to the formulation of an anthropic principle in the area of cosmology, to which I now would like to turn attention.”


“Still, despite Lonergan’s own reservations about his treatises, his *De Verbo Incarnato* and *De Deo Trino* remain important works, meriting careful study, not just for their historical significance but for their permanent value – in form as well as content. In form, Lonergan’s contribution was to complement the scholastic and neo-scholastic systematic or (synthetic) format of the treatises with an historical (or analytic) component. . . . Lonergan, instead, after creating for either treatise a sophisticated systematic component based upon his Thomistic cognitional theory, sought to formulate an historical counterpart, leading from New Testament sources for their doctrines of the Incarnation and the Trinity, to the patristic and conciliar dialectic generative of both doctrines. Only for the treatise on the Trinity, however, was he able to bring his project to virtual fruition. Yet in *Method in Theology* he was able to distill the methodological implications of this effort, particularly in his division of theological scholarship into an analytical and synthetic phase and in his accounts of the functional specialties of history and doctrines. ‘All my work,’ Lonergan was later to say, ‘has been introducing history into Catholic theology.’”


This book provides the results of a study conducted using an adaptation of Lonergan's transcendental method as a research method for human subjects. Personal interviews were done in Israel and the West Bank with members of the movement Combatants for Peace, which was formed by Palestinians and Israelis who had personally participated in the conflict but subsequently decided to renounce violence and work together for a peaceful two-state solution. Members of the group were interviewed to learn about their decision to adopt nonviolence and how that decision had influenced their lives. The book introduces a notion of peace that is grounded in human dignity and genuine relationships, emphasizing the transformative powers of the human mind as a foundation for peace building.


“As we studied this text, we discovered how illuminating it was not only for the evolution of Lonergan’s thought, but also for a Newman-Lonergan comparison. Here, that is to say, precisely in the framework of the traditional treatise of the *analysis fidei*, Lonergan has broken off an entirely new path for specifying the relationship between *fides* and *ratio* in the *assensus fidei*. What strikes the eye here is the contrast between the old and the new, the interconnection between the continuity of the state of the question and the innovative solution. New wine in old wineskins – that becomes palpable here, similar to the matter in which Lonergan would have read the tradition tracts in the Gregoriana. The 1952 course is a very dense and precise Latin text. Here we can only sketch in what is most important and some innovations.”


“I would like to present some issues about human desire: *desire in quest for an object* will be the main topic. I take this topic as a tool in order to give a hint (not a full understanding) of what seems to be happening with our desires in the context of modern (or postmodern) culture, that in recent years in marked also by widening globalization.”
“In the midst of this widespread disorientation’ about the identity and task of man in the world, which has assumed ‘the dimensions of a social crisis’, Bernard Lonergan’s reflections can indicate a way out. He achieved in a critical manner the transition from metaphysical research into intentionality analysis of the subject and so developed a method to serve as the thread of Adrienne leading us from the labyrinth of meaninglessness attendant upon the unrestricted growth of isolated scientific specialization. This method would offer ‘a universal viewpoint from which individual temperament can be discounted, personal evaluations can be criticized, and the many and disparate reports on man, emanating from experts in various fields, can be welded into a single view’. From this viewpoint the recovery of the category of ‘person’ can be attempted.”

“The Canadian Jesuit Bernard Lonergan and the German Jesuit Karl Rahner both lived from 1904-1984. Because of their intellectual acumen and their eagerness to face basic issues, their contribution to Catholic theology is considerable. This essay employs Lonerganian tools to assess Rahner’s approach to God. The first part introduces Rahner’s epistemology. The second part links that epistemology to his views on God and theology.”

“We need to look at the plan for learning that God has put within EVERY human being. When this inner need is not recognized and used, it causes tension within young people and also within teachers. . . . It is very amusing and yet it is also desperately sad that unwittingly we go against the way that GOD has programmed us to learn. Montessori, Newman, and Lonergan understood, but have been crying in the wilderness. Here is suggested a scheme based on their understanding.”

“In this paper I would like to present Lonergan’s analysis, with particular attention a) to the collaboration of intellect and sensibility, and b) to the role that our sensibility plays in seeking that ground for judgment that Lonergan appropriately calls the ‘virtually unconditioned’. I shall mainly refer to Chapter X of Insight, ‘Reflective Understanding’, in particular to the first two sections (279-283/304-308). There Lonergan took up again what he learned from St. Thomas in the second chapter of Verbum concerning judgment as the positing of a synthesis. The positing of a mental synthesis, or assensus, occurs at the end of a reflective activity in which the intellect returns from the synthesis achieved in the prima mentis operatio to the sources of that synthesis in both sense and the intellectual light. With his analysis, Lonergan precisely identified the function of the intellect’s return to the sensibility, which originally provided the material for the intelligible synthesis that constitutes the object that the mind thinks. The data of sense as interrogated in reflection enable the intellect to move from thinking an object to affirming it and so to knowing it as a being.”

“In this paper I would like to present Lonergan’s analysis, with particular attention a) to the collaboration of intellect and sensibility, and b) to the role that our sensibility plays in seeking that ground for judgment that Lonergan appropriately calls the ‘virtually unconditioned’. I shall mainly refer to Chapter X of Insight, ‘Reflective Understanding’, in particular to the first two sections (279-283/304-308). There Lonergan took up again what he learned from St. Thomas in the second chapter of Verbum concerning judgment as the positing of a synthesis. The positing of a mental synthesis, or assensus, occurs at the end of a reflective activity in which the intellect returns from the synthesis achieved in the prima mentis operatio to the sources of that synthesis in both sense and the intellectual light. With his analysis, Lonergan precisely identified the function of the intellect’s return to the sensibility, which originally provided the material for the intelligible synthesis that constitutes the object that the mind thinks. The data of sense as interrogated in reflection enable the intellect to move from thinking an object to affirming it and so to knowing it as a being.”


“We need to look at the plan for learning that God has put within EVERY human being. When this inner need is not recognized and used, it causes tension within young people and also within teachers. . . . It is very amusing and yet it is also desperately sad that unwittingly we go against the way that GOD has programmed us to learn. Montessori, Newman, and Lonergan understood, but have been crying in the wilderness. Here is suggested a scheme based on their understanding.”


“In this paper I would like to present Lonergan’s analysis, with particular attention a) to the collaboration of intellect and sensibility, and b) to the role that our sensibility plays in seeking that ground for judgment that Lonergan appropriately calls the ‘virtually unconditioned’. I shall mainly refer to Chapter X of Insight, ‘Reflective Understanding’, in particular to the first two sections (279-283/304-308). There Lonergan took up again what he learned from St. Thomas in the second chapter of Verbum concerning judgment as the positing of a synthesis. The positing of a mental synthesis, or assensus, occurs at the end of a reflective activity in which the intellect returns from the synthesis achieved in the prima mentis operatio to the sources of that synthesis in both sense and the intellectual light. With his analysis, Lonergan precisely identified the function of the intellect’s return to the sensibility, which originally provided the material for the intelligible synthesis that constitutes the object that the mind thinks. The data of sense as interrogated in reflection enable the intellect to move from thinking an object to affirming it and so to knowing it as a being.”

Aquinas’s theory of habitual grace rests on a generically metaphysical account of the faculties of the soul and of the natural and supernatural habits that perfect them. Bernard Lonergan opened up fruitful avenues for rethinking nature, grace, and virtue in a developmental perspective. His intentionality analysis transposes the conception of human nature; the dynamic state of being in love transposes sanctifying grace; the development of skills provides an analogue for virtue; and the role of love in the development, orientation, and transformation of skills provides an analogy for grace as habitual.

**REVIEWS**


**DISSERTATIONS & THESES**

Cho, Hee Jung. *Karl Rahner and Bernard Lonergan in Relation to the Attitude of Inclusivity in the Roman Catholic Church*. A thesis submitted to the Faculty of Regis College and the Theological Department of the Toronto School of Theology in partial fulfillment of the requirements for the degree of Master of Theology awarded by Regis College and the University of Toronto, 2011. Advisor: Gordon Rixon.

“In this thesis, I will support my claim that the theologies of Rahner and Lonergan are distinctive on the issues that are potentially influential to the teachings of the Roman Catholic Church by comparing and contrasting some of the distinctive points in the theologies of Rahner and Lonergan. My first objective is to show that Rahner and Lonergan take a different approach to the same goal of inclusive theology. My second objective is to propose that Rahner and Lonergan are not fundamentally opposed to each other in their inclusive theologies, but Lonergan’s contribution refines and extends Rahner’s contribution. In order to elaborate on these, I will discuss the inclusive theologies of Rahner and Lonergan in three stages: their underlying epistemologies, their inclusive theologies shown in their Trinitarian theologies, and the implications for the attitude of inclusivity within the Roman Catholic Church. The three stages will show an organizational flow from underlying theories to theological points and finally to implications of their theologies. I will attempt to present the coherency of each theologian’s argument in the three stages by discussing recurrent themes. Finally, I will demonstrate that a small difference in the underlying epistemologies can lead to different theological points, and eventually to significant differences in the implications of their theologies within the Roman Catholic Church.”


Curnow, Rohan M. *Bernard Lonergan and the Preferential Option for the Poor: Integrating
Conversion, Liberation Hermeneutics, and the Mission of the Church. A thesis submitted to the Faculty of Theology of Regis College and the Toronto School of Theology in partial fulfillment of the requirements for the degree of Doctor of Theology awarded by Regis College and the University of Toronto, 2011. Directors: Robert Doran and John Dadosky.

“This thesis situates the doctrine of the Preferential Option for the Poor within the field of Lonergan Studies. It is more a work of theological foundations than it is of systematic theology, although by relating the Preferential Option for the Poor to Lonergan’s understanding of the converted subject it does begin to move towards an appropriate ‘system of conceptualization’ and also towards eradicating inconsistencies in understandings of the Option of the Poor. However, in doing so, this thesis does not function as a critique of either Liberation Theology or the stance of the Roman Catholic Magisterium with respect to the Preferential Option for the Poor. Rather, it is a contribution that takes a core doctrine of Liberation Theology, perhaps the core doctrine of Liberation Theology – that is, the doctrine of the Preferential Option for the Poor – and seeks to demonstrate the fecundity of Lonergan Studies as a means of grappling with the full significance of the doctrine and of fully expressing that significance. In this sense, it is a piece of work that will hopefully prove useful to liberation theologians as their field of theology, in the words of Adolfo Nicolás, continues to mature.”

WEBWORKS

Dunne, Tad. 'The Question of God.' Writings of Tad Dunne. The first item under 'Philosophy/Theology' at http://users.wowway.com/~tdunne5273

How the question of God arises from wonder about our historicity, our nature, our personal existence, and our religion. Prepared for undergraduate courses.


A blog site inviting specialists and interested non-specialists on the philosophical aspects of Lonergan's work. The host aims to continue exploration of Lonergan's thought on philosophical issues vital to human living. It is expected that achieving greater clarity on Lonergan's philosophical contributions and refining and augmenting those contributions will yield an increasingly effective foundational tool for addressing more determinate theoretical and practical issues.

McShane, Philip. FuSe Series. www.philipmcshane.ca

Recent additions: FuSe 18: 'Ways of Getting into Functional Collaboration'; Fuse 19: 'Contexts of Functional Foundations'; Fuse 20A: 'A Functional Focus of Seminars 5-8'; Fuse 21: 'The Future of Foundations: The Issues'; FuSe 31: 'Contexts of Functional Christian Research.' These additions are related to the 2012 effort to tackle the foundational problem afresh. The FuSe 2A essay restructures this effort and invites new members for active participation or ongoing listening. Interested parties may contact pmcshane@shaw.ca.

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!

This survey of Roman Catholic systematic theology makes reference to Bernard Lonergan on several occasions, while addressing the topics touching on the modern turn to the subject (28), metatheory: method in theology (36-38), beyond metatheory (41), background theories (57), Christology (273), and birth control (614).


This article makes several references to Lonergan in its footnotes. Especially notable is his criticism of Lonergan’s position on the natural desire to see God in footnote 115.


The work of the philosopher Donald Davidson (1917-2003) is wide ranging not only in its influence and vision, but also in the breadth of issues that it encompasses. Davidson's work includes seminal contributions to philosophy of language and mind, to philosophy of action, and to epistemology and metaphysics. In Dialogues with Davidson, leading scholars engage with Davidson's work as it connects not only with aspects of current analytic thinking but also with a wider set of perspectives, including those of hermeneutics, phenomenology, the history of philosophy, feminist epistemology, and contemporary social theory. They link Davidson's work to other thinkers, including Collingwood, Kant, Derrida, Heidegger, and Gadamer.


In this article, McDermott discusses the lack of consensus within the Thomistic community over Aquinas’ understanding of the relationship between the notion of person and nature. He presents Bernard Lonergan’s understanding of a Thomistic notion of person as a representative voice within transcendental Thomism (p. 820).


In this article, Salzman and Lawler make an appeal to Bernard Lonergan’s understanding of critical realism (pp. 74-77) in their discussion on the interrelationship between science and theology as it pertains to the consideration of the sexual person. They make reference to Lonergan’s essay “Moral Theology and the Human Sciences,” Method: Journal of Lonergan Studies 15 (1997), regarding the relationship between data and factual judgments in scientific investigation.


“In conclusion, this paper moves towards a metaphysics of non-duality in professional caregiving, which means an understanding of the person as the integration of body (organism), psyche and spirit (Helminiak 1996), and whose authentic activity is self-transcending in his or her activity as a loving man/woman who loves being loving (Hora 1977a, b). As Lonergan puts it, loving without restriction, which is the same as loving God, is the foundation of religion (Lonergan 1972, pp. 104-7). This state of giving combines with the Eriksonian elements of intimacy and transcendence for the caregiver. In a philosophical, Whiteheadian sense it is motivated by the attractive force of Love, or eros, stepped down to the human level (Whitehead 1967).”

“Professor Blanchette proposes taking human being as the primary analogate for metaphysics. I would modify this by taking, as primary analogate, the pattern of operations by which human persons are related to the totality of being. In this way the primary analogate in metaphysics is sublated in what theology names the imago Dei, and forms the basis for analogically conceiving God as an infinite act of understanding love, and the Trinitarian processions as the immanent terms of those operations. The continuity between metaphysical and theological inquiry is thus secured not only by a shared analogical procedure but also by a common analogate.” (Wilkin’s article demonstrates being informed by Lonergan’s thought on the structures of human cognition – experiencing understanding and judgment -- and its isomorphism with the heuristic structure of being – potency, form, and act -- runs throughout the main argument of this article).

**CONFERENCES & COURSES**

**Marquette University**

The Lonergan Society at Marquette University hosted the third annual *Lonergan on the Edge* graduate student conference on September 16-17, 2011. The keynote speaker was Dr. Joe Mudd, of Gonzaga University. On the second day there was a panel discussion on 'Lonergan as a Reader of Aquinas,' and papers related to that topic. Papers and audio files are available www.lonerganresource.com.


Discussion panelists included Dr. Jeremy Wilkins, University of St. Thomas (Houston); Dr. Gilles Mongeau, S.J., Regis College; Dr. Mark Johnson, Marquette University; and Gregorio Montejo, doctoral candidate, Marquette University.

**Doing Catholic Systematic Theology in a Multi-Religious World.** This was the theme of the Second Annual Colloquium sponsored by the Marquette Lonergan Project, held at Marquette University on November 2-3, 2011. Major papers were presented by Robert M.
Doran, S.J., Marquette University; John D. Dadosky, Regis College, University of Toronto; and Susan Wood, S.C.L., Marquette University. (Robert Doran’s paper was also the annual Emmett Doerr Lecture.) Each lecture was followed by a panel discussion and open conversation. Panelists were invited from faculty at Marquette and other schools, and from Marquette graduate students in theology. Papers and audio files are available at www.lonerganresource.com/


COMING UP

Lonergan, Philosophy, and Theology: The First Annual Colloquium on this topic will take place March 1-2, 2012. Major papers will be presented by Mark Morelli, Loyola Marymount University, ‘Lonergan and Hegel”; Michael Sharkey, University of Wisconsin–Platteville, ‘Lonergan and Heidegger”; and William Rehg, S.J., Saint Louis University, ‘Lonergan and Habermas.’ Again, each lecture will be followed by panel discussion and open conversation, with panelists invited from philosophy and theology departments at Marquette and elsewhere. Visitors to Milwaukee may want to request accommodations at a special Marquette rate at the Ambassador Hotel, just off campus (2308 West Wisconsin Avenue, toll free: 877-503-2011).

The 27th Annual Fallon Memorial Lonergan Symposium will be held from Thursday, April 12 to Saturday, April 14 2012 at Loyola Marymount University, Los Angeles. Paper proposals (one page abstracts) and panel proposals must be received no later than January 15th, 2012, and notices of acceptance will be sent by February 15th, 2012. Completed papers must be submitted no later than April 1, 2012, in .doc or .docx format be emailed to: mmorelli@lmu.edu. Papers will be distributed prior to their presentation. They may be of any length, but speakers will be allowed only 20 minutes to present their central thesis and 10 minutes for questions. Digital copies of the Symposium Program will be distributed by email prior to the symposium. Pre-register by March 1, 2012 by email to mmorelli@lmu.edu. PLEASE provide your name and professional affiliation. Let us know if you plan to attend our Saturday evening banquet and if you require a vegetarian meal. Registration Fee is $40 US payable on the first day of the symposium. The registration fee is waived for graduate students. Accommodations: Custom Hotel is located within walking distance of the university. See http://www.customhotel.com. Call toll free in the US and Canada: 877.287.8601. You may be able to obtain a cheaper rate by booking through Expedia.com. The hotel provides free shuttle service to and from Los Angeles International Airport.

The 2012 Halifax Lonergan Conference, sponsored by SGEME is scheduled for July 9-13 at Saint Mary’s University, under the theme, ‘Functional Collaboration in the Emerging Arts and Sciences/’ Papers and Presentations are invited and to be submitted to Robert Henman at rohenman50@hotmail.com by June 30th, 2012. Details on registration, schedule and accommodation will be posted at a later date at www.sgeme.org and available by request at rohenman50@hotmail.com

PROJECTS

Collected Works: Volume 19, Early Latin Theology, trans. Michael G. Shields, ed. Robert M. Doran and H. Daniel Monsour, has been published by University of Toronto Press. Volumes 23 and 24, Early Works on Theological Method 2 and 3, have received positive reviews from referees. We are awaiting final approval from the Manuscript Review Committee of University of Toronto Press, but the texts are being prepared for submission by Bob Doran.
Archival website (www.bernardlonergan.com): A number of new items and transcriptions have been added since September. Notable among these are the recordings and transcriptions of Lonergan’s 1979 seminar on Method in Theology at Boston College. A list of the new entries on the site may be found by checking the News and Events section on the home page of the site.

SGEME Projects: See the SGEME sponsored blog site for the E-seminars by Philip McShane at www.sgeme.org/BlogEngine/archive.aspx. We invite people to participate even if only as readers in the ongoing activity of these seminars. There are periodic postings of question and answer sessions by Phil McShane as well as submissions by seminar participants. Recently a strategy of teaching Lonergan’s basic discovery in economics with diagrams by Phil McShane has been posted.

CTSA Special Interest Group. The Board of the Catholic Theological Society of America recently approved a special interest group on the Thought of Bernard Lonergan. The coordinator is John Dadosky (Regis College/University of Toronto) along with a committee of Cyril Orji (University of Dayton) and Mark Miller (University of San Francisco).

PEOPLE

On Friday November 18, 2011, Professor Robert M. Doran, S.J. presented the 2011 Regis College Chancellor’s Lecture to a full house. Entitled “Trinitarian Elements in a Theology of Religion: A Tribute to Frederick E. Crowe,” Father Doran explored recent developments in the integration of spiritual and theological approaches to the Mystery of the Trinity. The Regis College website includes the text of the lecture at: www.regiscollege.ca/2011chancellorslecture

Tenth Annual Lonergan Lecture. On Friday, October 14th, 2011 one hundred friends of the Lonergan Research Institute gathered in St. Joseph Chapel at Regis College to hear Professor Glenn Hughes of St. Mary University, San Antonio present the Tenth Annual Lonergan Lecture, entitled "Art and Spirituality." The lecture was well received and a lively discussion followed. A complete text and podcast of the lecture in mp3 format are available at www.lonergan-lri.ca/resources

Subscriptions

Online current and past issues are available at www.lonergan.on.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Wayne Lott (below).

Contributions

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849
LONERGAN STUDIES
NEWSLETTER 33:1  MARCH 2012

PUBLICATIONS


“By and large the 1944 manuscript is also the 1978 manuscript. What happened was that I came across Michael Kalecki’s ‘selected essays on the dynamics of the capitalist economy’ and was delighted by his phrase, Workers spend what they get, capitalists get what they spend. It reminded me of my 1944 diagram. In 1978 I began a course on macroeconomics in the theology department here. Since then the 1978 edition of Circulation Analysis has been revised a number of times and further revisions are still in process.”


“In this horizon, the community serves the justice of the Kingdom of God as a gift of the Spirit given to us all as in the Good Samaritan parable (Luke 10, 29-37). It doesn’t pursue a formal project of a human society. Being attentive to the specificities of the encounter makes us aware of the talents needed for addressing the injustices of this world creatively. The Good Samaritan is attentive and intelligent, reasonable and responsible to use Lonergan’s imperatives. He doesn’t call for a general system. He doesn’t address the ‘root causes’ (it is intriguing that in the passage there is no mention at all of the ‘necessity’ to punish the perpetrators!). The Samaritan is ‘good’ because he simply responds to the needs of the half-dead man with what he has: his time, his care, his oil, his donkey, his knowledge of the inn, his money, his good name and reputation. ‘If you spend more, I will refund it when I came back . . .’


“Since the label Generalized Empirical Method is as vast in scope as the entirety of Lonergan’s thought, my aim in the rest of this paper will be to focus on some limited aspects of the topic. In the next section I will look at some texts which show the emergence of the term GEM in Lonergan’s thought and the intriguing way in which it seems to disappear only to re-emerge with some force in the last years of his academic writing. I will offer a suggestion by way of a possible interpretation of this decline and return regarding his use of the term in describing his overall project. I will also offer some reflections on the uniqueness of Lonergan’s philosophy of “the given” in a section entitled “Lonergan’s ‘empiricism.’” Since one of his uses of the expression in a lecture in the 1970s refers to his lifelong interest in the ongoing genesis of methods, I will follow this lead in devoting a section to that theme. A final section returns us to questions concerning Lonergan’s reflections on scientific method, and to the place in which he introduces us to the notion of Generalized Empirical Method.”

“This essay … attempts to offer an exposition of certain key points of Lonergan’s renowned systematic treatise on the Holy Spirit that he delivered in his lectures at the Gregorian University in the early 1960s. Accordingly, on discussion with colleagues I have been encouraged to offer my essay to those who are progressing through Lonergan’s early Trinitarian work….It is difficult for students today to appreciate how Lonergan’s early Trinitarian work was providing a solution to questions that no one else in the 1960s was able to do. Lonergan already was apart, offering something new in dealing with traditional Trinitarian questions from a standpoint of interiority.”


"…the precise explanatory meaning of 'elevation' needs clarification, and recently-noticed material in the Lonergan archives suggests that the notion of a fifth level needs re-evaluation."


Bernard Lonergan’s book, ‘Insight’ (1957) discusses self-transcendence, patterns of experience, and the extent to which these patterns might be complete or incomplete. The biological pattern of experience can come to the fore when we are hungry. The aesthetic pattern of experience involves being swept up into music or art. Lonergan speaks of the search for truth as an intellectual pattern. We can speak also of a “worshipful pattern.” Human beings are homo sapiens, yes, and also homo faber, but prior to knowing and building, we are homo adorans, the being who worships. The most authentic worship of God involves an openness to conversion. Conversion to what? To being in love with God without limit, and to obeying His command to love one another.


“While I have quoted several voices saying that science reveals a purposeless world, I challenge those assumptions. I will attempt to show that these are not at all accurate as portrayals of what science shows us about the natural universe….In order to make my case, I will look more closely at what scientists actually do. This closer look will reveal that there is more of a convergence than an incompatibility between scientific knowledge and religious faith in a meaningful universe.”


"…just as there is a graced elevation of the various levels of consciousness (the relation of religious and personal values), so the presence of grace can be acknowledged also at the levels of cultural and social values with an impact on vital values."

Benedict XVI’s opening encyclicals on hope and love invite reflection on the relationship between the three theological virtues of faith, hope, and charity to one another and, more broadly, to culture. To explore the range of these relationships, three models are laid out. Model 1, drawing on Thomas Aquinas, presents the theological virtues as unfolding organically from each other as they perfect the natural human longings for wisdom and love. Model 2, drawing on Bernard Lonergan, presents them in antagonistic and escalating confrontation with the sinfulness of society. Model 3, drawing upon Charles Taylor and others, applies the dialectic reading of the previous model internally. This final model accounts for the tensions and even contradictions within Christian life that contribute to the non-linear and cross-pressured unfolding of the theological virtues in relation to each other and to the surrounding secular culture.


“I personally knew nothing of Lonergan prior to the program’s opening remarks, presented by Canadian theologian and economist Darlene O’Leary. I found myself captured by Lonergan’s ideas of a ‘pure cycle’ of economic activity – a harmonious relationship between production, consumption, finance and a standard of living that reflects the common good. The audience probed Lonergan’s economics while looking at his ideas through the lens of various contemporary movements, particularly the Focolare’s Economy of Communion in Freedom (EoC) and the Community of Sant’Egidio. It was as if with each insightful question and experience shared, we were just beginning to scratch the surface of a world of refreshing perspectives on the contemporary challenges to social justice.”


"Lonergan offered an interpretation of Aquinas' volitional theory that clarifies the essential elements of the faculty psychology while underscoring its critical context. By incisively articulating the vetera on human willing, Lonergan not only illuminated Aquinas' comprehensive view of how God's governance shapes human living in this concrete universe, he also opened challenging vistas for methodocial theologies that seek to explore, critically and systematically, what the nova could be."


"The key issue here...is the tentatively verified unity and identity in the human subject of the absolutely supernatural."


Based on the contributions from researchers on different disciplines (sociologists, anthropologists, historians, philosophers, and theologians), the author identifies three lines of interpretation: modernization line, fair social change line, and cultural line. He follows the guidelines from the methodical proposal of the Canadian philosopher and theologian Bernard Lonergan in order to formulate a critical, wide, and deep dialogue with the diverse interpretations and theories regarding the popular Latin American Catholic religion in the period from 1960 to 1980.

“I believe that the hopes of the Second Vatican Council (1962-1965) would have more likely been realized if the understanding Bernard Lonergan had of the operations of our consciousness were better known. A combination of Lonergan and the Council would have been dynamite. His giftedness, I believe, should be located in the area of charism because it would appear that the Spirit intended his unique gift to benefit many. Paul’s description of a charism is that it is “a manifestation of the Spirit (that) is given for the common good” (1 Corinthians 12:7). Forty years after Vatican II I have yet to find a more useful and trenchant manifestation of the Spirit for the particulars of renewal called for by the Council than the one manifested by this 20th century Jesuit born 110 years ago.”


Bernard Lonergan has called for a methodical theology that differentiates those aspects of religion that are humanistic from those that are strictly theological, distinguishing social-science and denominational realms of inquiry. We believe that Lonergan’s notion of human authenticity is pivotal for the humanistic or social-science dimension. Hence, focusing on authenticity, we call for application of Lonergan’s thought beyond strictly theological topics, and we elaborate how social science could effectively deal with aspects of beliefs, ethics, and psychological and spiritual health, traditionally taken to be religious. Finally, we report on a project to operationalize authenticity—that is, to construct a psychometrically sophisticated questionnaire—as a means of making Lonergan’s thought accessible and useful to social-science practitioners and researchers.


“To reflect on the interconnections between and the possible integration of Lonergan’s theoretical work on economics and the spirit-motivated work of many contemporary Catholic movements, is to embrace from three distinct but not separate perspectives or horizons the world for which human beings are increasingly responsible. On the one hand, there is the practical horizon of common sense, the world of the local farmer, fisher or entrepreneur whose concrete and practical wisdom is essential if an economics is to lead to a transformation of this world. On the other hand, there is the horizon of the believer, in love with God, whose charity is essential if economics is to be a transformation of this world. And again, there is the horizon of the theoretician whose contribution to a common apprehension of the immanent norms of the economic process would extend natural law principles to modern social realities. In this way an economics might really be a transformation of this world — the world that Vatican II taught us is of our own making and for which we are increasingly responsible as co-creators. In short, to reflect on the interconnections and to seek a possible integration is to speak at once to common sense, to charity, and to theory about common sense, charity, and theory.”

“The paper will cut back from the broad topic to focus on the stumbling that is the seeding of a fresh mes-economics. Still, that cut-back is optimistic in that the stumbling within the fragment that is economic reform is to be central to the eventual emergence of an effective and beautiful control of human meaning.”


“It is often thought, or perhaps rather felt or assumed, that while scientific method is right for establishing matters of fact, we need religion to found our values. Sam Harris, in a formidable addition to the arsenal of the new atheism, sets himself to show otherwise. The much touted ‘fact-value dichotomy’ is a mistake; we may and should found our values strictly upon science. Religion, is nothing but error, and, with a very few qualifications, pernicious error at that. I myself largely agree with Harris on the ‘fact-value dichotomy,’ and on the desirability of being strictly rational with regard to moral and ethical questions; but think that he is wrong, and sometimes culpably so, about religion. In what follows I shall try to show why.”


“When two minds of genius seem to be in fundamental conflict with one another, few things can be more instructive than to juxtapose and compare them. In a meeting at the First International Conference on Lonergan, which took place in Florida in 1970, I suggested to Thomas Altizer, the well-known ‘Death of God’ theologian, that there was an equivalent to Lonergan in the work of Blake; namely, the renowned Urizen who arises in the ‘Night the Ninth’ of the *Four Zoas*, having reluctantly accepted the rebuke of the reawakened Eternal Man. Altizer replied, that he couldn’t imagine how anyone could find anything in common between Lonergan and Blake. I still think that I had a point, and in what follows will try to show why.”


“In this paper I explore what I am calling the meta-economics of Pope Benedict XVI as it is contained especially in *Caritas in veritate* but also in his other teachings particularly on the environmental crisis. Meta-economics becomes the overarching story within which we can interpret the events of our lives including, in this case, the economy. While meta-economics may seem worlds away from the everyday realities of profit and loss, in fact, I maintain, it alone can demand the required changes in behavior and attitude that will make our planetary life both flourishing and sustainable. Many schemes to address the environmental crisis, for example, remain on the level of coercion through taxation and other measures such as the so-called ‘cap-and-trade’ with regard to carbon emissions. But these measures are only marginally effective if a basic conversion of lifestyle has not taken place. Constraint or conversion – these are two contrasting visions of life. At the same time we must recognize that human nature is such that, to take one example, few buy hybrid vehicles when gas prices are low. In the broad sweep of the investment world the so-called ‘green portfolios’ generally do not take off because their return is typically lower. However, a new awareness is being created
that we should be paying the ‘true cost’ of what we consume in terms of environmental as well as other costs.”


“I want to consider (Bernard Lonergan’s) economics in the context of our time. I also want to consider it concretely in relation to work that was done in my region of Canada in the 1930s and 1940s by some very dedicated educators who were the force behind the Antigonish Cooperative Movement. For those of you unfamiliar with the Antigonish Movement, it was an adult education movement based at St. Francis Xavier University in Antigonish, Nova Scotia, but it extended largely to the rural and coastal areas of Nova Scotia, New Brunswick and Prince Edward Island. The force behind the movement was Rev. Moses Coady, a Catholic priest from Cape Breton Island, along with his cousin, Jimmy Tompkins, also a Catholic priest. This movement focused on educating mainly farmers and fishers so that they could be empowered to take charge of their economic lives and so live with dignity and independence. I will come back to this.”


“The root of the problem, as I see it, is the lack of understanding of the genre of the text. It is true that the Apologia belongs to the genus of religious autobiography. Yet this point is truly trivial unless we further specify. Much of what we expect in religious autobiographies is simply not there: if we discount the adolescent Newman’s brief flirtation with unbelief (which has a kind of English schoolboy naughtiness about it), there is nothing by way of describing the movement from unbelief to belief that constitutes a caesura, nothing also by way of describing the movement from the experience of spiritual dereliction to the experience of being saved. Instead, we read of gradual change in this or that religious conviction, which finally sums to a change in Christian confession. While not denying that, nonetheless, the Apologia is a religious autobiography, I want to suggest it is more helpful to think of it as one of the foremost examples we have in all of literature of forensic rhetoric. This will not prohibit any of us in the end, and may well encourage us, to use ‘forensic’ as a qualifier of ‘religious autobiography.’ But it is important that we know that of which we speak.”


This article analyzes Bernard Lonergan’s theory of knowledge, aiming its reconstruction and contextualization in terms of contemporary analytical epistemology. According to Lonergan’s model of epistemic justification, justification is a function of the reflective understanding of the virtually unconditioned. At the center of justification is the authentic subject. Authenticity is defined by the relationship between epistemic responsibility and self-transcendence driven by the pure desire to know, or rather by the normativity which is inherent to that desire. This subjective pole of justification is at the same time the basis for understanding the objective pole, i.e. the reliability of cognitive operations in warranting the truth of beliefs, and that happens through the transcendental notion of being which is grasped as the heuristic limit of the desire to know. Thus, Lonergan, through the subject’s virtuous dispositions, makes the connection between the successful acquisition of knowledge and individual merit in the acquisition of knowledge. It is suggested that Lonergan’s epistemology is best understood as a form of responsibilist virtue epistemology.


Given the reputation of Bernard Lonergan as a thinker, whose philosophical discourse is about intentionality and the seamless connection of cognitional theory, epistemology, and metaphysics, and whose self-confessed role in theology is to generate a method that meets the exigencies of a world that is on the move and culturally diverse, the article tells the story of his contribution to economic theory, and how this effort occupied both the beginning and the end of his mind’s journey. There occurs, of course, the question about how these interests are related, and the key to the answer is found in the motto of Leo XIII, where the *vetera* imply especially Aquinas’ clear vision of the meaning of being human, and the *nova* include responses to the two-fold challenge emergent in both the object (to promote genuine development in the economic order) and the subject (to work out a coherent explanation of the structure of the human good).


*Special Note:* This edition of *The Lonergan Review* is dedicated to Deacon William Toth (1940-2008), who “was passionately concerned about communications between the Christian Gospel and the world.”

See listings under the authors Bartoli, Beards, Beer, Byrne, Garlow, Haughey, LaChance, Lonergan, McShane, Murphy, Meynell, O’Leary, O’Regan, Toth, and Whelan.


“Ultimately, the meaning of work is grounded in the meaning of the human person who is communal, imaginative, free, open to transcendent realities and open to the ultimate transcendent reality which is God. Karl Rahner gave us a jumpstart on understanding who we are. He said, we are, quite simply, ‘otherizations of God.’ Behind the face of every man woman and child is the face of the Eternal One. Any work that diminishes the communal, the imaginative, the free and the transcendent diminishes the human person. It is bad work. Period.”


An extension of Frederick Crowe's *The Lonergan Enterprise* (1980), that elucidates features of Lonergan's work as an enterprise proper to the entire human community and to the Lonergan community in particular.

“In 2009, Neil Ormerod and Shane Clifton published a book: Globalization and the Mission of the Church. These authors believe that book represents an important step forward in Lonergan studies. It constitutes an exercise in the functional specialization of communications, takes a clear position that Bernard Lonergan’s work needs to be expanded by that of Robert Doran, seeks to analyze the phenomenon of globalization, and, in this context, reflects on the mission of the church.

This article takes Ormerod and Clifton seriously when they state that their book is intended to offer a framework for further reflection on the questions it addresses. After offering an outline of the contents of the book, I seek to expand on the analysis of the authors both in their analysis of globalization and in their reflections on the Christian mission. The area of globalization upon which I seek to elaborate is the question of urbanization and poverty, especially in Africa. I then seek to reflect on how the Church needs to understand its mission within this context.”


“Here I argue that both beatific knowledge and genuine human growth, including development in knowledge, are essential conditions for the work of Christ. Far from excluding or preventing his human development, Christ’s immediate knowledge of God both required and enabled him to make of his human life the definitive word, in history, of divine wisdom and love in the face of sin. Bernard Lonergan made a remarkable contribution to this question when, in the third edition of his textbook De Verbo Incarnato, he pointed out that beatific knowledge is strictly inexpressible, and upon this point as on a fulcrum expounded the relationship between beatific and acquired knowledge in Christ. Others have built upon this suggestion in various ways, and it is my intention to do likewise.”


A theology of the missions of Word and Spirit should relate the missions to the identities of the persons sent and explain their aptitude to the human situation. Although on this topic the Augustinian tradition is often considered moribund, this article shows how a cumulative and remarkably fertile tradition of theological understanding developed in Augustine, Aquinas, and Lonergan. Augustine grounded the missions on the divine processions and explained how the historic proclamation of the Word is coordinated with the Spirit’s gift of charity as a remedy to the Fall. Aquinas refined Augustine’s approach to Trinitarian theology, transformed the theoretical understanding of nature and grace, and made charity as friendship central to his understanding of the economy of grace. Bernard Lonergan situated these achievements within an account of interpersonal relations in God and human history and explained how the Trinitarian missions inaugurate an order of divine–human friendship and collaboration.

REVIEWS


Coelho, Ivo and Bosco Carvalho, SDB. *Divyadaan: Journal of Philosophy and Education* 22/2 (2011) 284-289.

**Dissertations & Theses**
Allen, Jeffrey A. *Faith and Reason in the First Vatican Council’s “Dei Filius” and the Writings of Bernard Lonergan*. A thesis submitted to the Faculty of Theology of St. Michael’s College and the Department of Theology of the Toronto School of Theology in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Theology awarded by the University of St. Michael’s College, 2012. Director: Michael Vertin.

The catalyst for this study is an under-investigated connection between the German philosopher Friedrich Heinrich Jacobi, the Roman Catholic thinkers Louis-Eugène-Marie Bautain and Anton Günther, and the First Vatican Council’s 1870 constitution *Dei Filius*. In an effort to refine Immanuel Kant’s account of human knowing such that it will permit knowledge of God’s existence, Jacobi reconceptualizes the cognitive faculty Vernunft (reason) and its relation to Verstand (understanding). Bautain and Günther find appeal in Jacobi’s project and integrate his view of these faculties into their stances on faith, reason, and the relationship between them. The resulting stances are sufficiently unorthodox that they elicit ecclesial responses. The responses anticipate the structure and content of *Dei Filius*. Such are the topics of interest in chapter one. Chapter two unpacks passages in *Dei Filius* that pertain to Bautain and Günther, most of which treat natural knowledge of God, the acts that lead to faith, and faith itself. Chapter three introduces Bernard Lonergan, whose critique of knowing-as-taking-a-look refutes Jacobi’s account of human knowing. Insofar as this undermines the views of Bautain and Günther, Lonergan supplements a venture of the authors of *Dei Filius*. Yet Lonergan is a thinker with his own stances on natural knowledge of God, the acts that lead to faith, and faith itself, each of which can be tested for compatibility with *Dei Filius*. Chapter four shows that Lonergan’s stance on natural knowledge of God is wholly compatible with *Dei Filius*. Chapter five shows that Lonergan’s early stances on the acts that lead to faith and
faith itself are wholly compatible with Dei Filius, whereas his later stances are narrowly compatible with it. The narrow compatibility results from a heightened emphasis on the modern differentiations of consciousness and the fourth level of consciousness.


Le présent travail concerne la connaissance humaine, telle que comprise par Bernard Lonergan. Ce dernier a proposé de concevoir la connaissance de la connaissance comme une quête, et de définir celle-ci comme une recherche de l'inconnu. Qu'est-ce que la connaissance? Cette question vise le sens de toute recherche et elle est problématique lorsque l'on ne sait pas comment y répondre. Avec l'intention d'expliquer la solution que l'on peut trouver chez Lonergan concernant cette question de la connaissance, nous aborderons la dynamique cognitive des sujets qui connaissent. Nous étudierons ces processus cognitifs en effectuant une division en trois catégories principales, qui correspondent à l'attention aux données, aux activités de l'intelligence et aux activités de la réflexion. Nous nous engagerons alors dans une recherche qui envisage la connaissance comme une activité, c'est-à-dire comme une démarche des sujets qui désirent connaître. De ce point de vue, connaître, c'est pratiquer une série d'activités récurrentes. Ces activités, en plus d'être décrites telles qu'elles peuvent apparaître au sujet connaissant si celui-ci est attentif à ce qui se passe en lui-même, seront expliquées par les relations intelligibles qui les unissent selon le modèle de Lonergan. Sans trop attendre, nous allons considérer la source de ces activités, c'est-à-dire que le sujet sera envisagé comme étant lui-même l'objet à connaître, tout en étant celui qui connaît. Il sera alors question de la possibilité d'une connaissance objective de soi-même, en tant que sujet connaissant. Cette analyse nous amènera vers une étude de la conscience intelligente et rationnelle, et de l'affirmation de soi de cette conscience. En étudiant ce processus, nous serons contraints d'admettre que cette affirmation ne peut qu'être rationnelle, et que ce jugement, qui peut être formulé par l'expression "je suis un sujet intelligent et rationnel", implique ses propres conditions de vérité lorsqu'il est effectué concrètement. Le sujet connaissant, qui est aussi un sujet conscient d'être connaissant, peut vérifier cette thèse par introspection, et affirmer catégoriquement son contenu. Cette affirmation de soi de la conscience rationnelle permet à la conscience de répondre à l'invitation de Lonergan, et de réaliser sa responsabilité relativement aux positions qu'elle soutient. Si elle accepte cette invitation à croître, cette conscience se développera et le sujet connaissant s'habilitera à discerner les positions qui encouragent son propre développement. Cette aptitude sera tout particulièrement importante dans sa vie reflexive lorsqu'elle s'appliquera à évaluer les thèses fondamentales de son rapport au réel. Nous pourrons alors conclure : si "je" suis bien le fondement de ma connaissance des choses, et si ma relation au réel tient de ma propre compréhension et de mon propre jugement, alors je suis responsable de mon propre rapport à moi-même, au monde et à l'existence en général.


In 1958, the Canadian Jesuit theologian Bernard Lonergan (1904-1984) completed a draft of a major text on redemption. He stated that the text was to be an addition to his book *De Verbo Incarnato*, with the purpose of explaining the historical causality of Christ. The Lonergan Research Institute, Toronto, has produced a preliminary English translation titled *The Redemption: A Supplement to De Verbo Incarnato*. To date, there has been no interpretation of this text. This dissertation aims at making a contribution towards the remedy of this lacuna in
Lonergan studies. The dissertation interprets Lonergan’s understanding of the historical causality of Christ, through an interpretation of his text.

The dissertation employs the methodology of what Lonergan named the “hermeneutical circle:” the meaning of the whole is grasped through the parts, and the parts through the whole. In this dissertation, each chapter is interpreted in the wider context of the whole. Each chapter is also interpreted in the order presented in Lonergan’s text, since that text is organized according to what Lonergan, following Aquinas, calls the ordo disciplinae or ordo doctrinae, the order of learning and teaching, the ideal mode of explaining systematic understanding.

Lonergan’s understanding of the historical causality of Christ follows from his understanding of history itself, where the fundamental unit is culture and the fundamental nature of human causality is social. Lonergan understands culture through a set of terms and relations he names the “human good of order.” This order is an expression of cultural meanings and values, whether for good or evil. The historical causality of Christ involves a proper causal series in which God’s redemptive agency is mediated into human history, through Christ and his members, to transform cultural evil into good by transforming cultural meanings and values. The principal meaning and value is the “Law of the Cross.” According to the divine plan, this law is the governing principle of salvation history. Since human causality is fundamentally social, the historical causality of Christ is mediated through others who understand this law and judge it as worthy to be chosen.

WEBWORKS


Bernard Lonergan’s influence has recently extended into management studies, commerce, and social science method. Through the labour of Charles Tackney, a new website highlights an insight-based critical realism and interdisciplinary method inspired by Lonergan: “Lonergan’s insight-based critical realism has been useful in helping to establish a shared basis for understanding and learning in interdisciplinary studies. Initial attention to what an insight is and how understanding itself occurs offers students and instructors a common grounding for research methods. Lonergan’s work has also been useful in offering a clear scheme to grasp the complementarity between quantitative and qualitative method.” While visiting this site, Lonergan scholars are encouraged to take the Global Lonergan Survey, which can be found by scrolling about a quarter of the way down the page.


From a philosophy of religion course, a 13-page lecture on five views of immortality: as merging with the universe, as being remembered, as continuing into a next life, as reaching timeless meaning, and as the timeless/eternal significance of love.
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!


Relies on Lonergan’s views about these issues.


“Alternatively, one might organize the insights of these authors by using Bernard Lonergan’s scheme of cognitional operations. Thus, if John of the Cross’s mystical theology focuses on experience and Aquinas’s speculative theology upon understanding, then Rahner’s apologetic theology focuses on decision, specifically, the decision that faces many modern believers to recommit to a faith that has become fragile and cross-pressured in a modern context. As Rahner writes in the final paragraph of his essay: ‘Hope is not simply the attitude of one who is weak and at the same time hungering for a fulfillment that has yet to be achieved, but rather [it is] the courage to commit oneself in thought and deed to the incomprehensible and the uncontrollable which permeates our existence.’”


Chapter fifteen of this anthology of modern theologians, entitled ‘Roman Catholic Theology after Vatican II,’ features Bernard Lonergan’s essay “The Transition from a Classicist World-View to Historical-Mindedness.”


In 1219 an encounter took place between a Christian from Italy, Francis of Assisi, and the Muslim Sultan of Egypt, al-Malik al-Ka´mil. This meeting took place at Damietta in northern Egypt during the progress of the Fifth Crusade. Over a period of perhaps three weeks, religious dialogue took place between Francis and al-Ka´mil, after which time the Sultan had Francis escorted safely back to the Christian camp. It is possible to discern from the writings of Francis after his return from Egypt that the meeting had had a deep religious impact upon him, realised in the latter years of his life. It can be said that both Francis and al-Ka´mil experienced through their encounter what the Christian theologian Bernard Lonergan has spoken of as a conversion into a new horizon. The historical encounter between Francis and the Sultan witnesses to the fact that through religious conversion, it is possible for members of different religious faiths to arrive at a common vision of universal peace and reconciliation.


In this article Edgar Valdez appeals to Bernard Lonergan’s article “A Note on Geometrical Possibility” (See Bernard Lonergan, Collection 92-107). On pages 146-149 Valdez gives a summary account of Lonergan’s distinction between nominal and explanatory definitions in relation to Euclid’s fourth and fifth postulates. “To aid in establishing a qualitative difference of the fourth and fifth postulates I turn to Bernard Lonergan’s article ‘A Note on Geometrical Possibility’. Lonergan asserts that science is most fundamentally an act of understanding and only secondarily is it expressed in definitions, postulates, and deductions. These principles are an expression of what is understood and can be divided in terms of what is understood by
them. Nominal definitions are merely the understanding of a linguistic system, of the use of terms and their relationship to other terms. Essential definitions, on the other hand, are of a real system, something necessary, possible, or impossible in terms of the understood has only the reality of names; while in essential definition the understood has the reality of what names name’ (Lonergan 1986: 94). Both are necessary kinds of definitions for doing science. The distinction between essential and nominal definitions resembles the distinction between form and matter and in the aggregate of our knowledge there will always be form and matter.”


In this article, Wade includes a section entitled ‘Lonergan On Love.’ In this section she quotes from Bernard Lonergan’s essay “Faith and Beliefs” (Philosophical and Theological Papers, 1865-1980, CWBL) and Method in Theology in order to highlight “Lonergan’s articulation of conversion as ‘falling in love’ that more fully draws our attention to the moment of epistemological opportunity implicit in the resurrection discourse. Being in love generates a new kind of knowledge.”

COMING UP

The 39th Annual Lonergan Workshop, on the theme, "The Promise of Vatican II—After 50 Years" will be held June 17-22, 2012 at Boston College. On Thursday of the workshop, college president, Fr. William H. Leahy, SJ, will honor Fr. Joe Flanagan by naming the house used by post-doctoral Lonergan Fellows the “Joseph Flanagan, SJ House.” Further information on the workshop will be made available at http://bclonergan.org/.

Applied Quantitative Methods for Non-quantitative Doctoral Researchers in Organization and Management Studies, Copenhagen, Copenhagen Business School: A course in applied quantitative methods. Dates: 7 May 2012 (All day) - 9 May 2012 (All day). Faculty: Assistant Professor Wencke Gwozdz and Associate Professor Charles T. Tackney. Course Coordinator: Assistant Professor Wencke Gwozdz.

Prerequisite/progression of the course: Participants must be enrolled as Ph.D. students in an institution of tertiary education. A precondition for receiving the course diploma is that the students attend the whole course. Doctoral students face a range of challenges concerning empirical methods. We first survey registered students to learn more about their particular research interests and perceived skilling needs, and adjust the specific quantitative methods content of the course to ensure instruction and practical application of appropriate quantitative research methods.

Aim of the course: We first assess the perceived quantitative methods skills and needs of doctoral students that participate in the course through a pre-course survey. In the course, we introduce and train students in the targeted statistical tools within a pedagogic context of a general empirical method that recognizes the complementarity between qualitative and quantitative methods. This should significantly help prepare students for the particular challenges they immediately face as well as any future methods issue that may arise in the course of a post-doctoral career that involves organizational and management research.

Call for Papers on Lonergan’s Economics
Paul Oslington (Australian Catholic University) is organizing a session on Lonergan’s economics at the History of Economic Thought Society of Australia annual conference in Melbourne 5-8 July 2012, and possibly at the Economic Society of Australia conference which follows 8-11 July 2012. Anyone interested in presenting paper on Lonergan’s economics to an audience of economists should contact Paul as soon as possible on pauloslington@gmail.com. The session proposal is due by March and final copies of the papers will be required by late June. It may be possible to arrange other activities in Australia through the John Templeton Foundation funded
The 27th Annual Fallon Memorial Lonergan Symposium will be held from Thursday, April 12 to Saturday, April 14, 2012 at Loyola Marymount University, Los Angeles.

The 2012 Halifax Lonergan Conference, July 16-20 at Saint Mary’s University, Halifax, Nova Scotia, Canada, celebrates the 40th anniversary of method and aims at exploring functional collaboration. Papers, within a functional specialist mode, are to be submitted to Robert Henman before June 30th, 2012, who will then forward them to participants. A central reading is to be Philip McShane's Method in Theology 101 AD 9011: The Road to Religious Reality. The book will be sent on receipt of the registration fee and will be the topic of four sessions with McShane. Registration ($80) For further info contact rohenman50@hotmail.com or go to www.sgeme.org. To reserve accommodations: Telephone: 902.420.5486; Fax: 902.496.8118; Room Booking Line: 902.420.5055. Email: conference.services@smu.ca

PROJECTS

Collected Works: Submitted to University of Toronto Press January 2012: Early Works on Theological Method 2 and Early Works on Theological Method 3 (vols. 23, 24). Scheduled for publication soon after copy editing.

Bernard Lonergan Archive
www.bernardlonergan.com:
Videos: 77190V0E070 and 77195V0E070: Lonergan-Eric Kierans.

Transcriptions:
857A0DTL060: De genesi categoriarum theologicarum
858A0DTL060L: De bono humano
859A0DTL060: Hermeneutics
8600ADTE060: History A
8610ADTE060: History B
8620ADTE060: History C
8630ADTE060: History with reference to the three preceding items
8640ADTE060: Horizon
8650ADTE060: Xitian Theology
8660ADTE060: Problematik
8760ADTE060: The Analogy of Meaning
8680ADTE060: Newman's theorem
8690ADTE060: munus nobilissimum
8700ADTE060: Sensus (meaning)
8710ADTE060: Affects and Symbols
8720ADTE060: Mediation
8730ADTE060: Mediation.

Lonergan Resource
www.lonerganresource.com:

PEOPLE

Lonergan Research Institute Graduate Seminars at Regis College, Toronto.

On Friday, January 13 Peter Nguyen, S.J. from Regis College presented a paper entitled: "Christian Martyrdom and the Construction of a Communal Identity". David Boehmer from Trinity College was the respondent. On Friday, February 17 John Dool from St. Peter's Seminary, London, Ontario, presented a paper entitled: "Pondering the Mystery of Redemption: Some Lonerganian Clues". Joseph Mangina from Wycliffe College responded to John Dool’s paper. Nicholas Olkovich from St. Michael's College will present a paper entitled: "Lonergan's Liberal-Communitarianism". Joseph Ogbonnaya from St. Michael's College will be the respondent. The seminar will take
place on Friday, March 23, from 2:10 pm to 3:45 pm.

2011 Crowe Bursary Awarded

The Awards Committee for the Frederick E. Crowe Bursary announces that the 2011 Bursary has been awarded to Mr. Daniel De Haan, a younger Lonergan scholar who is a doctoral student in philosophy at the Center for Thomistic Studies, University of St. Thomas, in Houston, Texas, U.S.A. The general area of De Haan’s research is philosophical anthropology. One of his special interests is the employment of Lonergan’s accounts of consciousness, insight, and the hierarchy of explanatory genera in order to illuminate such psychosomatic phenomena as addiction. He will use the award to purchase works of Lonergan needed for his research, and to defray the costs of traveling to one or more upcoming Lonergan conferences. The Awards Committee offers its warm congratulations to Daniel De Haan. It also notes that the deadline for younger scholars to apply for the 2012 Crowe Bursary is 15 December 2012.

Subscriptions

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

Sponsor

Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Gordon Rixon, SJ; gordon.rixon@utoronto.ca; Tel: 416-922-5474 ext. 225. Associate Director: Michael Vertin; michael.vertin@utoronto.ca; Tel: 416-966-1216. Research Associate: Wayne Lott, wayne.lott@utoronto.ca; Tel: 416-922-5474 ext. 224.

Contributions

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849

Lonergan’s contribution to recent Christian thought continues to be undervalued despite its depth, integrative scope, and relevance to contemporary issues. One such issue concerns whether methodological naturalism in the natural sciences warrants a reductionist metaphysics, anthropology and epistemology. Lonergan’s holistic account of human intelligence and its situating world-order provides a remarkably cogent rejoinder to certain reductionistic tendencies in recent philosophies of mind and of nature. [This paper seeks to] show why Lonergan intends his trenchant critique of reductionism to serve not only as a basis for establishing a theistic worldview, but also as an incentive to intellectual conversion.


Bernard Lonergan’s cognitive theory challenges us to raise questions about both the cognitive process through which obesity is perceived as a behaviour change issue and the objectivity of such a moral judgment. Lonergan’s theory provides the theoretical tools to affirm that anti-fat discrimination, in the United States of America and in many industrialized countries, is the result of both a group bias that resists insights into the good of other groups and a general bias of anti-intellectualism that tends to set common sense against insights that require any thorough scientific analyses. While general bias diverts the public’s attention away from the true etiology of obesity, group bias sustains an anti-fat culture that subtly legitimates discriminatory practices and policies against obese people. Although anti-discrimination laws may seem to be a reasonable way of protecting obese and overweight individuals from discrimination, obesity bias can be best addressed by reframing the obesity debate from an environmental perspective from which tools and strategies to address both the social and individual determinants of obesity can be developed. Attention should not be concentrated on individuals’ behaviour as it is related to lifestyle choices, without giving due consideration to the all-encompassing constraining factors which challenge the social and rational blindness of obesity bias.


This article provides a detailed examination of Bernard Lonergan’s nuanced understanding of experience and proposes his philosophical stance of critical realism as a foundation for interreligious dialogue. This article begins by acknowledging the existent tension between philosophers and theologians and suggests the problematic of interreligious dialogue as one field of possible collaboration. Critical realism is discussed in comparison to other, and indeed contrasting, positions, and is ultimately defended as the stance that provides correct answers to the so-called ‘three basic questions’ of cognitional theory, epistemology, and metaphysics. The notions of patterns of experience and biases are particularly emphasized in order to
highlight the complexity of experience. By way of conclusions, suggestions are made as to how philosophers and theologians might enhance their collaboration by furthering their understanding of religious experience and employing it as a category in interreligious dialogue.

Friday, John. “Universale Salutis Sacramentum: Understanding the Church as the Universal Sacrament of Salvation in Relation to the Challenges of Interreligious Dialogue.” *Pacifica* 25/1 (February 2012) 82-99.

Based on the premise that the task of systematic theology is to promote an understanding of doctrines by relating different doctrines to one another, and in dialogue with the religious-cultural context, this article provides a systematic proposal for understanding the Roman Catholic doctrine that affirms the church as the universal sacrament of salvation. This doctrine will be clarified by relating it to the doctrine that interreligious dialogue is part of the Catholic Church's evangelising mission. The context for this understanding is one in which religious diversity is both a fact and often times, a problem. The reflections begin with a survey of several terms and relations that are central to the doctrines that are being discussed. Bernard Lonergan's notion of mutual self-mediation is then explained and presented as a tool for both Christian and ecclesial self-understanding. Mark Heim's so-called "theology of religious ends" is appealed to as a concrete way for mutual self-mediation to be practised, and Lonergan's ecclesiological suggestions allow the notion to be applied on an ecclesial level.


This chapter considers tattoos as evidence of real, embodied freedom. The essay considers (but ultimately rejects) both physicalist determinism and disembodied, Kantian liberty. Instead, the argument leans heavily on Bernard Lonergan's idea of statistical residues and considers conscious freedom as a "higher integration" that conditions and is conditioned by our biological being, in the form of getting a tattoo in this case. In order to get a tattoo, one is responsible for freely choosing the design, placement, artist, etc., but also must cooperate with one's skin and immune system in order for the tattoo to heal correctly. The essay is written for an educated, but non-specialist audience, and thus is a fairly light and humor-laced approach to one of Lonergan's more nuanced arguments.


The purpose of this paper is to provide a model of thinking for managers that is readily applicable in their situation and which will foster effective decision making.

Design/methodology/approach: – The paper examines some of the thinking challenges facing contemporary business leaders and provides a sound philosophical basis for a cognitional theory. Findings: – The paper demonstrates that effective execution results from effective thinking, that a learning organisation is a result of becoming a thinking organisation, which is a collection of thinking people, and that people and organisations benefit from having a common cognitional method which can help overcome embedded mental models.

Originality/value: – The paper introduces readers to the cognitional model of Bernard Lonergan, shows the application of that model to contemporary business challenges, and provides an easily-learned model for thinking, which will aid managers at every level and lead to better decisions.

This article focuses on Bernard Lonergan's project of bringing history, as its own field and specialty, into conjunction with Biblical, foundational, doctrinal, and systematic forms of knowledge. In this endeavor, he was deeply influenced by Christopher Dawson (1889-1970), the British cultural historian and philosopher of history who was a Catholic convert. An examination of Dawson's influence offers a broad context for opening the historical dimension of Lonergan's contribution to Catholic theology and provides a significant approximation and example of what Lonergan proposes in *Method in Theology* as "critical history," or history as it explains "the meaning going forward" in a tradition.


In these rapidly changing global times we cannot ignore the emerging new reality of concrete religious pluralism in our world. To meet this challenge, [this paper] focuses on Lonergan’s notion of religious value as this relates to the human subject as a person and as this relates to experiences of love as these are known by persons at the higher levels of consciousness. We see how fully Lonergan dedicated himself to a thorough study of human interiority and how he related experiences of religious to decisions that exist at the fourth level of human consciousness. Within our affectivity, a state or condition of being in love is critical in any fruitful search that yearns for good decisions and discernment about the meaning of religious values. And so, from a foundation proceeding from the normative dynamism that exists within human interiority, one can apply Lonergan’s principles of explanation to our contemporary religious world that, as we experience it, is filled with so much diversity.


Building on a previous article in *Pacifica* on Clifford Geertz’s understanding of culture, continues the articulation of Geertz’s views by way of an examination of various criticisms both of the details of his work and of his approach. It is shown that many of these criticisms have misunderstood Geertz’s work or are otherwise unfounded. In particular, examines the objection that any hermeneutic approach to culture cannot be empirical, and looks at what ‘empirical’ might mean in relation to a discipline in which ‘meaning’ is a key category. The work of Bernard Lonergan is used throughout as a major resource for clarifying both Geertz’s own thought and that of his critics.


“This short book points to a revolution in religion and its study. Above all there is the revolution that identifies study, at its best, as a self-contemplative wondering reach towards ALL, be that ALL envisaged as Atman or Allah or an Unknown Cosmic Friendliness. In that sense the full meaning of the book is dominated by the subtitle, *The Road to Religious Reality.*” (from the back cover)


“During the twentieth century, Jean Rivière was one of the dominant figures in the Catholic theology of redemption. His magisterial article in the *Dictionnaire de théologie catholique* has long been recognized as a classical exposition of the matter, but behind this article there lay a life-time labour and a formidable series of publications on this subject. Given the unquestionable prominence of this particular author, it is not without interest that a more recent writer on this topic and distinguished theologian, Bernard Lonergan, should beg to differ from the French man in at least one aspect of his teaching. It is the purpose of this article
to explore this point of difference between these two significant representatives of Catholic Soteriology.”


The book presents Daniel Berrigan's contribution and challenge to Catholic Social Thought. His contribution lies in his consistent, comprehensive, theoretical, and practical approach to issues of social justice and peace over the last fifty years. His challenge lies in his critique of capitalism, imperialism, and militarism, inviting Catholic activists and thinkers to undertake not just a reformist but a radical critique and alternative to these realities. The aim of this book is, for the first time, to make Berrigan's thought and life available to the academic Catholic community, so that a fruitful interaction takes place. How does this work enlighten and challenge such a community? How can this community enrich and criticize his work? To these ends, the editors have recruited scholars and thinker-activists already familiar with and sympathetic to Berrigan's work and those who are less so identified. The result is a rich, engaging, and critical treatment of the meaning and impact of his work. What kind of challenge does he present to academic-business-as-usual in Catholic universities? How can the life and work of individual Catholic academics be transformed if such persons took Berrigan's work seriously, theoretically and practically? Do Catholic universities need Berrigan's vision to fulfill more integrally and completely their own mission? Does the self-knowing subject and theorist need to become a radical subject and theorist? Even though the appeal of academics is important and perhaps primary, because of the range and depth of his work and thought and the power of his writing, there is a larger appeal to the Catholic community and to activists working for social justice and peace. The work has, therefore, not only a theoretical and academic appeal but also a popular and grass roots appeal. Given the current and on-going US military interventions in Iraq and Afghanistan, Berrigan's work invites us to think about the justice of such interventions or, given the destructiveness of modern weapons, whether the notion of just war makes any sense. Given the recent crisis on Wall Street, does it make sense any longer to talk about the possibility of a just capitalism? Given the most recent revelations about Guantanamo, Abu Ghraib, and Bagram, is it not imperative to think about how torture, preventative detention, and extraordinary rendition serve the ends of empire? In light of all of this, doesn't Berrigan's call for a pacific, prophetic community of justice rooted in the Good News of the Gospel make compelling sense? (Essays in this book that thematically highlight Bernard Lonergan in relation to Berrigan include those written by Robert Doran, Patrick Brown, and Martin J. De Nys).


The question of the relation between reason and faith reappears in Thomas Aquinas’ Trinitarian theology. While Thomists traditionally presuppose that all knowledge concerning God’s interior life is supernatural, they encounter difficulties: how can human reason make any sense of the mystery and how can doctrine develop? It is argued that Thomas considers the divine processions and relations naturally knowable; supernatural revelation is required only to identify the relations as persons. Following Bernard Lonergan (and Billot), we see qq. 27-29 as presenting Trinitarian doctrine in theory, only after q. 29 is the Trinity presented in *facto esse*. This recognition not only undergirds the distinction of essential and notional acts but also enables Thomas to synthesize various tensions in his previous doctrine. The Prima Pars is Thomas’ masterpiece which revises his previous understanding of the Trinity. These considerations also show how creation presupposes plurality in God and thus points to the Trinitarian mystery.

In light of the recent publication of Brian Dobell's work, *Augustine's "Intellectual Conversion"*, this study argues that Book 7 of the *Confessions* is an argument of narrative form seeking to move the reader towards his/her own intellectual conversion. It draws parallels between the argument presented by Augustine and that of Bernard Lonergan in his work *Insight*, and the implications these have for the problem of evil and the notion of consciousness. It concludes by noting the contemporary relevance of intellectual conversion for the current debates on atheism.


Affected by the Great Depression and the inadequacy of the "simple-minded moralism" of church commentators on economic matters, Bernard Lonergan worked on a macrodynamic economic model in the 1940s and returned to it in the 1970s. The authors here situate Lonergan's economics in relation to economic theory then and now, as well as within his own overall project. They consider its possible contribution to the development of Catholic social teaching on economics, especially in dialogue with Benedict XVI's encyclical *Caritas in veritate*. Finally, they discuss the light Lonergan sheds on the importance and difficulties of interdisciplinary work.


Drawing on the four Trinitarian relations, Bernard Lonergan has developed what has been called a four-point hypothesis which brings into a single perspective four distinct created participations in the divine nature, the Incarnation, the beatific vision, sanctifying grace, and the habit of charity. This article has three aims: (1) to explain the Thomistic origins of the hypothesis; (2) to transpose it into categories of meaning; and (3) to suggest extensions of the hypothesis into other theological topics. These are the indwelling of Christ in the believer, the Eucharist as the body of Christ, and the Church as the body of Christ.


Epistemology uses some concepts that are usually understood as normative and evaluative. In recent years a lively debate has unfolded about the nature of epistemic normativity. This book explores the role of ethical factors in Bernard Lonergan’s model of epistemic normativity in the categories and terminology of the contemporary debate. Dalibor Renić offers a reconstruction of Lonergan’s model of epistemic evaluation, epistemic value, and epistemic responsibility, and its interpretation in a critical dialog with the virtue–epistemological models of epistemic normativity. He argues that Lonergan’s model of epistemic normativity is in broad agreement with the virtue responsibilist model, and that they can share similar explanatory and defense strategies. He also indicates the relevance and the specific contribution of Lonergan’s cognitional theory and transcendental method for the study of epistemic normativity in general.


La mystique est un aspect de l’expérience humaine fortement discuté ces années-ci. Des neurologues, des psychologues, des philosophes et des théologiens y apportent des contributions remarquables. Pour ma part, je voudrais monter comment la théorie de la
connaissance et de l’amour que nous offre le philosophe canadien Bernard Lonergan rend possible une vision réaliste, équilibrée et ouverte de la conscience mystique, qu’elle soit chrétienne ou aventure.

**REVIEWS**

(Below is a single review of Bernard Lonergan’s two books on *The Triune God*, Volumes 11 & 12 CWL.)


(Below is a single review of two books on Lonergan’s economics written by Michael Shute.)


**DISSERTATIONS & THESES**

Blackwood, Jeremy W. *Love and Lonergan's Cognitional-intentional Anthropology: An Inquiry on the Question of a Fifth level of Consciousness*. A Dissertation submitted to the Faculty of the Graduate School, Marquette University, in partial fulfillment of the requirements for the degree of Doctor of Philosophy, 2012. Director: Robert Doran

This dissertation addresses a controversial question among those who study the work of Bernard J.F. Lonergan, SJ (1904-1984): To what extent and with what intent did Lonergan affirm a fifth level of consciousness? He used the spatial image of "levels of consciousness" to express the relations among key operations of the conscious human subject, and the image remains common currency for those familiar with his work. However, the precise number of levels shifted and developed throughout Lonergan's career, beginning with three, moving to four, and finally including some mention of a fifth. As the level of love, this fifth level would seem to play a central role in theology, but if one affirms both the theological centrality of love and the importance of Lonergan's analysis of human subjectivity, then the lack of a full, systematic presentation of the fifth level of human subjectivity hampers the development of systematic theology. Lonergan's own comments on the topic did not give that full understanding, as evidenced by the controversy among Lonergan scholars, and there is a
demand for a sustained effort to understand and evaluate Lonergan's understanding of the relation of the fifth level of love to human subjectivity.

The first half of this study examines Lonergan's own work on the matter. In a chronological arrangement, Chapters One, Two, and Three engage both published and unpublished primary materials in which Lonergan developed his thought on love and its relation to intentional consciousness. The second half of this study moves beyond Lonergan's contribution and into the contemporary controversy. Chapter Four synthesizes Lonergan's development. Chapter Five addresses and evaluates major works in the controversy in the light of Lonergan's whole development on the matter. Chapter Six suggests an account of the fifth level of consciousness that brings to theology a systematic understanding of the relations between love and subjectivity. Ultimately, it is affirmed that human subjectivity is constituted, in part, by a fifth level of consciousness that is a realm of interpersonal relations, which, when fully authentic, is the subjective locus of self-transcending human subjects in community.


The thesis aims to express directly, systematically, and at length the philosophy of religious experience Bernard Lonergan employs in service of his collaborative theological method found in *Method in Theology*. How Lonergan conceived "philosophies of," experience in general, and religious experience specifically are explored in depth. "Philosophy of" is considered as sets of terms and relations with a basic orientation. Lonergan's cognitional theory is also presented and explicated, both as an example of "philosophy of" and as a means of explaining how Lonergan means the term "experience." In addition to the three cognitional levels of consciousness articulated in the "early" Lonergan, the fourth, existential level of the "later" Lonergan is explicated in order to gain access to the meaning of Lonergan's explanatory definition of religious experience: the basic or proper fulfillment of our capacity for self-transcendence at the fourth level of consciousness. A distinction is also drawn and developed between first and second order religious experiences. Second order religious experiences are encounters with expressed objectifications of religious experience. First order religious experiences are the "proper fulfillment" as consciously given in the experience of the subject as subject.

**WEBWORKS**


“The previous decade’s work is now closed off, except for occasional additions under *Archives*. The fresh collaborative section of the next decade, *Moving Lonergan Studies into Functional Talk*, is described on a first page, and its initial Q & A structure suggested. I invite questions regarding the character of functional talk, a difficult and novel differentiation of expression necessary (see *Insight* 576-81; 592-95) to the maturing of the functional collaboration constitutive of a future Cosmopolis. Questions may be sent anonymously—e.g. through a mediator. But I urge such questioning, however foggy, about the character and meaning and necessity of functional talk in any zone.”

McShane, Philip. *FuSe* Series. [www.philipmcshane.ca](http://www.philipmcshane.ca)
Latest addition: FuSe 22: “The 2012 Crisis of Speaking to the Future”.

**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!


In this article, Patrick Riordan makes use of Bernard Lonergan’s understanding of the notion of the common good as heuristic (see footnote 17).

**CONFERENCES & COURSES**

The 27th Annual Fallon Memorial Lonergan Symposium

the Roman Catholic Social Question”; Cristina Vanin (St. Jerome’s University) “Toward an Ecological Age”; Juliana Vasquez (Marquette University) “Aquinas and Lonergan on the Faith, Hope, and Charity of the Children of God”; Michael Vertin (St. Michael’s, University of Toronto) “The Moral Status of Homosexual Behavior”; John Volk (Marquette University) “Foundations and Affirming Grace as a Social Reality”.

Panel Discussion: “The Structure of Fundamental Theology”: Neil Ormerod (Australian Catholic University); Christiaan Jacobs-Vandegeer (Australian Catholic University); Rohan Curnow (Catholic Institute of Sydney). Moderator: Mark Doorley (Villanova University).

Colloquium: Lonergan, Philosophy, and Theology March 1-2

With the encouragement of graduate students in the Philosophy and Theology Departments, the Marquette Lonergan Project sponsored a colloquium on March 1-2, “Lonergan, Philosophy, and Theology.” The colloquium aimed at fostering dialogue between the work of Bernard Lonergan and philosophical figures and issues that are important in contemporary theology. Hegel, Heidegger, and Habermas as figures were engaged. The entire conference is presented on the Lonergan Resource site (http://www.lonerganresource.com/conference.php) in mp3 audio format and most of the proceedings also in PDF document format. More PDF files will be added later. Papers and responses include: Mark Morelli, Loyola Marymount University, "Meeting Hegel Halfway: The Intimate Complexity of Lonergan's Relationship with Hegel;" responses from Matthew Peters, graduate student, Philosophy, and Ben Suriano, graduate student, Theology. Michael Sharkey, University of Wisconsin, Platteville, "Heidegger, Lonergan, and the Notion of Being;" responses from Prof. Sebastian Luft, Philosophy Department, and Prof. Gregory O'Meara, S.J., Law School.

Lonergan and Contemporary Thought II. On March 16 of this year, the Center for the Study of Science and Religion, a unit of the Academia Catholica at Fu Jen Catholic University in New Taipei City, Taiwan, sponsored the Second Annual Conference, “Lonergan and Contemporary Thought, II.” Nine papers were presented at the conference. The conference highlighted the work being done in Taiwan to bring the thought of Bernard Lonergan into dialogue with the intellectual currents of China, Taiwan and Korea.

Leading off the conference was the keynote lecture by Professor Chai Young Kim of Sogang University in Korea, “Lonergan and Panikkar on Faith and Religion.” There followed seven papers by scholars from Taiwan: Fr. Frank Budenholzer, “Conversion as the Basis of Inter Religious Dialogue.” Sr. Monica Chia-Hua Wei, “The Development of Lonergan’s Thought on Interreligious Dialogue in the Context of Cultural and Religious Pluralism.” Dr. Wen-Hsiang Chen, “The Transcendental Thomism of Lonergan, Marechal and Rahner” Dr. Sherlock Ding-Yuan Huang, “The Possibility of using Lonergan’s Concept of Meaning as a Common Basis for Tolerance” Dr. John Selvamani, “Lonergan’s Contribution to Evolution and Christian Faith Dialogue. Ms. Hsiu-Jung Chen, “Lonergan's Theory of Dialectic.” Ms. Rosa Shu-li Lin, “Lonergan's Concept of Conversion.” The closing keynote lecture was by Prof. Carlo Kwan, Wing-Chung retired professor in the Department of Philosophy of National Taiwan University, “Lonergan’s Metaphysical Method.” Dr. Kwan’s contribution is part of his larger work to prepare a translation-commentary in Chinese on Lonergan’s Insight. At the end of the conference there were discussions on how to facilitate communication among the Lonergan scholars of Asia. -Frank Budenholzer

COMING UP
The 39th Annual Lonergan Workshop, on the Promise of Vatican II – After 50 Years” will be held June 17-22, 2012 at Boston College. On Thursday of the workshop, college president, Fr. William H. Leahy, S.J., will honor Fr. Joseph Flanagan by naming the house used by post-doctoral Lonergan Fellows the “Joseph Flanagan, S.J. House. Further information will be made available at http://bclonergan.org/.

Speakers and Workshop Leaders Include: Peter Bisson, S.J. (Socius, Canadian Prov.); Brian Braman (Boston College); Patrick Brennan (Villanova Law School); Patrick Byrne (Boston College); David Burrell, C.S.C. (Tanzaga College & Catholic U. of East Africa, Kenya); Victor Clore (Mercy College, Detroit); Ivo Coelho, S.D.B. (Jerusalem, Israel); John Dadosky (Regis College); Theodore Damian (Metropolitan Coll.); Robert Doran, S.J. (Marquette U.); Harvey Egan, S.J. (Boston College); Evaristus Ekwueme, S.J. (Hekima College, Nairobi); John Haughey, S.J. (Woodstock Institute, Georgetown U.); Robert Imbelli (Boston College); Christine Jamieson (Concordia U.); Grant Kaplan (St. Louis U.); Paulette Kidder (Seattle U.); Christian Krokus (U. of Scranton); Paul LaChance (College of St. Elizabeth); Richard Liddy (Seton Hall U.); William Matthews, S.J. (Milltown Institute); Michael McCarthy (Vassar College); Kenneth Melchin (St. Paul’s U.); Gilles Mongeau, S.J. (Regis College); William E. Murnion (Philosophy/Works); Elizabeth Murray (Loyola Marymount U.); Neil Ormerod (Australian Catholic U.); John Raneiri (Seton Hall U.); Randall Rosenberg (Fontbonne U.); Maurice Scheipers, O.P. (Lonergan Fellow); Timothy & Linda Shriver (Special Olympics); Francis A. Sullivan, S.J. (Boston College); Charles T. Tackney (Copenhagen Business School); Michael Vertin (St. Michael’s College); Gerard Whelan, S.J. (Gregorian U.); Jeremy Wilkins (U. of St. Thomas).

Workshops Include: On Insight and on Method in Theology; Lonergan, Economics and Business; Lonergan and Orthodox Christianity; Thinking in Four Dimensions: Lonergan and Contemporary Psychology; Positional Natural Law Theory; Lonergan and Information Technology.

2012 Lonergan on the Edge

The Lonergan Society at Marquette University will be hosting the fourth annual Lonergan on the Edge graduate student conference on September 21st and 22nd (Friday-Saturday), 2012, on the campus of Marquette University, Milwaukee, Wisconsin. There will be no specific theme other than the general interest in Lonergan studies, and papers of any topic related to that interest will be considered. However, on the second day of the conference there will be a panel discussion on “Lonergan and Black Theology,” and papers related to that topic, as well as the intersection of Lonergan’s thought with political theology/philosophy, feminist theology/philosophy, and/or liberation theology, are especially encouraged.

Paper presentations will be a total of 30 minutes: 20 minutes of presentation, 10 minutes for discussion. Proposals should be prepared for blind review (i.e., no names on the paper itself, just the title) and submitted in the form of a 1-page, double-spaced abstract. Email to lonergansociety@gmail.com no later than Monday, July 9th, 2012. Submission results will be announced no later than Monday, July 23rd, 2012.

Keynote Speaker: Eric Morelli, Emory University, Atlanta. Panel Discussion on “Lonergan and Black Theology.” Saturday, September 22, 2012. Featuring Dr. M. Shawn Copeland, Boston College; Rev. Bryan N. Massingale, STD, Marquette University, Milwaukee; Dr. Jon Nilson, Loyola University, Chicago; Duane Lynes, Sr., doctoral student in theology at Marquette University; David Horstkoetter, doctoral candidate in theology at Marquette University.

Halifax Lonergan Conference

“Conversions to Elementary Reorientations of Talking”; Thursday: “Seeds of Functional Talking in Conference Papers;” Friday: “The Discontinuous Way Forward.” Afternoon sessions: Participant Presentations. For other details see LSN for March 2012, p. 14 and/or contact rohenman50@hotmail.com

PROJECTS

Lonergan Research Institute

This annual Frederick E. Crowe bursary has been established by the Lonergan Research Institute at Regis College in honor of Frederick E. Crowe, S.J. Father Crowe’s lifetime of loving labor on and for the ideas of Bernard Lonergan includes his establishment of the Toronto Lonergan Centre, the predecessor of the Lonergan Research Institute, in 1971.

The purpose of the bursary is to encourage interest in Lonergan Studies on the part of younger scholars, namely, undergraduate students, graduate students, and persons who have received a doctorate within the three years previous to the date of their application for the bursary. The 2012 bursary will be awarded to the younger scholar who offers the most promising proposal for using the money in a way that could advance Lonergan Studies. For example, one might aim to defray the expenses associated with organizing a local Lonergan event, or facilitating a course project on Lonergan, or attending a Lonergan conference, or publishing a scholarly paper. (Applicants should not feel obliged to limit themselves to these categories.)

The application procedure is simple. (1) In a statement of up to 300 words, the applicant spells out his or her proposal and how it might contribute to Lonergan Studies. (2) The applicant solicits a brief (two or three-sentence) letter from a teacher or faculty colleague, which letter confirms the status of the applicant as a younger scholar and affirms the feasibility of the proposal. (3) The applicant submits both letters (via regular mail or e-mail) so that they are received by the Lonergan Research Institute no later than the deadline.

The amount of the 2012 bursary is $1200. The next deadline for applications is December 15, 2012. The winning proposal will be announced soon thereafter. Completed applications should be sent to Michael Vertin, Associate Director, at michael.vertin@utoronto.ca or c/o Lonergan Research Institute, 100 Wellesley St. West, Toronto, Ontario, Canada M5S 2Z5.

The 2009 bursary was awarded to Dr. Edoardo Cibelli, of the Pontifical Faculty of Theology of South Italy, based in Naples. It helped defray expenses associated with a one-day conference on the theme "The Centrality of the Subject for the Lonerganian Foundation of a Method in Theology," an event Father Cibelli held in December 2010 in Naples.

The 2010 bursary was awarded to Dr. Dmitry Kiryanov, who teaches Philosophy of Religion at the Tobolsk Orthodox Theological Seminary in Tobolsk, Russia. Father Kiryanov is completing a post-doctoral project on Lonergan’s philosophy and theology. He used the award to purchase certain books by and about Lonergan that are needed for his research and teaching.

The 2011 bursary was awarded to Mr. Daniel De Haan, a doctoral student at the Center for Thomistic Studies, University of St. Thomas, in Houston, Texas, U.S.A. He will use the award to purchase works of Lonergan needed for his research in the area of philosophical anthropology, and to defray the costs of traveling to one or more upcoming Lonergan conferences.

Bernard Lonergan Archive

To www.bernardlonergan.com, Uploaded 22 audio recordings of Lonergan’s spring 1980 course at Boston College on “Macroeconomics and the Dialectic of History.” The items all begin “967” in the archive database. Also two transcriptions: 4000ADTL040 (De peculiari creatione hominis – on evolution) and 5A00ADTL040 (Quaestiones metaphysicae, a. 1, De cognitione et cognito – an early attempt to work out cognitional theory.) Also: 5A00BDTE040: translation of ‘De cognitione et cognito’; 5B000ADTE040: Fragment, ‘The Form of
Daniel Helminiak, of the University of West Georgia, presented “Love in Personal Integration and Cosmic Unfolding à la Bernard Lonergan” at the fifth annual conference of the Society for Humanistic Psychology (April 1, 2012). In contrast to prevailing faculty-based psychologies he proposed Lonergan’s account of the dynamism toward knowledge and love; similarly, in contrast to the familiar body/mind model, he proposed a more nuanced model of body/psyche/spirit.

R.I.P. Father Frederick E. Crowe, S.J., 1915-2012

Father Frederick E. Crowe died peacefully on Easter Sunday, April 8, 2012, at René Goupil House, Province Infirmary, Pickering, Ontario, in the 97th year of his life and 76th year of his religious life. Within the community of Lonergan students and scholars Fr. Crowe is especially remembered for his monumental personal contributions to Lonergan scholarship and the promotion of Lonergan research abroad.

He became the first Director of the Lonergan Research Institute in 1985, and served in that capacity until 1992. From 1992 to 2006 he continued work at the LRI as one of the General Editors of the Collected Works of Bernard Lonergan and as author of numerous writings. From 1988-1998 he took over the task of editing the quarterly publication of the Lonergan Studies Newsletter.

When Fr. Lonergan left Toronto for the Gregorian University in 1953, Fred assumed the task of preparing the index for Insight, a book that for all practical purposes was complete at the time, even if it was not published until 1957. Slowly he began the task of collecting the data on Lonergan’s work. Fr. Lonergan gave a number of his papers to Fred in 1953, and another set in 1972. These became the first installments on the Lonergan Archive, which was the basic research source in the Lonergan Center that Fred established at Regis College in 1970. But the Center contained much more: dissertations, articles, and books written on Lonergan or using his work, along with audio recordings of lectures by Lonergan. In 1985 the Center grew into the Lonergan Research Institute. Fred oversaw the establishment of this distinct institution and was its Director in the early years of its existence. In 1986 Fred signed a contract with University of Toronto Press for the publication of the Collected Works of Bernard Lonergan, a project for which he served as General Editor together with Robert Doran. He will always be remembered as the foremost Lonergan scholar of the twentieth century and as the person without whom
Lonergan’s work would never have become as accessible as it is. There will be a large international community forever grateful to him for what he did to make the Lonergan legacy possible. But his work is not limited to promoting the writings of his great teacher. His list of publications in his own name comes to roughly 200 items, including both books and articles. His work involved in teaching Trinitarian theology is legendary. Some of his writings are landmark interpretations of Lonergan’s work, but some are original contributions, including a few that will achieve status as permanent advances in systematic theology. Among the latter is the work he did interpreting and advancing Lonergan’s later thought regarding the Christian approach to world religions. He also owns the distinct achievement of having published an original book at the age of 90, *Christ in History: The Christology of Bernard Lonergan from 1935 to 1982*. This book is an indispensable guide to the development of Lonergan’s thought on Christology.

For reflections on Fr. Crowe’s life, ministry, and service to the Lonergan community, and above all to the God of our faith—Father, Son and Holy Spirit, see [http://www.lonergan-lri.ca/](http://www.lonergan-lri.ca/). At Fr. Crowe’s funeral service, held in St. Joseph’s chapel at Regis College, Michael Vertin shared with those gathered a reflection on some of his personal engagements with Fr. Crowe during the 45 years he worked closely with him, while highlighting some of the more significant themes to be found in Fr. Crowe’s writings. Fr. Robert Doran, who gave the funeral homily, reflects upon his relationship with Fr. Crowe as a long-time friend and fellow worker at the Lonergan Research Institute, and how in his later years Fr. Crowe’s attention became more focused towards the future: “The more he realized that his own life and work were drawing to an end – and I witnessed that realization incarnate in him over the last couple of years that he worked at the Lonergan Research Institute – the more he pondered the tasks that are in front of us today as we move into the uncharted territory that fascinated him so much in his later years.” See full text at [www.lonerganresource.com](http://www.lonerganresource.com).

**Contributions**

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849


Écrit en latin pour les étudiants de l’Université pontificale grégorienne, le *De Deo Trino* de Bernard Lonergan est une somme monumentale de la théologie trinitaire publié en 1961 et révisé en 1964. Cet ouvrage est ici traduit pour la première fois en français. Divisé en deux parties, analytique et systématique, cet ouvrage est considéré par les spécialistes comme une des meilleures Somme de théologie trinitaire des derniers siècles. La première partie, analytique, suit le développement dialectique de la théologie trinitaire de l’époque néotestamentaire jusqu’au concile de Nicée. Elle étudie ensuite cinq questions disputées de cette époque patristique. La seconde partie, systématique, s’appuie sur un exposé méthodologique très précis (but, ordre et mode) pour affronter les questions les plus difficiles de la christologie. Les discussions anciennes autant que contemporaines sont assumées et l’auteur utilise l’analogie pour les reformuler. Une référence indispensable pour tous les théologiens, aussi bien spécialistes qu’étudiants!


This book deals with Lonergan in both introductory and comparative ways in the discussion and evaluation of key historical figures and traditions. It introduces the reader to the practice of doing theology. It provides a historical survey of key figures and concepts that bear on an understanding of difficult methodological issues in Christian theology. Beginning with a description of philosophical themes that affect the way theology is done today, it summarizes the various theological methods deployed by theologians and churches over two millennia of Christian thought. The book uncovers patterns in the theological task of relating biblical texts with beliefs and doctrines, according to historically conditioned theological and cultural priorities. Highlights include a discussion of Augustine’s epoch-making *De doctrina Christiana*. Also receiving close attention is the relationship between philosophy and theology during the Middle Ages, the meaning of *sola scriptura* for the Protestant Reformers, the methods of key interpreters of doctrine in the nineteenth century and the theological priorities of the ‘Radical Orthodoxy’ movement.


Na recente história do pensamento contemporâneo, as temáticas relacionadas a subjetividade, consciência, autenticidade e identidade, mais precisamente o interesse filosófico pelo “self” e sua dinâmica, instigaram o estudo e produção filosófica de vários pensadores. Este movimento de nosso milieux em direção a interioridade e subjetividade, configure-se dentro daquilo que vem tem sido chamado “Era de Consciência”. Bernard J.F. Lonergan em 1957 ao publicar *Insight: A Study of Human Understanding*, tocou de maneira incisiva no assunto, oferecendo-nos um dos estudos mais completos e originais acerca do conhecimento humano. A vastissima
análise do sujeito humano em sua atividade cognitiva integrada, o diálogo e confront com filósofos antigos e modernos, na formulação de sua teoria do conhecimento, a prioridade que dá à consciência sua dinâmica intencional, o self mesmo, entendido como instância de “unidade-identidade-totalidade”, serão os pontos cardinais de abordagem filosófica neste nosso livro.


This essay explores the important contributions made by Lonergan and Berrigan to the understanding of sin and sinful social structures, as well as the implications of their thought for developing the strangely neglected category of sinful cultural structures. Its basic thesis is that for Lonergan and Berrigan "the divine image in us is marred, scarred, eclipsed, and obscured by a world in which the refusal of grace and growth has continuous and cumulative personal, social, cultural, economic, political, and institutional consequences. We live, in other words, in a sin-warped world, twisted by ideology and poisoned by alienation, a world of distraction, distortion, destruction, violence, and suffering, a world of wars, transplanted populations, refugees, displaced persons, unemployment, outrageous inequalities of living standards ... and the vast but somewhat hidden numbers of the destitute" (p. 185; the internal quotation is from an article by Lonergan in July 1953, just as he was finishing Insight). "So, though we are lavishly gifted with grace, we are also relentlessly colonized by sin; and it is solidified and concretized and transmitted and perpetuated in ways that go far beyond individual sin" (p. 191). The essay develops this thesis in sections on "The Prophetic Critique of Sin and Culture," "The Reign of Sin as False Fact in Society, Economy, Culture, and History," "Lonergan's Radical Breakthrough in Economics," and a "Conclusion."


This essay emphasizes that most of the socio-religious life that Christian believers externalize and objectivize in their interactions with God through congregational worship, requires interpretative analysis. The religious sense that the Christian finds in the ritual of adoration based on Scripture allows us to advance in our comprehension of the influence of the Spirit in the formation and conservation of faith, that is, in the construction of the religious conscience. To achieve this, the theological method of Bernard Lonergan is implemented, along with the four levels of conscience (empirical, intellectual, rational, and responsible) connected with the pastoral model of see, judge, and act.


Dopo un'introduzione di carattere generale sul contesto storico e culturale in cui si inserisce il pensiero di Bernard J. F. Lonergan (1904-1984), vengono richiamati quegli elementi dell'analisì conoscitivo-metafisica lonerganiana che portano questo autore a delineare un realismo critico, elaborato a partire dall'auto-appropriazione da parte del soggetto in quanto conoscente, fino a fondare la possibilità dell'etica, possibilità che costituisce la problematica centrale del presente lavoro. A valle di un lungo percorso conoscitivo, in cui il soggetto è invitato da Lonergan ad appropriarsi di se stesso mediante l'intensificazione del dinamismo intenzionale della propria coscienza, cioè attraverso l'attenzione a tale dinamismo, la sua comprensione e la sua piena conoscenza, viene qui approfondito come questo autore sviluppa le tematiche della volontà, della libertà e dell'autenticità sia separatamente sia nelle loro reciproche relazioni. L'etica, come del resto la metafisica, viene colta nel contesto di una complessa integrazione conoscitiva che permette di analizzare il processo di sviluppo...
This article explores several points for development in Bernard Lonergan’s (1904–1984) philosophical anthropology. First, it addresses the four basic desires he lists in De Redemptione and seeks to place the unrestricted desire to know in the context of those desires. Secondly, it explores the possibility of an additional intellectualist bias in addition to the four biases that Lonergan explicated. Thirdly, it brings Lonergan’s notion of love into dialogue with C.S. Lewis’s The Four Loves in order to clarify and fill in some of the gaps in Lonergan’s treatment of love.


In a fascinating, accessible and thorough study, renowned priest Brendan Purcell explores the question of human origins. Covering a phenomenal range of material, Purcell moves easily between analysis of the various scientific perspectives on how humans are unique (emerging from a perhaps seven million year hominid sequence) and his suggestion that what is really needed is a look at why humans are unique. This pushes the zoological/paleontological discussion into the realm of philosophy and theology and gives new life to considerations of human emergence suggesting, even, that humans are better understood as an unprecedented cultural and spiritual event. References to Bernard Lonergan can be found throughout this book. Three short sections are of particular note, in which significant elements of Lonergan’s thought are highlighted: ‘Lonergan on Development’ (134-136), ‘Lonergan on Understanding’ (246-248), and ‘Lonergan on Human Freedom’ (262-264).
DISSERTATIONS & THESES


(No further information currently available.)


(No further information currently available.)

Mbazuigwe, Patrick O. *The Quest for Certainty: An Epistemological Exploration of the Buddhist and Western Empiricist Notion of Knowledge*. A dissertation presented to the Faculty of the Department of Religious Studies, University of the West, in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Religious Studies, 2011. Chair: J. Bruce Long

The human quest for certainty in knowledge has always challenged us to seek for a basis of true knowledge. The Buddha is one of those thinkers who was confronted with this question. The Buddha's response to the question asked by the Brahmin scholar versed in the Vedas in the Sangarava Sutra forms the backdrop of this project. The Buddha's claim to a form of experiential knowledge, which includes extra-sensory perception, has led some scholars like Wallace, Jayatilleke, Kalupahana, etc. to classify the Buddha as an empiricist in the western sense of the term. To correct this erroneous classification of the Buddha as an empiricist is the primary motivation behind this research. Our focus is on a philosophical exploration of the epistemological views of the Buddha vis-a-vis Western continental epistemological positions. I will attempt to explicate the Buddha's teachings and those of the Western empiricist philosophers like Locke, Berkeley and Hume, in order to draw out the wealth of meaning entailed by the Buddha's epistemological position which I will interpret as knowledge conceived as insight. Going by the methodic tradition of the Canadian philosopher Bernard Lonergan, I will attempt to show that the Buddha's notion of experiential knowledge cuts across the western empiricist-rationalist divide. The Buddha is an experientialist whose notion of knowledge is essentially characterized by perception, understanding, judgment and decision. This is what I understand to be what sets it apart from a purely western empiricist notion of knowledge.


This thesis is concerned with understanding the relation between transcendent fulfillment of human life through relation to God, as declared in Church teaching, and finite fulfillment through knowing and loving. It is dependent on the work of Bernard Lonergan, SJ, in arguing that understandings of the cognitional connection between subjectivity and objectivity have direct foundational implications for theology. Comparison and contrast is used to demonstrate the effect of 'conceptualist' and 'intellectualist' approaches. Authenticity of meanings and values is understood as resulting from sustained faithfulness to transcendental precepts of being attentive, intelligent, reasonable and responsible. Religious conversion, theology's foundational reality, adds the further precept of complete self-transcendence through
unconditional being-in-love which involves ongoing conversion towards authenticity and consistent renunciation of unauthenticity. It is maintained that since conceptual formulations bear the marks of an originating context, theology must always be contemporary and authenticity in regard to raising and answering questions is vital, requiring openness to collaboration, further knowledge, and further questions by religious traditions and theologians. The manner in which Christian faith is held to be true is as fundamental as truth itself.

WEBWORKS

Lonergan Forum

A new website called Lonergan Forum. It can be found at www.lonerganforum.com. It is an online discussion forum for the worldwide Lonergan community. It includes a calendar for posting upcoming events. Registrants may post event details themselves, or may send information to forum administrators to post on their behalf. Registration is free. There are currently six main forum topics: Insight, Method in Theology, Economics, Bernard Lonergan Archive, Lonergan for Beginners, and General. Users may also create their own subtopics under any of these main forum topics. The Lonergan Forum is under the auspices of the Marquette Lonergan Project, along with affiliated sites, Bernard Lonergan Archive and Lonergan Resource. We hope you will join us in the spirit of collaboration and dialogue.

Lonergan Resource Site. Recent additions:


McShane, Philip. “Moving Lonergan Studies into Functional Talk”. Recent additions: www.philipmcshane.ca


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!

Christiansen’s notion of conversion overlaps with that of Lonergan’s in this article. In a section entitled ‘Intellectual Conversion’, he takes note of Lonergan’s thought on this theme, stating: “Bernard Lonergan, S.J., distinguished three types of conversion--religious, intellectual and moral--with special emphasis on the intellectual conversion from common sense to intellectual self-awareness as thinking persons. To share the riches of the Catholic tradition with our contemporaries requires that we and they experience a variety of intellectual, political and moral as well as religious conversions.”


This paper makes reference to Lonergan’s essay “The Natural Desire to See God” (Chapter 5 of Collection, CWL 4) on the topic of the connatural end of man, and Lonergan’s discussion on the theorem of the supernatural as it was worked out by Philip the Chancellor (Grace and Freedom: Operative Grace in the Thought of Thomas Aquinas, CWL 1, p. 17).


In *A Third Window* Robert Ulanowicz exposes the explanatory weaknesses of both classical and statistical methods in scientific inquiry. His book, however, does much more than that. While being completely grounded in empirical science, it also outlines a worldview, or a metaphysics, that renders intelligible the fact of chance and emergent novelty. Ulanowicz establishes his position by comparing his “third window” onto nature with two others conventional scientific approaches. The purpose of this essay is to point out the value of Ulanowicz’s approach for improving the quality of conversation between science and theology. (Abstract)

“Although Ulanowicz is not directly concerned with either theology or nature’s narrative pattern of being, it seems to me that his third window opens onto an exquisite blend of the three essential components of any story: predictability, contingency and time. Process ecology is a synthesis of classical and statistical methods of scientific inquiry that establishes a third approach which, in my view, is very similar to the brilliant understanding of science already set forth in the 1950s in the often neglected work of the philosopher Bernard Lonergan (1970)” (p. 264).


Michael Novak makes two references to Bernard Lonergan as his professor during his time as a student at the Gregorian University.

“I had been in love with Rome from the time I first arrived in 1956 to study at the Gregorian University as I neared (I then hoped) my ordination to the priesthood. Being chosen to attend "the Greg" was a very lucky break. I am grateful that I had as my teachers such world-famous younger leaders of the reform in the Church as Bernard Lonergan - who had the most
accomplished philosophical mind I have ever met, deeper by far than those of the men and women with whom I later studied at Harvard - and I was also privileged to be in the last classes taught by the giants of an older era.”


“In sorting out the distinctive character of fundamental theology and the themes that shape or should shape its proper identity, one should (p. 17) also recall the contribution of Bernard Lonergan (1904–84). Rightly dissatisfied with the ‘old [nineteenth-century] fundamental theology’, he developed what he called a ‘fifth functional specialty, foundations’, which followed four other specialities (research, interpretation, history, and dialectic). Instead of reflecting on a set of doctrines, Lonergan's ‘foundations’ present ‘the horizon within which the meaning of doctrines’ can be apprehended. His foundations promise to elucidate ‘conflicts revealed’ in ‘dialectic’ and provide a principle to ‘guide the remaining specialties’, concerned, respectively, with doctrines, systematics, and communications.35 When dealing with theological styles and methods, the final chapter of my book will appropriate some of Lonergan's thought on historical consciousness and conversion.” (Excerpt from chapter 1)


“In this paper I address one question asked by teachers who teach online—“How can I build community among my learners in my class?” This paper provides an answer; in fact, it provides ten possible answers, in the form of ten models for teachers to use to build community in on-line courses. Each model has been tried and tested over ten years of post-secondary experience in designing and teaching twenty-nine online courses at four institutions in Canada. Community can be built in online courses.”

The fifth of the ten models presented by Potvin (pp. 15-17) is identified as the Insight Generating Model, which is largely indebted to the thought of Bernard Lonergan: “Insight generating is the deepening awareness of the importance of one’s commitment to choosing actions consistent with one’s real life (Lonergan, 1972), arrived at through engagement with the data of one’s life, understanding what the data means and choosing ethical actions accordingly. Communication is essential to insight formation; the online environment essential to more than one form of communication” (p. 15).


Anthony Thiselton makes brief mention of Bernard Lonergan with respect to the role of the subject in interpretation, and quotes from a passage in *Method in Theology* in which Lonergan critiques ‘the principle of the empty head’ (*Method in Theology*, 157).
The 39th Annual Boston College Lonergan Workshop

The 39th Annual Lonergan Workshop, on “The Promise of Vatican II – After 50 Years” was held June 17-22, 2012 at Boston College. On Thursday of the workshop, college president, Fr. William H. Leahy, S.J., honored Fr. Joseph Flanagan by naming the house used by post-doctoral Lonergan Fellows the “Joseph Flanagan, S.J. House.”

Speakers and Workshop Leaders Included:

**Brian Braman** (Boston College), “‘We all have Feet!’—Architectural Space and the Issue of Moral Dwelling”;

**Patrick Brennan** (Villanova Law School), “The Freedom of the Church, the Constitution of the State, and Our Contemporary Situation”;

**Patrick Byrne** (Boston College), “The Unity of Science, the Universe, and Humanity for Teilhard and Lonergan”;

**Victor Clore** (Mercy College, Detroit), “Dialectic Communications: Contrary Catholics, Black on White, Drifters and Searchers”;

**Ivo Coelho, S.D.B.** (Jerusalem, Israel), “‘In Some Sense Transcendence or Supernatural’: Making Sense of an Anomaly in Chapter 20 of *Insight*”;

**John Dadosky** (Regis College), “‘A Leap Forward’: Mutuality, Authenticity, Collegiality and the Significance of Vatican II”;


**Evaristus Ekwueme, S.J.** (Hekima College, Nairobi), “Beyond Inter Mirifica (Vatican II): A Lonerganian View of Information Technology”;

**Charles Hefling** (Boston College), “‘By Taking the Manhood into God’: Christ’s ‘Secondary Esse’ as Decentralizing Act”;

**Robert Imbelli** (Boston College), “Receiving Vatican II: Renewing the Christic Center”;

**Christine Jamieson** (Concordia U.), “The Ethical Challenges of Medicine Today: Drawing on the Wisdom of Vatican II”;

**Grant Kaplan** (St. Louis U.), “Beyond Continuity vs. Rupture: Vatican II as a Constitutional Text of Faith”;

**Christian Krokus** (U. of Scranton), “Massignon’s Indirect Influence on Lumen Gentium and Nostra Aetate”;

**Richard Liddy** (Seton Hall U.), “Vatican II and Intellectual Conversion”;

**William Matthews, S.J.** (Milltown Institute), “Self- Appropriation in the World of Meaning”;

**Michael McCarthy** (Vassar College), “Reforming the Church, Redeeming the World”;


**Elizabeth Murray** (Loyola Marymount U.), “Passion and Conscience: Two Moments of Moral Conversion”;


**Maury Schepers, O.P.** (Lonergan Fellow), “The Church Becoming Herself: Synonym for Communications”;

**Timothy Shriver** (Special Olympics), “Sparks In Our Clods: Encounters with the Question of God”;

**Francis A. Sullivan, S.J.** (Boston College), “The Challenge of Vatican II—After 50 Years”;


**Jeremy Wilkins** (Lonergan Research Institute, Regis College), “The Dereliction of Christ: Some Principles”.

Workshops Included: On *Insight*: Introductory, with **Michael Vertin** (St. Michael’s College); Lonergan, Economics and Business, with **Charles Tackney & Team** (Copenhagen Business School); Lonergan and Orthodox Christianity, with **Paul LaChance** (College of St. Elizabeth) and **Theodore Damian** (Metropolitan College of New York); Lonergan on Four Dimensions: Lonergan and Contemporary Psychology, with **Richard Grallo** (Metropolitan College of New York); Positional Natural Law Theory, with **Michael Ryan** (Boston College) and **Gilles Mongeau, SJ** (Regis College); Lonergan and Information Technology, with **Evaristus Ekwueme, SJ**.
Halifax Lonergan Conference


Lonergan and Maritain on Education, Piacenza, Italy, September 13-14, 2012

The meeting, funded by a grant from a Commission of the Italian Church on Culture, took place, as in the past, at the Catholic University in Piacenza, Italy, the 13th and 14th of September.

The Aim of the Seminar

The history of these seminars at Piacenza is chiefly linked to the educational aspects of the work of Bernard Lonergan. In this seminar the promoters wish to continue that orientation but, at the same time, to widen the reflection to include, within the wide world of Catholic culture, one of Lonergan’s contemporaries, Jacques Maritain. The latter was, and still is, a point of reference for many in various parts of the world. Maritain and Lonergan were two major protagonists in the story of the 20th century and their thought was certainly present, although in various ways, in the cultural development of the Second Ecumenical Council. The seminar intends to focus on just one aspect of their thought, that is, the educational aspect, with particular reference to the philosophy of education and to its implications for the curriculum.

We have thought that two presentations on Maritain and two on Lonergan would be sufficient to open up reflection and, above all, to give to the participants enough time to join in a healthy dialogue on the topic.

COMING UP

2012 Lonergan on the Edge

The Lonergan Society at Marquette University will be hosting the fourth annual Lonergan on the Edge graduate student conference on September 21st and 22nd, 2012, on the campus of Marquette University, Milwaukee, Wisconsin. There will be no specific theme other than the general interest in Lonergan studies, and papers of any topic related to that interest will be considered. However, on the second day of the conference there will be a panel discussion on “Lonergan and Black Theology,” and papers related to that topic, as well as the intersection of Lonergan’s thought with political theology/philosophy, feminist theology/philosophy, and/or liberation theology.

Keynote Speaker: Eric Morelli, Emory University, Atlanta. Panel Discussion on “Lonergan and Black Theology.” Saturday, September 22, 2012. Featuring Dr. M. Shawn Copeland, Boston College; Rev. Bryan N. Massingale, STD, Marquette University, Milwaukee; Dr. Jon Nilson, Loyola University, Chicago; Duane Loynes, Sr., doctoral student in theology at Marquette University; David Horstkoetter, doctoral candidate in theology at Marquette University.

Lonergan Research Institute (Toronto)

Professor Neil Ormerod to Deliver Eleventh Annual Lonergan Lecture, Friday, October 12, 2012. Neil Ormerod is research Professor of Theology at Australian Catholic University. He is widely published in international journals, such as Theological Studies and Irish Theological Quarterly, and has written books on grace, the Trinity, and globalization. His latest book, Creator God, Evolving World (Fortress Press, 2013), soon to be published, is co-authored with Cynthia Crysdale. He has doctorates in theology and pure mathematics. In all his writings he draws inspiration from the intellectual legacy of Bernard Lonergan.

The topic of his lecture is 'God and Science.' Recently some atheists have claimed that science can now explain how the universe came ‘from nothing’. The existence of God is then
redundant in establishing the existence of the universe. Drawing on insights from the work of Bernard Lonergan, Neil Ormerod will demonstrate the emptiness of these claims, arguing that recent discoveries in physics show once again that the universe is deeply intelligible, and that this intelligibility is presupposed rather than proved by science. Science is not opposed to religious belief but rather raises metaphysical questions which it cannot answer, but which point in the direction of an intelligent creator.

The lecture begins at 7:30 p.m. in the St Joseph Chapel at Regis College, 100 Wellesley Street West. Reception to follow. Free and open to the public.

**Doing Catholic Systematic Theology in a Multi-religious World**

The fourth annual Colloquium on Doing Catholic Systematic Theology in a Multi-religious World, sponsored by the Marquette Lonergan Project, is scheduled to be held in the Raynor library Beaumier Suites B&C on Thursday and Friday, November 1 and 2, 2012. The theme of this year's Colloquium is Globalization and the Multi-religious Context. Presentations span both philosophy and theology and place Lonergan's thought in dialogue with a variety of topics—such as hermeneutics, theological interpretation of Scripture, supernatural existential, philosophy of language, Structuralist-Marxism, social constructionism, cooperative grace, and preferential option for the poor—and a variety of thinkers, such as Plato, Hegel, Merleau-Ponty, Ricoeur, Nāgārjuna, Rahner, Martin Rhonheimer, Georg Simmel, and Louis Althusser. The main speakers will be Neil Ormerod, Joseph Ogbannaya, and Robert M. Doran, S.J.A panel discussion on "Lonergan and Black Theology" will feature Dr. M. Shawn Copeland, Boston College; Rev. Bryan N. Massingale, STD, Marquette University; Dr. Jon Nilson, Loyola University, Chicago; Duane Loynes, Sr., doctoral candidate in theology at Marquette University; David Horstkoetter, doctoral candidate in theology at Marquette University.

**PROJECTS**

**Lonergan Research Institute**

This annual Frederick E. Crowe bursary has been established by the Lonergan Research Institute at Regis College in honor of Frederick E. Crowe, S.J. Father Crowe’s lifetime of loving labor on and for the ideas of Bernard Lonergan includes his establishment of the Toronto Lonergan Centre, the predecessor of the Lonergan Research Institute, in 1971.

The purpose of the bursary is to encourage interest in Lonergan Studies on the part of younger scholars, namely, undergraduate students, graduate students, and persons who have received a doctorate within the three years previous to the date of their application for the bursary. The 2012 bursary will be awarded to the younger scholar who offers the most promising proposal for using the money in a way that could advance Lonergan Studies. For example, one might aim to defray the expenses associated with organizing a local Lonergan event, or facilitating a course project on Lonergan, or attending a Lonergan conference, or publishing a scholarly paper. (Applicants should not feel obliged to limit themselves to these categories.)

The application procedure is simple. (1) In a statement of up to 300 words, the applicant spells out his or her proposal and how it might contribute to Lonergan Studies. (2) The applicant solicits a brief (two or three-sentence) letter from a teacher or faculty colleague, which letter confirms the status of the applicant as a younger scholar and affirms the feasibility of the proposal. (3) The applicant submits both letters (via regular mail or e-mail) so that they are received by the Lonergan Research Institute no later than the deadline.

The amount of the 2012 bursary is $1200. The next deadline for applications is **December 15, 2012**. The winning proposal will be announced soon thereafter. Completed applications should be sent to Michael Vertin, Associate Director, at michael.vertin@utoronto.ca or c/o Lonergan Research Institute, 100 Wellesley St. West, Toronto, Ontario, Canada M5S 2Z5.
The 2009 bursary was awarded to Dr. Edoardo Cibelli, of the Pontifical Faculty of Theology of South Italy, based in Naples. It helped defray expenses associated with a one-day conference on the theme "The Centrality of the Subject for the Lonerganian Foundation of a Method in Theology," an event Father Cibelli held in December 2010 in Naples.

The 2010 bursary was awarded to Dr. Dmitry Kiryanov, who teaches Philosophy of Religion at the Tobolsk Orthodox Theological Seminary in Tobolsk, Russia. Father Kiryanov is completing a post-doctoral project on Lonergan’s philosophy and theology. He used the award to purchase certain books by and about Lonergan that are needed for his research and teaching.

The 2011 bursary was awarded to Mr. Daniel De Haan, a doctoral student at the Center for Thomistic Studies, University of St. Thomas, in Houston, Texas, U.S.A. He will use the award to purchase works of Lonergan needed for his research in the area of philosophical anthropology, and to defray the costs of traveling to one or more upcoming Lonergan conferences.

Collected Works.

Volumes 23 and 24 of the Collected Works (Early Works on Theological Method 2 and 3) are moving closer to publication, which should be early in 2013. Bob Doran and Jeremy Wilkins have begun work editing vol. 8, The Incarnate Word, already translated by Charles Hefling.

Bernard Lonergan Archive


Lonergan Resource


PEOPLE

The Society for the Globalization of Effective Methods of Evolving has a new President. Professor Terrance Quinn, B.Sc., M.Sc., Ph.D. (Professor of Mathematical Sciences, Middle Tennessee State University, Murfreesboro, Tennessee, USA) has graciously accepted the position and we are moving ahead within the tradition that originally gave birth to the society. The initial focus of the society proposed by Philip McShane was, and remains, functional collaboration and implementation of Bernard Lonergan's leading ideas. We also hope to complement that focus with an outreach to any interested persons and students. We wish Terry all the best in this position. For information on the society, you may contact Terry Quinn at tjcquinn@gmail.com or Robert Henman at rohenman50@hotmail.com.

RIP

Margaret O’Gara, Professor of Theology at the University of St. Michael’s College, entered the realm of eternal life on Thursday, August 16, at age 65, after suffering from cancer for two years. The staff and friends of the LRI extend their deepest sympathies to her bereaved husband, Michael Vertin. Among her many offices, Margaret was an Associate Scholar of the Lonergan Research Institute.

The characteristic aim of Margaret’s 37 years of work as a theologian was to foster dialogue.
among Christians for the sake of overcoming divisions between the churches. Besides her teaching, research, writing, and extensive public lecturing, she was a member of official ecumenical dialogues in Canada, the United States, and at the international level. She served as president of the North American Academy of Ecumenists and the Catholic Theological Society of America.

Margaret’s unusual effectiveness in these professional arenas came from a combination of her scholarly rigor, her exceptional ability to listen sympathetically, her uncommon energy, and her contagious delight at the growth of mutual understanding and friendship. The same traits marked her strong personal relationships with her students and colleagues, the members of her extended family, and her many longstanding friends. Beneath everything else, the fundamental driving force of her life was her deep and abiding Christian faith.

Margaret’s funeral mass was held at St. Basil’s Church, Toronto, on Thursday, August 23, at 10:30am. She was buried in Michael’s hometown of Breckenridge, Minnesota.

Fr. Jerome M. Dittberner died May 7 of this year. Jerome taught at the St. Paul Seminary School of Divinity at the University of St. Thomas, St. Paul MN, for four decades. He was a participant in the BC Lonergan Workshop from the earliest years. He, alas, never published original scholarship, but authored numerous reviews over the years for Theological Studies, and once for Method: Journal of Lonergan Studies. He introduced many of us over the years to Fr. Lonergan's thought.

Subscriptions

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

Contributions

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849

My aim is to indicate that Bernard Lonergan's work in economics can be used to argue that there is a special or unique dimension of business ethics. To be more specific, in order to be an ethical business person it is not sufficient to be a "virtuous" person. Ethics in business calls for a clear view on how an economy works and is working, and it calls for intelligent actions in light of such knowledge.


“He first discovered that wonder within himself in his encounter with the thought of fellow Jesuit philosopher and theologian, Bernard Lonergan. At the heart of Lonergan’s philosophy was his conviction that deep within all human beings is a passionate, unrestricted desire for knowledge, goodness and love. Joe Flanagan became one of the world leaders in promoting scholarship and study of Lonergan’s important contributions to philosophy and religious thought. He founded the Lonergan Institute here at Boston College, with its collection of scholarly materials, journals, scholarships, fellowships and conferences. Hundreds of scholars from all the continents have come here to study at the Lonergan Institute and returned to their homelands with riches they gathered during their researches here.” (p. 661-662)


“Patrick H. Byrne recalls the contribution of Lonergan for the overcoming of the conflict between science and religious faith, which had already taken form with Galileo. For Lonergan, who goes beyond the Kantian division between noumenical domain, proper to faith and morals, and phenomenal domain, proper of a deterministic natural reality, what is in question is not scientific methods as such, but the erroneous philosophical interpretations connected with the carrying out of such methods.” (pp. 11-12)


“Ermenegildo Caccese is concerned with Lonergan’s contribution to the contemporary debate between ontological and relational conceptions regarding the philosophy of time and space. By this, Lonergan testifies an interest, uncommon in a Neo-Scholastic philosopher, for the cultural context of philosophical and scientific modernity.” (p. 14)


“Edoardo Cibelli draws a comparison between the theme of will, developed by Lonergan in his two principal works, and the research in the field of neuroscience carried out by Benjamin...
Libet. Cibelli affirms the legitimacy and fruitfulness of this interdisciplinary approach.” (p. 14)


“Catherine Clifford deals with the theoretical structure underlying the method of convergence or ecumenical consensus and the most recent differentiated consensus. She suggests the necessity of an integration with all the functional specialties of Lonergan’s method in order that the statements of ecumenical consensus may have a transformative effect, and highlights the importance of Lonergan’s reflections for the contribution of such statements to the development of doctrine.” (p. 13)


“Ivo Coelho evaluates the treatment of a ‘universal viewpoint’, as a part of the hermeneutical method offered by Lonergan in Insight, with the subsequent contributions that can be gathered from its transformation in the general method of Method in Theology. Thus, a practical proposal for ecumenical, interreligious and multicultural collaboration has been shaped. This paper offers various hints and suggestions for such implementation.” (p. 13)


In Revans' learning formula, \( L = P + Q \), \( Q \) represents ‘questioning insight’, by which Revans means that insight comes out of the process of questioning programmed knowledge (P) in the light of experience. We typically focus on the content of an insight rather than on the act of insight. Drawing primarily on the work of Bernard Lonergan this paper discusses the act of insight and explores insight's place in the operations of human knowing and shows how it is at the heart of action learning.


Are church structures divinely-willed, and consequently both permanent and irreversible? Can Christians modify the polity of their church like they do with that of civil society? What would be the role of the office of oversight in a Christian church democratically organized? What would its relationship with specialized authorities within the community be?

Building on a remarkable number of specialist studies in exegesis, church history, political philosophy, canon law, and ecclesiology, this book convincingly fulfils three goals. First, it encourages Christians to determine the political outlook of their faith community. Secondly, it provides some fundamental criteria for judging the ethical value of church structures, on the basis of Bernard Lonergan’s cognitional theory and with the help of recent insights from contemporary political philosophy. Thirdly, it outlines a largely novel and ground-breaking understanding of a democratic church. In the process, it engages with some of the most difficult ecclesiological issues faced by most Christian churches.


Does twentieth-century phenomenology show that the Greek tradition was wrong about the intentionality of the emotions, their place in the mind, and their relevance for ethics? Reason,
Emotion, and Will argues that, contrary to some contemporary accounts of mind and consciousness, the views of Levinas, Heidegger, Merleau-Ponty, Ricoeur, and others, are not in conflict with the main lines of Greek and medieval thought in this regard. In addition, the book defends a traditional faculty-based account of the mind in comparison with a recent model based on the direct analysis of consciousness and conscious operations in the writings of Bernard Lonergan. The heart of the study consists of an account of the place of affectivity, including the passions and the higher emotions known as desires of reason or affections of the will, in the philosophy of Plato, Aristotle, the Stoics, Augustine, and especially Thomas Aquinas.


“Robert M. Doran throws light on the convergences and fundamental complementarity of the two treatments of ethics which can be drawn out in the major works of Lonergan, recognizing also in the psychological analogy, regarding the divine processions developed in De Deo Trino: Pars Systematica, an important intermediate moment. Recalling his recent studies, Doran, in particular, reaffirms the <<abiding significance>> of Chapter 18 of Insight.” (p. 11)


The Trinity in History is the first volume in a new series by Robert M. Doran that uses the thought of Bernard Lonergan to develop a unified field structure for systematic work in theology. Building on his successful and thought-provoking Theology and the Dialectics of History and What Is Systematic Theology?, Doran works out a starting point for a contemporary theology of history and proposes a new application of the ‘psychological analogy’ for understanding the Christian doctrine of the Trinity.

Advancing the work of Lonergan, Augustine, and Thomas Aquinas, The Trinity in History also enters into conversation with contemporary philosophical emphases, especially with the mimetic theory of noted anthropological philosopher René Girard. Doran suggests several refinements of Lonergan’s notion of functional specialization – developing a perspective for including the data of various religious traditions in theological construction, and establishing this theory’s relevance for contemporary interreligious dialogue.


“What are we to do next?” is a question that spontaneously emerges in our daily lives, for example, in planning a family vacation, and the question is permeated by a mood of adventure. Ethics as functional collaboration envisions an adventure-anticipating team of individuals who are reaching for better vacations for one and all. Collectively the team is to reach both for a serious understanding of the concrete and particular, be it the local high school or local economy, and for a timely and humane reply to the question “What next?” Their reaching is to make more efficient and beautiful the way they divide up a large number of questions of the type “What is the current situation?” “How did we get here?” “What do we want?” and “What are we to do next?” Whatever small steps we actors in the drama of higher or lower education might take to realize such collaboration are fundamentally good steps, that is, what we are to do next.

“Rosanna Finamore recalls the developments of the theme of intentionality in the work of Lonergan, in which heritages from Kantian and post-Kantian traditions (Husserl and Maréchal, in particular) enter into confluence, but also fundamental acquisitions from Aristotelian, Thomistic and Scholastic traditions. She highlights the spontaneous notion of being as unrestricted intentionality, while she discovers new assonances in particular with the thought of Husserl.” (p. 11)


Over the past thirty-odd years, the feminist contribution of the ethic of care has changed the way in which scholars and ‘lay people’ think about and approach ethical practices in our contemporary society. These changes are important in two significant ways. First, the contribution of feminist work to the body of ethics as a whole is a valuable addition. Second, by drawing attention to the concrete context of moral decision-making, particularly the notion of care, feminist scholars have opened the door for meaningful discussion and understanding of the word care as it is involved in moral decision-making. The latter is where Lonergan’s theory of ethics is most beneficial. The article is written in four sections. It begins with a brief review of a feminist perspective on the ethic of care; a second section explores Lonergan’s identification of levels of consciousness as relevant to feminist notions of care; a third section explores the influence of Aquinas on Lonergan’s theory of ethics and richly applies this fuller context (linking feelings, plans, actions and decisions) to feminist contributions; a final section enlarges significantly on the meaning of the word care by introducing Lonergan’s idea of functional specialization as an ‘ethic of ethics’ that will care about the field of ethics in a radically new way.


“Giuseppe Guglielmi also recalls the influence of Lonergan in the forming of the fundamental theology as a foundational structure and taking into account the organization of the transcendental method, in the light of the problem of the quest of meaning and of religious indifference.” (p. 14)


Aim of the paper is to compare the theme of empathy in S. Stein (Zum Problem der Einfühlung, 1917) with that of existential or moral subjectivity in B. Lonergan (Method in Theology, 1972). Some wider reflections are offered in the paper’s conclusion. First, from a phenomenological-hermeneutical viewpoint it is underlined the reference to human experience, which allows both to study in depth the relation among experience, freedom, and truth, and to identify the moral level of consciousness as the primary sign of truth transcendence. Second, from a theological-fundamental viewpoint it is pointed out the use of Husserl’s notion of Lebenswelt to work out a grammar of what is human, such that the universality of truth of the Christological event and the abstract universality of scientific truth will not compete nor be mutually exclusive (from the Summary, 725).

This essay is an existential approach to the issue of foundations in Philosophy. The style of approach is designed to engage the philosophic reader into his or her own foundational dynamics through personal conversation and as a way of overcoming the obfuscation that has dominated the history of philosophy. Relating this to “an ethics” is an effort to manifest the critical dynamic of following one’s own acts of intelligence. The conversational approach is an effort also to overcome the isolation and egoism of philosophic debate towards a more collaborative enterprise that would unify the disparate views on cognition, epistemology, and metaphysics with a view towards a more systematic control of academic work and history.


See listings under the authors Anderson, Duffy, Gilles, Henman, McShane, Quinn, Shute and Brown, and Soto.


“Paulette Kidder examines the position of some feminists on the principles that regulate ethical decisions in situations of health care, and gathers in Lonergan’s works a reinforcement of feminist criticisms of the atomistic subject, since the autonomous and free choices are made by historical subjects, embodied in domains mediated by social meaning. Just as Lonergan places the problem of autonomy in a theological framework, so feminist bioethics should have some theological orientation, like faith in a transcendent mystery or in human solidarity.” (p. 13)


“Frederick G. Lawrence underlines the originality of the integral hermeneutics of Lonergan, which is fruit of a hermeneutical circle much more ample and complete than that expounded by Heidegger and Gadamer. Moreover, Lonergan evaluates both the vectors of human development, that from below, and that from above, and throws light on the importance of the threefold conversion as a foundation of hermeneutics.” (p. 11)


“Advocate Gerardo Marotta, who is the sponsor of a new rigorous translation of Lonergan’s major works into Italian, opens the Workshop. Marotta remembers how he was particularly struck by the amplitude of interests and the radical nature of the reflections of the Canadian Jesuit, as well as by his courage to look ahead and distantly, with a basic attitude towards modern philosophy and science that is rather rare for an ecclesiastic, as being an attitude not of refusal and counterposition, but of openness and evaluation. Marotta hopes that this thought may continue to operate for a renewal of the Catholic cultural tradition from the inside.” (p. 11)


“In his magisterial lecture, Cardinal Carlo Maria Martini relates his own experience of study and the importance of the encounter, many years back, with the philosophical and theological thought of Lonergan. It is a thought which, playing on the transcendental method, has
consequences regarding all the rest of the philosophy; a thought which is capable of evaluating with basic mystical experience of every person, and is also open to the dialogue with culture and religions.” (p. 11)


“William A. Matthews presents the explorations of Lonergan regarding consciousness as fundamental contributions to the fields of philosophical anthropology and theological anthropology. He recalls how the generalized empirical method must also face up to the intersubjective relations, and how Lonergan examined consciousness from a moving viewpoint in his many works up to the point of considering the elusiveness of consciousness.” (p. 12)


Philip McShane explores the implications of Bernard Lonergan’s compacted account of ‘what questions’ and ‘what-to-do questions’ for understanding deliberation. The essay provides a fascinating and instructive glimpse into McShane’s own long-continued struggle and dialogue with Lonergan’s achievement.


“Hugo A. Meynell recalls the analysis of Lonergan relating to the understanding and to the ‘flight from understanding’. This last phenomenon is met up in the context of everyday life, regarding questions of morality, politics, and relationships with ourselves and others. However, such flight from understanding is also not totally unfounded in the field of science and theology.” (p. 13)


“Jim Morin places in relationship the characterization of the generalized empirical method, proposed by Lonergan in Insight, and the genetic epistemology, developed by J. Piaget and his school. In both cases one can notice instances of convergent consequences concerning the formative curricula and integral human development.” (p. 14)


“Saturnino Muratore underlines the originality of the philosophy of being of Lonergan, projected not towards the elaboration of a fundamental conceptual network, but towards the self- appropriation of the same intentional dynamics of intellectual consciousness which characterize ‘latent metaphysics’. This acquisition enables the philosopher to shape up him/herself as ‘generalist’, counterbalancing contemporary tendencies towards fragmentation of knowledge, and the theologian to carry out a methodical control which links the critical
December 2012

encounter with the past and the elaboration of a doctrinal argument fully inserted into contemporary cultural context.” (p. 12)


“Elizabeth A. Murray raises the question of the nature of the self, or the subject, as cognitive. It is also historical and existential. The self of the critical realism of Lonergan finds its place beyond the field of Scholasticism, but is also critical of modernism’s presuppositions still operative in post-modernism; it escapes the reductionisms of many currents of philosophical modernity, and relinks with the critical realism of the Kierkegaardian tradition which gives evidence of our temporality and freedom.” (p. 12)


“Matthew C. Ogilvie shows how Lonergan makes regular use of the analogy in systematic theology, in light of the teaching of the First Vatican Council. Differently to what is happening in recent theological currents, Lonergan places value in the analogy having the enrichment of understanding in view, and not as a free construction of conceptual schemes. In this way the difference and disproportion between the analogical base of reference and the transcendent reality of God is dealt with intact.” (p. 12)


In all disciplines there is the question of how to promote progress and offset decline. But, what are progress and decline? For this short article, the main discussion centers on biology. A solution called functional specialization begins to emerge as relevant to all of the sciences, technologies and arts. This introductory article ends with some heuristics on various follow-up issues.


“Howard Richards underlines the convergence between Lonergan’s proposals regarding a new political economy and the recent papal Encyclical Spe savli. Richards maintains that Lonergan’s thought regarding economy is capable of reconstructing a valid alternative to the current dominating paradigm and can also favour the dialogue and collaboration with non-Catholics for a responsible social and economic development.” (p. 13)


“Adolfo Russo, in his closing address to wind up the Workshop, makes evident the importance of the thought of Lonergan for the academic studies of philosophy and theology. Lonergan is most certainly to be considered a master, particularly of method, and a safe reference point in the formative curriculum of a Faculty of Theology.” (pp. 13-14)

“Giovanni B. Sala wishes to compare the concept of transcendental in Kant and in Lonergan. For Sala the idealistic outlet of Kantian analysis is due to the paradigmatic function which Kant endowed to the sensitive perception (Anschauung) regarding entire human knowing. Evaluating the cognitive doctrine of Aquinas, Lonergan, contrarily, places sensitive perception into the context of all-inclusive intentionality. Human intellectuality-rationality, as a consequence, is not closed into the horizon of sensitivity, but is rather the concrete capacity to place the phenomenic datum into the ultimate and definitive context of the real.” (p. 12)


“Integrating the lectures delivered, there were presented at the Workshop some communications, starting from that of Carla Miggiano-di Scipio, who had accepted to carry out the first Italian translation of Insight just after its publishing in English at the end of the 1950’s. Her meeting Lonergan in person, who was grasped as a master of thought and life, is remembered, after half a century by this time, with a deeply felt participation.” (p. 14)


In Method in Theology (chapter 3) Lonergan points to a parallel between instances of a mediated return to immediacy: “Finally there is a withdrawal from objectification and a mediated return to immediacy in the mating of lovers and in the prayerful mystic’s cloud of unknowing.” Soto’s essay explores the question: “If it is possible, as some couples report, for the mating of lovers to be a prayerful, mystical experience, what does this mean?” Soto explores the physiological, psychological and spiritual dimensions of the lover’s immediacies. She finds three centers of natural immediacies in the lovers’ return via their lovemaking, and one supernatural immediacy. They include a primitive psychological state, Lonergan’s notion of spontaneous intersubjectivity, and the self-presence of contemplation. All three immediacies have transformative potential for the lovers, and position them for mystical experience. The fourth center of immediacy is the supernatural gift of the indwelling Christ. His presence in the lover’s awareness is mystical immediacy. Christ is mediator and mediated in the couple’s objectification of their mystical immediacy and their ensuing graced living, or, life of prayer. Through scholarly research and supporting, concrete interviews of couples, Soto sketches out some of the ways the lovers cooperate with the precept to “be in love.” The ethic is framed around the developments and conversions in Lonergan’s trajectory that moves from eros to friendship and to a special order of charity.


See listings under the authors Byrne, Caccese, Cibelli, Clifford, Coelho, Doran, Finamore, Guglielmi, Kidder, Lawrence, Matthews, Marotta, Martini, Meynell, Morin, Muratore, Murray, Ogilvie, Petrie, Richards, Russo, Sala, Scipio, Taddei-Ferretti, and Whelan.

“Cloe Taddei-Ferretti proposes a comparison between the analysis of intersubjectivity that can be obtained from the writings of Lonergan, and some recent developments achieved in cognitive science, regarding the activity of the neural networks underlying intersubjective actions and the understanding of the intersubjective actions of others. According to Taddei-Ferretti, the view of Lonergan can offer interesting hints for deepening research in cognitive science.” (p. 13)


“Gerard Whelan testifies to the influence of Lonergan in the forming of a course of fundamental theology, which highlights the history of theology and the historical consciousness applied in theologizing, by considering also the history of the relations between Church and State and that of modern science.” (p. 14)

**REVIEWS**


**DISSERTATIONS & THESES**


The thesis argues that Cyclic Functional Collaboration as a scientific approach to housing could provide housing researchers with a framework for collaborative creativity that will relate and integrate disparate types of research and present decision-makers with practical advice on future directions for housing. Housing, as exemplified in the history of Australian social housing, is continually changing and continually presenting decision-makers with a series of problems that need to be resolved, as well as opportunities for future development. Housing research operates across many disciplines. It is characterised by a broad range of methods, epistemological and ontological approaches and purposes. As a result, it is very diverse and very fragmented with researchers having little sense of how different types of research relate to one another. For decision-makers, the problem is how to incorporate this disparate array of research into their decisions. If housing research is to find solutions to our pressing housing problems and provide practical advice to decision-makers, it must find a solution to its fragmentation, one which will relate and integrate this disparate array of research. The thesis proposes that Cyclic Functional Collaboration (as discovered by Bernard Lonergan, a Canadian methodologist, philosopher, theologian and economist) is a framework which could hold the diversity of housing research together. Housing research is about asking
and answering questions. Very few researchers, however, reflect upon the questions they ask and the type of answer their questions anticipate. Through a phenomenology of housing research the thesis identifies a series of questions. This is complemented by an analysis of research on Australian social housing which identifies different genres whose orientation roughly corresponds with different questions.

**WEBWORKS**


Based on an assertion that people do not want to think. Developed with emphasis on the four biases identified by Lonergan, plus a bias of "secularism." 11 pages.


Twelve lectures on the topics of beauty and symbols, wounded creativity and morality, critical thinking and healing, critical issues and sacred truths, all built on a story of an Ojibway boy and his aunt. Plus a longer article, "The History of Technology & the Human Condition." 97 pages.

Lonergan Resource Site. [www.lonerganresource.com](http://www.lonerganresource.com) Recent additions:

Proceedings of the "Lonergan on the Edge" Conference, September 21-22. Audio and PDF

Proceedings of the “Lonergan Interest Group” session at the Catholic Theological Society of America meeting in June. Audio and PDF. Includes papers by Joseph Mudd, Darren Dias, and Robert M. Doran.

Audio Recordings of the May 2008 Conference in Naples, Italy. 24 presentations.


Robert M. Doran, ‘The Divine Missions and Globalization,’ added as Essay 47 to the e-book *Essays in Systematic Theology*

McShane, Philip. "Moving Lonergan Studies into Functional Talk." [www.philipmcshane.ca](http://www.philipmcshane.ca) Recent additions:


**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!


This article accepts that theology is always in danger of becoming abstract and losing its distinctive sense of reality. Part of the problem is the way a critical theology can become removed from experience. A constructive response to this problem—of special relevance to theological education and pastoral communication—is fostering an interplay in Christian experience between the empirical ‘fact’ of Christianity, the ‘classic’ form of Christian
revelation, and ‘the phenomenon’ of God’s self-revelation experienced in the corporate consciousness of the Church. Kelly references Lonergan several times in this article.


“The dynamic of the council illustrates an argument made by the Jesuit theologian Bernard Lonergan: that the Holy Spirit can move one from a classicist consciousness (which holds, for example, that the church is unchanging) to a historical consciousness, where one ponders questions like "What time is it?" The bishops who spoke with me about these matters referred to them as "miracles," so fixed had they and other bishops been in the classicist mode.”

CONFERENCES & COURSES

2012 Lonergan on the Edge

The Fourth Annual Marquette University "Lonergan on the Edge" Conference was held on September 21-22. Audio recording of every presentation as well as PDF files of many of the presentations are available. Of particular note is the panel on Saturday morning, September 22, on Lonergan and Black Theology. The mp3 recording presents the entire panel discussion; individual PDF files of the presentations are also available here.


All files are currently available at the Lonergan Resources website: www.lonerganresource.com

Interest Group on the Thought of Bernard Lonergan, CTSA

The initial meeting of the interest group on the thought of Bernard Lonergan at the Catholic Theological Society of America met on June 9, 2012, at the Hyatt Regency St Louis at the Arch, St. Louis, Missouri. The theme of the overall conference was "Sacraments and the Global Church." The interest group attempted to stay within this theme.

John Dadosky, Regis College, Toronto, convened the session. Mark Miller, University of San Francisco, was the moderator. The speakers included: Joseph Mudd from Seattle University, "What Is Conscious Participation? Bernard Lonergan's Contribution to a Liturgical Hermeneutics"; Darren Dias from St. Michael's College, Toronto,"Sacrametality and the Multireligious Context"; and Robert M. Doran from Marquette University, "The Structure of Systematic Theology."

An audio recording of the proceedings along with PDF files of each of the lectures are offered at the Lonergan Resources website: http://www.lonerganresource.com

Fourth Annual Colloquium on Doing
Catholic Systematic Theology in a Multi-religious World


The Fourth Annual Lonergan Lecture, Tangaza University, Nairobi

The voice of the Nairobi Lonergan Research Centre was heard with the 4th Annual Lonergan Lecture at Tangaza College. The medium was the celebration of the 50th anniversary of the opening of the Second Vatican Council. The story of the postponement of this event from 11 October, 2012, to 09 November has already been told. Our guest of honor, Bishop Colin Davies, had been in Rome for the anniversary itself, and he offered an honest assessment of what the Council has meant to the Church in Africa, beginning with the people he served for more than 25 years in the local Church of Ngong, Kenya. He spoke of his own participation in the Council as an exercise in listening; also of the limited advances in collegiality, the promotion of lay participation in liturgical worship, of course, as well in other areas of the life of the Church, of growth in ecumenical awareness and action. Finally, he was quite forthright in raising the question of the relative value of providing regular access to Eucharistic celebration for God’s people, and insisting on celibacy for the clerical celebrant.

Fr. Maury Schepers followed up with a lecture dedicated to the memory of Carol Maria Cardinal Martini. The topic was "Roncalli, Lonergan, and Historical Mindedness," bringing together the rationale for the Pope’s intention to convokve and promote a pastoral Council, and Lonergan’s project of developing a methodical theology. Tangaza College welcomed an audience of interested folks from the whole range of Universities and Colleges in the Nairobi area (mostly Catholic). An ecumenical outreach suggests itself in line with good Pope’s John’s ardent desire that the Council bring about ecclesial unity and also Lonergan’s nascent ecclesiology. Text of this is available at http://lonergancnb.com.

COMING UP

Journey of Transformation: Perspectives from Bernard Lonergan

On Saturday, June 29, 2013, 10:30AM - 5:30PM there will be an international conference at the Catholic Chaplaincy, Oxford University, Oxford, England, co-sponsored by the Bernard J. Lonergan Institute at Seton Hall University and the Maryvale Institute, Birmingham, England. The conference will focus on the implications of Lonergan’s thought throughout the disciplines and the professions.

Lonergan’s Economics and the Global Financial Crisis

On Thursday, February 28, and Friday, March 1, 2013, the Marquette Lonergan Project will sponsor a colloquium on Lonergan’s Economics and the Global Financial Crisis. Speakers will be Dr. Paul St. Amour, St. Joseph’s University, Philadelphia, presenting an introduction to Lonergan’s macroeconomic theory and its implications for finance (Thursday), Joseph Cioni, Boston College, presenting an analysis of the sub-prime mortgage crisis from the standpoint of Lonergan’s position on the structure of the human good (Friday morning), and Michael Czerny, S.J., Vatican Council on Justice and Peace, speaking on the document issued from the Council last year on the global financial situation (Friday afternoon).

Call for Paper Proposals.
The 28th Annual Fallon Memorial Lonergan Symposium will be held at Loyola Marymount University, Los Angeles from Thursday, April 4th to Saturday, April 6th, 2013. Contributors are invited to submit paper proposals (one-page abstracts) and panel proposals (specifying a question or questions to guide discussion) by January 30th, 2013 to mmorelli@lmu.edu. Notifications of acceptance will be sent by February 15, 2013. Completed papers must be submitted by March 1, 2013 in .doc or .docx format to mmorelli@lmu.edu. Please note that papers will be available prior to their presentation. Papers may be of any length, but speakers will be allowed 20 minutes to present their central thesis and 10 minutes for questions. The Symposium Program will be posted prior to the symposium on the Los Angeles Lonergan Center website.

Pre-registration: Pre-register by March 1st, 2013 by email to mmorelli@lmu.edu. PLEASE provide your name and professional affiliation, and let us know if you plan to attend our Saturday evening banquet and if you require a vegetarian meal. Registration Fee: $40 US payable on the first day of the symposium. The registration fee is waived for graduate students.

Accommodations: Custom Hotel, located within walking distance of the university. Their website can be found at http://www.jdvhotels.com/hotels/losangeles/custom_hotel. Call toll free in the US and Canada: 877.287.8601. You may be able to obtain a cheaper rate by booking through Expedia.com. The hotel provides free shuttle service to and from Los Angeles International Airport.

CTSA, Miami, 2013

The upcoming session of the Lonergan Interest Group is entitled, "Various Applications of Lonergan's Notion of Conversion." John Dadosky, of Regis College, Toronto, will convene, with Cyril Orji, of the University of Dayton, moderating. M. Shawn Copeland, of Boston College, will present, “A Role for the Notion of Conversion in an African American Theology." Mark E. Miller, of the University of San Francisco, will present, “Sartre’s Nausea and Lonergan’s Conversion.” Francis X. Clooney, S.J, of Harvard Divinity School, will present “Intellectual Conversion as a Necessary Moment in Interreligious Learning”

PROJECTS

Collected Works: Volumes 23 and 24 (Early Works on Theological Method 2 and 3) are expected in the spring. All work on these volumes will be completed by January 15. Bob Doran and Jeremy Wilkins are working on the editing of volume 8, The Incarnate Word.

PEOPLE

LRI Associate Scholar named theological advisor to Synod of Bishops

Sr. Gill Goulding, CJ, Associate Professor at Regis College and an Associate Scholar of the LRI, has been appointed by Pope Benedict XVI as one of 45 theological experts to advise the Synod on the New Evangelization, upcoming Oct 7-28 in Rome. In her capacity, Sr. Goulding will lend her expertise to the synod participants and to the Special Secretary who crafts the synod's documents and reports. (Fr. Bernard Lonergan served as a theological expert during Vatican II and was one of the original members of the International Theological Commission established by Pope Paul VI in 1969.)

Lonergan Research Institute Annual Lonergan Lecture

On October 13, Neil Ormerod delivered the annual Lonergan Lecture to a full house at Regis College's St Joseph Chapel. In his lecture, Prof. Ormerod shows how the natural sciences presuppose that the universe is intelligible. This presupposition, which science cannot prove, raises the question of God. The text and podcast of Professor Ormerod's Lonergan Lecture, "God and Science," are now available. Text and podcast for Professor Ormerod’s lecture can be found at the Lonergan Research Institute Website: http://www.lonergan-lri.ca/.

Lonergan Research Institute Graduate Seminars

On October 12, 2012, professors Neil Ormerod and Cynthia Crysdale presented a paper addressing the question “Does God Change?”
This paper is an excerpt from their soon to be released book *Creator God, Evolving World*. On November 16, 2012, **Terry Quinn** presented a paper entitled “Reaching for Collaboration in Insight.”

**Lecture on Contemporary Thomisms**

**Maurice Schepers, O.P.,** delivered a lecture entitled “Intellectual Conversion as the Basic Project in Tertiary Education” at a conference on Humanities and Social Sciences in an African Context: Education for Life sponsored by St. Augustine College and organized by **Gerard Walmsley**, November 1-3, in Johannesburg, RSA. The lecture took place as part of a workshop held on November 3 on Contemporary Thomisms.

**Special Thanks**

With **Jeremy Wilkins** stepping in as the new director of the Lonergan Research Institute in Toronto this past summer, the Lonergan community would like to honour **Michael Vertin** and **Gordon Rixon, S.J.** for the time they have served in their respective capacities for the Lonergan Research Institute. In 2008, the responsibilities of the LRI Director were split into two parts – Associate Director and Director. Michael and Gordon took on and continued to serve in these two roles the past four years. Michael joined the LRI Board in 2000 and is still on it. He became Associate Director in 2008, which was conceived as a temporary position from the beginning. Gordon joined the LRI Board in 2006 and took over as Director in 2008. Both Gordon and Michael served as volunteers in their respective roles during that four-year period. Michael informs us that both of them were “very pleased” when Jeremy was hired as a "regular" Director. They were of course delighted to have him in the job, and were also delighted that their "volunteer" period was now over! Both Michael and Gordon continue to maintain their close relationship with the Lonergan Research Institute in their capacities as research scholars and board members.

We would also like to give special recognition the work of **Michael Shields**, who has worked for the Lonergan Research Institute since 1980 as a translator and editor of many of Bernard Lonergan’s works that have been translated from Latin into English. Michael went into semi-retirement this past Fall, but will continue part-time to lend his expertise.

Thank you to Gordon Rixon, Michael Vertin and Michael Shields for the very admirable work you have done for the LRI these many past years, and for all the work you will continue to do on into the future.

**Contributions**

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

**Tad Dunne**

2923 Woodlsee Dr.

Royal Oak, MI 48073

Phone: 248-549-3366

Email: My first initial, followed by last name, followed by @sienaheights.edu. No capitals, no spaces.

**ISSN 0845-2849**
PUBLICATIONS


"I begin by arguing that the key elements in any analysis of weighing and balancing are questions, insights, and judgments of value. This position is used to critique the role Marko Novak assigns to rationality in balancing and Robert Alexy’s idealized weight formula. Finally, by examining the relation between deliberation and expression I argue that a written legal decision represents the possibility of someone understanding and evaluating that decision. Expressions, in whatever form, do not justify legal decisions."

Anderson, Bruce, with Kim Morgan, "Beyond the Text: Critique and Creativity," The Arts and the Legal Academy: Beyond the Text in Legal Education, ed. Z. Bankowski, M. Del Mar, P. Maharg, Ashgate, Surrey, UK, Chapter 13, 213-224.

"In Chapter 13, the final chapter of this part, Bruce Anderson and Kim Morgan state the problem simply: ‘legal education and practice begin and end with texts’, and they ask whether visual artists can help students, lawyers, and judges to go beyond the discourse of the law. Can art ‘expose, reveal, uncover anything about law’? The authors describe two artworks, The Acts of Nova Scotia 2009-2010 and The Crest of the Nova Scotia Supreme Court. The first, a graphical representation of legislation, evokes the ancient trope of law as architecture, but where legal writers often imagine their project as foundation-building, instituting social structures, here the artwork describes ‘neglect and decay, obsolescence and irrelevance.’ The second artwork is a version of a court crest that is an ironic comment on the quality of justice historically enacted in the courtroom. In the second half of the chapter, the authors draw parallels between the problem solving that is taken to be the benchmark skill of lawyers and the problem solving that artists carry out in their work. Such work, the authors argue, may help the legal profession to appreciate how legal reasoning may be recast as a ‘process of discovery’ rather than a rhetorical and logical process.” (From editors' introduction)


La reflexión sobre la educación de Bernard Lonergan es una propuesta que surge en el contexto de renovación de la educación católica. Su pretensión radica en replantear el alcance de todo esfuerzo educativo en función de la formación integral del hombre. Por no ser un itinerario pragmático sino un método de índole formativa, se hace necesario reinterpretarlo y aplicarlo en virtud de las capacidades y necesidades de la comunidad educativa. Esta tarea se hace posible precisando sus aportes en el campo pedagógico, y asumiendo, desde un punto de vista amplio, un compromiso responsable ante la escotosis en el sujeto.

“Yet the larger story is one limned by the work of Bernard Lonergan, S.J., whose seminal work, *Insight* (1958), celebrates the ‘unrestricted desire to know,’ reminding us of the saving eros of intelligence. For that is what John Zahm’s life – his ambitions, reversals, and sustained recovery, teaches us in an inescapable manner. Lonergan’s astute appropriation of Catholic tradition (inspired by John Henry Newman), together with his experience of teaching theology in Rome in the 50s and 60s, led him to divide those who ‘search for understanding’ from those ‘who need certitude.’ John Zahm clearly exemplified the first, as his inquiring mind led him to explore the interface between faith and scientific inquiry, between new and old worlds, between a Catholic subculture and a wider academic world.” (4)


“In this article I trace some of the complexities involved in attaining an evolutionary scientific explanation, and its length is due to those complexities. In Part I, I explore the problems that have arisen regarding ‘survival of the fittest’ as the core of evolutionary explanation. I will explain the rise of ‘population thinking’ in biology after Darwin provided a partial solution to these problems. In Part II, I will then explore how Lonergan’s notion of generalized emergent probability is related to the scientific advances in population thinking. In particular, I endeavor to show both how these advances add important clarifications to Lonergan’s ideas, and also how his thought challenges the evolutionary studies of populations to become more fully explanatory and scientific.” (15)


“My thesis is that Lonergan’s transcendental method can be of help in this ‘existential impasse.’ Throughout his work, he addresses many of the central concerns and critiques which Orthodox theology levels against Western rationalism. As we will see, his rejection of Cartesianism and the autonomy of the subject do not also entail a rejection of the systematic or scientific in theological method. Our hope is that if we are to make some headway on basic questions of method in general, and method in theology in particular, perhaps genuinely theological questions such as those surrounding the *Filioque* will become easier.” (61)


“(Ivan’s) presentation for this Workshop . . . was occasioned by a labor of love, namely, Ivo’s edition of a collection of writings by his former teacher in Indology, Richard Smet (1916-97) on the notion of ‘the person’ in Indian thought. In the future we will see many more instances of the use of the terms and relations of Lonergan’s cognitional theory, epistemology, and metaphysics as an upper blade to ‘make the best of’ writings from other cultures and historical periods. Ivo’s paper discussed Belgian Jesuit Fr. De Smet’s use of terms form the Christian theological tradition as an upper blade for interpreting significant Hindus such as Sankara. Coehlo told us that de Smet was so profoundly immersed in Hindu philosophy, theology, and spiritual disciplines that esteemed Hindu sages addressed him as ‘guru.’ In his paper Coehlo explains that (in the essays he edited) de Smet, the great pioneer in inter-religious dialogue, showed how the *nirguna Brahman*, or the *Brahman* without qualities, which most Indologists and Hindus tend to interpret as impersonal, is really personal – provided that by ‘personal’ one
understands ‘person’ in the classical sense of the Christian conciliar tradition developed to speak about the mysteries of the Trinity and the Incarnation – as Lonergan put it, ‘what there are three of in God,’ and ‘what there is one of in the Incarnation.” (v)


“Written on the basis of some of Lonergan’s incidental comments on language, this article begins from a dialogue with contemporary British linguists about Aristotle’s contribution to understanding language. The paper comes in three parts. Firstly, a section on the understanding noun and verb attributed to Aristotle by the contemporary linguistic paradigm and then by one Aristotelian commentator in particular. Secondly, a dialogue between M.A.K. Halliday and B.J.F. Lonergan leading to a four-level model of language and meaning in human culture. Then, finally, an outline of a spiral curriculum for teachers of languages, as a solution to the practical problem of how to teach English to non-speakers, which acted as the driver for the research behind the article.” (119)


This creative, concise book is a perfect primer for those curious about, or challenged by, the works of Bernard J.F. Lonergan, SJ, CC (1904-1984), the Canadian philosopher, theologian and economist best known for his worldview of the universe which brings together science, self-knowledge and spirituality.

Crean not only captures the essence of Lonergan’s major work’s, such as *Insight: A Study of Human Understanding* (1957) and *Method in Theology* (1972), he also extends it – through a unique feedback model of human consciousness – providing a practical and life-changing application of Lonergan’s thought.

This topic is introduced through the notion of a human spacecraft as a metaphor for human consciousness and what goes on in it, illustrating that to operate such a ‘vehicle’ successfully on its journey through life, one must have a practical grasp of how to make it function properly.


Cynthia Crysdale and Neil Ormerod here present a robust theology of God in light of supposed tensions between Christian belief and evolutionary science. Those who pit faith in an almighty and unchanging God over against a world in which chance is operative have it wrong on several accounts, they insist. *Creator God, Evolving World* clarifies a number of confused assumptions in an effort to redeem chance as an intelligible force interacting with stable patterns in nature.

A proper conception of probabilities and regularities in the world's unfolding reveals neither random chaos nor a predetermined blueprint but a view of the universe as the fruit of both
chance and necessity. By clarifying terms often used imprecisely in both scientific and theological discourse, the authors make the case that the role of chance in evolution neither mitigates God's radical otherness from creation nor challenges the efficacy of God's providence in the world. A truly intelligent and accessible defense of the compatibility of classical theism with the evolutionary worldview, this volume is an important and provocative contribution to the debate.


This paper addresses the foundations of the Church systematically as it originates in the Triune God's plan of salvation. The Church is an extension of the missions of the Son and Spirit in history. Analogies are invoked to help ground the nature and the mission of the Church. The paper further explores the implications of Ecclesia de Trinitate in light of Vatican II, the visible and invisible missions of the Son and the Spirit, the role of Mary and the multi-religious context.


“This paper is part of the work of remote preparation for what I hope will be a more or less organized response from the Lonergan community to the call that Lonergan issues for explicit Christian participation in interreligious understanding. We do not yet have a universalist language to express the universal gift of God’s love that is given to all participants and that Christian faith identifies with the gift of the Holy Spirit. And so for the present, the best we can do is use the language that our own respective traditions make available to us, purifying it as we do so, ever alert to possible new insights and words. Here I wish to retrieve from Lonergan, in Lonergan’s own language and in the language, both metaphysical and methodical, of his and my tradition some facts of just what the gift is that is offered to all men and women. For Lonergan, and for me, that language is irretrievably Trinitarian, and good Trinitarian theology will be at the heart of anything that Christians bring to the interreligious table.” (166)


For decades, the thought of Bernard Lonergan has provided the methodological foundation that undergirds all the research of the Woodstock Theological Center at Georgetown University. We have found the theological methodology of Bernard Lonergan invaluable as a conceptual ‘common ground’ for all Woodstock’s projects.

In 2007, the fruit of years’ worth of seminar conversations appeared in the form of our book, The Dynamism of Desire. Our seminar conversations during the following years have now yielded the new text that we are delighted to present here, in partnership with Marquette University and its ground breaking efforts to make Lonergan’s thought accessible online. This work represents a collaborative effort of Woodstock’s Research Fellows, whose thoughts and reflections appear throughout the text, and so greatly enrich it.


This article provides a detailed examination of Bernard Lonergan’s nuanced understanding of experience and proposes his philosophical stance of critical realism as a foundation for interreligious dialogue. The article begins by acknowledging the existent tension between
philosophers and theologians and suggests the problematic of interreligious dialogue as one field of possible collaboration. Critical realism is discussed in comparison to other, and indeed contrasting, positions, and is ultimately defended as the stance that provides correct answers to the so-called ‘three basic questions’ of cognitional theory, epistemology, and metaphysics. The notions of patterns of experience and bias are particularly emphasized in order to highlight the complexity of experience. By way of conclusion, suggestions are made as to how philosophers and theologians might enhance their collaboration by furthering their understanding of religious experience and employing it as a category in interreligious dialogue.


The present essay reflects on the question of Christian self-understanding by examining the theology of conversion that was initially presented by Bernard Lonergan and subsequently developed by Robert Doran. This theology of conversion is capable of doing justice to the complexity of the human person by explicitly recognizing conversion as an ongoing and developmental process by which women and men might realize themselves as self-transcendent and relational beings. The sacramental system of the Roman Catholic Church is appealed to as a means of actualizing and promoting conversion in its various dimensions. Despite the particularity of this appeal, it is possible that this theology of conversion might help religious persons, in the widest sense of the term (i.e., regardless of religious creed), to develop a more profound understanding of how their religious teaching, practices and beliefs facilitate their drive toward the fulfillment of their respective religious ends.


“The ‘horizon’ of the title is intended to intimate the still far off, unfinished nature of this collaboration project. But it also suggests that international law, at least in its grounding and aspirations, bears some affinities with the ‘universal viewpoint’ cited by Walmsley, which, in Lonergan’s writings, morphs into the notion of horizon – especially the methodical horizon. The bulk of this paper (Part II) reviews several key aspects of that methodical horizon – the upper blade that might cut through the knots of international law without reducing the strength of its many strands. But prior to that, Part I reviews key aspects of the essential lower blade, such as the recognized ‘sources’ of international law. With the daily news filled with issues involving international law, the topic of this paper should not be dull. But the blades themselves, as described in these pages, need to be honed by considerations and explorations that go beyond one essay.” (197-198)


The article addresses the issue of the historicity in Lonergan. A category of interpretation proposed is that of the differentiation of consciousness as a mostly historical phenomenon. The key issue is the transition from Aristotelian foundation of theology to a historical-critical one: Lonergan considers this an important step in order to understand the doctrinal development of Christianity, that is the relationship between history and tradition, between what is permanent and what is not.

This article considers questions about the relationship between a theology of religions and the concrete experience of dialogue with the religious other. Do our theologies dispose us in certain ways for interreligious dialogue? Does dialogue inform theology? Does dialogue or theology take precedence in a religiously pluralistic context? The works of Bernard Lonergan and Frederick Crowe are used to chart a constructive path towards a theology of religions that makes comparative theology and dialogue integral to it. The article also suggests that such a theology of religions arises out of the very dynamic of confessing the faith.


“(Richard Liddy’s) talk grew out of participation in discussions about the Core Curriculum at Seton Hall, which often used such terms as ‘critical thinking’ and ‘proficiencies’ as organizing principles. Beyond informing us about these discussions, Liddy brings to bear the clarity and wisdom with which we have become familiar in his several articles on the Catholic Intellectual Tradition in light of the thought of both Lonergan and Newman to formulate a status questionis on liberal education and the liberal arts curriculum at the present time.” (vii)


See listings under Burrell, Byrne, Clark, Coelho, Corbishley, Doran, George, Lawrence, Liddy, Luby, Laughlin, Matthews, McDonough, McPartland, Melchin, Morelli, Rixon, St. Amour, Tackney, Walmsley, Weis, Williams.


“The relief of the suffering from chronic syndromes requires a new paradigm, a revised methodology of medical inquiry. The thesis developed herein proposes that two aspects of the medical inquiry will need to fundamentally change as a result of the aforementioned trends: the nature of the questions of the medical history and the interpretation of diagnostic tests. As a first step in developing this thesis, it is necessary to examine the basic methodology of the medical inquiry.” (246)


“The difficulty in satisfactorily circumscribing the notion of moral conversion adds to this unwieldiness. The principal objective of this paper is to establish a typology of moral conversion, one that will serve additionally to define what is meant by ‘moral conversion’ in a way that is both specific enough to make it susceptible of philosophical analysis, and inclusive enough to honor the notorious diversity of ways in which human life can be affected by moral conversion.” (279)


“Some imaginative illustrations of relevant elements will be offered from a number of memoirs, and finally, from a reflection on my own Lonergan’s Quest. The entire narrative, I now maintain, generates a linguistic image in whose meaning and reference Lonergan’s
dynamic personal pursuit of value, of the worthwhile in his life can be apprehended. The issues that they raise will then be signalled. The basic thesis is that the narrative perspective or memoirs and biography is needed for such a phenomenology. This will pose questions about how those linguistic narratives are related to Lonergan’s two modes of conscious and intentional living, the direct dealing with the data of sense in our world, and the introspective dealing with the causally inseparable data of consciousness, considered throughout an entire lifetime, as well as the meaning of introspection.” (309)


“Brian McDonough’s first contribution at a Lonergan Workshop used a powerful videotape presentation to recount the concrete dynamics of mutual self-discovery and reconciliation on the part of perpetrators of violent crimes and victims of such crimes who held conversations with each other in a prison setting. As the director of the Social Action Office in the Montreal archdiocese, McDonough’s second paper for the Workshop sets what he has learned through experience and study about the Catholic teachings on social justice in the context of aspects of Lonergan’s thought in ‘Revisiting Catholic Social Doctrine.’” (vi)


“The theme for this Lonergan Workshop is Lonergan’s legacy as it is concretely relevant today. It is, of course, appropriate that Lonergan’s legacy should be considered under the title of a ‘workshop,’ for, whatever concessions must be made to institutional necessities and practices in the academic world, the ‘workshop’ title points to the goal of community in a dialogue, where dialogue goes beyond dialectic and nourishes a community of inquiries. To be sure, the legacy of Lonergan is broad because he was a polymath, covering such fields as theology, economics, philosophy, intellectual history, and, in general, methodology. Since my focus is on Lonergan as a philosopher, I shall, accordingly, examine his legacy as a philosopher (although that legacy embraces all the other fields).” (363)


“Today I will speak about three challenges in Christian Ethics. These are challenges whose import has become clear to me over the past two decades. The three challenges are: doctrinal development, democracy, and the social sciences. I’ll take each in turn.” (379)


“This essay explores a contribution that, I believe, Lonergan’s work could make to some current conversations in the social sciences. My interest in the social sciences dates back to my doctoral studies in social ethics. I wanted to follow the lead of Gibson Winter in bringing theological ethics into conversation with sociology. Following Winter, I began reading sociology and phenomenology, and as I moved into studying Lonergan, I discovered how his work could help advance the project envisioned by Winter. Over the years, I have kept an eye on this topic, but, until recently, have not been able to devote serious time to it.” (389)


Troubled by the Great Depression, two world wars, and modernity's challenges to religion,
Bernard Lonergan attempted to do for our age what Thomas Aquinas did for his: to integrate the best of secular and sacred learning and thus further the Catholic tradition of using both faith and reason to advance the common good and participate in God's work of salvation. Drawing on modern advances in the natural sciences, economics, history, and psychology, as well as ancient and medieval philosophy and theology, Lonergan's work is highly fruitful but exceedingly complex. This book provides a basic yet broad introduction to Lonergan's thought in particular and Catholic theology in general.

Mark T. Miller's approach is a theological anthropology organized into three main categories, "progress," "decline," and "redemption," which transpose the traditional concepts of nature, sin, and grace into a contemporary social and historical context. Progress is driven by the natural human desire for God. Decline is a downward spiral of violence and suffering caused by sin's perversion of the good, natural desire. Redemption is God's gift of God's self that fulfills our natural desire and becomes the foundation for authentic human living. Throughout this introductory text, progress, decline, and redemption constitute a systematic framework for examining the central terms of Catholic theology, as well as key notions in Lonergan's theology. The book provides a firm foundation for students of Lonergan as well as anyone interested in understanding Catholic theology and applying it to ministry, education, and other fields.


The issue of redemption is no marginal concern in the writings of Bernard Lonergan. Though the places where he tackles the subject directly are not numerous, the issue itself pervades his work as an aspect of his views on the nature of history. His principal treatment of the classical themes of soteriology is found in three of the seventeen theses of his Christology, De Verbo incarnato. It is the aim of this article to bring to the attention of scholars the distinctive approach of these three theses, leaving to another occasion a broader treatment of the significance of the redemption in his work generally.


“The conclusion that it is impossible to come to know and take possession of ourselves as conscious performers is rooted in a conception of consciousness which is quite different from Lonergan’s, one that flies in the face of the facts and involves its adherents in performative self-contradictions by which they should be, but strangely are not always, embarrassed. We should give this conception of consciousness serious attention. It seems to be deeply ingrained in contemporary high culture. It is held by highly educated philosophers who produce complex arguments to draw out its implications. It is also embedded in the so-called folk-psychological language we use to talk intimately about ourselves, or in what I prefer to call, less pejoratively, the Language of Self-Possession. When we use the word ‘conscious’ and feel the impulse to add ‘of,’ the influence of this conception is quietly, effectively, and maliciously at work. The implication of this conception, inadvertently invited by our casual employment of the existing Language of Self-Possession and fully grasped by its high-cultural adherents, is that we are incapable of coming to know ourselves as conscious performers. Obviously, if we can’t come to know our own conscious performance, we can’t take possession of ourselves as conscious performers, and we can’t become reflective and deliberate in our conscious performance. This competing and widely held conception of consciousness has dire implications, and it has to be acknowledged and addressed.” (403)

Lonergan writes both of a foundation for human knowing as well as of a functional specialty he termed ‘foundations’. Neither of these is the same as ‘foundation,’ as the term is used by nonfoundationalists. Lack of clarity and differentiation regarding what is meant by ‘foundationalism’ sometimes informs the perception that Lonergan is a foundationalist. The burden of this essay is to show that Lonergan’s philosophical and theological thought, as well as his use of the term ‘foundations’, fall awkwardly, if at all, under anti-foundationalist strictures. There is a need to clarify and differentiate a range of terms and concepts in this regard. Lonergan shares with anti-foundationalists the rejection of ocular metaphors and other naïve approaches to human knowing. Lonergan’s own search for ‘foundations’, which I argue is critical for a world Church consciousness and meets the Rahner-test for a world Church, is part of an overall project to situate knowing within identifiable, recurring patterns in the operations of human consciousness.


Higher education is changing. Religious colleges and universities are not immune to the general secularization taking place in society. How have Catholic colleges and universities and the Catholic intellectual tradition been affected? This book walks readers through the complex changing landscape of education and the Catholic population, exposits Bernard Lonergan's perspective on learning styles and intellectual authenticity as a way forward, and suggests practical ideas for an invigorated understanding and application of the Catholic intellectual tradition.


Belief in a triune God is central to Christian faith but on the periphery of most people's understanding of it. Indeed, it is greatly misunderstood by many. Briefly and clearly, Neil Ormerod explains what the Christian tradition understands when it speaks of a triune God. He presents and develops his material in three parts: where our belief in the Trinity comes from (Scripture), what we believe about the Trinity (creed), and how best to understand what we believe (analogy). A Trinitarian Primer will be welcomed by many who are engaged in religious education and formation. Preachers will appreciate the homily suggestions included.


Empowering Bernard Lonergan’s Legacy offers an interdisciplinary approach to Lonergan’s work. It presents a series of five “feedback matrices” to situate his work within a historical context. The matrices also serve to establish foundations for an interdisciplinary ethics and a method for interreligious dialogue. “Feedback” and “matrix” are key, but previously unstressed, notions in Lonergan’s work. The book’s final two collaborative feedback matrices could best be implemented in a proposed international Lonergan association. Raymaker argues that without such an association, Lonergan’s breakthrough method cannot reach its interdisciplinary and collaborative potential. One of Lonergan’s most important achievements was his development of foundations for the sciences, ethics, and interreligious dialogue. One can best empower Lonergan’s legacy through a correct understanding and implementation of how the data of human consciousness affects all human knowledge and activities.


“As a ground for intimate dialogue that acknowledges the complexion of advance, decline, and redemption within communities of shared meaning and value, I propose an intentional appropriation of the dynamic, spiritual rhetoric presented in the Exercitita Spiritualia of Saint
Ignatius of Loyola (1491-1556), especially as exemplified by the presupposition (#22) and the five moments of the general examination of conscience (#43). These two performative texts, I believe, can guide and inspire the active engagement of Ignatian practitioners in the construction of self-transcending meaning, a construction that, as freely bestowed gift and responsibly elicited task, synthesizes a personal participation in the redemptive missions of Word and Spirit with the composition of a transformative, communal narrative. Formed by the Word and guided by the light of the Spirit, we become disposed in freedom and gratitude toward vulnerable attentiveness, compassionate understanding, deliberative evaluation, and discerning response. Although these dispositions will not in themselves change the world of meaning or value, they enhance the likelihood that life-giving patterns of human living will emerge.” (414)


“How is dialogue possible in the absence of shared theoretical foundations, of common methodological principles, or even – in the case of dialogue with common sense – of an apprehended need for a theory or a method? This is the question upon which I intend to focus, and with respect to Lonergan’s economics. There seems to be a pressing need for such a focus. Last week at the New Paradigm of Economics Summit, at Seton Hall University, for example, many gave papers expressing the conviction that Lonergan’s work in macroeconomics is pertinent to the diagnosis and treatment of contemporary economic problems. And indeed it is. Yet it is also the case that Lonergan’s remarkable accomplishment in economics has remained somewhat isolated – something of an island of theory unto itself. And so the New Paradigm conference was an attempt to make connections, to begin to build bridges to and from that island – in part by an effort to invite and include members of the business community, most of whom had little prior familiarity with Lonergan’s work. On the supposition that his problem of external collaboration is worthy of consideration, I will attempt to explore ways that Lonergan’s work in economics might enter into current dialogue, especially in light of the recent economic turmoil.” (424)


Humans are lovers, and yet a good deal of pedagogical theory, Christian or otherwise, assumes an anthropology at odds with human nature, fixed in a model of humans as "thinking things." Turning to Augustine, or at least Augustine in conversation with Aquinas, Martin Heidegger, the overlooked Jesuit thinker Bernard Lonergan, and the important contemporary Charles Taylor, this book provides a normative vision for Christian higher education. A phenomenological reappropriation of human subjectivity reveals an authentic order to love, even when damaged by sin, and loves, made authentic by grace, allow the intellectually, morally, and religiously converted person to attain an integral unity. Properly understanding the integral relation between love and the fullness of human life overcomes the split between intellectual and moral formation, allowing transformed subjects—authentic lovers—to live, seek, and work towards the values of a certain kind of cosmopolitanism. Christian universities exist to make cosmopolitans, properly understood, namely, those persons capable of living
authentically. In other words, this text gives a full-orbed account of human flourishing, rooted in a phenomenological account of the human as basis for the mission of the university.


"The spirituality needed in our day is one that gives an account of the operations of the human as well as the activity of the Divine. No longer can we settle for . . . only the one or the other as adequate. The spirituality of the future will need to bridge the human and the Holy in a way that keeps open the dialogue of the wider ecumenism." (111-12) The author seamlessly weaves the insights of Catherine of Siena, Teresa of Avila, and Thomas Aquinas into the patterns and foundational terminology of Lonergan's generalized empirical method.


“As the section headings suggest, we will venture afiel. The distance travelled is necessary due to the topic, the nations, and the cultures involved. My aim is, first, to shed light upon one particular set of decisions taken in Japan, in the immediate aftermath of the Pacific War, and how these effected industrial relations developments thereafter. Second, and on a different level of analysis, I will present evidence that a singular collaborative moment took place in Japanese history, at a specific point in time, that certainly appears to anticipate the notion of cosmopolis as Lonergan describes it. Third, I will end with brief points of possible further interest to Lonergan scholars.” (445)


“The following is simply a result of a brainstorm on the theme of collaboration – creative collaboration – on Lonergan studies. . . . My suggestions are divided into two parts: The first consists of fairly concrete and particular suggestions for engaging other traditions and for developing Lonergan’s legacy. The second part consists of more general suppositions for developing certain notions distinctive to Lonergan Studies: I comment briefly on the very important notion of functional specialties and then turn to notions such as ‘humanity as a concrete universal’ and ‘mutual self-mediation,’ notions that constitute what I call Lonergan’s philosophy of collaboration.” (477-478)


“In order to explicate how Lonergan’s thought might be helpful to mediate such concerns about gender bias, I will first define and elaborate a brief history of the emergence of the terms that are central to this conversation. Next, I will present a brief overview of the philosophical work of Luce Irigaray, which has become an influential feminist critique, attacking the
Western philosophical tradition as the root of gender bias within Western culture. In the third and last section I attempt to demonstrate how Lonergan’s approach clarifies the relevance of metaphysical thinking to feminist philosophical analysis.” (495-496)


“So, in this paper I am attempting to clarify what it is that Rosemary Haughton is asking of theology; what this has to do with conversion; and whether or not we can hope that a response to her search is to be found in Bernard Lonergan’s Method in Theology. Further, I consider the possibility that Haughton’s work might provide an example, and perhaps even an expression of the task Lonergan understood to be the foundations of the second phase of this new theology, namely the objectifying of conversion.” (514)

**REVIEWS**


**DISSERTATIONS & THESES**


This study will critically evaluate the dominant framework through which the Johannine *aposynagōgos* passages (John 9:22, 12:42, 16:2) are read. This dominant framework, which understands these passages as allegorically encoding the history of a putative Johannine community some forty to fifty years after Jesus’ lifetime, will be judged exegetically and historically implausible. An alternative reading of the passages will be developed, grounded in a philosophy of history derived from the critical realist epistemology developed by Bernard Lonergan and introduced into New Testament studies by Ben F. Meyer. It will be argued that these passages are historically plausible and that the Gospel author intended factuality and was
plausibly knowledgeable on the matter. Consequently, it will be argued that a positive judgment of historicity can be assigned to these passages.


In this dissertation, I attempt to contribute to Lonergan scholarship by bringing greater clarity to his notions of general and group bias. By applying these notions to a concrete event, the subprime mortgage crisis, I intend to shed light on their meaning and significance in a new way. Over the course of this dissertation, I will investigate and employ other theoretical tools that Lonergan provides, such as his notions of transcendental method, self-appropriation, common sense, and values, and especially the destructive impact of group and general bias upon the good of order. The theoretical ideas that are examined in this dissertation have a heuristic value, for they have the potential to help individuals notice areas and respond to issues that might have otherwise been overlooked.

The subprime mortgage crisis, which arguably began when American house prices dropped in July of 2006, was the product of an accumulation of biased decisions over time. Lonergan's notion of the general bias of common sense afflicted many of the central parties involved in the subprime mortgage market leading up to the crisis, prompting them to conclude that house prices would interminably rise. Institutional relationships that were impaired by this biased orientation toward the housing market came to be further plagued by Lonergan's notion of group bias. Ultimately, I argue that subprime mortgage crisis was a manifestation of a breakdown in the good of order, which is a component of Lonergan's notion of the invariant structure of the human good.

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!


“Where would contemporary theology be except for the works of the Jesuits Pierre Teilhard de Chardin (1881-1955) and Henri de Lubac (1896-1991) of France, Karl Rahner (1904-84) of Germany, Bernard Lonergan (1904-84) of Canada and John Courtney Murray (1904-67) of the United States?” (28)

“...In a longer presentation many other themes and authors could be studied. One might wish to survey the missionary theology of Pierre Charles and Jean Daniélou, the ecumenism of Augustin Bea, the theology of conversion of Bernard Lonergan and the views of John Courtney Murray on religious freedom. In all these authors it would be possible to trace Ignatian motifs based on the Spiritual Exercises....” (32-33)


This article addresses the complex polarities inherent in the biblical presentation of faith "seeing" and "not seeing", absence and presence, the light of faith and its darkness, the witness of the Spirit and the "unbearable" fullness of revelation. The history of theology suggests another mode of seeing/ knowing by way of love as instanced in the gifts of the Spirit. Though
there is no theoretic synthesis of these diverse aspects, a contemporary phenomenology of revelation can serve to keep all these aspects in fruitful tension, and thereby enrich the theology of faith and revelation.


On the matter of the development of dogma and the permanence of its truth despite the ongoing growth of understanding and adaptation to new *Weltanschauungen*, on pages 931-932 of his article McDermott discusses Karl Rahner and Bernard Lonergan’s positions on truth and its relationship to judgment.


"Newman's views on consciousness (and conscience as a dimension of consciousness) are captured in Bernard Lonergan's understanding of consciousness as a set of "operations" that are, so to speak, simply given. As Fred Lawrence explains, for Lonergan 'all the acts of consciousness except decision are not human actions in the ordinary sense. . . . They occur to one in a way that is irreducible to one's own doing.' Consciousness, then, which includes the experience of conscience, might be described in Lonerganian terms as 'pure experience in the sense that, as an internal experience, it [conscience] is a mode of consciousness as distinct from self-knowledge.' The operations of consciousness need to be "focused upon, explicated, and thematized" for them to become 'knowledge in the proper sense of the term.' As Lawrence explains, this is achieved "through introspection, through inquiry and understanding and articulation, as well as through reflection and judgment." (848)


“This historical-mindedness marks a significant change of direction. Newman, and perhaps Johannes Adam Möhler in Germany, were the first representatives of what Bernard Lonergan regards as the transition from a classicist to a historical world view. ‘Culture’ is now to be understood ‘as . . . an ongoing process of self-realization, as an ongoing process in which the constitutive, the effective, and the cognitive meaning of Christianity is continuously realized in ever changing situations’. Newman, it will be remembered, took as his text for the sermon on the development of doctrine, the last of the University Sermons: ‘Mary pondered all these things in her heart’ (her heart, not her mind, note). Lonergan, who, as a student at Heythrop in the nineteen twenties went through the main parts of Newman’s *Grammar of Assent* six times, explores the difference between the two approaches to doing theology in four important essays published in *A Second Collection*. He well sums up this dynamic turn to the contextualized subject in the third of these pieces.” (99)

**CONFERENCES & COURSES**

**Lonergan Lecture - Objective and Subjective Truth in Revelation**

This special lecture was held on Thursday, February 28, 2013, at *Saint Paul University* in Ottawa, Ontario. The discussion dealt with how fewer and fewer people consider the Old Testament a guiding document for life. We expect objective truth, but scholarship provides disputed facts and ingenious speculations. This lecture explored scriptural texts for feelings as responses to religious values. Our feelings are both affective and intelligent. Scriptural texts, read prayerfully, evoke strong feelings about God’s involvement and guidance in life.

**Lonergan's Economics and the Global Financial Crisis**

On Thursday, February 28th and Friday, March

Lonergan on the Edge

The Lonergan Society at Marquette University will be hosting the fifth annual Lonergan on the Edge graduate student conference on September 20th and 21st, 2013, on the campus of Marquette University, Milwaukee, Wisconsin. Papers on any topic related to an interest in Lonergan studies will be considered. Anyone without a PhD who is currently enrolled in graduate school or who has attended graduate school within the last 5 years is welcome to submit, and all are welcome to attend. This year’s conference will welcome Dr. Jeremy W. Blackwood of Marquette University as keynote speaker on September 20th. The panel on September 21st will discuss “Grace, Consciousness, and Conversion” and will feature Dr. J. Michael Stebbins of Avera Health; Dr. Steven Cone of Lincoln Christian University; Dr. L. Matthew Petillo of Boston College; and graduate student respondents Jen Sanders and Nicholas DiSalvatore, both from Boston College.

In addition, this year’s conference will feature the first installment of the M. Shawn Copeland Presentation in Contextual Theology—an annual, funded graduate student presentation on the intersection of Contextual Theology and Lonergan Studies. The graduate student awarded the M. Shawn Copeland Presentation in Contextual Theology will have the opportunity to present their work in an expanded format of 30 minutes presentation, 15 minutes Q&A, and will receive financial support for travel and accommodations. Special consideration will be given to those submissions that creatively and constructively advance both an area of contextual theology and a relevant aspect of Lonergan Studies. Students interested in applying for the M. Shawn Copeland Presentation in Contextual Theology should follow the regular submission instructions below while also indicating by email their interest in the award.

Regular paper presentations will be a total of 30 minutes: 20 minutes presentation, 10 minutes Q&A. All proposals should be prepared for blind review (i.e., no names on the paper itself, just the title) and submitted in the form of a 1-page, double-spaced abstract. Only one submission per person will be considered. Email the abstract to lonergansociety@gmail.com no later than July 8th, 2013. Submission results will be announced no later than July 22nd, 2013. Email lonergansociety@gmail.com with any questions.

COMING UP

Boston College 40th Annual Lonergan Workshop

"The Hermeneutics of Reform & Renewal: 50th Anniversary of Vatican II" will be the theme of the workshop held between June 16 and June 22, 2013 on the BC campus. Speakers and Workshop Leaders include: David Aiken (Gordon College), Liam Bergin (Boston College), Patrick H. Byrne (Boston College), Victor Clore (Mercy College), Ivo Coelho, SDB (Ratisbonne House), M. Shawn Copeland (Boston College), Robert Daly, S.J. (Boston College), Theodore Damian (Metropolitan College), Robert M. Doran, S.J. (Marquette University), Peter Drilling (Christ the King Seminary), Richard Grallo (Metropolitan College), John Haughey, S.J. (Woodstock Institute), Grant Kaplan (St. Louis University), Arthur Kennedy (Archdiocese of Boston), Joseph Komonchak (Catholic University of America), Christian Krokus (University of Scranton), Richard Liddy (Seton Hall University), William Matthews (Milltown Institute, Dublin),
Michael McCarthy (Visser College), Russell McDougall, C.S.C. (Gregorian University), Bernard McGinn (The Chicago Divinity School), Mark T. Miller (University of San Francisco), Gilles Mongeau, S.J. (Regis College), William E. Murnion (Philosophical Works), Elizabeth Murray (Loyola Marymount University), Gordon Rixon, S.J. (Regis College), Randy Rosenberg (Fontbonne University), Louis Roy, O.P. (Dominican University), Carla Mae Streeter, O.P. (Aquinas Institute), Francis A. Sullivan, S.J. (Boston College), Kevin Vander Schel (Independent Scholar), Charles T. Tachney (Copenhagen Business School), Jeremy Wilkins (LRi, Regis College).

Workshops Include:
• On Insight and on Method in Theology
• Lonergan, Economics, and Business
• Lonergan and Orthodox Christianity
• Thinking in Four Dimensions: Lonergan and Contemporary Psychology

Journey of Transformation: Perspectives from Bernard Lonergan

On Saturday, June 29, 2013, 10:30AM - 5:30PM there will be an international conference at the Catholic Chaplaincy, Oxford University, Oxford, England, co-sponsored by the Bernard J. Lonergan Institute at Seton Hall University and the Maryvale Institute, Birmingham, England. The conference will focus on the implications of Lonergan's thought throughout the disciplines and the professions.

Scheduled speakers thus far include: Andrew Beards (Maryvale Institute), Bishop Philip Egan (Diocese of Portsmouth), Joseph Fitzpatrick (Scotland), Christopher Friel (Maryvale Institute), Richard Liddy (Seton Hall), William Matthews (Dublin), Dalibot Renic, S.J., Deborah Savage (University of St. Thomas, Minn.), Timothy Walker, Gerard Walmsley, Gerard Whalen, S.J. (Gregorian University).

CTSA Miami, 2013


Australian Lonergan Workshop 2013

This is advanced notice of the Australian Lonergan Workshop and a call for papers on the theme, "From Polarization to Collaboration." The biennial Australian Lonergan Workshop will begin in the evening of Friday May 24th and run through to mid-afternoon (about 3pm) on Sunday, May 26th. The workshop will be held in Melbourne—most probably at the Thomas Carr Centre, Victoria Parade, East Melbourne, to be confirmed at later date.

The workshop seeks active participation, particularly through: (a) preparing and presenting a paper on some aspect of the theme; (b) preparing and facilitating a workshop on some aspect of the theme; (c) presenting a report or reflection on recent work you may have done on Lonergan’s writings. This could be in the form of a work-in-progress report or a recent achievement report on something already completed. There will also be group discussion of two Lonergan texts. Some possible aspects of the theme you might consider for papers and workshops include:
• bias and its solution (cosmopolis) in Insight, Chap. 7
• Lonergan’s call for collaboration in Insight, Chap. 20
• Functional Specialties underpinning collaboration Method in Theology, esp. Chaps. 5, 10.

Hope to see you in May! - John Little jdlittle@ozemail.com.au; Sean McNelis smcnelis@fastmail.com.au; Tom Halloran tom@polymedia.com.au.
The 4th International Lonergan Workshop
Rome, Toronto, Mainz….and now, Jerusalem!
Please join us in Israel this summer for the 4th
International Lonergan Workshop held at the
Ratisbonne House, Jerusalem, August, 21–28,
2013. This event will be hosted by Ivo Coelho,
SDB. Please contact Fred Lawrence
(lawerence@bc.edu) for more details and to
express interest in attending the conference.

West Coast Method Institute 2013
The 28th Annual Fallon Memorial Lonergan
Symposium will be held at Loyola Marymount
University, Los Angeles from April 4-6
(Thursday to Saturday). For those who have
registered for this event, please note that papers
will be available prior to their presentation. The
Symposium Program will be posted prior to the
symposium on the Los Angeles Lonergan
Center website.

The Second Latin American Lonergan
Workshop, Mexico City
The workshop, to be held at Universidad
Iberoamericana, Mexico City, June 13-14,
2013, will focus on the theme of "The Human
Good" Participants are invited to submit a one-
page abstract to Francisco “Paco” Galan
(francisco.galan@ibero.mx) or James Duffy
(james.duffy@itesm.mx) by April 19th, 2013.
To pre-register, please send an email to
Francisco or James indicating your affiliation,
any special needs, and if you will be staying
through the weekend of June 15-16th. There
will be a registration fee of $250 MXN ($20
USD) payable on the first day of the workshop.
Accommodations: the Camino Real Santa Fe is
within walking distance of the university.
http://www.caminoreal.com/  Reservations
with Estela Anguiano, 011-52-55-5004-1616,
ext. 4954.

PROJECTS
Lonergan Research Institute
Announcing the 2013 Frederick E. Crowe
Bursary: This annual bursary has been
established by the Lonergan Research Institute
at Regis College in honor of Frederick E.
Crowe, S.J. Father Crowe’s lifetime of loving
labor on and for the ideas of Bernard Lonergan
includes his establishment of the Toronto
Lonergan Centre, the predecessor of the
Lonergan Research Institute, in 1971. The
purpose of the bursary is to encourage interest
in Lonergan Studies on the part of younger
scholars, namely, undergraduate students,
graduate students, and persons who have
received a doctorate within the three years
previous to the date of their application for the
bursary.

The 2013 bursary will be awarded to the
younger scholar who offers the most promising
proposal for using the money in a way that
could advance Lonergan Studies. For example,
one might aim to defray the expenses associated
with organizing a local Lonergan event, or
facilitating a course project on Lonergan, or
attending a Lonergan conference, or publishing
a scholarly paper. (Applicants should not feel
obliged to limit themselves to these categories.)

The application procedure is simple. (1) In a
statement of up to 300 words, the applicant
spells out his or her proposal and how it might
contribute to Lonergan Studies. (2) The
applicant solicits a brief (two or three-sentence)
letter from a teacher or faculty colleague, which
letter confirms the status of the applicant as a
younger scholar and affirms the feasibility of
the proposal. (3) The applicant submits both
letters (via regular mail or e-mail) so that they
are received by the Lonergan Research Institute
no later than the deadline.

The amount of the 2013 bursary is $1200. The
next deadline for applications is December 15,
2013. The winning proposal will be announced
soon thereafter. Completed applications should
be sent to Jeremy Wilkins, Director, at
jeremy.wilkins@utoronto.ca, or c/o Lonergan
Research Institute, 100 Wellesley St. West,
Toronto, Ontario, Canada M5S 2Z5.

Collected Works
Two new volumes of the Collected Works will
be published during March: vol. 23, Early
Works on Theological Method 2, and vol. 24,
Early Works on Theological Method 3. These
both contain records of Lonergan's Roman
courses on method from 1959 to 1963.
**Lonergan Resource**
www.lonerganresource.com


**Lonergan Archive**
www.bernardlonergan.com

From the 1970 Florida Congress, Audio recordings:

1005BA0E070: Joseph Flanagan, Philip McShane, and Matthew Lamb conduct an interview with Bernard Lonergan, after preliminary remarks from Eric O'Connor, Bernard Tyrrell, David Tracy, and Joseph Collins.

990B0A0E070: David Tracy ends a panel discussion, which is followed by Lonergan responding to some of the points raised by the panel and answering a few questions from a wider audience.

1004AA0E070: David Tracy conducts a group discussion in which participants discuss their papers. Lonergan enters in later in the discussion.

1008AA0E070: Frederick Crowe conducts a group discussion, which includes Bishop Butler, Eduardo Perez Valera, George Klubertans, Elizabeth Anscombe, and Lonergan. Lonergan is very interesting on religion and on 'insight into insight'.

Also, several transcriptions of Lonergan's handwritten notes by R. Doran. See the News and Events listing on the site for further information.

**PEOPLE**

Moving on: Michael Vertin, who served as associate director of the Lonergan Research Institute from September '08 to September '12, has moved on to research scholar for LRI. Congratulations to Michael and deep gratitude for his many contributions!

Also at the Lonergan Research Institute, Michael Shields, SJ, has moved from full-time to part-time work as translator, transcriber and editor of Lonergan's Latin works. Mike began at the LRI in 1980 and, by his account, has translated about 1,250,000 Latin words to English. In the Collected Works of Lonergan, he translated four volumes: The Ontological and Psychological Constitution of Christ, The Triune God: Doctrines, The Triune God: Doctines, and Early Latin Theology (vols. 7, 11, 12, 19), and has completed translations of works yet to be published. Besides works for the CWL series, he translated 43 Latin documents and transcribed 13 documents, all available electronically. As our readers well know, his translations are clear and elegant. So it seems timely to recognize his contribution and assure him of our appreciation of his good company in the Lonergan enterprise.

**2012 Frederick E. Crowe Bursary Awarded**

The Awards Committee for the Frederick E. Crowe Bursary is pleased to announce that the 2012 Bursary has been awarded to Mr. Andrew Barrette, a younger scholar who is a doctoral student in philosophy at Southern Illinois University, Carbondale, Illinois, U.S.A.

Mr. Barrette’s philosophical research regards the thematic similarities and differences between the work of Lonergan and those influenced by him, on the one hand, and that of scholars in the phenomenological tradition, on the other. Although the resources in phenomenology at SIU are ample, those in Lonergan studies are less ample. Hence Mr. Barrette will use this award to defray some of his expenses for travelling periodically from Carbondale, near the southern tip of Illinois, to
Milwaukee, Wisconsin, in order to participate in a course taught at Marquette University by Prof. Robert Doran. Warm congratulations are due to Andrew Barrette, whose proposal emerged from a field of fine applications.

The deadline for younger scholars to apply for the 2013 Crowe Bursary is 15 December 2013. For the meaning of "younger scholar" and other details about applying for the Bursary, please visit the LRI website.

LRI Graduate Seminar Series

On January 11, 2013 the LRI Graduate Seminar series was pleased to present David Boehmer of Trinity College who presented a paper on "Hamann, Kant, and the Lutheran finitum capax infiniti," with a response by Matthew Thollander of Wycliffe College.

On February 15, 2013, a paper was presented by Reid Locklin of St Michael's College, Toronto, entitled "One Nostra Aetate or Two? Hermeneutics and Vatican II." A response was provided by Darren Dias, OP, of St Michael's College.

R.I.P.

Father Robert Croken, former Director of the LRI and co-editor of four volumes in the Collected Works of Lonergan, went to his eternal reward early Friday morning, 1 March 2013 at Rene Goupil House in Pickering, Ontario. He was in his 80th year of his life and in religious life for 59 years. Bob was born in Emerald, Prince Edward Island, the son of Cornelius and Margaret Hammill. After schooling of 6 years in the neighboring town of Kinkora and at St. Dunstan’s University, he entered the Society at Guelph on 7 September 1953. He did one year philosophy at the seminary in Toronto in 1957 and two more years at Mount St. Michael’s, Spokane. His regency took place at Loyola High School, Montreal and theology followed in 1962 at the new Regis College in the Toronto suburb of Willowdale. He was ordained a priest on 5 June 1965 and did tertianship at St. Beuno’s in Wales.

Bob began further studies in theology in 1967 at Fordham University, Bronx, N.Y. Upon receiving his degree, after 4 years he moved back to Toronto to begin lecturing in theology at St. Augustine’s Seminary and at the Toronto School of Theology. In 1977 he was appointed Rector of Regis College and continued his teaching assignment. He went back to Guelph in 1984 to become Rector of Ignatius College and ended his term in 1990.

After a sabbatical he became Director in 1991 of the Lonergan Research Institute. When his term as Director ended in 2001 he continued on at the LRI as a valued collaborator and writer. Bob was co-editor of four volumes in the CWL: 6 (Papers 1958-1964), 17 (Papers 1965-1980), 20 (Shorter Papers), and 22 (Early Works on Theological Method I). He was also the author of a volume on Luther's views of the Eucharist as sacrifice.

By 2008 Bob was increasingly afflicted with memory loss, resulting in confusion and inability to carry on detailed conversations. While still healthy and active, he decided it would be better to move to Pickering. Bob had given up driving and thus his pastoral ministry in the archdiocese came to an end. A quiet and reflective Jesuit, Bob was an attentive listener and enjoyed good conversation. He was a calming presence in any community he lived in. May the angels lead him to paradise!
Subscriptions

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

Contributions

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849

This volume is the first of two that treat Bernard Lonergan’s courses on method at the Gregorian University in Rome between 1959 and 1963. An earlier volume (22), *Early Works on Theological Method 1*, contains a record of the institutes on method that Lonergan conducted in North America between 1962 and 1968. This volume is presented with the original Latin and an English translation on facing pages.

Among the documents featured in Volume 23 are two complete texts written or approved by Lonergan: “Understanding and Method” (1959) and “The Method of Theology” (1962). Also included are Lonergan’s own text of a portion of the 1959 course “System and Method,” as well as editorial reports on the remainder of that course and on the 1961 revised course on “Understanding and Method.” Finally, the book contains an appendix with short materials found in the Lonergan archives relevant to the 1962 course “The Method of Theology.”


Continuing where Volume 23 left off, Volume 24 of the Collected Works of Bernard Lonergan traces the background to Lonergan’s notion of functional specialization as it emerges in his Latin courses and seminars on method.

This volume contains editorial reports based on Lonergan’s handwritten notes for two courses in 1963, both entitled “Method in Theology.” Also included is the lecture “De Notione Structurae,” dating from 1964, along with an English translation on facing pages.

Together with Volumes 22 and 23, *Early Works on Theological Method 3* provides readers with a thorough presentation of the data on Lonergan’s development through the 1960s as he worked out what became the classic book *Method in Theology* (1972).


“When speaking of conversion, we have noted the perspectives of Horton and Fisher, indicating a shift from traditional to Catholicism with varying degrees of assimilation. Until Catholic Church’s major council, Vatican II in 1962, it will be seen to have entailed a pattern of adhesion in Africa, as described Fisher. For the purpose of analysis, this discussion will employ the concept as defined by the philosopher-theologian Bernard Lonergan for whom it entails a profound change of horizon leading to responsibility not only in religious matters but also intellectually.”


“In this essay I will present an overview of what I have called psychic conversion. I will begin by narrating the birth of the idea, then will begin by narrating the birth of the idea, then will present a brief schematic history of its development and principal applications to date, and will conclude by presenting my current thinking, which involves connections with the philosophy of Martin Heidegger, the depth psychology of C.G. Jung, and the mimetic theory of Rene Girard. It will be clear from the first section that Heidegger and Jung were influential in the very emergence of the idea, but in my current work I have developed some new perspectives in their regard, and I will mention these at the end.” (1)


“This essay is structured according to Lonergan’s notion of functional specialization. After providing a brief explanation of functional specialization, I proceed to work in four of the eight functional specialties, what Lonergan called the second, mediated phase of theology: doctrines, foundations, systematics, and communications. Under the heading of “doctrines” I highlight the character of the declaration and focus on the meaning of the relevant claim. I then move on to “foundations” by examining the explicit grounds upon which the claim rests. Third, I employ “systematics” by asking how this claim can be more profoundly understood in relation to the theological doctrine that the church of Christ subsists in the Catholic Church. Finally, in the section on “communications,” I indicate how the proposed systematic understanding might influence the way in which interreligious dialogue is actually pursued. (20-21)


For several decades the official teaching office of the Roman Catholic Church has consistently invoked the notion of religious experience as a category for interreligious dialogue. Moreover, the Church has appealed to the so-called dialogue of religious experience as a means of encouraging its members to constructively engage with persons who are committed to "other" religious traditions. This essay seeks to develop a systematic understanding of religious experience as well as the dialogue associated with it. Subsequent to summarizing the recent magisterial teaching on the dialogue of religious experience, the essay continues by probing the meaning of religious experience as such, particularly with the assistance of the theological insights of Bernard Lonergan and Louis Roy. The essay concludes by acknowledging some of the limitations that persist in connection with the dialogue of religious experience, namely, those that inevitably arise when considering the particularity of the incarnation and the necessity of the Church for salvation.

The 20th and 21st Centuries have been characterized by theologians and philosophers rethinking theology and revitalizing the tradition. This unique anthology presents contributions from leading contemporary theologians - including Rowan Williams, Fergus Kerr, Aidan Nichols, G.R. Evans and Tracey Rowland - who offer portraits of over fifty key theological thinkers in the modern and postmodern era. Distinguished by its broad ecumenical perspective, this anthology spans arguably one of the most creative periods in the history of Christian theology and includes thinkers from all three Christian traditions: Protestant, Catholic and Orthodox. Each individual portrait in this anthology includes a biographical introduction, an overview of theological or philosophical writing, presentation of key thoughts, and contextual placing of the thinker within 20th Century religious discourse. Overview articles explore postmodern theology, radical orthodoxy, ecumenical theology, feminist theology, and liberation theology. A final section includes portraits of important thinkers who have influenced Christian thought from other fields, not least from Continental philosophy and literature. (Bernard Lonergan is discussed in chapter nineteen in this book).


In chapter ten of this book, Little applies Bernard Lonergan's intentionality analysis to self-control in management situations: “This chapter represents Lonergan’s intentionality analysis through – and going behind – language and the concepts familiar to managers, such as data, opportunity, risk, conflict, values, vision, strategy, plans and performance. It shows, in particular, how questions derive change and facilitate movement through the various levels of the structure. But above all, and most critically important for managers, is the disclosure of the dynamic nature and structure of control -- and of self-control in particular. Within management situations of complexity and ambiguity, clear self-control is essential whether it be to heighten one’s vigilance, to innovate, to assess probabilities and risk, to discern positions of conflict, to maintain clarity of purpose or, with courage, to uphold commitments when opposition mounts. The definitive textbook required to analyse intentionality is oneself. Guides can assist one’s reading of this ‘text’ and one’s coming to self-knowledge and, thence, to the possibility of wisdom.”


“Drawing imaginatively upon the tradition of Ignatian spiritual discernment, Amartya Sen's capability theory, and Bernard Lonergan's dynamic interpretation of experience, understanding, judgment, and decision, the authors seek to show how "the protagonists of our stories came to know their changing reality" and, looking beyond mere economic rationalization, respond to the full range of human values .”


“The present study first examines Lonergan’s 1931 essay on Chesterton in light of the former’s explication of common sense in his book, *Insight.* An analysis of Lonergan’s second, 1943 essay on Chesterton ensues and further situates Chesterton as a *soteriological* theologian. A third and final section integrates Lonergan’s discussion of cosmopolis with Chesterton’s “Ethics of Elfland” in *Orthodoxy* so as to apply Lonergan’s essays on Chesterton to an overall theology of soteriological gratitude.” (38)

Secular contemporary development discourse deals with the problems of societal development and transformation by prioritizing the human good in terms of vital and social values with the aim of providing the basic necessities of life through social institutions that work. While such an approach is profitable by promoting economic growth, it does not take note of other dynamics of social progress and development. Also, it fails to notice the consequences of development strategies on human flourishing, well-being, and happiness.

Ogbonnaya argues for an integral approach to development by engaging in a fruitful dialogue between Bernard Lonergan’s philosophical anthropology with contemporary development discourse, as represented in select theories of development, and in select principles of Catholic social teaching. It makes a case for social progress and transformation as emanating from human understanding. Also, it highlights the parts of Lonergan’s theory that contribute to an understanding, specifically of his treatment of bias, and of the shorter and longer cycles of societal decline. In view of the reality of moral impotence and limitations, it considers the reversal of societal decline as possible through the supernatural solution of God’s grace.


The "new atheism" has difficulty distinguishing scientific issues from metaphysical ones. Still many theologians and philosophers have the same difficulty. [Ormerod] argues for the necessity of something like what Bernard Lonergan calls ‘intellectual conversion’ to help make this distinction. Drawing on the work of physicist Lawrence Krauss and Augustine’s narrative of his own intellectual conversion, illustrates the confusions that arise when such conversion is lacking, and how such conversion can assist in moving the discussion about science and religion forward.


This study explores the religious philosophy of Bernard Lonergan in order to extend his understanding of understanding and the procedures of the human mind into a reflection on mythic symbolic religious language, to provide a basis for a religious philosophy compatible with modern science, critical philosophy, and a genuinely religious outlook. Chapters one through six deal with his achievement of a generalized empirical method, chapter seven with a philosophy of God and an argument for His existence and chapters eight through twelve with the development of a religious philosophy and its implications for contemporary religious thought, and an epilogue on Paul Ricoeur's work on religious myth and symbol in order to show how a religious philosophy can be applied to a critical interpretation of religious texts.


The author appeals to Bernard Lonergan’s insight into insight in articulating the Insight approach to conflict resolution. “The distinguishing feature of Lonergan’s Insight Theory is that it takes its bearings from the common-sense observation that as human beings, we have minds and we use them. To put it another way, Insight theory is Lonergan’s answer to the question: What are we doing when we use our minds? And when applied to the realm of conflict studies, the basic question of the Insight approach becomes: What are we doing when we use our minds to lock ourselves into conflict with each other? This question reveals what the Insight approach would mean by the phrase, 'the human dimension of conflict,' and in this connection, it is important to note the object that this basic question intends. It is not asking: What is this conflict about? Or,
what do we have in mind? But rather: What are we doing when we use our minds? This is not to say that the content of our thoughts is not important. Obviously, it is. But as I will show, the explanatory purchase of the Insight approach comes from its focus on the operations of the mind, rather than its content.”


“This paper explores metaphysical constructs which describe the convergence of consciousness both between individuals, as seen in psychic communication, and between the collective, as exemplified in the loving bonds between people and an ultimate finality with God….Bernard Lonergan posits the continual evolution of nature, including human beings, in an emergent probability which involves chance, but is a result of the interaction between classical and statistical laws, systematic and non-systematic process. This is not simply chance, but the natural development based on the nature of nature itself. A metaphysics which might unify this thinking brings a further theoretical clarity to ‘systemic’ thinking.”


“The Supplement includes forty-five articles arranged over six chapters, coming to some 80,000 words in the unpublished English translation. It is scheduled for publication as volume 9 of the Collected Works. In the last chapter Lonergan explicitly addresses the historical causality of Christ, providing a unique insight into his soteriology. The focus of this article is on that last chapter, with three specific aims. Part I will interpret Lonergan’s use of general theological categories. Part II will provide a brief summary of Lonergan’s understanding of the historical causality of Christ. Part III will argue that the Supplement is a notable example of Lonergan’s long-range approach to practicality and a major contribution to a vision established in his Epilogue to Insight. (64-65)

REVIEWS


Moloney, Raymond S.J., Milltown Studies 70 (Winter 2012).


**WEBWORKS**


Recent additions to the "Questions and Answers" section (all prefixed by Q/A) are:

43 The Parting of the Ways in Lonergan Studies

44 An Added Context for Method Chapter One

45 Difficulties of Searching for Trinitarian Meaning

46 Making Operative Fruitful Ideas

47 Moving to Functional History

48 Beyond Crowe’s *Theology of the Christian Word*

49 Symbolizing Lonergan’s Achievement

50 Towards Global Functional Care

51 You Make My Skin Caul

52 Focus on Concrete Results

**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!


O’Hear examines the reasons that are given for religious faith. His approach is firmly within the classical tradition of natural theology, but an underlying theme is the differences between the personal Creator of the Bible or the Koran and a God conceived of as the indeterminate ground of everything determinate. Drawing on several religious traditions and on the resources of contemporary philosophy, specific chapters analyse the nature of religious faith and of religious experience. They examine connections between religion and morality, and religion and human knowledge – the cosmological, teleological and ontological arguments, process thought, and the problem that evil presents for religion. The final chapter returns to the inherently dogmatic nature of religious faith and concludes that rational people should look beyond religion for the fulfilment of their spiritual needs.

In chapter 3, "Religion, Truth and Morality," O’Hear critiques and is highly critical of the "neothomists," including Bernard Lonergan on his notion of being, his analysis of judgment, and the natural theology that follows from it.


References to Lonergan and his critical realism can be found in number of places throughout this book.
One of the key achievements of critical realism has been to expose the modernist myth of universal reason, which holds that authentic knowledge claims must be objectively "pure," uncontaminated by the subjectivity of local place, specific time and particular culture.

Wright aims to address the lack of any substantial and sustained engagement between critical realism and theological critical realism with particular regard to: (a) the distinctive ontological claims of Christianity; (b) their epistemic warrant and intellectual legitimacy; and (c) scrutiny of the primary source of the ontological claims of Christianity, namely the historical figure of Jesus of Nazareth. As such, it functions as a prolegomena to a much needed wider debate, guided by the under-labouring services of critical realism, between Christianity and various other religious and secular worldviews. This important new text will help stimulate a debate that has yet to get out of first gear.

**CONFERENCES & COURSES**

"Critical Thinking, Critical Realism" Symposium

The Boston College Lonergan Institute held its "Critical Thinking, Critical Realism" Symposium on Friday, April 26th and Saturday April 27th at Boston College.

**West Coast Methods Institute 2013**

The 28th Annual Fallon Memorial Lonergan Symposium was held on April 4-6, 2013, at Loyola Marymount University, Los Angeles.

Paper presentations and speakers included:

**Panel Discussion**:

**Australian Lonergan Workshop 2013**

The biennial Australian Lonergan Workshop was held over the weekend of May 24 -26, 2013. The theme for the workshop was “From Polarisation to Collaboration.”
The doctrine of loving your enemies and being good to those who hate you...is what meets the problem of evil, what breaks the venom of the virus of sin, as it were, in its tracks, transforms it into something entirely different. And that is the fundamental aspect, to my mind, of the intelligibility of history.

CWL 22, 259


Workshops included: Brett Rangiira, Geoff Brodie and Con O’Donovan on "Education;” John Boyd Turner on "From Conflict to Peace;” John Little on "Business;” Sean McNelis on "Functional Collaboration."

Group discussions on: (a) a Lonergan text on "Self-transcendence: Intellectual, Moral and Religious," CWL 17, chapter 17; (b) What is happening in Lonergan Studies in Australia? and (c) Dialectic: The Structure in Method in Theology.

Marquette Lonergan Project Colloquium: Lonergan’s Economics and the Global Financial Crisis

The topic of the Marquette Lonergan Colloquia in 2012-13 has been Globalization. In the fall the Marquette Lonergan Project conducted a colloquium on “Globalization and the Multireligious Situation,” the proceedings of which are available on the Lonergan Resources website. On February 288 and March 1, Marquette hosted a colloquium on “Lonergan’s Economics and the Global Financial Crisis.”

The following materials are available on the Lonergan Resources website http://www.lonerganresource.com/ in mp3 audio format. Some of the materials will also be made available as PDF files:

Paul St. Amour, St. Joseph’s University, “An Introduction to Lonergan’s Macroeconomic Theory.” Responses by John Davis, Economics, Marquette University, D. Stephen Long, Theology, Marquette University, and Ryan Hemmer, Graduate Student, Theology, Marquette University. Also Joseph Cioni, Carroll School of Management, Boston College, “The Subprime Mortgage Crisis: An Instance of the Longer Cycle of Decline.” Responses by

"The doctrine of loving your enemies and being good to those who hate you...is what meets the problem of evil, what breaks the venom of the virus of sin, as it were, in its tracks, transforms it into something entirely different. And that is the fundamental aspect, to my mind, of the intelligibility of history."


COMING UP


The Lonergan Society at Marquette University will be hosting the fifth annual Lonergan on the Edge graduate student conference on the campus of Marquette University, Milwaukee, Wisconsin. Papers of any topic related to an interest in Lonergan Studies will be considered. Anyone without a PhD who is currently enrolled in graduate school or who has attended graduate school within the last 5 years is welcome to submit, and all are welcome to attend.

This year’s conference will feature the first installment of the M. Shawn Copeland Presentation in Contextual Theology—an annual, funded graduate student presentation on the intersection of Contextual Theology and Lonergan Studies. The graduate student awarded the M. Shawn Copeland Presentation in Contextual Theology will have the opportunity to present their work in an expanded format of 30 minutes presentation, 15 minutes Q&A, and
will receive financial support for travel and accommodations. Special consideration will be given to those submissions that creatively and constructively advance both an area of contextual theology and a relevant aspect of Lonergan Studies. Students interested in applying for the M. Shawn Copeland Presentation in Contextual Theology should follow the regular submission instructions below while also indicating by email their interest in the award.

Regular paper presentations will be a total of 30 minutes: 20 minutes presentation, 10 minutes Q&A. All proposals should be prepared for blind review (i.e., no names on the paper itself, just the title) and submitted in the form of a 1-page, double-spaced abstract. Only one submission per person will be considered. Email to lonergansociety@gmail.com no later than July 8th, 2013. Submission results will be announced no later than July 22nd, 2013. Email lonergansociety@gmail.com with any questions.

Keynote Speaker: Dr. Jeremy W. Blackwood, Marquette University. Panel Discussion on "Grace, consciousness, and Conversion." Saturday, September 21st, 2013. Featuring Dr. J. Michael Stebbins, Avera Health; Dr. Steven Cone, Lincoln Christian University; Dr. L. Matthew Petillo, Boston College; Nicholas DiSalvatore, doctor candidate in theology at Boston College; Jen Sanders, doctoral student in theology at Boston College.

Fifth Annual Colloquium on Doing Systematic Theology in a Multi-religious World. November 7-8, 2013

The Lonergan Colloquium will be held on Thursday, November 7, 4-6 PM, and Friday, November 8, 10 AM - 4 PM, at Marquette University. This colloquium will take a somewhat different approach from the usual pattern. Darren Dias, St Michael's College, University of Toronto, is organizing a major collaborative project in systematics, with the goal of producing a set of texts over the next 5 to 10 years. We will help his effort get off the ground in this colloquium.

Robert Doran will give the annual Doerr Chair lecture on Thursday afternoon, on "The Structure of Systematic Theology." The time on Friday will be spent in collaborative and constructive dialogue. Further details as to format will be worked out over the summer.


The Gregorian University acknowledges the sixty-year anniversary of Lonergan arriving at the Gregorian as a professor of dogmatic theology. The conference is intended to give a new impulse to Lonergan studies at the Gregorian University and the presence of students of Lonergan’s thought from elsewhere will be gratefully appreciated. Talks will include: Fred Lawrence, "Lonergan's Quest for a Hermeneutics of Authenticity;" Matthew Lamb and respondent Rosanna Finamore, "Lonergan’s Gregorian Years: Deepening His Anthropological Foundations;" Massimo Pampaloni and respondent Jeremy Wilkins, "Interpreting the Early Church Councils—with Oriental Christians;" Neil Ormerod and respondent Philipp Renczes, "Lonergan and Interreligious Dialogue;" Michael Paul Gallagher and respondent Joseph Agbonnaya, "Lonergan as Therapy for Confused Cultures". Also scheduled are three panel discussions: "Understanding the Religious Other;" "Social Science, and the Healing of History;" and "Lonergan and the University."

Participants are invited to offer 20-minutes on research they are conducting at present (that is related to the conference theme) Talks and panel discussions will be in both English and Italian with simultaneous translation. From July see dedicated site within the university web page http://www.unigre.it. Registration online is free. Enquiries: Fr. Gerard Whelan SJ: whelan@unigre.it


Advance Notice And Call for Abstracts on papers for presentation at the University of British Columbia, Vancouver, Canada.
Bernard Lonergan’s Legacy includes fundamental discoveries in economics, as well as his identification of a generalized empirical method for academic work (A Third Collection, 141). Both Lonergan’s economics and generalized empirical method are substructures of his later central achievement, functional specialization. Verifiably pre-emergent within theology, philosophy, the sciences and other academic disciplines, functional specialization will be an omni-disciplinary progress-oriented methodology for effective collaboration and Global Care. Presentations will be in various disciplines, including, but not limited to, theology, philosophy, education, housing, economics, law and science. The conference will be of special value to graduate students interested in functional specialization.

At this time, we are inviting submission of abstracts. We would ask that you focus your conference paper on understanding the new methodology, or that it be an effort toward a contribution that is within one of the functional specialties. Please submit your abstracts to Conference Director, Terry Quinn at terrance.quinn@mtsu.edu, by September 22, 2013. Conference information will be made available in October 2013.

**PROJECTS**

**Lonergan Research Institute**

This annual bursary has been established by the Lonergan Research Institute at Regis College in honor of Frederick E. Crowe, S.J. Father Crowe’s lifetime of loving labor on and for the ideas of Bernard Lonergan includes his 1971 establishment of the Toronto Lonergan Centre, the predecessor of the Lonergan Research Institute.

The purpose of the bursary is to encourage interest in Lonergan Studies on the part of younger scholars, namely, undergraduate students, graduate students, and persons who have received a doctorate within the three years previous to the date of their application for the bursary.

The 2013 bursary will be awarded to the younger scholar who offers the most promising proposal for using the money in a way that could advance Lonergan Studies. For example, one might aim to defray the expenses associated with organizing a local Lonergan event, or facilitating a course project on Lonergan, or attending a Lonergan conference, or publishing a scholarly paper. (Applicants should not feel obliged to limit themselves to these categories.)

The application procedure is simple. (1) In a statement of up to 300 words, the applicant spells out his or her proposal and how it might contribute to Lonergan Studies. (2) The applicant solicits a brief (two or three-sentence) letter from a teacher or faculty colleague, which letter confirms the status of the applicant as a younger scholar and affirms the feasibility of the proposal. (3) The applicant submits both letters (via regular mail or e-mail) so that they are received by the Lonergan Research Institute no later than the deadline.

The amount of the 2013 bursary is $1200. The next deadline for applications is December 15, 2013. The winning proposal will be announced soon thereafter. Completed applications should be sent to Jeremy Wilkins, Director, at jeremy.wilkins@utoronto.ca, or c/o Lonergan Research Institute, 100 Wellesley St. West, Toronto, Ontario, Canada M5S 2Z5.

**PEOPLE**

**Lonergan Research Institute Graduate Seminar Series**

On March 22, the LRI Graduate Seminar was pleased to present Jean-Pierre Fortin, St Michael's College, who presented a paper entitled “Bonhoeffer and Delp: Prison and Christian Discipleship.” A response was provided by Mary Ellen Sheehan, St. Michael’s College.
Subscriptions

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

Sponsor

Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Jeremy D. Wilkins. jeremy.wilkins@utoronto.ca. Tel: 416-922-5474 ext. 240. Research Associate: Wayne Lott, wayne.lott@mail.utoronto.ca. Tel: 416-922-5474 ext. 221. Research Scholar: Michael Vertin.

Contributions

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

  Tad Dunne
  2923 Woodslee
  Royal Oak, MI 48073

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

ISSN 0845-2849
PUBLICATIONS


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


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


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


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


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


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


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


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

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


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


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


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


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


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


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


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


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

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


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


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


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


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


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


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


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


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


This article examines Jane Barter Moulaison’s critique of Bernard Lonergan’s The Way to Nicea, and proposes a more generous interpretation of his project. Barter Moulaison’s critique
rests upon a misreading of Lonergan. She conceives of doctrine as a liturgical distillation of Christian narrative, but he understands the Nicene *homoousion* as a shift toward systematic meaning in the expression of Christian teaching. This shift presupposes a Christian realism mediated by true judgments. It developed through a dialectical process in which the inadequacies of earlier formulations were gradually brought to light and eliminated, to arrive at the judgment that what is true of the Father is equally true of the Son and the Holy Spirit.

**REVIEWS**

Beards, Andrew. *Insight and Analysis: Essays in Applying Lonergan’s Thought.* Continuum, 2010. (LSN 31/2; 2010)


Miller, Mark. *The Quest for God & the Good Life: Lonergan’s Theological Anthropology.* The Catholic University of America Press, 2013. (LSN 34/1; 2013)


**WEBWORKS**

Patterson, Tony. "Canada's Aquinas Loved a Good Joke." *Rideau Canal and All That.*

http://scansite2.wordpress.com/2013/03/06/canadas-aquinas-loved-a-good-joke/

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

**CONFERENCES & COURSES**

**The 4th International Fu Jen Academia Catholica Conference. May 17-18, 2013.**

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

The workshop was held at Universidad Iberoamericana, Mexico City and focused on the theme of “The Human Good”.

Entitled "The Hermeneutics of Reform & Renewal: 50th Anniversary of Vatican II," speakers and Workshop Leaders included: David Aiken (Gordon College), Liam Bergin (Boston College), Patrick H. Byrne (Boston College), Victor Clore (Mercy College), Ivo Coelho, SDB (Ratisbonne House), M. Shawn Copeland (Boston College), Robert Daly, S.J. (Boston College), Theodore Damian (Metropolitan College), Robert M. Doran, S.J. (Marquette University), Peter Drilling (Christ the King Seminary), Richard Grallo (Metropolitan College), John Haughey, S.J. (Woodstock Institute), Grant Kaplan (St. Louis University), Arthur Kennedy (Archdiocese of Boston), Joseph Komonchak (Catholic University of America), Christian Krokus (University of Scranton), Richard Liddy (Seton Hall University), William Matthews (Milltown Institute, Dublin), Michael McCarthy (Visser College), Russell McDougall, C.S.C. (Gregorian University), Bernard McGinn (The Chicago Divinity School), Mark T. Miller (University of San Francisco), Gilles Mongeau, S.J. (Regis College), William E. Murnion (Philosophical Works), Elizabeth Murray (Loyola Marymount University), Gordon Rixon, S.J. (Regis College), Randy Rosenberg (Fontbonne University), Louis Roy, O.P. (Dominican University), Carla Mae Streeter, O.P. (Aquinas Institute), Francis A. Sullivan, S.J. (Boston College), Kevin Vander Schel (Independent Scholar), Charles T. Tachney (Copenhagen Business School), Jeremy Wilkins (LRI, Regis College).

Workshops Included: "On Insight and on Method in Theology", "Lonergan, Economics, and Business", "Lonergan and Orthodox Christianity", and "Thinking in Four Dimensions: Lonergan and Contemporary Psychology."

The international conference at the Catholic Chaplaincy, Oxford University, Oxford, England was co-sponsored by the Bernard J. Lonergan Institute at Seton Hall University and the Maryvale Institute, Birmingham, England. The conference focused on the implications of Lonergan's thought throughout the disciplines and the professions. Scheduled speakers included: Andrew Beards (Maryvale Institute), Bishop Philip Egan (Diocese of Portsmouth), Joseph Fitzpatrick (Scotland), Christopher Friel (Maryvale Institute), Richard Liddy (Seton Hall), William Matthews (Dublin), Dalibot Renic, S.J., Deborah Savage (University of St. Thomas, Minn.), Timothy Walker, Gerard Walmsley, and Gerard Whalen, S.J. (Gregorian University).

CTSA Miami. 2013
Held at the Hyatt Regency, the theme was “Conversion.” The session was entitled, “Various Applications of Lonergan’s Notion of Conversion.” John Dadosky of Regis College, Toronto, convened, with Cyril Orji, from the University of Dayton, moderating. M. Shawn Copeland, of Boston College presented, “A Role for the Notion of Consciousness in an African American Theology.” Mark E. Miller, of the University of San Francisco presented, “Sartre’s Nausea and Lonergan’s Conversion.” Francis X. Clooney, S.J., of Harvard Divinity School presented, “Intellectual Conversion as a Necessary Moment in Interreligious Learning.”

Rome, Toronto, Mainz….and now, Jerusalem! The 4th International Lonergan Workshop was held in Ratisbonne House, Jerusalem and hosted by Ivo Coelho, SDB.

COMING UP
Annual Lonergan Lecture at Regis College.
October 11, 2013

Patrick Byrne, Professor of Philosophy and Director of the Lonergan Institute at Boston College, will deliver this year’s lecture on October 11, 2013. Professor Byrne, an expert in the philosophy of science and the author of a recent manuscript on ethics, will address the topic "Can We Be Moral Without God?"

Everyone is invited to this free event in the St Joseph Chapel of Regis College, 100 Wellesley Street West, Toronto.


This conference is entitled “Functional Collaboration in the Academy: Advancing Bernard Lonergan’s Central Achievement.” It will be held at the University of British Columbia in Vancouver, Canada from July 21-25, 2014. Presentations will be in various disciplines, including, but not limited to, theology, philosophy, education, housing, economics, law and science. The conference will be of special value to graduate students interested in functional specialization. To submit abstracts, contact Terry Quinn, Conference Director by September 22, 2013 at terrance.quinn@mtsu.edu

PROJECTS

Lonergan Research Institute

This annual bursary has been established by the Lonergan Research Institute at Regis College in honor of Frederick E. Crowe, S.J. Father Crowe’s lifetime of loving labor on and for the ideas of Bernard Lonergan includes his establishment of the Toronto Lonergan Centre, the predecessor of the Lonergan Research Institute, in 1971. The purpose of the bursary is to encourage interest in Lonergan Studies on the part of younger scholars, namely, undergraduate students, graduate students, and persons who have received a doctorate within the three years previous to the date of their application for the bursary. The 2013 bursary will be awarded to the younger scholar who offers the most promising proposal for using the money in a way that could advance Lonergan Studies. For example, one might aim to defray the expenses associated with organizing a local Lonergan event, or facilitating a course project on Lonergan, or attending a Lonergan conference, or publishing a scholarly paper. (Applicants should not feel obliged to limit themselves to these categories.)

The application procedure is simple. (1) In a statement of up to 300 words, the applicant spells out his or her proposal and how it might contribute to Lonergan Studies. (2) The applicant solicits a brief (two or three-sentence) letter from a teacher or faculty colleague, which letter confirms the status of the applicant as a younger scholar and affirms the feasibility of the proposal. (3) The applicant submits both letters (via regular mail or e-mail) so that they are received by the Lonergan Research Institute no later than the deadline.

The amount of the 2013 bursary is $1200. The next deadline for applications is December 15, 2013. The winning proposal will be announced soon thereafter. Completed applications should be sent to Jeremy Wilkins, Director, at jeremy.wilkins@utoronto.ca, or c/o Lonergan Research Institute, 100 Wellesley St. West, Toronto, Ontario, Canada M5S 2Z5.
Subscriptions

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

Sponsor

Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Jeremy D. Wilkins. jeremy.wilkins@utoronto.ca Tel: 416-922-5474 ext. 240. Research Associates: Bryan Gent, bryan.gent@mail.utoronto.ca, and Wayne Lott, wayne.lott@mail.utoronto.ca (Tel: 416-922-5474). Research Scholar: Michael Vertin.

Contributions

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849

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


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


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


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


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


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


This festschrift includes 14 essays by colleagues or doctoral students of Tony Kelly. The book opens with a catalogue of Kelly's extensive writings, many of which have Lonergan highlighted in their title. Several essayists refer to Lonergan or Kelly's citing of him: Anne
The work described in this paper has been guided by four clusters of questions which, taken together, would provide remarkable unity to psychology if answered correctly. These groups of questions pertain to learning, mis-learning, personality functioning, and personality development. The general constructs of learning and personality are central to most sub-specialties in psychology. Hence answers to the following questions should shed a unifying light on those areas of human activity and personal change that require complex problem solving.


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


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


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


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

Lasnoski, Kent. “Lonergan’s Moral and Systematic Theology of Marriage: Cause for Dissent or

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

Lawrence, Fred. “Editor’s Introduction.” Lonergan Workshop, Vol. 24: “Reversing Social and

Liddy, Monsignor Richard M. “Bernard Lonergan and Catholic Health Care.” Health Progress

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


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


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

Little, John, “Business Leadership.” In Priest, Poet and Theologian: Essays in honour of Anthony

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


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


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


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


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

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


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


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


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

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


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


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


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


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


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


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


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


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


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


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

REVIEWS


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


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


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


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


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


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


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

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

**CONFERENCES & COURSES**

**Objectivity in Legal Theory.**

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

**Lonergan on the Edge 2013**

The Lonergan Society at Marquette University hosted the fifth annual Lonergan on the Edge graduate student conference on the campus of Marquette University, Milwaukee, Wisconsin on **September 20-21, 2013**. The panel discussed “Grace, Consciousness, and Conversion” and featured **Dr. J. Michael Stebbins** of Avera Health; **Dr. Steven Cone** of Lincoln Christian University; **Dr. L. Matthew Petillo** of Boston College; and graduate student respondents **Jen Sanders** and **Nicholas DiSalvatore**, both from Boston College. Keynote speaker **Dr. Jeremy W. Blackwood** presented a paper entitled “Misbehavin’ in the Not Numerous Center: Karl Rahner’s The Trinity, Theological Method, and Liberation.” This year’s conference featured the first installment of the M. Shawn Copeland Presentation in Contextual Theology with **Dr. Andrea Stapleton’s** paper entitled “Contextual Theology, Meaning and Religious Communications.”


**Annual Lonergan Lecture at Regis College**

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

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

The Lonergan Colloquium was held on November 7-8, 2013. This colloquium took a somewhat different approach from the usual pattern. Darren Dias, St Michael's College, University of Toronto, is organizing a major collaborative project in systematics, with the goal of producing a set of texts over the next 5 to 10 years. We supported him in his effort to get off the ground in this colloquium.

Revisiting Lonergan’s Anthropology

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

COMING UP

LRI Graduate Seminar Series

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


WCMI Conference & Call for Papers

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

Pre-registration for the conference should be completed by March 15, 2014, via email to mmorelli@lmu.edu. Please provide your name and professional affiliation, and let us know if you plan to attend our Saturday evening banquet and if you require a vegetarian meal. Registration Fee: $40 US payable on the first day of the symposium. The registration fee is waived for graduate students.

Accommodations: The Custom Hotel is located within walking distance of the university. Their website can be found at http://www.jdvhotels.com/hotels/losangeles/custom_hotel. Call toll free in the US and Canada: 877.287.8601. You may be able to obtain a cheaper rate by booking through Expedia.com. The hotel provides free shuttle service to and from Los Angeles International Airport.

The 6th International Lonergan Conference

**PROJECTS**

**PhD in Theological Studies.**

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

**Collected Works:**

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

**Lonerganresource.com**

Recordings Uploaded:

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


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

**Bernardlonergan.com**

Uploaded:

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

**The Selected Correspondence of Bernard Lonergan**

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

CTSA Lonergan Group

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

Melbourne Lonergan Circle

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

Dissertation Available

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

Library Move

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

**Case Studies Request**

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

**Need a Lonergan mentor?**

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

**PEOPLE**

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

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

**Lonergan Video**

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

**Lonergan Research Institute Graduate Seminar Series**

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

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

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

Sponsor

Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Jeremy D. Wilkins. jeremy.wilkins@utoronto.ca. Tel: 416-922-5474 ext. 240. Research Associate: Bryan Gent, bryan.gent@mail.utoronto.ca. Research Scholar: Michael Vertin.

Contributions

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

Tad Dunne
2923 Woodslee
Royal Oak, MI 48073

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

ISSN 0845-2849. Title ID # 190641504


How first person practice engages with the process of valuing has not received much attention in action research. This article adopts Lonergan’s approach and explores the question, ‘what will I do?’ as the foundation for first person ethical inquiry.


This article surveys Lonergan’s transposition of wisdom from Aquinas. While the latter contained metaphysical and epistemological aspects, Lonergan attempts to provide an additional type of wisdom upon which the principles of the two aspects are grounded. In addition, the article addresses the natural and supernatural forms of wisdom in Lonergan’s thinking. Finally, while Frederick Crowe refers to the ‘strange disappearance’ of wisdom explicitly from Lonergan’s later writing, especially *Method in Theology*, it is argued that the function of wisdom not only remains but permeates it.


According to the Swiss theologian Hans Urs von Balthasar, a world that has lost sight of beauty is a world riddled with skepticism, moral and aesthetic relativism, conflicting religious worldviews, and escalating ecological crises. In *The Eclipse and Recovery of Beauty*, John D.Dadosky uses Kierkegaard and Nietzsche’s negative aesthetics to outline the context of that loss, and presents an argument for reclaiming beauty as a metaphysical property of being. Inspired by Bernard Lonergan’s philosophy of consciousness,Dadosky presents a philosophy of beauty that is grounded in contemporary Thomistic thought. Responding to Balthasar, he argues for a concept of beauty that can be experienced, understood, judged, created, contemplated, and even loved. Deeply engaged with the work of Aquinas, Kierkegaard, Nietzsche, and Kant, among others, *The Eclipse and Recovery of Beauty* will be essential reading for those interested in contemporary philosophy and theology.


An analysis of current efforts in cognitive neuroscience to explore the organic and cognitive processes involved in problem-solving. This analysis highlights a problem with assuming that cognitive processes can be wholly explained once one has explained organic processes.
Reflection on scientific performance suggests how this problem can be evaded.


Bernard Lonergan argued that a Thomist theory of intellect must begin with advertence to the act of understanding. He distinguished his cognitional theory from a conceptualism that neglects the experience of insight and reflection on it. Early in his career, he explained how the conceptualist approach misinterprets Aquinas and creates problems for the metaphysics of rational psychology. This article explains Lonergan’s position and illustrates the conceptualist alternative by analyzing Joseph Owens’s view of cognition. By explaining the metaphysical differences between Lonergan’s and Owens’s opposing views of human knowing in relation to their distinctive readings of Aquinas, this article contributes to a more accurate reading of Aquinas on the act of understanding.


The cultivation of intelligence is a cooperative enterprise down the ages. The languages, words, sciences, theories, arts — all we learn from others. There are no Robinson Crusoes or Cartesian universal doubters in the realm of reason. As Cardinal Newman astutely observed, traditions are crucial, not just for religious faithful, but for all human learners. With Flannery O’Connor, we could imagine it as a long, multi-millennial procession of teachers and learners down the generations. We are born into languages and cultures that sweep us along in the procession.


Using housing research as an example, this book draws on Lonergan’s writings, particularly *Method in Theology*, to argue that a scientific approach to housing (or any other field of human endeavour) is constituted by a complete set of eight inter-related questions. Descriptively they are an empirical question, a theoretical question, a historical question, a critical/evaluative question, a visionary/transformative question, a policy question, a strategic question and a practical question. The challenge, however, is to coming to understand this set of questions as an explanatory definition of science. Lonergan's functional specialties are understood as a unity - Functional Collaboration - within which the many diverse methods used in housing research can be linked together. The book concludes by arguing that Functional Collaboration is a theory of progress and that progress in any area of human endeavour (including theology and philosophy) is constituted or only brought about by finding new answers to this complete set of eight inter-related questions. For details and first 30 pages see: [http://routledge-ny.com/books/details/9780415703468/](http://routledge-ny.com/books/details/9780415703468/).


In what follows, the significance of Newman’s thought for twentieth century protagonists of positive theology will be brought to light while delivering an exposition of positive theology and its relationship to speculative. To this end, I will first examine Newman’s theological approach with his turn to history. The second section will examine the essence of positive theology as conceived by the Saulchoir school, led by Ambrose Gardeil and his younger confrere Yves Congar. Finally I will draw the reader’s attention to how phronesis is explicitly invoked in Bernard Lonergan’s theological method, and how Congar’s classical conception of theology retains the scientific dimension of theology.

The article was prompted by considerations such as those proposed by Heidi Ann Russell in the previous article (“Quantum Anthropology: Reimagining the Human Person as Body/Spirit,” *Theological Studies* 74/4:934-59). Ormerod argues that to recover a proper metaphysical frame to address questions around science and religion, theologians must appropriate intellectual conversion as specified by Bernard Lonergan. Such an appropriation is fully congruent with scientific method but identifies metaphysics as a form of metascience, relatively independent of the actual findings of science. Once secured, intellectual conversion provides a basis for resistance to the reductionist account of modern science and opens the door to a reappropriation of natural theology.


Drawing on Lonergan’s systematic theology of the Trinity and his conception of four created participations in the divine nature, this article argues that these created participations should result in four ‘types’ of holiness. The article explains the nature of Lonergan’s proposal in relation to the more traditional approach of Thomas Aquinas and draws out the implication of the proposal through a description of the four types of holiness. Further implications are drawn in relation to interreligious dialogue. The conclusion is that the four types constitute a form of supernatural *vestigia trinitatis*, allowing for an approach to the doctrine of the Trinity based on religious experience.


The article proposes a Catholic ethical method for the 21st century. To that end, the authors first address the magisterium's concerns with relativism and distinguish relativism from Bernard Lonergan's perspectivism. After proposing perspectivism as an epistemological tool that accounts for a plurality of Catholic ethical methods, the authors explore virtue ethics, virtue epistemology, and a Christian stance that contribute to a reconstructed Catholic ethical method. The article concludes with a definition of chastity from two methodological perspectives that have different anthropological and normative implications.


This article returns to the debate that Brendon Carmody initiated in *Theological Studies* (3/2) 2011 (the first publications entry above). There he proposed that Bernard Lonergan’s account of self-transcendence could provide the framework for a contemporary philosophy of Catholic education. Here the advantages and disadvantages of this proposal are scrutinised. Carmody’s treatment brings into focus the need to clarify the relationship between theology and education. A taxonomy of this relationship is presented before moving onto consider the ways in which another leading Jesuit, Karl Rahner, is better able to frame and inspire a robust theory or philosophy of Catholic education.
REVIEWS


Miller, Mark T. *The Quest for God and the Good Life: Lonergan’s Theological Anthropology*, Washington: Catholic University of America, 2013. (LSN 34/1).


WEBWORKS

Based largely on her book *Finding the Mind: Pedagogy for Verifying Cognitional Theory* (LSN: 32/4 2011), this paper was presented at the 2013 West Coast Methods Institute. She proposes that teachers and members of the scientific community so stress outer language expressions that they tend to block any work in self-appropriation and critical self-discovery. She outlines an expansion that incorporates both cognitional theory and introspective exercise and moves toward verifying the theory in student-provided external data.

McShane, Philip. "New Futurology Series." www.philipmcshane.ca
Recent additions: 4: Thomas Aquinas and Eschatology. 5: Jurgen Moltman, Cynthia
Bourgeault, and Stories of Hope. 6: The MuzzleHim Brotherhood. 7: Time and Eternity. 8: The 8-fold Cyclic Way Folds Other Ways. 9: The Resurrection of God.

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!


Dialogues in Philosophy, Mental and Neuro Sciences is the official journal of the association Crossing Dialogues sponsored by Associazione Crossing Dialogues. Its major aim is to improve interdisciplinary communication in related fields such as psychology, psychiatry, philosophy, cognitive sciences and neurosciences. Dialogues in Philosophy, Mental and Neuro Sciences is intended to be an answer to the observation that "journals dedicated to theoretical discussions are a large minority and that the journals with high impact factors prefer quantitative research" and to the demand for "more journals dedicated to qualitative discussions and interdisciplinary dialogues" (Int J Evid Based Healthc 2006;4:396-397).

Access to complete articles is totally free. Authors of accepted articles are expected to pay a page charge.


This article considers how the young Thomas Aquinas treats the question of universal salvation by examining his reading of 1 Timothy 2:4, God wills that all humans should be saved, in two of his early works, the Scriptum on the Sentences of Peter Lombard and the sixth Disputed Question on Truth, both dated to the period 1252–1257. Drawing on John Damascene’s distinction between God’s antecedent and consequent will, Thomas here teaches that whereas God wills antecedently in a unimodal way that all humans should be saved, He wills consequently in a bimodal way based on foreknown merits. Though foreknown merits are not a cause of predestination itself, they are a cause of glory, one of predestination’s temporal effects. On Thomas’s account, then, reading 1 Tim 2:4 as a straightforward statement of what God has done eternally—namely, predestine or save every individual human—would undermine the freedom of the human will that is necessary in order to attain to beatitude.


The publication of Alyssa Pitstick’s Light in Darkness has raised questions about the status of von Balthasar’s theology, in particular his theology of the descent of Jesus. The paper will consider her claims, and responses to her thesis, and those of others who have raised critical questions about his theology. It will not address the question as to the orthodoxy of his theology, but will ask how his theology can contain so many elements which stretch boundaries yet not attract official concern. It will consider his position on the descent into

"The so-called 'abstract' is usually the incompletely determined apprehension of the concrete, and all human apprehension is incompletely determined. ... it is just the ignorance of undifferentiated consciousness that complains about the abstractness of the intellectual." CWL 17: 398
Hell, divine immutability, his Trinitarian thought and his position on the beatific vision of Jesus. It will compare his treatment with that given to the writing of Sobrino’s Christology.


It is commonly argued by Christian philosophers and theologians that the traditional doctrine of divine simplicity is incompatible with the orthodox doctrine of the Trinity. First, it would seem that the presence of relations in God suggests a composition of substance and accidents in him. Second, if all that is in God is God, as simplicity claims, then it would seem that one could not maintain the real distinctions between the divine persons, as the Trinity requires. In answer to these challenges this article seeks to recover Thomas Aquinas’ and the Reformed scholastics’ emphasis upon the subsistence and pure actuality of the personal relations in God. The article concludes that while God’s personal relations are really distinct from each other, there is no real distinction between the personal relations and the divine substance and that the Trinity and the doctrine of divine simplicity are thus agreeable.

**CONFERENCES & COURSES**

**LRI Graduate Seminar Series**

On January 10, 2014 the Lonergan Research Institute Graduate Seminar series was pleased to present Claudio Monge of Fribourg University who presented a paper entitled “Can Abrahamic Religious Believers Pray Together?” with a response by John Dadosky of Regis College.


**COMING UP**

**LRI Graduate Seminar Series**

*March 21, 2014 - 14:10 - 15:45*: The LRI Graduate Seminar series is 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. 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.

The paper will be available a week in advance, via email attachment (requests may be directed to jeremy.wilkins@utoronto.ca), or from the front desk of Regis College. Meetings of the LRI Graduate Seminar take place at Regis College, classroom C. They are free and open to the public, and followed by light refreshments.

**Cultural Homogeneity and Historical Consciousness, St. Paul University, Ottawa**
March 27, 2014 - 19:00 - 21:00: The Lonergan Centre at Saint Paul University is hosting an 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 ? Panel: Gaston Raymond, Louis Roy and Brian McDonough; Moderator: Pierrot Lambert. For more information, contact the St Paul University Lonergan Centre.

West Coast Method Institute
April 10-12, 2014: Pre-registration for this year's conference should be completed by March 15, 2014, via email to mmorelli@lmu.edu. Please provide your name and professional affiliation, and let us know if you plan to attend our Saturday evening banquet and if you require a vegetarian meal. Registration Fee: 40$ US payable on the first day of the symposium. The registration fee is waived for graduate students. Accommodations: The Custom Hotel is located within walking distance of the university. Their website can be found at http://www.jdvhotels.com/hotels/losangeles/custom_hotel. Call toll free in the US and Canada: 877.287.8601. You may be able to obtain a cheaper rate by booking through Expedia.com. The hotel provides free shuttle service to and from Los Angeles International Airport.

The 41st Annual Lonergan Workshop at Boston College

6th International Lonergan Conference, University of British Columbia
July 21-25, 2014. This conference is entitled “Functional Collaboration in the Academy: Advancing Bernard Lonergan’s Central Achievement.” It will be held at the UBC in Vancouver, Canada. (First announced in September LSN). Presentations will be in various disciplines, including, but not limited to, theology, philosophy, education, housing, economics, law and science. The conference will be of special value to graduate students interested in functional specialization. Conference information at: http://www.sgeme.org/PageDocuments/lonergan-conference-UBC-2014.pdf. To reserve accommodations please go to: https://reserve.ubcconferences.com/GROUP/availability.asp?hotelCode=UBC&sdl=Check+In &startDate=07%2F20%2F2014&edl=Check+Out&endDate=07%2F25%2F2014&adults=1&children=&rooms=1&requesttype=invBlockCode &code=G140720B. For more information, contact Terry Quinn, Conference Director at terrance.quinn@mtsu.edu

PROJECTS
Collected Works
Bob Doran and Jeremy Wilkins are still wrapping up work on the editing of CWL 8, The Incarnate Word. It will be submitted soon.

Bernardlonergan.com
Uploaded:
- 3700ADTL040: notes on BL’s handwritten comments in the folio ‘De sacramentis in genere’ (37000DTL040)
- 4000ADTEL40: Transcription of 40000DTEL40, a fragment on gratia operans
- 4100BDTE040: Translation by M. Shields of 41000DTE040, De ordine iustitiae
- 4200ADTEL40: Transcription of 42000DTEL40, Table of contents of dissertation
- 4300ADTEL40: Transcription of 43000DTEL40, on Council of Florence
- 4500ADTL040: Transcription of
Fall sessions of the Marquette Lonergan Project Colloquium now available in audio recordings:

November 7, Robert Doran, 'The Structure of Systematic Theology,' which expresses something of the inspiration behind a new systematics project. On November 8, the morning session was devoted to a panel discussion on issues raised in Doran's lecture, including the list and order of topics in a new systematics. The discussion will influence changes in the list and order presented in Doran's paper. The afternoon session on November 8 consisted largely of a Skype presentation by Neil Ormerod of his paper, "The Grace-Nature Distinction and the Future of Systematic Theology," and a discussion with Professor Ormerod on his paper. The proceedings of the colloquium presented here include:

- Doran's paper, 'The Structure of Systematic Theology,' (PDF) in the form in which it was delivered; the list and order of topics will be modified, based on the discussion on the morning of November 8.
- 13-FC1: a recording of Doran's lecture from audio file: 131107-000
- 13-FC2: a recording of the panel discussion on the morning of November 8 (from audio file 131108-000); panelists include Darren Dias (coordinator), John Dadosky, Joseph Mudd, Randall Rosenberg, Susan Wood, Jeremy Blackwood, Joseph Ogbonnaya, Juliana Vazquez, Joe Gordon, Jonathan Heaps, Brian Bajzek, Bryan Massingale, and Ryan Hemmer.
- 13-FC3: an audio recording of the Skype session with Neil Ormerod and discussion led by Jeremy Blackwood(from audio file 131108-002)

Robert Doran, 2006 Regis College Course 'Lonergan's Late Writings'

In the spring semester of 2006 Robert Doran taught a graduate seminar at Regis College, Toronto, entitled "Lonergan's Late Writings." Participants included Jeffrey Allen, Jorge Zurek, Mary Jo McDonald, Ravi Michael Louis, and Joseph Ogbonnaya. The seminar was recorded by Greg Lauzon. The available materials include PDF files of the lectures and recordings of each class. The original schedule of the course prevailed through most of the semester, but a backup occurred on March 16. All scheduled writings of Lonergan's were discussed by the end of the course. For each class except March 16 and April 6 (when the discussion was led by Mary Jo McDonald and Ravi Michael Louis), there is a PDF of Doran's lecture. All sessions were recorded. These materials will be made available soon.
Need a Lonergan mentor?
Reminder (noted in the Dec '13 LSN): A group of seasoned Lonergan scholars can provide short-term mentoring to anyone wishing assistance with "self-appropriation." Contact: Dr.JoeMartos@Gmail.com. For information about Dr. Martos, see http://www.catherinecollege.net/moodle/mod/resource/view.php?id=619

Subscriptions
Online current and past issues available at www.lonergan.on.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Bryan Gent.

Contributions
While we have regular contributors, we invite anyone with news to submit it. The Lonergan Studies Newsletter is published quarterly in March, June, September, and December. News for any issue should be in the hands of the editor by the 15th of the preceding month (February, May, August, November). Send to
Tad Dunne
2923 Woodslee Dr.
Royal Oak, MI 48073
Phone: 248 - 549 - 3366
Email: My first initial, followed by last name, followed by @sienaheights.edu. No capitals, no spaces.

Sponsor
Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Jeremy D. Wilkins. jeremy.wilkins@utoronto.ca Tel: 416- 922-5474 ext. 240. Research Associate: Bryan Gent, bryan.gent@mail.utoronto.ca. Research Scholar: Michael Vertin.

ISSN 0845-2849. Title ID 190641504

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 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 *anologia 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 tow 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**


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 ecclesiastical 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, Hekima 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 Please register by June30th with Robert Henman at Robert.Henman@MSVU.ca . There will be late registration up to, and including, the conference week. To Reserve Accommodations at UBC. Go to: https://reserve.ubcconferences.com/vancouver/availability.asp?hotelCode=%2A&startDate=07%2F20%2F2014&endDate=07%2F25%2F2014&adults=1&children=&rooms=1&requesttype=invBlockCode&code=G140720B%20 For more information, contact Terry Quinn, Conference Director at terrance.quinn@mtsu.edu

Economics Forum

¿Inequidad Creciente? Problematica económica colombiana actual. Miércoles 3 de Septiembre, 2014, 2:00 a 6:00 PM. Auditorio Marino Troncoso, Pontifica Universidad Javeriana, Bogotá, D.C. Colombia. Organizan: Grupos de investigación Cosmópolis y Polaris, Filosofía y
Teologia - PUJ. Etrada Libre.

**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 problemate 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 problemate 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

Lonergan Research Institute at Regis College.

Readers can always learn more at: www.lonerganresearch.org

PEOPLE

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

Subscriptions

Online current and past issues available at 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.

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

ISSN 0845-2849. Title ID 190641504

Lonergan makes unique, balanced contributions to the debates on the relationship between the natural and supernatural and on the grace-freedom dynamic (the de auxiliis controversy), particularly in his critique of Bañezianism. His understanding of the human intellect in relation to the supernatural order and his defense of the natural integrity of created freedom are remarkably cogent and compelling. His theorem of the supernatural, principle of vertical finality, and notion of obediential potency are keys to his treatment.


This international bestselling book on action research grounds action research explicitly in Lonergan’s formulation of the generalized empirical method, interiority and authenticity.


Humans are made in the image of God, and authentically coming to be human means to become like him. This work pursues a robust and renewed theology of grace in conversation with the patristic traditions of Irenaeus, the Cappadocian Fathers, and Augustine, the medieval theology of Maximus and Aquinas, and such modern interlocutors as Søren Kierkegaard, Bernard Lonergan, John Milbank, and John Behr. It thereby regrounds our interpretation of Scripture in the wide tradition of the church. By doing so, it argues that Christ's incarnation, crucifixion, and resurrection form the only possible point of reference by which we can understand the universe, as God creates it and works in it to bring us into union with himself.


The 50th anniversary of Vatican II (1962-65) provides a good opportunity to reflect on its theological significance. The ongoing debates surrounding the hermeneutics of the council, the plethora of historical-critical studies, and ecclesiastical resistance to its broader implementation raise the question: Has the creative Spirit and the original enthusiasm for the council been neutralized by such resistance, scholarly reluctance, and the seeming endless hermeneutic speculation? Pope Francis speaks about the resistance to Vatican II: There are those who resist it outright and those who resist it by building a monument to it. With this critique as a starting point, this paper revisits Rahner’s concise hermeneutics of the council because it presents an historical analysis but with a theological trajectory. In this context, this article articulates some of the permanent theological achievements of Vatican II taking the thought of Bernard Lonergan as a lead and speculates about two future developments.


The unfinished nature of Beauchamp and Childress’s account of the common morality after
34 years and seven editions raises questions about what is lacking, specifically in the way they carry out their project, more generally in the presuppositions of the classical liberal tradition on which they rely. Their wide-ranging review of ethical theories has not provided a method by which to move beyond a hypothetical approach to justification or, on a practical level regarding values conflict, beyond a questionable appeal to consensus. My major purpose in this paper is to introduce the thought of Bernard Lonergan as offering a way toward such a methodological breakthrough. In the first section, I consider Beauchamp and Childress’s defense of their theory of the common morality. In the second, I relate a persisting vacillation in their argument regarding the relative importance of reason and experience to a similar tension in classical liberal theory. In the third, I consider aspects of Lonergan’s generalized empirical method as a way to address problems that surface in the first two sections of the paper: (1) the structural relation of reason and experience in human action; and (2) the importance of theory for practice in terms of what Lonergan calls “common sense” and “general bias.”

Flanagan, Brian P. "Reconciliation and the Church: A Response to Bruce Morrill." Theological Studies 75/3 (2014): 624-34.

In conversation with Bruce Morrill's article (see below), the author explores how the fundamental ecclesiologies of Monika Hellwig and John Paul II influence their theologies of the sacrament of penance. John Paul II's ahistorical ecclesiology leads to distress around the collapse of confession and to increased clericalism, and his millennial apologies for ecclesial sins raise further questions regarding collective confession of fault. The author concludes by arguing that the absence of forms of individual and communal reconciliation undermines the church's mission.


The aim of this paper is to note the convergence between two critical realist philosophies of science, namely, that of Roy Bhaskar and Bernard Lonergan with regard to the intelligibility of experimental activity. Bhaskar very explicitly argues that ‘differentiation implies stratification.’ The idea is that because the situations produced in laboratories are special instances of closure (like the solar system in the open universe, they do not represent the general case) the significance of experimental activity is that it brings about regularities with a view to understanding scientific laws at a deeper level. This is to say, when experiment is properly understood, the weaknesses of empiricism are exposed. Although he is not as explicit, Lonergan also has recourse to this argument. The parallels between Bhaskar and Lonergan are not surprising given the Aristotelian heritage that is manifest in their common concern for a realist ontology. Nevertheless, some differences between the two emerge, for example, in Lonergan's concern with the development of statistical science, and as well, a firm commitment to substance (rather than to powers, simply). Some attention to the significance of experimental activity for the debate surrounding realism is explored; it is suggested that Lonergan has something to offer in the subsequent conversation associated with Maxwell, van Fraassen, Hacking and Cartwright.


A popularization of Lonergan’s Insight, Section 20.4.

Jacobs-Vandegeer, Christiaan. “The Unity of Salvation: Divine Missions, the Church, and World

The author addresses the doctrinal affirmations of the universality of God's salvific will and the necessity of the church for salvation. Jacques Dupuis and Gavin D'Costa propose distinct ways of reconciling them; comparing their proposals illustrates the challenge that contemporary Catholic theology faces in its current context of religious pluralism. The author appeals to Bernard Lonergan's work to suggest an alternative that both anticipates the presence of God outside the church and simultaneously affirms the necessity of the church for the salvation of all.


Increasingly, nurses conduct scientific inquiry into complex health-care problems by collaborating on teams with researchers from other highly specialized fields. As cross-disciplinary research proliferates and becomes institutionalized globally, researchers will increasingly encounter the need to integrate their particular research perspectives within inquiries without sacrificing the potential contributions of their discipline-specific expertise. The work of the philosopher Bernard Lonergan (1904–1984) offers the necessary philosophical grounding. Here, I defend a role for philosophy in cross-disciplinary research and present selected ideas in Lonergan's work. These include: (1) a dynamic, normative pattern that each inquirer operates uniquely also forms the common core, or unity, in knowing; (2) the possibility of cross-disciplinary knowledge development is dependent on each researcher's consciousness of her or his attentiveness, intelligence, reasonableness, and responsibility; and (3) shifts in researchers' viewpoints, or horizons, facilitate their collaborative inquiry and their grasp of the unity in knowing. The desire to know, shared by team members, drives their inquiry. Lonergan's stance is consistent with nursing values because it respects, but does not unconditionally privilege, any researcher or discipline. Arguments support a claim that Lonergan's perspective is well suited to guide nurse researchers participating on cross-disciplinary health research teams.


While the United Nations Principles of Responsible Management Education (PRME) are a very positive development in the horizon of management education over the last decade, there are still many significant challenges for engaging the mind of the manager in ways that will foster the values of PRME and the UN Global Compact. Responsible management education must address three foundational challenges in business education if it is to actualize the aspirations of PRME: (1) it must confront the cognitional myth that knowing is like looking, (2) it must move beyond mere analysis to systems thinking, and (3) it must transition from a values-neutral stance to a values-driven stance. Using *Developing Sustainable Strategies*, an MBA practicum in the Sustainable Management Concentration at DePaul University’s Kellstadt Graduate School of Business as a case study, this article identifies the ways in which Pragmatic Inquiry can address these challenges. The method of Pragmatic Inquiry prepares students to become responsible managers, to develop sustainable strategies, and to be creators of shared value. Built from the philosophical foundations of American pragmatism and Bernard Lonergan’s critical realism, Pragmatic Inquiry is an effective method and pedagogy for responsible management education.


In this article I explore Bernard Lonergan’s characteristic view that there is an isomorphism
between intellect and reality such that the set of relations embedded in the cognitional process (experience–understanding–judgment) are replicated by the elements of metaphysics (potency–form–act). My exploration is with a view to the Gilsonian objection to the critical realist project as a whole, to the effect that one cannot begin with idealism and end with realism. In this article I argue that, despite my broad sympathy for Lonergan’s epistemological thought, his notion of isomorphism between intellect and reality distances him somewhat from Thomistic metaphysics.


Based on Lonergan’s phenomenological approach to religious experience and value judgments, this paper suggests that concrete “moral” and “religious” actions are identical, but the motivation for them is different, and that even this difference in motivation is difficult if not impossible to affirm with any certainty. In connection with this, the paper suggests that the common way God touches and enriches the human heart is perhaps through the very existence of those who are possible objects of our love, namely, through the presence of any human being, particularly the most vulnerable ones. This work was originally presented at the Second Latin-American Workshop: The Human Good, July 13-14 2013, at the Universidad Iberoamericana, Mexico City.


In his philosophical classic Insight, Catholic philosopher and theologian Bernard Lonergan introduced the concept of self-appropriation – the personal search for knowledge of the self, and through that of the world – as the basis for systematic philosophical investigation. In Lonergan in the World, James L. Marsh argues, clearly and passionately, that self-appropriation can serve as the basis for philosophical, ethical, and even political and economic thought. Comparing and applying Lonergan’s principles to major trends in contemporary philosophy, including phenomenology, hermeneutics, postmodernism, analytic philosophy, and Marxism, Marsh uncovers the philosophical and the socio-political implications of Lonergan’s work and its value as the basis for a search for justice and self-understanding. Drawing on Marsh’s more than forty years of studying and teaching Lonergan’s thought, Lonergan in the World is a book that should be read not just by philosophers and theologians, but by anyone interested in the philosophical foundations of a just and authentic life.


This work is also available for online reading via Google Books: www.philipmcshane.org/.


This study moves beyond postmodern trends in Catholic eucharistic theology by exploring the works of Bernard Lonergan and Louis-Marie Chauvet: “Having learned from both Chauvet’s critique of metaphysics and Lonergan’s development of a critical metaphysics, we hope to offer a fruitful understanding of traditional eucharistic doctrines that is able to respond to some contemporary problems and shed some light on the great mystery that stands at the center of Christian worship” (from the introduction). Postmodern theologians have been critical of using metaphysics to interpret the presence of Christ in the Eucharist, liturgical sacrifice, and sacramental causality, preferring instead a symbolic approach. Lonergan’s
critical metaphysics, however, offers an account of knowing and being that resists attempts to pit metaphysics against the symbolic and moves sacramental theology into the real world of meaning. The result is a theology of the Eucharist grounded in tradition that speaks to today’s believers.


In his analysis of Monika Hellwig’s and John Paul II’s thought on penance, Bruce Morrill identifies a breakdown of shared meaning in the church. This response introduces Bernard Lonergan into the conversation. If Morrill has identified a collapse of consensus around sacramental reconciliation, Lonergan’s theological anthropology, especially regarding questions related to conversion and authenticity, may provide resources for a renewed ecclesial practice grounded in a restored common meaning.


The revival of Thomism occasioned by Leo XIII's publication of *Aeterni Patris* gave rise to divergent streams within this major intellectual tradition. In this paper I shall consider two of these streams, the first which sought to bring Thomism into dialogue with the turn to the subject with a subsequent focus on epistemological concerns, and the second which steadfastly resisted such a turn as a betrayal of the legacy of St Thomas, leading to an inevitable philosophical dead-end. As exemplifying these two streams I shall focus on the positions of Etienne Gilson, the French medievalist and proponent of Thomistic realism in the face of the incursions of Cartesian and Kantian ‘idealism’, and Bernard Lonergan, the Canadian Jesuit philosopher and theologian whose work exemplifies a turn to the subject that Gilson rejected.


The author considers the ongoing significance of the grace–nature distinction for systematic theology, the role the distinction has made historically, and current debates on its validity. He proposes that two developments advanced by Bernard Lonergan, the scale of values and the four-point hypothesis, can reinvigorate the distinction and ground new developments in systematic theology for the future.


Re-Visioning the Church, the outcome of nearly two decades of research, applies a social scientific and historical outlook to the emergence, development, and ongoing mission and ministry of the church. Establishing a critical framework for understanding the structures of the church, the work explores the religious, cultural, and social dimensions of what it means
to be the church and what structures and ministries form the foundation of ecclesial life. The heart of the project is a detailed account of the history and development of the church that takes the story from the apostolic band to the Second Vatican Council. It draws on the work of Bernard Lonergan, Joseph Komonchak and Robert Doran.


Christianity and Buddhism present different but related accounts of the place of desire. This article draws on accounts of desire in the work of Bernard Lonergan and René Girard to raise questions about a Buddhist account of desire in an attempt to clarify the distinction and relatedness of Buddhist teaching with Christian accounts. It is hoped that this may form a bridgehead into dialogue with Buddhists on this matter, notably after Pope John Paul II’s negative comments in regard to that faith.


This paper discusses the grave health implications of collective violence and the emerging field of “peace through health”, focusing on some of the dilemmas created by different paradigms within this emerging field. The paper discusses the need for a healing transformation of human dignity in society and introduces the concept of “genuine encounter” in peacebuilding which involves critical self-reflection, intersubjective dialogue and commitment to action.


In light of Hans Urs von Balthasar’s challenge to safeguard a metaphysics of the whole person, this essay explores connections between the work of Catholic novelist, essayist, and philosopher, Walker Percy (1916-1990), and the Jesuit philosopher and theologian, Bernard Lonergan (1904-1984). Although neither Catholic intellectual referred to the other, the essay explores two Percy-Lonergan connections worth considering: the mutual influence of Susan Langer, and particularly the way in which Langer, despite her reductive naturalism, helped them both map out the richness of the inner life; and the importance of language, meaning, and intersubjectivity in their respective accounts of the complexity of the human person.


The article focuses on several connections between the work of the American novelist and philosopher, Walker Percy, and the Canadian Jesuit philosopher and theologian, Bernard Lonergan. Percy dramatizes the effort to overcome culturally imbibed restrictions in the effort to reopen the possibility of the human encounter with God. Lonergan addresses existentialist concerns while maintaining a commitment to objectivity and to the tension between thought and existence.


The author uses the work of Neil Ormerod. He considers desire from several viewpoints, including its negative aspects and its transformation through the risen Jesus.

I note the growing sense that something is wrong with public discourse in the contemporary West. Despite our attempts to keep comprehensive questions about the human good out of our discourse, human reality cannot be truncated forever, always finding ways to emerge. Using the work of Steven D. Smith, Charles Taylor, and Bernard Lonergan, I argue that denying comprehensive discourse ignores an ontologically constitutive aspect of human reality, truncates human meaning to the level of animal knowing, and requires therapy in the form of intellectual conversion. Secularism needs converting so we can be human.


Humans are lovers, and yet a good deal of pedagogical theory, Christian or otherwise, assumes an anthropology at odds with human nature, fixed in a model of humans as "thinking things." Turning to Augustine, or at least Augustine in conversation with Aquinas, Martin Heidegger, the overlooked Jesuit thinker Bernard Lonergan, and the important contemporary Charles Taylor, this book provides a normative vision for Christian higher education. A phenomenological reappropriation of human subjectivity reveals an authentic order to love, even when damaged by sin, and loves, made authentic by grace, allow the intellectually, morally, and religiously converted person to attain an integral unity. Properly understanding the integral relation between love and the fullness of human life overcomes the split between intellectual and moral formation, allowing transformed subjects—authentic lovers—to live, seek, and work towards the values of a certain kind of cosmopolitanism. Christian universities exist to make cosmopolitans, properly understood, namely, those persons capable of living authentically. In other words, this text gives a full-orbed account of human flourishing, rooted in a phenomenological account of the human as basis for the mission of the university.


Hans Urs Von Balthasar's lament that coincidence of the theologian and the saint has not been the norm since the Middle Ages can be emblematic of a methodological issue impacting both academic theology and the Church wholly by separation of that which as a faith tenet should be unified—word and witness. Theologians’ intent today to speak from but not be confused with their location, the theological discipline's reach for respectability in an increasingly secular academy, market forces deliberately shrinking theology's influence except in such as interdisciplinary endeavors supporting other publics’ aims, the contemporary narrow specialization of the theologian, and the sometime view that narrow tasks serving theology are theology itself all result in conflations of theology and religion. So “theology” and “spirituality,” as Balthasar identified the breach, will be separate. Yet we hope that theologians, with all others, will be saints. Does this not, particularly to students, transmit the faith? Although Bernard Lonergan's method might seem to exacerbate the separation given its numerous theological specialties and conversion types, it also offers the way of reunification—without threat to academic integrity. The theological method, with its turn to the subject, can ground a theology (and method) of pedagogy.


Collingwood scholars have always been divided concerning his so-called radical conversion regarding the role of metaphysics. In particular, the radical conversion hypothesis refers to two alleged changes in Collingwood’s thought after 1936. First, Collingwood did no longer make a distinction between philosophy and history and, second, he did no longer believe in metaphysics as a study of “the One, the True, and the Good.” In this article, I try to expose the untenability of the radical conversion hypothesis by showing the incorrect character of three
objections, raised against his so-called later concept of metaphysics. In order to do that, two things are necessary. First, the relevant passages from his work after 1936 must be situated in the context of his complete work, including his unpublished manuscripts. Second, a reconstruction is necessary of the philosophical climate in which Collingwood was working during the second half of the 1930s.


This essay explores two important aspects of Bernard Lonergan’s work reaching up to the mind of Aquinas in order to understand why he did not have a problem with grace and freedom. I shall refer to the published version of his doctoral dissertation entitled Grace and Freedom: Operative Grace in the Thought of St. Thomas Aquinas. The first part of the essay will follow Lonergan’s discussion on the theory of operation in general terms, explaining what causation is for Aquinas, how to understand causation in time—the ideas of promotion, application, universal instrumentality, and the analogy of operation. This provides the theoretical foundation for why Aquinas did not have the problem that has haunted the Auxiliis controversies. After laying a foundation through these topics, the second part of the essay will examine Lonergan’s approach to the question of divine transcendence and human liberty. Here the analysis will sketch Lonergan’s theoretical analysis of such topics as the freedom of the will, divine action on the will, the possibility of contingent acts, and how to understand the possibility of sin in relation to human freedom.


This paper argues that in order to fulfill its professional responsibility to society, nursing must address underlying social conditions that act as barriers to health. To do this nursing must first liberate itself from the confinement of its traditional role within the confines of medical institutions. The manuscript introduces Lonergan’s notions of essential and effective freedom to discuss how nursing must transcend both internal and external constraints in order to realize its potential to facilitate humanization in society.

**REVIEWS**


WEBWORKS


A blog concerned with thinking about how the thought and work of Bernard Lonergan might contribute to our ongoing efforts to better understand the New Testament.

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!


As a case study in Thomas Aquinas' use of Scripture, this article examines his appeals to Lamentations 5:21 over the course of his career, highlighting the ways in which it informs the development of his mature theology of the grace of conversion. These considerations show how key Scripture verses not only inspire the material content of Thomas' theology, but also serve as indispensable formal components for its expression.


This essay returns to the origins of the phenomenology of religion, offering an introduction to and a discussion of seminal contributions to the field. Three figures are examined: Max Scheler, Adolf Reinach and the early Martin Heidegger, who are presented as the ‘German Fathers’ of the phenomenology of religion. Each conducted a radical foray into the religious life-world, sometimes in accord with the project of their Master Edmund Husserl, sometimes opposing or radically revising his project, but typically developing new methods and proposing radical insights. They attempted to define the proper attitude a phenomenologist – who might possibly also be a religious person – should adopt in the face of phenomena and lived experiences clearly beyond the ordinary. This enterprise led to heated debates and a rich analysis described here.


The grace of union is the hypostatic union conceived as grace for the humanity of Christ and so for the whole human race. It consists of two elements, one uncreated, the person of the divine Word, the other created and situated in the sacred humanity. This article concentrates on the created grace, because its exact nature has always been controverted. Aquinas had his own theology of the created grace of union, which in developed form was endorsed by French Jesuit Maurice de la Taille in his 1929 essay. Since then there has been little significant further development. Nor has there been any attempt to update de la Taille’s theology in the light of later knowledge. With the aid of Felix Malmberg’s critique of de la Taille for invoking sanctifying (habitual) grace among the consequences of the union, this article takes up both challenges. [There are mentions of Lonergan’s importance for the acceptance of the esse secundarium.]

This article considers how the young Thomas Aquinas treats the question of universal salvation by examining his reading of 1 Timothy 2.4, God wills that all humans should be saved, in two of his early works, the Scriptum on the Sentences of Peter Lombard and the sixth Disputed Question on Truth, both dated to the period 1252–1257. Drawing on John Damascene's distinction between God's antecedent and consequent will, Thomas here teaches that whereas God wills antecedently in a unimodal way that all humans should be saved, He wills consequently in a bimodal way based on foreknown merits. Though foreknown merits are not a cause of predestination itself, they are a cause of glory, one of predestination's temporal effects. On Thomas's account, then, reading 1 Tim 2.4 as a straightforward statement of what God has done eternally—namely, predestine or save every individual human—would undermine the freedom of the human will that is necessary in order to attain to beatitude.


This article includes notes on George Lindbeck's interactions with Lonergan in the development of his ideas on doctrine. “[H]e had a typescript of a book called Theories of Religion and ‘Method in Theology’: An Encounter with the Thought of Bernard Lonergan.”


Rahner’s work on the relation between philosophy and theology, in view of the subsequent unfolding of these disciplines, only gains in relevance. Often credited only to Kant, Rahner’s transcendental theology is more complex, his sources more varied, as he appropriates a tradition that was in the process of bringing about a metamorphosis in the very notion of the transcendental. In the following I argue that Rahner’s conception of the ‘transcendental’ is closer to Fichte’s life philosophy and its recent revival in Michel Henry’s Phénoménoologie de la Vie. Rahner’s conception of the ‘transcendental’ is not therefore to be reduced to only the conditions for the possibility of knowledge, nor can it be taken as simply a heuristic notion; on the contrary, it surpasses altogether the abstract, formal framework of epistemology.


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 emergence in the 1980s and 1990s of a renewed Thomistic moral theology showed that the same could and should be attempted in dogmatic theology, with full weight given to the biblical, patristic, and spiritual emphases of the Ressourcement movement.

The traditional method used to conceive the Doctrine of Divine Simplicity (DDS) is propelled by "the necessity of denying that any of the distinctions that help us discern created realities can possibly help us when our subject is the One who is the cause of all being." The task of this article is to map the method of Thomas Aquinas in formulating the DDS, since it is commonly held that "the doctrine of God's simplicity reaches the zenith of expression and sophistication in the thought of Thomas Aquinas." Thomas explains, "In every simple thing, its being and that which it is are the same. For if the one were not the other, simplicity would be removed....However, God is absolutely simple. Hence, in God, being good is not anything distinct from him; he is his goodness."


In *Love Alone is Credible* (1963), Hans Urs von Balthasar discusses love in a way that “seeks to be faithful to the theological tradition of the great saints.” Conspicuously missing from the set of “great saints” whom Balthasar praises is Thomas Aquinas. Does Balthasar imply a negative judgment about Thomas's thought on love? If so, what is the judgment? On what grounds is it made? How might Thomas answer? To address these questions, I construct a dialogue between the two, privileging *Love Alone* and the Questions on charity from the *Summa Theologiae*. The dialogue begins with a survey of ground common to Balthasar and Thomas. A second step shows how three salient aspects of Thomas's treatment of charity appear from Balthasar's perspective. A third section deepens the critique, showing that for Balthasar, both divine and human love must be conceived as utterly gratuitous in ways that Thomas downplays or denies. A fourth section asks how the account of love given by Balthasar appears from Thomas's viewpoint. A final section asks what to make of these partly overlapping, partly clashing perspectives, and suggests why both are necessary.


“This article is not a historical analysis [of Thomas Aquinas’ commentaries] but a theological reading in which the focus is on the characteristic features of the commentator’s style.”


This article uses the work of Jean-Luc Marion, emphasizing the shift from Being to Love as an analogue for God, to make a parallel shift from Person to Love in Trinitarian theology, thereby addressing some of the issues raised by the social trinitarians. The article then focuses on the work of Catherine Mowry LaCugna as particularly congruent with the shift suggested by Marion, but adds to LaCugna’s work a conception of the immanent Trinity that is grounded in Marion’s phenomenological shift. Conceiving of God as the unoriginate source of Love that is revealed in Word and enacted in Spirit allows one to understand personhood and community, not in and through the relationships between the Trinitarian Persons, but in and through Love incarnate in the human person of Jesus Christ, and Love enacted in the Spirit present in the community, forming it into the Body of Christ.

This paper seeks to demonstrate the enduring importance of the teachings and methodologies of Thomas Aquinas to the theological project. The paper has three parts. The first part emphasizes the importance of Aquinas’ clarity in dealing with the question of God, emphasizing how God is radically transcendent and yet sovereignly present to, and active in, creation. The second part addresses Thomas Aquinas’ thought on human relatedness to God, especially in the area of prayer. The third part focuses on Aquinas’ account of human flourishing as virtuous living. A no less goal of this paper is to demonstrate that, even if Aquinas had not said anything about a particular issue as perhaps the question we seek to address is of our time, much is to be gleaned from his precise and clear, analytical and argumentative approach to all questions.


Without a large measure of community, human society and sovereign states cannot function. Community can be understood as the small, intimate, and personal group where people are brought together by shared understandings and where they obtain affective and emotional support. At its most basic level, being part of a supportive religious group gives people, especially younger ones, a sense that they are not alone, that others share their views and support them. As Lonergan pointed out, the support of others can be of critical importance in establishing the basis for belief: 'When everyone believes except the village atheist, doubting is almost impossible. The more personal and localised these support structures the more likely they are to sustain individuals. The group does not need to be overwhelmingly large. There is a difference between being part of a tiny minority battling against a hostile and indifferent culture, and being part of a group that at least has critical mass, that is, where the group's membership is large enough to provide a credible alternative to the dominant view and to provide the social and emotional support that is needed to uphold this credible alternative.


The article proposes a Catholic ethical method for the 21st century. To that end, the authors first address the magisterium's concerns with relativism and distinguish relativism from Bernard Lonergan's perspectivism. After proposing perspectivism as an epistemological tool that accounts for a plurality of Catholic ethical methods, the authors explore virtue ethics, virtue epistemology, and a Christian stance that contribute to a reconstructed Catholic ethical method. The article concludes with a definition of chastity from two methodological perspectives that have different anthropological and normative implications.


Attempts to solve the issue of divine action in nature have resulted in many innovative proposals seeking to explain how God can act within nature without disrupting the created order but introducing novelty in the history of the universe. My goal is to show how Aquinas' doctrine of providence, mainly as expressed in his De Potentia Dei, fulfils the criteria for an account of divine action: that God's action is providential in the sense that God is involved in the individual and particular here and now.

"‘If Philosophy Begins in Wonder’: Aquinas, Creation, and Wonder” presents an extended reflection, in terms of wonder, on the apology creation offers not only for herself but also for her creator. “The authentic Christian sacramental theology of creation,” writes Smith, “provides the sort of pre-philosophical worldview that can nourish, and equally importantly continue to sustain, the wonder necessary for philosophy,” and thus for the *humanum* itself.


The *Catechism of the Catholic Church* speaks of “the ability of human reason to know God [and the Church’s] confidence in speaking about him to all men....” Such claims involve both philosophical and theological questions concerning the possibility of transcending cultures. Philosophy can vindicate the capacity of the intellect to speak of God, and despite varying intellectual traditions, the Church has been able to communicate the Gospel across cultural boundaries. In fact, historically Christendom was built up by preaching not to individuals but to cultures. Conversion of a culture means that its fundamental principle has changed, and individuals will usually begin to change with it. This does not necessarily imply an inauthentic or merely formal religious adherence, but highlights the fact that cultures as well as individuals are susceptible of evangelization.


This article raises the question about how definitions of religion and violence can be understood as links to the context in which they are formulated. The focus is on the context of academic learning. Understanding a definition as a micro-narrative that reflects the cultural ‘archive’, the author uses two academic contexts (i.e. Utrecht, The Netherlands and Jakarta, Indonesia) to show how religion and violence are differently understood. These differences are taken as significant information for understanding how the topic of ‘religion and violence’ is related to cultural understandings of the place of religion in society. The question is raised how ‘narrative learning’ can help as a strategy to raise awareness about the preconditioning of (academic) definitions of ‘religion and violence’.


In *Concluding Unscientific Postscript to Philosophical Fragments*, the pseudonymous Johannes Climacus argues that ‘truth is subjectivity’, and that subjective truth and passionate inwardness are essential means to an authentic individual mode of existence. In the philosophy of Søren Kierkegaard (1813–1855), this existential turn is the remedy for what he diagnoses as the sickness of a modern age, and a contemporary spiritual malaise where, according to Climacus in the Postscript, the individual has forgotten what it really means to exist. The *Present Age*, part of Kierkegaard’s literary review of Two Ages, also provides an informative context from which we can examine the fundamental ideas of his existential philosophy. This article examines Kierkegaard’s movement inward, to subjectivity, as a remedy for the malaise of the contemporary age. The paper is divided into two sections. In section one, I explicate the key existential ideas of both The Present Age and the Postscript with the aim of drawing parallels between their criticisms of a reposing human condition (PA) which has forgotten what it means to exist (CUP). In light of these ideas, I then present Kierkegaard’s edifying proposition of the ‘task of becoming subjective’ in section two, and explore the way in which the
movement inward breaks from the ‘repose’ and ‘forgetting’ of The Present Age and Postscript respectively. I assess this turn towards subjectivity as a means of correcting both the ‘forgetting-claim’ of post-Hegelian philosophy and the ‘repose’ of the crowd, and argue in conclusion that without this movement inward, a prior qualitative transition, the ‘leap’ to faith required of the individual who pursues authentic existence at the religious level of existence is impossible.


First to arise within intellectual awareness is the notion of Being. In Aquinas's Latin, the *reditio completa subiecti in seipsum* makes manifest the essential parameters involved in being such a subject: sensory encounter, reference to the Whole of what is via the notion of Being, reference to Space and Time as encompassing wholes, linguistic mediation, transcendence of ethnic peculiarities involved in language and practice, responsible choice within and beyond those peculiarities, and the personal centrality of the heart. [Wood calls Lonergan’s notion of Being “insightful.”]

**CONFERENCES & COURSES**

**2014 Lonergan On the Edge**

*September 19-20, 2014*

The Lonergan Society at Marquette University hosted the sixth annual Lonergan on the Edge graduate student conference on the campus of Marquette University, Milwaukee, Wisconsin. This year’s conference welcomed Rev. Joseph Ogbonnaya of Marquette University as keynote speaker on September 19th to present “African Liberation Theologies: Insights from the Integral Scale of Values.” The panel on September 20th discussed “Lonergan and the Question(s) of Ethics” and featured Dr. Patrick Byrne of Boston College, Dr. Cynthia Crysdale of Sewanee, University of the South, and Rev. Philip Rossi, S.J. of Marquette University and graduate students Nick Olkovich of University of Toronto and Jennifer Fenton of Marquette University.


**The 41st Annual Lonergan Workshop at Boston College.**

*June 15-20, 2014*

The workshop was titled “The Fourth Session of Vatican II and Pope Francis.” Scheduled speakers included Patrick H. Byrne of Boston College, Wen-Hsiang Chen of FuJen University, Taiwan, Ivo Coelho, SDB,

Afternoon Workshops included: David Aiken: On Insight; Theo Damian, Paul LaChance: Lonergan and Orthodox Theology; Ken Melchin, Richard Grallo: Applications of Lonergan’s Thought; Gilles Mongeau, SJ: M.D. Chenu’s Theology of Work; For more information: Contact Fred Lawrence at Lawrence@bc.edu.

The 6th International Lonergan Conference
July 21-25, 2014
This conference was entitled “Functional Collaboration in the Academy: Advancing Bernard Lonergan’s Central Achievement.” It was held at the University of British Columbia in Vancouver, Canada from July 21-


For more information, contact Terry Quinn, Conference Director at terrance.quinn@mtsu.edu

COMING UP
Lonergan Research Institute Graduate Seminars

October 3, 2014
Fr. Peter Drilling will present a paper entitled: "Lonergan and Balthasar on Some Questions About God." Gill Goulding CJ, Associate Professor of Systematic Theology and Spirituality at Regis College, will be the respondent. The seminar will take place on Friday, October 3, from 2:10 pm to 3:45 pm in classroom C of the Christie wing of Regis College. A reception will follow.

October 30, 2014
Fr. Louis Roy, O.P., will present a paper entitled: "The Viability of 'Religious Experience' as a Category." John Dadosky, Associate Professor for Systematic Theology at Regis College, and Colleen Shantz will be the respondents. The seminar will take place on Thursday, October 30, from 2:10 am to 4:00 pm in classroom C of the Christie wing of Regis College. A reception will follow.

Annual Lonergan Lecture at Regis College, Toronto

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.

**JOB OPENINGS**

Boston College invites applicants for an open rank, tenure-track position with specialization in the thought of Bernard Lonergan, S.J. We are especially interested in candidates capable of bringing Lonergan’s work into constructive dialogue with a variety of disciplines and contemporary issues. Successful candidates must demonstrate excellence in previous scholarship on the work of Lonergan, as well as excellence in teaching. Candidates will be expected to contribute significantly to the work of the Lonergan Institute at Boston College (http://bclonergan.org/), as well as to research and teaching in the Departments of Theology and/or Philosophy. Teaching responsibilities (2-2 course load) will include undergraduate and graduate courses, plus PhD supervision. Boston College is a Catholic university in the Jesuit tradition (http://www.bc.edu/cwis/mission/mission.html). Dossiers must include: cover letter, CV, statements on teaching and on research, writing sample (publications if available). EO/AAE. Women, persons of color, and persons with disabilities are strongly encouraged to apply for this position. Submit complete dossier, and arrange to have three (3) letters of recommendation sent through Interfolio at http://apply.interfolio.com/26751. The deadline for applications is December 1, 2014.

**PROJECTS**

Lonerganresource.com

Thanks to Greg Lauzon, the following have been uploaded:

- Audio recordings of the Lonergan Workshops from 2002 to 2007, including the 2004 International Workshop in Toronto and the 2007 International Workshop in Mainz
- Audio recording of the Dramatic Theology Workshop in Innsbruck in 2007, involving dialogue between Lonergan scholars and students of Raymund Schwager
- Audio recordings of the CTSA Lonergan Interest Group meetings in 2013 and 2014.

**Collected Works**

The manuscript of *The Incarnate Word*, volume 8 of the Collected Works, was submitted to University of Toronto Press in late July.

**PEOPLE**

Jonathan Bernier reports that his manuscript, "The Quest for Jesus after the Demise of Authenticity: Toward a Critical Realist Philosophy of History in Jesus Studies" has been accepted for publication by T&T Clark (London).
Subscriptions

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

Sponsor

Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Jeremy D. Wilkins. jeremy.wilkins@utoronto.ca. Tel: 416- 922-5474 ext. 240. Research Associate: Justin Schwartz, justin.schwartz@mail.utoronto.ca. Research Scholar: Michael Vertin.

Contributions

While we have regular contributors, we invite anyone with news to submit it. The Lonergan Studies Newsletter is published quarterly in March, June, September, and December. News for any issue should be in the hands of the 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

ISSN 0845-2849. Title ID 190641504

Twentieth-century Canadian philosopher Bernard J. F. Lonergan and nineteenth-century German philosopher G. W. F. Hegel regarded themselves as Aristotelian thinkers. As Aristotelians, both affirmed that human knowing is essentially a matter of knowing by identity: in the act of knowing, the knower and the known are formally identical. In spite of their common Aristotelian background and their common commitment to the idea that human knowing is knowing by identity, Lonergan and Hegel also differed on a number of crucial points. This essay discusses some key similarities and differences between Lonergan and Hegel on the issue knowing, in the hope that such a discussion might uncover a few possible avenues for further philosophical dialogue about these two important thinkers.


Thomas Aquinas has a philosophy of education. In this article I try to indicate what it amounts to by focusing not only on his theoretical discussions of teaching and learning but also on what can be gleaned about his approach to teaching by looking at his own teaching practice as displayed in some of his writings. In addition, I look at two of Aquinas's sermons that shed light on what he thinks about teaching and learning.

De Nys, Martin J. “Hegel and Lonergan on God (With a Nod to Kierkegaard).” *American Catholic Philosophical Quarterly* 88 (2014): 559-571.

Hegel and Lonergan both make important contributions to the contemporary task of developing philosophical considerations of God within the context of a philosophy of religion. Hegel maintains that philosophy must both present knowledge of God as God is in godself and present an account of God’s involvement with the human community. One accomplishes this two-sided task, Hegel believes, through the philosophical appropriation of the religious representation. If this appropriation is rightly understood, there is little in it to which Lonergan should object, and a great deal that he might endorse, given his own views about the relation between philosophy of religion and philosophy of God. At the same time, Lonergan would rightly object to what at times seems at least to be Hegel’s annulment of religious mystery, and the claim Hegel sometimes seems to make that the cognitive achievements of philosophy result in a sublation of the existential concerns of religion. Lonergan argues for positions that make possible important corrections of these problems.

Helminiak, Daniel A. "Religion versus Science: A Reply to the 'Reply to the Critics' of 'Theistic Psychologists'." *Christian Psychology* 7/1 (2013): 40-57


A critical response, based on Lonergan's work, to the "theistic psychologists" at Brigham Young University. The latter section on hermeneutic theory may be of particular interest. The link leads to the entire article.

Lonergan is commonly read through a Thomist lens, sometimes favorably and sometimes unfavorably. But the evidence suggests that Lonergan was interested in Hegel before he undertook his studies of Aquinas and that his interest in Hegel persisted throughout his intellectual career. Lonergan regarded Hegel’s absolute idealism as “the halfway house” on the way to his own critical realist position. His effort to establish his critical realism was informed and guided by a struggle with Hegel’s absolute idealist response to Kant’s Critical Philosophy. Lonergan scholars who hope to understand adequately Lonergan’s critical realist position would do well to give more serious attention to his early and perduring relationship to Hegel.


In a previous article the author noted the role of Lonergan’s four-point hypothesis in unpacking the order of grace in the grace–nature distinction. Here he demonstrates how the hypothesis can be used to resolve classical tensions within the grace–nature debate, arguing that any genuine resolution to those tensions must evoke something like Lonergan’s four-point hypothesis. This parallels Rahner’s observation that only a trinitarian God can be a self-communicating God.


Etienne Gilson was a strong promoter of the notion of a ‘Christian philosophy.’ He viewed it as a historical practice whereby Christian thinkers are spurred by revelation to develop philosophical positions congruent with revelation, but which are defensible by reason alone. This paper reviews Gilson’s notion of Christian philosophy and argues that the philosophical position of Bernard Lonergan is one example of such a practice.


This article proposes to elaborate aesthetic judgment. The context is John Dadosky’s call for such an elaboration in light of the theological and philosophical import of a recovery of beauty. Following Dadosky’s suggestion that this be set within Lonergan’s appeal to interiority, the article signals two points in Dadosky’s program: patterns of experience and the role of cognitional operations. The article turns to Mikel Dufrenne’s work on the phenomenology of aesthetic experience. Based on this work, data is presented on behalf of configuring a pattern of cognitional operations that is specific to aesthetic experience and that exemplifies Lonergan’s general empirical pattern of cognitional operations: experience, understanding, judgment.


Enmarcado en la línea de investigación Filosofía Política e Ética del Centro de Estudios de Filosofía de la UCP (Universidad Católica Portuguesa), el Colóquio Internacional “Lonergan – Perpectivas atuais” fue realizado en Lisboa el 5 de febrero de 2013 en la citada institución. El evento reunió especialistas de diferentes áreas, escuelas y métodos en torno a un debate que se demostró, además de valioso y concurrido, bastante pertinente debido a su innegable actualidad.

This book addresses the climate change crisis through scientific, historical, and spiritual lenses. Using Bernard Lonergan’s functional specialization method, developed to facilitate collaboration among specialists, Raymaker and Durrani not only analyze data and rebut the claims of climate change deniers, but also look for inspiration to motivate and coordinate needed action by persons, groups, and nations. The book is wide-ranging in its historical examination of leaders who have shown us ways to work together constructively in finding solutions to problems. Lonergan’s method helps us study the past with a view to change the future. To do so, we must first reform ourselves.


Lonergan explains the four-level activity of human consciousness in the context of his analysis of scientific methods and objectives. Human consciousness is correlated to lower “coincidental manifolds,” and it integrates and directs functional “schemes of recurrence” of the brain and neural systems. In these conscious configurations, objective and unbiased assessment of truth and acceptance of the reality play a crucial role. In a similar way, effective human freedom and responsibility play a crucial role in an authentic development of human knowledge. This is also true of scientific research, which cannot advance without freedom and responsibility of the researcher. A neuroscientific affirmation of the illusory character of freedom and responsibility results therefore self-contradictory. Lonergan explains that some phenomena on a higher level may seem chaotic and illusory from a lower level, but there is no reason to give human mental activity less valuable status. Hardly any scientist would state that he is not free and responsible in his research, or claim that he does not have his “thoughts and behavior under control” (Cozolino).


This is the second in a series of books introducing Lonergan’s fourth functional specialty to wider audiences. By examining persistent intellectual impasses in philosophy and theology, the authors have found that some of them originate in different but usually implicit notions of reality, knowing and objectivity. Once they are made explicit, we compare divergent “surface-level” differences, not to one another, but to a “universal viewpoint” formulated on a performance-based understanding of these three notions. The authors contend this new way of comparison promises to evade some recurrent impasses in intellectual history. Because the “proof lies in the doing,” the case studies in this series test whether the fourth functional specialty is actually a way forward within that history.


This article (in Italian) constitutes the opening chapter in a book introducing *Evangelii Gaudium* to a non-academic audience. It relates Steven Bevans’ book *Models of Contextual Theology* (Orbis, 2002) to Lonergan’s notion of a theology that is historically conscious and that seeks to “raise theology to the level of its times.” It suggests that *Evangelii Gaudium* represents a blend of two of the six models of contextual theology outlined by Bevans: the “praxis model,” and the “anthropological model.” It offers a brief overview of the contents of the apostolic exhortation suggesting that it follows the contextual method preferred by the Latin American bishops: “See,” (Chs. 1 and 2), “Judge” (Ch. 3), and “Act” (Ch. 4).

This article identifies areas in which the thought of Lonergan and Doran converge with that of Pope Francis and suggests that they provide explanatory foundations for a theology that follows the method he proposes. Areas of convergence identified include: the need to move from a deductive to an empirical notion of theological method; treating the situation as a source of theology; giving priority to the evangelization of culture over direct attempts to influence social structures; and giving a positive value to popular piety.


The notion of Being is central to Hegel as the beginning of the System and to Lonergan as what first arises in the mind. They both ask: how must the cosmos and human society be structured so that rational existence and flourishing are possible? Hegel claims to show the necessarily interlocking set of conditions. Logos-logic underpins the realms of Nature and Spirit that together limn the space of free individual existents. For Lonergan the notion of Being orients us toward the Whole of the proportionate universe, and toward the Transcendent Cause. Inquiry moves from things present to us in sensation to ever broader explanatory modes of things in relation to one another. Through insight, ways of construing the Whole are formed and reformed. Things, scientific systems, and social systems are not static but are on the move in the universe that has the form of emergent probability.

**REVIEWS**


**WEBWORKS**


A college-level lecture addressing the question, "How does a community of faith ensure that readers of the Bible correctly grasp the significance of their reading?" Includes brief explanations of Lonergan on community, hermeneutics, horizon, conversion, and the self-correcting process of learning, with additional emphases on Doran's psychic conversion and Voegelin's saving tale. Incorporates a hermeneutics that combines personal inspiration, author-engagement. Sketches the resolution of differences in a dialectical forum. 23 pages.


A link to 28 adult education lectures, arranged in four sections: Intelligence, Strategies, Communicating, and Faith. Lonergan's mind is evident throughout.

**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's treatments of analogical predication of the divine names have generated perennial and polarizing debates. This article expands the framework for analysis by
examining the divine names through the lens of final causality and the convertibility of being and good, stressing agathological participation as crucial for understanding the metaphysical foundation for analogical predication of the divine names. This approach specifies how analogical predication of the divine names functions as an intermediary end subordinate to the ultimate end of the beatific vision and how the ultimate end of the beatific vision causes the intermediate end of analogical predication.


I suggest that Thomas Aquinas’s richly descriptive account of the relationship between the passions and prudence implies a certain kind of awareness and capacity for mature discernment of one’s desires. Although Aquinas does not use the language of mindfulness in the way it is understood in contemporary spiritual practices, he should not be overlooked for the potential resources his approach to theology can provide for cultivating mindfulness.


L’esthétique kierkegaardienne est place sous le signe de la complexité (type d’existence, théorie de la sensibilité, pratique de divers arts, examen des œuvres). La signification existentielle est à rapporter à la sensibilité. L’individu esthetician vit pleinment selon le sens externe (la rapport au monde) et selon le sense interne (les divers sentiments). Cela se réakuse le mieux dans la virtuosité du génie, spécialement de la génialité sensuelle. Or le concept central est l’immédiateté. C’est bien le paradoxe de l’esthétique de mettre en œuvres les mediations les plus diverses et subtiles (notamment dans la vie du séducteur et dans les operas de Mozart) et de tender vers l’immédiateté, celle de la plentitude dans l’instant. Alors, à la limite, la vie esthétique accomplice serait l’innocence; en deçà des figures du séducteur; il faut remonter à la figure de la résistance à la seduction.


Subsequent to Vatican II (1962-1965), the current theology establishes a complementary relation between the proposal of Blondel (1861-1949) and Rahner (1904-1984), in regard to an apologetic notion of revelation, history, and world, from the point of view of “the supernatural” and “the transcendent,” respectively. However, initially, both authors would have adopted different attitudes when facing the proposals of Heidegger (1889-1976) in *Being and Time* (1927).


Il convient d’opérer la junction entre l’insistance de Kierkegaard sur le paradoxe et la dualité de la langue-objet et de la métalangue dans la conception contemporaine. Le paradoxe chrétien impose à celui qui le recontre l’alternormé par les exigences de la coherence formelle, au niveau de la réflexion sur cette recontre. La mentalité du scandale incline à poser
la fausseté de l’incarnation dans le champ de la discussion et suggère ainsi le piège d’en poser, en antithèse, la vérité.

COMING UP

Phillip McShane E-Seminars
An e-seminar on economics, “Economics’ New Standard Model” gets underway on January 17th, continuing till March 28th, 2015. Information regarding the seminar is available on the website series “Economics’ New Standard Model” (http://www.philipmcshane.org/economics-new-standard-model/) and those interested in participating can contact me directly at pmcshane@shaw.ca. The e-seminars to follow, of 2015-16, are to weave round CWL 7, 8, 9, 11, 12. The autumn seminar, titled “The Minders’ Reach for God,” shifts Trinitarian theology into the context of subject-as-subject (CWL 18, index); the spring seminar, 2016, “Christ, Science, Futurology,” will move towards collaborative structures of the Mystical Body. My Boston Workshop of June 2015 on “Functional Collaboration” is to open the road to these two seminars, reaching out for and gathering suggestions and questions.

Creatures of God: Theological Anthropology in the Context of Evolution - a Catholic-Evangelical Dialogue
January 23, 2015
Wycliffe College of Toronto, Canada, will be hosting a symposium comprising two keynote lectures and two panel discussions with leading theologians, pastors, and scholars on the subject of human nature, evolutionary biology, sin, and theological anthropology. It will be a day of scholarship and informed dialogue on topics that engage theologians, philosophers, and scientists who seek a critical coherence of faith with science.

Cost: The event is free and open to all (lunch included). Registration: Please send an email to: joshua.adam.martin@gmail.com to confirm your attendance and reserve a lunch.

Gerald McKenny - "Biotechnology, Evolution, and the Normative Status of Human Nature,
Oliver Crisp - "Evolution, Original Sin, and Human Nature" Along with panelists from: Wycliffe College, Emmanuel, Knox and Regis College [Jeremy Wilkins] The symposium is co-sponsored by Wycliffe College and the BioLogos Foundation (biologos.org). This symposium is sponsored by a research grant led by Dr. Paul Allen of Concordia University in Montreal.


The Bernard J. Lonergan Institute (Seton Hall University)
January 29, 2015
Professor Jeremy Wilkins will be delivering the first in a series of lectures on “Theology and the University”: Who is Jesus of Nazareth? Unexpected Insights from Bernard Lonergan’s Christology.

As the University of Toronto Press prepares to publish the English translation of Bernard Lonergan’s The Incarnate Word, written in Rome in the 1960s, Professor Jeremy Wilkins will set Lonergan’s writings on Christ within the context of his efforts to link ancient doctrine with contemporary concerns. Besides presenting an overview of The Incarnate Word and identifying some of Lonergan’s important contributions, he will take a more detailed look at Lonergan’s theology of Christ's consciousness and knowledge.

Lonergan Research Institute Graduate Seminars (Regis College, Toronto)
January 30, 2015

February 27, 2015
Presenter: Eric Mabry: “How the God-man?: Being and Becoming in the Historical Life of Jesus Christ”

March 20, 2015
Marquette Lonergan Project Spring 2015 Colloquium: Phenomenology and Catholic Philosophy
February 12-13, 2015
The Spring Colloquium will focus on Lonergan’s work as both a theologian and a philosopher. We will host a number of leading phenomenologists to discuss the relationship between phenomenology and Catholic philosophy. In conversation with these scholars, we aim to better understand Lonergan’s role as a pivotal figure in the transition from neo-Thomist philosophies to Continental philosophies as one of the dominant paradigms for Catholic philosophy in American universities. Three panels will address the development of the relationship between phenomenology and Catholic philosophy, its structural and methodological features, and what future it can or should have, respectively. The panels will include presentations by Patrick Byrne (Boston College), Bruce Ellis Benson (Wheaton University), William Desmond (Villanova University/K. U. Leuven) and Marquette’s own Danielle Nussberger.

For more information, please contact: Rev. Robert Doran, S.J., Ph.D. (414) 288-3164, robert.doran@marquette.edu

Aquinas Institute (Blackfriars, Oxford)
March 7, 2015

30th annual Fallon Memorial Lonergan Symposium at WCM
April 9-11, 2015
Loyola Marymount University, Los Angeles, CA. University Hall 1000.
1. Latin American cultural matrices: movements, collectives, cultural practices, emergent meanings and values, education, communication, traditions, arts, public opinion, gender, cultural studies, cases, experiences

2. Religious practices and cultural transformation: incidence of religious traditions and theology in the historical change of Latin America

3. Latin American cultural interactions with political economy, social organizations and technologies

4. The General Empirical Method (GEM) mediations through its functional specialties with Latin American cultural matrices, and critical social and human sciences

Preregister by Monday, April 20, 2015, emailing the following information to Martha R. Castro (mrcastro@javeriana.edu.co):

- First and last name, profession, institution, country, e-mail


Proposals are due by January 30, 2015. Indicate discussion group number, from above, for group proposals. Include: Name and surname, profession, institution, country, e-mail. Title and maximum 150-word description of the presentation. Send information and request for additional information to:

- fsierra@javeriana.edu.co;
- gerneira@javeriana.edu.co;
- misaelmeza@javeriana.edu.co

Complete texts are due by: April 1st, 2015 – Time New Roman 12 font, double spaced, 15 pages maximum length.

**PROJECTS**

**Collected Works**

The manuscript of *The Incarnate Word*, volume 8 of the Collected Works, is at the press and will begin production in January 2015.

Editing is in progress for the following manuscripts: *The Redemption*, volume 9 of the Collected Works, *Second Collection* and *Third Collection*.

**bernardlonergan.com**

Uploaded in October: "De Peccato et Purificatione": 9700ADTLG40 and 9700ADTEG40. The first is a transcription by R. Doran of 97000DTLG40, Lonergan's "De Peccato et Purificatione," a study of Gregory of Nyssa. The second is a translation of the same document by Michael Shields. This paper was probably written by Lonergan during his student days at the Gregorian University.

**lonerganresource.com**

The following items were uploaded since the last Newsletter:

- A. The Thought of Bernard Lonergan, June 2014 CTSA: Audio recordings of the following presentations:
  - Joseph Ogbonnaya, Marquette University, "Towards A More Indigenous Catholicism: Insights from Lonergan's Notion of Culture"
  - Gill Goulding, Regis College/University of Toronto, "In Defiance of Fragmentation: The Dynamic Imperative of Kenotic Love"
  - John Dadosky, Regis College/University of Toronto, "Has Vatican II Been Hermeneutered? Recovering and Developing its Theological Achievements"
B. Lonergan on the Edge, Marquette University. The audio recording of the Sept 19-20 proceedings will be uploaded to the site in the new year. At present the following papers are available:

- Bryan Gent, "In the Laboratory of the Imagination with Ricoeur and Lonergan"
- Christopher Krall, "Memoria in Augustine's Trinity: a Needed Clarification in the Context of Recent Research"
- Glenn Butner, "Participation or Communion? Trinitarian Reflections on Lonergan's Four-point Hypothesis"
- Various Speakers: Panel on Lonergan and the Questions of Ethics. Contributions from Patrick Byrne, Cynthia Crysdale, Philip Rossi, and Nick Olkovich are available.
- Justin Schwartz, "Method in Theology as a Theoretical and Practical Reflection on the Great Commissions"
- Heejung Cho, "The Presence of the Holy Spirit in the Context of Christianity in Asia: From the Perspective of Frederick E. Crowe and the Federation of Asian Bishops' Conferences (FABC)"

C. On October 23, Robert M. Doran delivered the annual Emmett Doerr Lecture in Systematic Theology at Marquette University, entitled "A New Project in Systematic Theology."

Lonergan's Dialectics

William Zanardi is preparing a third volume in a book series on Lonergan’s fourth functional specialty. As was the case with the second volume, he invites anyone interested in being a co-author, including ABD candidates, to forward a chapter proposal to him (williamz@stedwards.edu). In contrast to the first two volumes and in order to reach wider audiences, the new case studies are to focus on impasses outside of philosophy and theology. So far they have been drawn from debates about art and ecology, the ontological status of institutions, economic realism and the language of self-interest, environmental historiography, the neurosciences and the language of mechanisms in the brain. (Scheduled publication: Fall 2015.)

Subscriptions

Online current and past issues available at www.lonergan.on.ca. For mailed issues, subscription payments are payable in advance ($25 Canadian or U.S.). Send to: Newsletter, Lonergan Research Institute / Regis College / 100 Wellesley Street West / Toronto, Ontario / Canada M5S 2Z5. For account information, contact Justin Schwartz, below.

Sponsor

Lonergan Studies Newsletter is sponsored by the Lonergan Research Institute. www.lonergan-lri.ca. Director: Jeremy D. Wilkins. jeremy.wilkins@utoronto.ca Tel: 416-922-5474 ext. 240. Research Associate: Justin Schwartz, justin.schwartz@mail.utoronto.ca. Research Scholar: Michael Vertin.

Contributions

While we have regular contributors, we invite anyone with news to submit it. The Lonergan Studies Newsletter is published quarterly in March, June, September, and December. News for any issue should be in the hands of the 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

ISSN 0845-2849. Title ID 190641504