

LONERGAN STUDIES

NEWSLETTER 40/2

JUNE 2019

PUBLICATIONS

Duffy, James. "Editor's Introduction." *Divyadaan: Journal of Philosophy & Education* 30/1 (2019) 1–18.

The first part of the Introduction to *Divyadaan* 30/1 "Religious Faith Seeding the Positive Anthropocene" gives a synopsis of each of McShane's five articles [see entries below]. The second part focuses on the context of these articles, beginning with Lonergan's "Prolegomena to the Study of the Emerging Religious Consciousness of Our Time." This is followed by the description of an imaginary, five-year retreat in the Black Forest that brings together a group of elders to attempt *Dialectic*. The Introduction concludes by highlighting concrete suggestions regarding implementing sane economics and forming encounter groups similar to those described by Fred Crowe in *The Lonergan Enterprise*.

DeVito, Josephine. "Understanding the Orthodox Jewish family during childbirth." *Nursing Forum* 54/2 (2019) 220–226.

This educational intervention uses the generalized empirical method (GEM) of Bernard Lonergan for nursing students to gain an understanding of the Orthodox Jewish family during childbirth. Setting and Population: this activity occurred at a baccalaureate, nursing program in the Northeast United States. It consisted of two semesters of 32 undergraduate junior nursing students enrolled in a maternal-newborn nursing course. Findings Five themes emerged from students' reflective journaling related to the Orthodox Jewish Laws and traditions included: Laws of Modesty, Laws of Niddah, Laws of Sabbath and Holidays, Laws of Kosher, and Laws of Naming the child and circumcision. Conclusions The GEM facilitated students' understanding and knowledge of cultural traditions of the Orthodox Jewish childbirth experience. Lonergan's GEM provided insights and reflection so students could become culturally competent in providing nursing care.

Heaps, Jonathan, and Neil Ormerod. "Statistically Ordered: Gender, Sexual Identity, and the Metaphysics of 'Normal.'" *Theological Studies* 80/2 (2019) 346–369.

The recent call by Pope Francis for the church to develop a "theology of women" raises more fundamental and prior questions about the very nature of gender and sexual identity. Drawing on the metaphysics developed in Lonergan's *Insight* and his heuristic structure of a scale of values found in *Method in Theology*, this article explores these prior questions in a way that avoids the extremes of either gender essentialism or of complete gender fluidity. It proposes a form of heteronormativity that is statistically structured allowing for a greater flexibility than suggested by gender essentialism, while still constraining the social and cultural construction of gender within certain biological realities. The authors also present Lonergan's scale of values as a further heuristic for anticipating the force of this constraint in a differentiated way.

Henman Robert. *A Reorientation of Education and the Social Sciences: Transitioning Towards a Positive Anthropocene* (2019). Paperback. Search Amazon.com for the title.

This book presents human curiosity as a foundation and central dynamic for education and the social sciences. It also provides a beginning for a new method in the sciences: an extension of emergent probability (evolution) and provides the structure and process for an intervention into history. This intervention is designed to offset what is a negative Anthropocenic era in human history. This research draws mainly on the thought of Bernard Lonergan and Philip McShane.

McShane, Philip. "The Coming Convergence of World Responsiveness." *Divyadaan: Journal of Philosophy & Education* 30/1 (2019) 19–36.

The title of the article echoes that of the classic work of 1971 by Robley Whitson, *The Coming Convergence of World Religions*. It moves forward from my previous article in *Divyadaan*, "Minding Reality" towards a beginning of reflection on the challenge of Whitson's work and the global reality to which it refers proleptically. The change of the final word in my title from Whitson's title gives a lift to the meaning of *Convergence* in his title. The shift points to the emergence of a luminous activism in the process of convergence. But the activism in question is to be mediated by the impact of Lonergan's *Insight*.

McShane, Philip. "Steps Towards Effectively Converging Religions." *Divyadaan: Journal of Philosophy & Education* 30/1 (2019) 37–56.

This article moves forward in the proximate context of my two previous articles in *Divyadaan* regarding a global minding of human progress. The fuller context is that provided by the two major works of Bernard Lonergan, *Insight* and *Method in Theology*. In the present article the focus is on the needed reorientation of followers of Lonergan who pursue his project in the conventional forms dictated by a present tradition of "academic disciplines" (the final words of the first page of *Method in Theology*), a tradition condemned by Lonergan in his turn from that first page. The need is to take the steps to break forward from that vague detached academic approach.

McShane, Philip. "Converging Religions to Effective Historical Intervention." *Divyadaan: Journal of Philosophy & Education* 30/1 (2019) 57–76.

This is the fourth in a series of *Divyadaan* articles that seeks to bring forth a global effective pragmatism of collaboration among religious groups. It focuses on the core of that pragmatism, which is the discomfiting shift to a luminousness of encounter that is specified in a short section (section 5 of chapter 10) of Bernard Lonergan's *Method in Theology*. The context continues to be the Work of Whitson, *The Coming Convergence of World Religions*, but now the convergence pivots on the struggle towards self-luminousness within the intellectual leadership of the spread of religions. Such a struggle is eventually to ground the historical transformation of humanity.

McShane, Philip. "Converging Religions to Being InTo Love with Jesus EtC." *Divyadaan: Journal of Philosophy & Education* 30/1 (2019) 77–96.

This fifth and final article in the sequence of five *Divyadaan* articles on "Minding Reality" (the title of the first article published in *Divyadaan* 29/2 [2018], 173–192) brings to a conclusion the pointing towards religious collaboration initiated by Lonergan in his book *Insight*. The character of the full collaboration only emerged in his later work, *Method in Theology*. The core of that collaboration is a Faith beyond creed that lives in us all as a human bent "into being in love," as my title has it. Jesus is a hidden focus, but the divine hiddenness is the reality of all religious founders. What is needed is luminous identification of the commonness that makes that shared love globally effective.

McShane, Philip. "Finding an Effective Economist: A Central Theological Challenge." *Divyadaan: Journal of Philosophy & Education* 30/1 (2019) 97–128.

The essay is an invitation to reposition oneself in a new, effective theology that would be "a resolute and effective intervention in the historical process" (*Phenomenology and Logic*, 306). That positioning is simple. It is a matter of taking effective action on the desperate need for a religious lift of economics out of its present patterns of greed and maximizing profit. The lift requires effective intervention in economic educational structure, but the movement is grounded in a prayerful hunt for an economist of some influence. The emphasis on prayer is to be the poise recommended by Jesus in his wake-up wake of the parable of the unjust steward.

Rixon, Gordon A. "Dwelling on the Way: Pope Francis and Bernard Lonergan on Discernment." *Irish Theological Quarterly* (2019) 1–14.

This essay draws on the Jesuit philosopher and theologian Bernard Lonergan to elucidate the way of discernment described in the writings of Pope Francis. After a reflection on the 'First Principle and Foundation' meditation of the Ignatian spiritual exercises highlights the Jesuit heritage shared by Francis and Lonergan, the way of discernment is located within Lonergan's account of a contemporary cosmology. A discussion of Lonergan's notions of affectivity, value, and deliberative judgment then illumines the challenge of practicing discernment in the context of cultural diversity. Finally, a brief review of the contributions of Patrick Byrne and Robert Doran clarifies the historical unfolding of the way of discernment.

Snedden, Elizabeth J. *The Eros of the Human Spirit: The Writings of Bernard Lonergan* (New York: Paulist, 2017).

An account of Lonergan's notion of the unrestricted desire to know in his early writings, its expansion in *Insight*, its post-*Insight* articulation in response to existentialist questions, its further articulation in the functional specialization *dialectic* and *foundations* (*Method in Theology*), its post-*Method* inclusions of a "quasi-operator" and a "passionateness of being" and of being in love. In a concluding chapter the author summarizes the contents of the book and presents her personal reflections.

Testoni, Ines, Kirk Bingaman, Giulia Gengarelli, Marianna Capriati, Ciro De Vincenzo, Andrea Toniolo, Barbara Marchica, and Adriano Zamperini. "Self-Appropriation between Social Mourning and Individuation: a Qualitative Study on Psychosocial Transition among Jehovah's Witnesses." *Pastoral Psychology* 5 (2019) 1–17.

Loss and its associated grief are important elements of many adverse life events. The focus of this study is centred on a particular form of mourning: the affliction derived from the social identity loss caused by the disaffiliation with a religious sect... The importance of the individuation process emerged, following theologian Paul Tillich's concept of "courage of self-affirmation" and Bernard Lonergan's "self-appropriation," whose development occurs in three phases: de-identification and loss, grieving and crisis, and the work of grief and complete self-affirmation or self-appropriation. The usefulness of communicating these specific themes to a broad audience by enhancing community education through widespread spiritual counseling is also addressed.

Turnbloom, David Farina and Valerie Smith. "The Risk of Liturgical Mercy" *Studia Liturgica* 49/1 (2019) 58–70.

Liturgical mercy is the practice of refusing to exclude from eucharistic sharing those considered to be sinners. This essay argues that liturgical mercy is a practice that is (1) needed for the ongoing conversion of Christian communities while (2) simultaneously posing a risk that threatens the communion of Christian communities. By overcoming the biases that cause communities to exclude sinners, the practice of liturgical mercy facilitates the bodily encounters

that are necessary for the self-transcendence of conversion. However, these encounters also threaten the identity of the community. As such, there is an unavoidable risk inherent in liturgical mercy. In the end, sustained by the theological virtue of hope, Christian communities must engage in the risk of liturgical mercy. In order to examine the relationship between mercy and conversion, the remainder of this essay will proceed in four parts. Using the work of Bernard Lonergan, we will first describe conversion and the bias that hinders this process of self-transcendence.

REVIEWS

McShane, Philip. *Economics for Everyone: Das Jus Kapital*, 3rd edition, Vancouver: Axial Publishing, 2017.

Romero D'Souza and James Duffy. *Divyadaan: Journal of Philosophy & Education* 30/1 (2019) 155–157.

Snedden, Elizabeth J. *The Eros of the Human Spirit: The Writings of Bernard Lonergan* (New York: Paulist, 2017). [Annotated bibliographic entry in this issue of the *Lonergan Studies Newsletter*, above.]

John Dadosky, *Theological Studies* 80:2 (June 2019) 482-484

WEBWORKS

Dunne, Tad. "Rights." First item under "New Works" at <http://taddunne-writings.weebly.com/>

An account of the views of Plato and Aristotle that a "natural right" is a demand on society to support right living. An exploration of Bernard Lonergan's "Natural Right and Historical Mindedness" and Leo Strauss' *Natural Right and History*. Contents: The relationship between inner demands for authenticity and externalized demands for recognition of one's rights. The list of natural rights from *Pacem in Terris*. An examination of "demanding our rights," of "animal rights," and of "fetal rights." A critique of "self-interest" and a promotion of "self-transcendence" as the fundamental natural right. The roles of intellectual, moral, affective, and psychic conversions. 16 pages, including footnotes.

McShane, Philip. "Æconomics." At www.philipmcshane.org

Pedagogical issues connected to Lonergan studies and economics. Already on the site are: Æconomics 1: "That the Word be Made Fresh"; Æconomics 2: "The Pedagogy of Trading between Nations"; and Æconomics 3: "A Common Quest Manifesto." Links to 14 further essays are provided.

Quinn, Terrance and John Benton. "A Very Brief Introduction to the New Standard Model in Economics" (February 2019) <https://bentonfuturology.com/economics/>

This short series presents a brief and accessible introduction to Lonergan's discovery in economics. The series sheds light on the importance of Lonergan's discovery and touches on the problem of a needed paradigm shift in culture and economics, the possibility of recovery and (ongoing) progress.

Quinn, Terrance and John Benton. "Journeyism" (Fall 2018) <https://bentonfuturology.com/journeyism/>

The *Journeyism* series takes a first step towards exposing why the world's universities have not only been rendered an "ivory tower," but also have been severely restricted in their potential to enrich the pulse of life and its possibilities. Readers are encouraged to reflect at their own pace on their post-secondary experiences through a series of strategic illustrations and exercises. The results of their participation will help reveal why and how *generalized empirical method* will be

the foundation for new standards of competence, as well as a coherent division of labour, in the future academy.

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!

Apud, Ismael and István Czachesz. “The neuropsychology of religious experience: A review of different scientific approaches to the phenomenon. Neuropsicología de la experiencia religiosa. Una revisión de distintas aproximaciones científicas al fenómeno.” *Estudios de Psicología* 40:2 (2019) 338–362.

The current article is a critical review of the neuropsychological study of religious experience. First, we analyze the philosophical and theological roots of the term and its characterization as a *sui generis* and unique phenomenon. We subsequently describe the adoption of the concept in psychology, as well as the emergence of alternative approaches that emphasize the role of categorization of experiences as religious. We then move on to explore how both approaches have influenced the neuropsychological study of religious experience, consequently producing different models: *sui generis*, attributional and others that consider the variety of factors and the heterogeneity of experiences associated with religious practices.

Belov, Vladimir Nikolaevich, Marina Levenbertovna Ivleva, and Sergei Anatolyevich Nizhnikov. “On the Possibility of Christian Philosophy.” *Journal for the Study of Religions and Ideologies* 18/52 (2019) 17–30.

The article analyzes the correlation between theology and philosophy and discusses the fundamental possibility of creating Christian philosophy. Historical and experimental theoretical grounds for the possibility of developing Christian philosophy within the framework of Catholicism, Protestantism, and Orthodoxy are consistently analyzed. On the basis of the historical and philosophical analogy, the authors trace the origin of those positions and approaches that have received their detailed substantiation and justification for the relationship with philosophy within these confessions. The problems on the way to the creation of Christian philosophy are revealed. The role of Christian philosophy in Catholicism is examined on the basis of the Thomist concept of the coexistence of theology and philosophy. In the final statements, the authors come to the conclusion of the possibility of Christian philosophy in the Orthodox version, which is the possibility coordinated with Christian dogmatics, an experience of its living, and therefore reasonable comprehension.

Buckareff, Andrei A. “Unity, ontology, and the divine mind.” *International Journal for Philosophy of Religion* 85/3 (2019) 319–333.

In his landmark book on philosophical theology, *Saving God: Religion After Idolatry*, Mark Johnston develops a panentheistic metaphysics of the divine that he contends is compatible with ontological naturalism. On his view, God is the universe, but the ‘is’ is the ‘is’ of constitution, not identity. The universe and God are coinciding objects that share properties but have different essential modal properties and, hence, different persistence conditions. In this paper, I address the problem of accounting for what it is about the organization or structure of the universe that makes it sufficient to constitute the Divine Mind.

Durheim, Benjamin. “Converting Consumerism: A Liturgical-Ethical Application of Critical Realism.” *Religions* 10/5 (2019) 1–13.

Critical realism as a lens of thought is not new to theological inquiry, but recently a growing number of theologians have been using its conceptual frameworks to guide their thought on how

social structures function theologically, and how ethics might function in light of its insights. This article pulls these developments into the nexus of liturgy and ethics, applying critical realist categories to contemporary understandings of how liturgical celebration (and the structures thereof) form, inform, and/or malform Christian ethical imaginations and practices. The article begins with a brief survey of the main tenets of critical realism and their histories in theological inquiry, and argues that a main gift critical realism can offer liturgical and sacramental theology is a structural understanding of liturgical narrative- and value-building. Having described this gift, the article moves to a concrete application of this method in liturgical theology and its implications for ethics: addressing consumerism as a culture that can be both validated and challenged by liturgical and sacramental structures. The article ends with some brief suggestions for using and shifting liturgical structures to better facilitate the Christian conversion of consumerism.

Gearty, Margaret Rose and David Coghlan. "The First-, Second- and Third-Person Dynamics of Learning History." *Systemic Practice and Action Research* 31/5 (2018) 463–478

Learning history is a well delineated action research process consisting of consecutive stages of inquiry where groups and individuals engage in learning and reflecting on their past shared, but often multiple, experiences as these are recorded in a 'learning history'. Learning history has much in common with other forms of action research in that it configures first-, second- and third-person processes of inquiry in a particular way and enacts research qualities of rigour, relevance and reflexivity.

Glyn, Justin. "'Pied Beauty': The Theological Anthropology of Impairment and Disability in Recent Catholic Theology in the Light of Vatican II." *The Heythrop Journal* 60/4 (2019) 571–584.

In this article, I apply the Catholic Church's understanding of humanity as created in the image of God and recreated in the communion of the Trinity through Christ's Easter mystery to its understanding of the phenomenon of physical and intellectual impairment and disability. A post-Vatican II, Catholic theological anthropology is, I argue, uniquely well-placed to create a healthy understanding of disability. As I will show, however, the official Church itself has been less than prompt in transferring to the theology of disability the insights of the Council into the relationship between nature and grace. Evolutionary Catholic theologians such as Pierre Teilhard de Chardin and Bernard Lonergan were at one with the tradition in understanding the physical as both graced and suffused by God in itself and yet simultaneously and irresistibly drawn by a grace infinitely beyond itself to grow in the divine likeness through evolutionary processes – notwithstanding the diversity of abilities which the process may yield.

"... the hermeneutic circle—if you want to express the work of the exegete in logical terms, you're going to be expressing a vicious circle, but the question is not a logical problem, it's a problem of developing understanding that can keep correcting itself as one reads and finally gets the whole view."

CWL 17: 60n

Heringer, Seth. *Uniting History and Theology: A Theological Critique of the Historical Method* (Lanham, MD: Lexington/Fortress, 2018).

The author addresses an apparent incompatibility of 19th century German historical method and "the story of Christian Scripture." He engages the views of Leopold von Ranke, Ernst Troeltsch, Hans Frie, Martin Kahler, Wolfhart Pannenberg, N.T. Wright and others. [See Stephen Schloesser's review of this book in *Theological Studies* 80/2 (June 2019) 462-463.]

Hrynkow, Christopher W. “‘A True Ecological Approach *Always* Becomes a Social Approach’: A Green Theo-Ecoethical Lens, Pope Francis’ Teaching, and Integral Social Justice.” *The Heythrop Journal* 60/4 (2019) 585–599.

The green theo-ecoethical lens’ theological character helps ensure a certain epistemological humility. Accordingly, while recognizing, as did Bernard Lonergan, that the ultimate goal of human inquiry flows from an innate desire to know ‘the universe in its full concreteness’, the theological character of the lens also acknowledges that such knowledge is ultimately held only by God. Integrating this insight helps to keep a green theo-ecoethical lens grounded in a critically normative manner, which remains open to revision when intellectual or contextual insights emerge that result in the necessity to reconsider its foundational conclusions.

Keenan, James F. “Making Sense of Eighty Years of Theological Ethics.” *Theological Studies* 80/1 (2019) 148–168.

This article surveys all the contributions in ethics on these pages over the past eighty years and is divided into four historical parts: the first three years; the years from 1943 to 1964; the years Richard McCormick wrote from 1964 to 1984; and the years beyond McCormick. It surveys a period from neo-Scholastic manualism at the eve of World War II to the contemporary era, where methods for attaining moral objectivity are complex. This survey notes shifts in theological method, the movement of the center from the personal to the social, the transition from an exclusively clerical authorship to a much broader array of authors, and a shift in readership from priest confessors to professional theologians.

Laverty, Diane L. and Carol C. Thompson. “Impact of the classroom learning environment on graduate health science students’ clinical reasoning.” *Health Professions Education* (May 2019) <https://doi.org/10.1016/j.hpe.2019.05.001>.

This study investigates how learning in two graduate health science courses at a comprehensive state university was structured and how it provided opportunities for clinical reasoning. Mention is made of Lonergan’s cognitional structure.

Lutz, Mark J. “Living the Theologico-Political Problem: Leo Strauss on the Common Ground of Philosophy and Theology.” *The European Legacy* 24/2 (2019) 123–145.

Leo Strauss argues that the “theologico-political” problem arose from the competing claims of rationalist philosophy and theology. Although he urges others to take sides in this debate, most theorists see it as insoluble, since it is rooted in competing traditions and different, non-demonstrable, epistemic principles. Strauss, however, argues that there is a common ground capable of sustaining a contest between the two: their appeal to the pre-philosophic understanding of justice as moral virtue. The contest between the Bible and Socratic-Platonic philosophy centers on which of the two better understands what justice is, what completes it, and in what respect it is good. Strauss enables us to see why Plato’s Socratic dialogues became indispensable models for classical and medieval philosophers who sought to meet the challenge of theology on the vital common ground of philosophy and theology.

O’Regan, Cyril. “Stephen Joseph O’Leary and the Return of Correlationist Theology.” *Modern Theology* 35/2 (2019) 282–292.

In the long silence since the last of David Tracy’s major volumes, a Catholic correlationist theology has lacked a champion of an approach that is truly ecumenical, that fully embraces the contemporary moment, that values religious experience, and recognizes that experience is necessarily linguistically and symbolically mediated. With this book by the Irish theologian, Joseph O’Leary, a correlationist theology has, arguably, found its champion. *Conventional and Ultimate Truth* is a disciplined, sophisticated, and eloquent construction of a fundamental

theology largely in the phenomenological and hermeneutic key of the early Tracy, and like Tracy convinced of the value of philosophical expertise and the necessity of theological method, and persuaded that a way forward in our contemporary situation must be found for a Christianity whose dogmatism, authoritarianism, and identity anxiety has essentially made it a mausoleum.

Page, Ben. "Wherein lies the debate? Concerning whether God is a person." *International Journal for Philosophy of Religion* 85/3 (2019) 297–317.

Within contemporary philosophy of religion there are three main ways in which God is conceptualised in relation to personhood: (1) God is a person and so personal (PP). (2) God is non-personal, and so is not a person (NPNP). (3) God is a personal non-person (PNP). The goal of this paper is therefore to clarify the debate and assess whether the many claims advocates of (PNP) make as to why God cannot be a person (PP) stand up to scrutiny or are persuasive. My suggestion will be that on the whole they do and are not. As such, defenders of (PNP) will either need to defend these reasons in more detail or focus on the area I suggest the debate really rests on.

RECENT EVENTS

2019 Australian Lonergan Workshop: "Meeting the Challenges of Today"

May 3-May 5, 2019.

University of Melbourne

Keynote speakers: Dr. Stephen Ames, Honorary Fellow, School of Historical and Philosophical Studies, University of Melbourne; Professor Fred Lawrence, Theology Department, Boston College – via video and video conference; Associate Professor Jeremy Wilkins, Theology Department, Boston College – via video and video conference.

Praxis in Paris: the 5th Annual Praxis Program Summer Workshop

May 31st, 2019

Seton Hall University, The Center for Catholic Studies, hosted at St. Jean de Passy Ecole of the Archdiocese of Paris

Morning discussions were framed by Bernard Lonergan's questions for education in the first four chapters of *Topics in Education*.

The Praxis Program of the Advanced Seminar in Mission is an advanced faculty development program designed to foster personal, professional, organizational, and institutional development for faculty and administrators who are alumni of two previous mission seminars. The program and curriculum were developed with three vectors in mind: an analysis and appropriation of the mission of the University; a philosophical approach using Bernard Lonergan's Generalized Empirical Method to do so; and a practical application to the disciplines, which was required.

Peaceful Coexistence Colloquium

June 13-14, 2019

University of Helsinki, Finland

Philip McShane presented "Structuring the Reach Towards the Future." He incorporates Lonergan's eight-fold cyclic structure of effective intervention. See <https://www.helsinki.fi/en/conferences/the-3rd-peaceful-coexistence-colloquium>

COMING UP**2019 Lonergan On the Edge***September 20 & 21, 2019*

Marquette University, Milwaukee, WI.

Theme: “Bias and Conversion” How can we learn from the works of Bernard Lonergan to seek truth, love, and conversion in the presence of human and community bias?

Call for Abstracts: In light of Lonergan’s insights on bias, transformation, and conversion, we invite proposals that use these insights as a springboard to explore conversion away from biases in any field of human endeavor: history, politics, sociology, psychology, ethics, theology, & more.

Please submit your proposed abstract to lonergansociety@gmail.com by July 31st, 2019. Accepted proposals will be notified in early August.

Farewell and Welcome

A grateful farewell to Matthew Thollander, who, Since March 2017, served as research associate for the *LSN*. And a welcome to Erica Siu-Mui Lee, who will take over as research associate beginning with the September 2019 *LSN*. Erica is currently pursuing a doctorate, specializing on the trinitarian theologies of Bernard Lonergan, Jacques Dupris, and Peter Phan.

**Subscriptions**

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Contributions

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

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